



DEMOGRAPHIC VARIABLES AS THE DETERMINANT OF HOME CHORES AMONG MARRIED COUPLES IN SELECTED TOWNS IN EKITI STATE

KOLAWOLE, Taiwo Olabode and ADEBAYO, A. Adebayo
Department of Sociology
Federal University Oye-Ekiti
kolawole1999@yahoo.com

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Abstract

This research focuses on the demographic variables as the determinant of home chores among married couples in selected towns in Ekiti state. The main objective of the study is to primarily investigate if demographic characteristics of couples are strong enough to determine carrying out home chores among the people of Ekiti. This study is exploratory in nature and was carried out purposively in selected urban areas like Ado-Ekiti, Ikere, Aramoko and Igede. A total number of 400 respondents were drawn. However, only 394 (98.5%) of the questionnaires were dully filled and it was analyzed using IBM SPSS version 20. The quantitative data was presented in tables, frequency and percentages. The results showed that most of the respondents (29.9%) were between the age of 37-47 years, (50.3%) were female, (45.2%) had B.Sc/HND, (32.0%) were civil servants, (55.8%) earn between N20,000-N60,000 monthly, (44.2%) of the respondents had family size of 4-6 members, (74.1%) of the couples were monogamy while (49.2%) had between

3-4 children. On home chores respondents were familiar with, laundry work which was mostly known (69.5%) while (39.6%) respondents had little familiarity with babysitting. In respect to home chores statistics shows that (71.6%) respondents basically arrange and organize home while (48.2%) rarely babysit. In respect to whether demographic variables of the respondents determine a set of home chores which married couples engage in, there was a thin line between the responses provided by the respondents. About 45.7% of the respondents said yes while 45.2% said no to the above assertion. This research recommends that married couples should help themselves in doing or carrying out any form of home chores irrespective of their religion or cultural differences. This would invariably foster and sustain peace among the couples. The study concluded that socio-demographic variables do not determine the type, set and volume of home chores couples in Ekiti state engage in at any point in time.

Keywords: Home chores, demographic variables, married couples, and culture.

Introduction:

Africa is a continent blessed and endowed with rich and peculiar religious and cultural heritage that makes it stand out well among other continents of the world. These cultural and religious heritages are learned, practiced, shared and passed from one generation to another. This heritage mold and showcase the way and manner an average African behave anywhere they are found. It is also important to note that there is absolutely nothing anyone can do outside of this cultural and religious heritage even the mode of social interaction among people of different class or group is contained in the cultural heritage. The heritage also teaches gender roles in Africa. That is, what is expected of man and their woman counterpart in any community. Worthy of note is the fact that these gender roles were determined and defined by the significant audiences in the community. Where a woman is culturally and religiously expected to do much more works at home and anywhere she finds herself irrespective of her class than the men. The heritage was so defined in such a way that the condition of women were not minded in any form even when it is not convenient. The demographic characteristics of women were not taken into consideration in any way; in discharging their cultural and religious roles stated in the community. At home, the most important person in most cases is the mother. She is the one in charge of home chores, the welfare and the health of the entire family. But the worries she carry for us are not totally strange. As we grow up, we are the link that gives our parents the opportunity of living for another generation. Also, we can see that the man of the house has other worries such as how to raise money enough to feed his family. For this reason, he cannot accomplish the chores that the women undertakes with the children. However, it would not be mistaken of us to say that in a generation like ours, the quest for financial dominance and making ends meet has gone beyond just the man's responsibility. In many homes, the women also has a white collar jobs or business she engage in to support the men in providing as the bread winner of the house, providing the larger portion or all the family's need, but this does not still guarantee

any difference in the allocation of house chores. However, as times and seasons goes by, experiences in 21st century is fasting unraveling the level of bias, inequality and discrimination embedded in this heritage. Gender issue is a global sensitive phenomenon. It is noteworthy, that the debate of gender inequality is gaining the attention of the global world especially among academic scholars. Women essentially in developing world are poorly represented and non inclusive in all matters of life. There is need for women representation to be a core value for government at all tiers across the globe. Now, the roles between men and women in the society clearly indicates that women are rather perceived as slaves and not partners. Women are subjected to face all the chores in her family while the husbands do little or nothing. In fact, in some homes, women carry out some of the chores that are masculine in nature such as cleaning and clearing of grasses in environment, washing of cars and even lots more. The question here is, is it the demographic characteristics of men and women that determine the nature of home chores they do? That is, does the age of men and women decide the type and volume of home chores to be done? Is it their religion, sex, ethnicity, educational qualification and the type of work and social class they belong to that are more friendly to one sex than the other that makes carrying out home chores to be lopsided to one sex than the other sex? Hence, this research seeks to investigate the synergy between demographic variables and home chores among couples in Ekiti state and provides a scientific based answer to the above questions.

Conceptual Review of Gender and Gender Role

“Gender refers not to male and female, but to masculine and feminine - that is, to qualities or characteristics that society ascribes to each sex. People are born female or male, but learn to be women and men. Perceptions of gender are deeply rooted, vary widely both within and between cultures, and change over time. But in all cultures, gender determines power and resources for females and males” (FAO, 2011b).

Gender is a central organizing factor in societies, it significantly affect the processes of production, consumption and distribution. In fact, the influence of gender on rural lives and livelihoods is so devastating that “by any indicator of human development, female power and resources are lowest in rural areas of the developing world. Rural women make up the majority of the worlds’ poor. Notwithstanding recent improvements in their status, they have the world's lowest levels of schooling and the highest rates of illiteracy. In all developing regions, female headed rural households are among the poorest of the poor.” (FAO, 2011b) Social and economic inequalities between men and women undermine food security and hold back economic growth and advances in agriculture (FAO, 2011a).

In other words, gender often constrains women to an unequal position in the society in comparison to men. The goal of development interventions, legal and institutional strategies is gender equality. This means equal participation of women and men in decision-making, equal ability to exercise their human rights, equal access to and control of resources and the benefits of development, and equal opportunities in employment and in all other aspects of their livelihoods.

Enhancing gender equality and promoting women's empowerment has been enshrined in many international commitments, including the United Nations Millennium Development Goals, the Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination against Women. Despite international commitments, gender inequalities persist. One way toward reducing gender inequalities is through the pursuit of gender equity, which means "fairness and impartiality in the treatment of women and men in terms of rights, benefits, obligations and opportunities.

By creating social relations in which neither of the sexes suffers discrimination, gender equity aims at improving gender relations and gender roles, and achieving gender equality (Miettinen, 2012). The essence of equity is not identical treatment - treatment may be equal or different, but should always be considered equivalent in terms of rights, benefits, obligations and opportunities "Gender analysis requires data on mixed households, as well as on male- and female-headed households. This data is often not directly available, making gender analysis essential. This is why gender-responsive and socially-sensitive climate change research work is important it will help pinpoint data needs and data collection approaches in the context of climate change. (Neyer, 2013)

Gender Roles and Determinants

Gender is shaped by other social factors, including country/region, ethnic group, age, economic class and religion. Gender defines the roles and relations between men and women, as well as boys and girls. Gender roles can therefore have said to be socially constructed, socially and economically determine activities, reflect biological differences, vary according to regions and cultures; and change over time.

In recent decades several studies have looked into factors on the individual and household level affecting the distribution of domestic work. Available literature shows three important factors: time availability, relative resources and gender ideology.

- a. Time Availability-** Each member must therefore specialize in what he does best, paid or domestic work. Productivity depends on biological factors, different experiences and investment in human capital over the life course. This makes that men better engage in paid work and women in domestic work. A recent application of this is the perspective of time availability. The distribution of housework is dependent on time available to partners. The partner who spends less time on other activities as labour force participation will have more time available to take up a larger share of the housework.
- b. Relative Resources-** The second approach emphasizes the importance of relative resources. Housework is considered an annoying task whose distribution is achieved as a result of negotiation. Negotiation takes the form of a power struggle: the partner who has the best negotiating position - based on material resources - may limit his or her share of the housework.
- c. Gender Ideology-** The last perspective looks into the distribution of domestic work as the result of gender ideology. From this respect, women with attitudes in line with the male-breadwinner/female career ideal will perform a larger share of the household chores. Gender ideology is viewed as the result of socialization in the role that is associated with the gender category to which one belongs. A variant theory is the gender construction/doing gender perspective. From this perspective, domestic work is a process through which individuals define their gender identity. Gender ideology and women's and men's division of routine housework and child care. The results show that men with an egalitarian gender ideology spend 1 hour more in housework per week than do other men that their spouses spend approximately 2 hours less in housework than other women. To substantiate the above results, in the study by Fahlen (2016) it was argued that Bernhardt, and Lappegård (2015) opined that the increase in men's involvement in the home has a strengthening effect on families in terms of reducing the risks of union dissolution and low levels of fertility, which they refer to as the second half of the gender revolution. Although there is evidence of men's increasing involvement in housework and childcare (Campaña, 2015; Aassve, Fuochi, and Mencarini 2014; Sullivan, Billari, and Altintas 2014), the division of housework remains highly gendered with women bearing the lion's share of housework and childcare

Women's gender ideology, in contrast, only seems to influence women's own time spent in housework (and not their spouses). Couples wherein the woman and/or the man has a strong egalitarian ideology displays a more gender-equal division of child care. Equality in child care and housework are linked and men spend more time in housework when they live in a family with a gender-equal division of child care.

Women's Multiple Roles

Apart from the mentioned roles of gender in the society, Moser (2017) rather mentions three main roles of women which she refers to as the 'triple role of women'. The concept of the triple role of women includes, beside women's reproductive role, their productive and community managing role. Increasingly, women's joint role as wives, mothers and paid employees is becoming a global phenomenon. As a result, over the past three decades, a rising stream of research on the relationship between women's multiple roles and their well-being has sustained the interest of researchers due to the fact that an increasing number of women are performing these roles simultaneously.

Tang, (2011) & Lahelmaet, Henz, Higgins. (2012), women have taken on more masculine work roles of which they continue to bear much of the responsibilities in their homes. Some professionals, especially mental health professionals have therefore shown concerns about women's health and raised questions about whether they can handle the demands of multiple roles without negative consequences (Barnett, 2012). Nonetheless, the effects of multiple roles on women's well-being remain controversial since it is not clear whether the effects are favorable or harmful. (Bora, et al, 2017; Lahelmaet al, 2002; Barnett, 2012). The assumption is that while marriage and motherhood are natural and for that reason not stressful, the role of a paid working mother is perceived as unnatural and therefore very demanding (Barnett, 2012). Whereas every mother is a working mother, mothers who work outside their homes with laid down bureaucratic procedures are likely to face challenges as they combine work with child nurturing (Tetteh, 2012) and other domestic responsibilities that may affect their use of time and energy.

a) Women's Reproductive and Productive Roles

This includes the childbearing and child-rearing responsibilities as well as domestic tasks. However, the reproductive role extends beyond biological reproduction, and includes also the care and maintenance of the current workforce (husband and working children) as well as the

future workforce (infants and school-going children). This comprises work done (by both women and men) for payment in cash or kind. In the case of women in agricultural production, this includes work as independent farmers, family labor and wage workers.

b) Women's Community Managing Role

This is an extension of women's reproductive role at the community level, and covers activities which ensure the provision and maintenance of scarce resources of collective consumption, such as water, health-care and education. It is voluntary and unpaid work which is undertaken primarily by women. At first, some people had doubts about woman in formal leader position considering appearance of woman is different from man.

Various Approaches and Perspectives of Gender to House Chores

A Life Course Approach of the Gendered Division of Housework

The life course will be approached from the classical idea of the 'family cycle' of Glick (in Buhrmann, Elcheroth, & Tettamanti, 2010). He argues that families go through a sequence of typical life stages on normatively defined ages. He distinguishes 'marriage', 'childbearing', 'children leaving home' and 'dissolution of the family'. Later on, categories were added that vary depending on age and institutional place of the children, ranging from 'families with preschool children' to 'empty nest families'. The form and extent of gender inequality vary throughout the life span (Anxo, Bosch, & Rubery, 2010). Research by Anxo, (2011) on the household division of labour in relation to age in France, Italy, Sweden and the United States based on cross-sectional data shows that gender differences in paid work, housework, childcare and leisure are smaller at younger and older ages. At working age they are largest, especially when children are present in the family (Buhlmann, 2010). Grunow, Schulz, and Blossfeld (2012) shows (based on longitudinal data for West-Germany) that many couples try to distribute housework evenly in the beginning of their relationship. Also Martinengo, Jacob, and Hill (2010) found (based on cross-sectional data) that parenting entails a more gendered division of work and family life. In their interpretation, the current generation is mainly egalitarian, but the general idea about parenting that manifests itself when becoming a parent has a greater impact than other cultural norms such as gender egalitarianism.

The United States (Nomaguchi & Milkie, 2011) show that every birth significantly increases the time spent on housework for women. For fathers, the birth of a first child triggers

no change in the time spent on housework and the second birth even reduces the time spent on housework (Baxter, 2013). These findings show that children imply more housework and mainly the mother takes up these extra tasks. The regimes of conservative welfare states actively encourage traditional gender roles, while social democratic regimes encourage gender equality. Liberal regimes are more heterogeneous and take an intermediate position. Also family policies are taken into account. Public childcare can limit the female caregiver/homemaker role through its influence on female employment and financial independence (Hook, 2011). On the other hand it hardly affects the role of the father in the household. The state takes over some parts of the 'female' tasks, but does not encourage the man to become more involved in childcare and domestic work. Hence cross-national analysis finds no significant effects of public childcare on the division of housework (Hook, 2011, 2010). Nevertheless, research by Van der Lippe, (2011) shows that public spending on childcare is negatively related with the time spent by women on housework if children are present.

Buhlmann (2013) suggests that the magnitude to which parenthood induces a traditional division of housework depends on the social context in which a couple resides. The birth of a child would signify a more unequal division of labour, care and housework in all countries. But the ability to return to a more equal distribution of work and care would depend on the institutional context. In countries where policy supports a dual earner model, it is easier to re-establish a more equal division of labour and care. In countries where institutions support a male breadwinner model or where family policy remains limited, the egalitarian distribution patterns are often not recovered.

A Sociological Perspective on Housewives and Home Chores.

Ozdemir (2017), housewifely is a state of womanhood which is often rendered invisible. A series of factors comes together and causes this situation. Among some of the most important factors are the underestimation of housewives' contribution to the economy, definition of motherhood and household chores as women's primary duties by the patriarchal culture and religions' sanctifying motherhood and housewifely roles by making women the keepers of tradition and religion. Nevertheless, there are spheres where housewifely becomes visible through the consideration of housewives as a consumer group. Advertisement slogans such as "credit possibility for housewives", "individual pension scheme for housewives" and "special price for housewives" might be familiar to all of us.

In this study, Ozdemir (2017) discusses housewifely as a sociological category; how this category has been discussed and conceptualized historically; the relationship between housewifely and household chores; the factors which render housewives invisible and the types of relationships housewifely embodies with examples from the Turkish context. While doing this, he tries to examine housewifely through a relational analysis. When we say housewife, we mean a woman who does not work in a paid job in the labor market. This woman is also a married (or once married) woman because a woman is described as a housewife via her marriage relationship to a man. A housewife has usually kids. The fact that a woman who is not married and who does not work at a paid job outside home is called as a “house girl” in the Turkish context seems to be supporting this argument. We can define housewifely as indicating the life and status of a woman who lives in the place called “home” and cares for household chores, her husband, kids and other members of the extended family who needs care (if there is any).

Housewifely as a sociological category has been analyzed from the point of women’s wife, mother and domestic laborer roles. In the literature, housewifely has been mostly discussed together with household chores and domestic labor and housewives have generally been examined in the context of psychological problems such as depression (Shehan, Burg & Rexroat 2008; Weissmanvd. 2008). For example, Charlotte Perkins Gilman (2011), one of the pioneers of the first wave feminist movement in the USA, analyzed women’s relationship with household chores.

To Gilman, (2011) a woman who is responsible for the household chores and works for the reproduction of the family, performing the motherhood role in the house, is not reproductive since she does not contribute financially to the household economy. On the contrary, she is an economically dependent individual. According to her, only if household chores and care work are reorganized in terms of the market, then the labor of housewives can be named as productive labor. Again Gilman assumes “a hypothetical house-husband” and states that if domestic work and care work were performed by this house-husband, this work would be taken more seriously. She argues that since it is women who engage in domestic work, domestic labor is not seen as productive labor.

Özkaplan (2011) also stated household chores and care work which are performed usually by women in the household contain emotional motivations. We do housework for the ones we love most of the time; and the ones we look after are again most of the time people

whom we love and value. In this sense, we not only use physical but also emotional labor. Of course, care for the elderly, the sick and the children and housework can get done by day laborers or other paid employees. This work generally performed by women from lower class strata leads to an emotional and exploitative relationship between employer and employee women (Kil, et al, 2016; Kalaycıoğlu & Rittersberger-Tılıç, 2012). At this point, Özdemir, (2017) have to underline the fact that social class is a significant factor which determines relations between women.

Housework and care work- which are performed by unpaid labor of housewives who are considered as consumers but not as productive individuals in many societies-care services which cannot be afforded by the wage of lower and middle class employees if they were to be bought from the market. Hence, the load of repetitive, boring and physically heavy work which he called housework drew the interest of Marxist feminists. The increase in the number of women participating in the labor market especially in Europe after World War II led to a change in the condition of housewives but it did not lead to an equal division of labor in the domain of housework. We talk about women who work both outside home and at home as housewives. Similarly, when we look at Turkey, we see definitions of “working housewife” and “not working housewife”. What is more, motherhood and wifedom continue to be the primary roles for women although women work in a paid job (Beaumont, 2016). Upon the fact that women are exploited both by the capitalist system as they work in a paid employment and by the patriarchal system as they continue to perform domestic work, the notion of “double burden” was developed (e.g. Hartmann 2011). The situation is the same for women who live in Turkey. Women who work in paid employment still perform all the domestic work as a result of the unequal division of labor at home.

Sherkat (2010) in her study of fundamentalist Christian women found out that these women chose to be housewives at the beginning of their marriages and after their children were grown up, they entered the labor market. Whatever the reasons are, an analysis of housewifely as limiting women is a one-dimensional analysis because in some cases and for some women, being a housewife can be liberating. Home and housework might be the only fields on which some women have control. Another crucial point is that housewives are not to be seen as subordinated and passive subjects who do not have a say on matters within the family. As Kandiyoti (2011) states women are active individuals who engage in “patriarchal bargains” in order to open space

for themselves. For example, women may choose being a housewife within such a bargain. Nevertheless, it is to be highlighted that these bargains perpetuate the existing gender inequalities within societies.

In addition, participants justified their greater role in household labour by pointing out to some factors that generally concern women more than men such as competence of the spouse, usually the wife, in performing or managing a particular family task, awareness of how much needs to be done and how often this needs to be performed, or a special ability to carry out several chores simultaneously. Besides, though some husbands who volunteered to contribute, some women preferred to perform the tasks according to their own quality standards, hence the lower reported share, for example, of men's involvement.

Other justifications of the wives' willingness to perform more can be an attempt to avoid any possibility of conflict or disagreement over tasks division in the household that may arise due to different reasons. One of these reasons is often husbands' lack of initiative to perform a particular household chore without being prompted or reminded or, more, refusal on the husband's part to take part in domestic labour at all. Surprisingly, the acceptance of such an inequitable situation has been perceived as a display of wisdom on the part of wives in that they seek to maintain a healthy, peaceful and respectful marital life free of conflicts. This conflict avoidance is mainly found in traditional couples where women are inclined to avoid the negative consequences of conflict over domestic tasks despite their feelings of frustration Hochschild, (2012). Husbands' hours at the paid work, job demanding or role in family provision further served to justify their lesser participation in domestic chores.

Statement of Problem:

In Africa, unlike the developed world, women despite their social status are always perceived as subordinate to their men counterpart even in 21st century. Hence, the representation and inclusiveness of women in official places such as corporate bodies, politics and even in school enrollment at all levels is very low (6.2%) anywhere. Most married men see their spouses as slaves; they saddled them with all the domestic responsibilities of the home. Gender equity does not mean anything to men who belong to this barbaric school of thought. They subject their spouse to all chores at home whether it is convenient or not because they believe that whatever a woman is in life, she ends up in the kitchen. Hence, this study to examine whether the

demographic characteristics of spouse determines the volume and type of home chores they should do.

Objective of the Study:

The main objective of this research is to investigate the demographic variables of the spouses as a determinant to home chores among people of Ekiti State in line with

- i) the demographic distributions of spouses and home chores;
- ii) whether spouses love themselves and awareness of types of home chore present in their respective homes and
- iii) demographic variables as a determinant of home chore distribution among spouses.

Purpose of Study:

This study is basically to enlighten, educate and correct Africa as a continent about her erroneous notion men have to their women counterpart especially in the area of gender equity. Women should also enjoy the liberty an average African man is entitled to. This will reduce to the barest minimum the gender gap between African men and women. That is, the demographic characteristics of spouses do not in any way determine the allocation of home chores they should do.

Methods:

The exploratory study took place in Ekiti state simply because most people in the state are learned and enlightened and are expected to know and practice the philosophies of gender equity. Four purposively selected urban areas were used as study locations; they include Ado-Ekiti, Ikere Ekiti, Aramoko Ekiti and Igede. The choice of these towns was because they are among the major towns in Ekiti state with high level of social amenities with most of these inhabitants been educated and learned. They are expected to provide better information for this study base on the subject of discourse. Data were sourced from both primary and secondary sources. The primary data was sourced via designing a semi-structured questionnaire to elicit quantitative information while the secondary data was collected from different means. A total of 400 respondents (100 respondents in each town) were selected by the use of accidental sampling technique out of

which only 394 (98.5%) questionnaires were analyzable. The quantitative data was analyzed using SPSS and data were presented in frequencies tables and percentages.

Findings:

Socio-Demographic Characteristics of the Respondents

Table 1: Age of the Respondents

Age	Frequency	Percentage (%)
15-25 years	94	23.9
26-36 years	108	27.4
37-47 years	118	29.9
48-58 years	56	14.2
59 years above	18	4.6
Total	394	100.0
Sex of the Respondents		
Male	196	49.7
Female	198	50.3
Total	394	100.0
Educational Qualification of the Respondents		
No formal Education	24	6.1
Primary Education	24	6.1
Secondary Education	32	13.2
NCE/ND	80	20.3
B.Sc./HND	178	45.2
Post Graduate	36	9.1
Total	394	100.0
Respondents Occupation		
Civil servant	126	32.0
Self-Employed	90	22.8
NYSC	18	4.6
Student	28	7.1
Business/Trader	76	19.3
Unemployed	30	7.6
Artisan	26	6.6
Total	394	100.0

Source: Field work, 2019.

The age of the respondents showed that most of the respondents 29.9% were within the age range of 37-47 years, 26-36 years was 27.4%, 15-25 years was 23.9% while only 4.6% were between ages 59 years and above. This indicates that over 60.0% of the respondents were young adult who had a good knowledge of the subject matter. The sex status of the respondents showed that majority of the respondents 50.3% were female while 49.7% of the respondents were male. This shows that female participated in this study more than their male counterparts. Perhaps because the research is a gender inclined discourse. In respect to the educational qualification of the respondents. Not less than 45.2% of the respondents had post graduate certificate, 20.3% had either NCE or ND while 6.1% had primary education or no formal education at all. It can be deduced that almost all the respondents were educated at one level or the other. And lastly, the occupation of respondents and it shows that 32.0% of the respondents are civil servants, 22.8% of the respondents are self-employed, 19.3% respondents are into business/traders and only 6.6% of the respondents are artisans. This indicates that most of the respondents, well over 80.0% were engage in an economic activity in order to make ends meets apart from those who were students and unemployed. It also reveals that unemployment is still a reality in Nigeria.

Table 2: What Respondents Earn every month

Income	Frequency	Percentage (%)
N20,000-N60,000	220	55.8
N61,000-N80,000	90	22.8
N81,000-N100,000	28	7.1
N101,000-N120,000	26	6.6
N121,000-N140,000	24	6.1
N141,000 and above	06	1.5
Total	394	100.0

Source: Field work, 2019.

On the monthly earning of the respondents every day 55.8% of the respondents earn between N20,000-N60,000, about 22.8% of the respondents also earn N61,000-N80,000 and 7.1% gets between N81,000-N100,000 while only 1.5% of the respondents earn N141,000 and above. This depicts a picture of poverty in Nigeria because things are very expensive every day as at when data was collected for this research, a bag of rice was N35, 000. How many of the respondents will be a to afford a bag of rice?

Table 3: Family size of the Respondents

Family Size	Frequency	Percentage (%)
1-3 members	174	44.2
4-6 members	186	47.2
7 members above	34	8.6
Total	394	100.0

Source: Field work, 2019.

Table 3 is on the family size of the respondents, 47.2% of the respondents have 4-6 members, 44.2% of the respondents have 1-3 members and 8.6% of the respondents were 7 members and above. It really means that Nigerians are beginning to learn to have relatively small size of family. This is because the economy of Nigeria does not support having or keeping large number of family.

Table 4: The level income of the Respondents

Income Level	Frequency	Percentage (%)
Low	142	36.0
Moderate	236	59.9
High	16	4.1
Total	394	100.0

Source: Field work, 2019

Table 4 is on the level of income of the respondents every month. The above table shows that most of the respondents 59.9% said it is moderate and 36.0% of the respondents said it is low and only 4.1% of the respondents said the level of income is high. it can be said that the level of income of the most or majority of the respondents is not too favorable at all. This also means that most of them cannot live a comfortable life.

Table 5: Respondents of family Type

Family Type	Frequency	Percentage (%)
Monogamy family	292	74.1

Types of Home Chores	Home Chores Known by Respondents	Home Chores Respondents Do	Total
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Polygamy family	46	11.7
Extended family	56	14.2
Total	394	100.0

Source: Field work, 2019

The type of family of the respondents shows 74.1% of the respondent's family type is monogamy, 14.2% of the respondents say their type of family type is extended and 11.7% of the respondents said their type of family is polygamy family. It means that there is a good social shift from polygamous family in those days to monogamous family which is obtainable in this modern day.

Table 6: Respondents Number of living Children

Number of living Children	Frequency	Percentage (%)
1-2 children	144	36.5
3-4 children	194	49.2
5 children above	36	14.2
Total	394	100.0

Source: Field work, 2019

On the number of living children of the respondents which the majority of the respondents 49.2% have 1 – 3 children, 36.5% of the respondents have 1 – 2 children and 14.2% of the respondents have 5 children and above. This shows that most people have realized that they do not need to give birth to too many children considering the Nigerian economy.

Types of Home Chores among Married Couples in Ekiti

Table 7: Respondents view on the types of home chores present in their homes

	Yes		No		Yes		No		F	%
	F	%	F	%	F	%	F	%		
Sweeping at home	136	69.0	61	31.0	118	59.9%	79	40.1%	394	100.0
Washing of plates	133	67.5	64	32.5	122	61.9%	75	38.1%	394	100.0
Laundry work at home	137	69.5	60	30.5	134	68.0%	63	32.0%	394	100.0
Bush clearing in my surrounding	131	66.5	66	33.5	139	70.6%	58	29.4%	394	100.0
Mopping or cleaning of the floor	136	69.0	61	31.0	111	56.3%	86	43.7%	394	100.0
Washing of car or motorcycle	129	65.5	68	34.5	106	53.8%	91	46.2%	394	100.0
Food cooking	126	64.0	71	36.0	140	71.1%	57	28.9%	394	100.0
Arranging and organizing the entire house	131	66.5	66	33.5	141	71.6%	56	28.4%	394	100.0
Fetching of water	127	64.5	70	35.5	135	68.5%	62	31.5%	394	100.0
Baby sitting	119	60.4	78	39.6	102	51.8%	95	48.2%	394	100.0
Bathing of child and prepare them for school or outing	127	64.5	70	35.5	116	58.9%	81	41.1%	394	100.0

Source: Field work, 2019

The above table showcases some basic home chores that are present/or in operation virtually in all homes. This table focus on two main issues, the home chores present in each home and the home chores that respondents do in their respective homes. From the above table, majority of the respondents said yes, they know all the eleven different types of home chores present in their respective homes. For instance, 69.7% of the respondents do laundry work at home, 69.0% of the respondents do mopping and sweeping of the house at home while only 60.4% of the respondents do babysit. On the home chores that respondents do or engage with at home. The table also displayed that most of the respondents said yes across all the eleven different types of home chores that they do the home chores. For instance, 71.6% of the respondents arrange and organize the entire house, 71.1% of the respondent's cook for at home, 70.6% of the respondents do bush clearing in their surroundings while only 51.8% of the respondents do babysitting. However, babysitting is the home chore that most (48.2%) respondents don't do while organizing and arranging the entire house is the least (28.4%) home chore that respondents do

not do. From the above, it shows that a good number of the respondents are very familiar with the home chores present in their respective homes and a very reasonable number of the respondents do most of the home chores too. It should be noted that babysitting seems to be the most difficult or embarrassing home chore that some respondents (men) do not want to associate themselves with at all. This may be as a result of the nature of the chore which is much of feminine than masculine in nature.

Table 8: If Couples love themselves and how they were able to know

ITEMS	SA	A	U	D	SD
My spouse share every of his secret with me	226 57.4%	130 33.0%	10 2.5%	24 6.1%	04 1.0%
I am highly respected by my spouse	180 45.7%	196 49.7%	08 2.0%	08 2.0%	02 0.5%
My spouse don't want me for any problem or stress	184 46.7%	190 43.1%	24 6.1%	10 2.5%	06 1.5%
My spouse provide almost all things I need for me	156 39.6%	178 45.2%	26 6.6%	26 6.6%	08 2.0%
My spouse is always there for me	200 50.8%	158 40.1%	22 5.6%	14 3.6%	- -
I and my spouse never quarrel or have misunderstanding	42 10.7%	80 20.3%	78 19.8%	140 35.5%	54 13.7%

Source: Field work, 2019.

Table 8 is whether or not couples in Ekiti state love themselves and how they know that they love themselves. Majority of the respondents 57.4% of the respondents **strongly agreed** that my spouse share every of his secret with me, 49.7% of the respondents **agreed** that I am highly respected by my spouse, 46.7% of the respondents **strongly agreed** that my spouse don't want me for any problem or stress, 45.2% of the respondents **agreed** that my spouse provide almost all things I need for me, 50.8% of the respondents strongly agreed that my spouse is always there for me and 35.5% of the respondents **disagreed** that I and my spouse never quarrel or have misunderstanding. From the above analysis, it can be deduced that truly couples in Ekiti state really love themselves and both parties know based on the relationship that exist between couples. It is noteworthy that no matter the level of love that exist and manifest among couples in Ekiti state, it is not devoid of crisis. That is, husband and wife still have misunderstanding but

they don't allow it to get out of hand. The conflict do not lead to physical combat between the couples. Both parties equip themselves with the needed strategies of resolving their differences amicably such that it does not in any way affect the relationship of the family

Table 9: Respondents Demographics Characteristics as determinant of types and volume of home chores to do

Demographic Characteristics	Yes	No	Don't Know	Total
My spouse age determine types, volume and nature of home chores to do	200 (50.8%)	156 (39.6%)	38 (9.6%)	394 100.0
Gender determine types, volume and nature of home chores to do	180 (45.7%)	178 (45.2%)	36 (9.1%)	394 100.0
Spouse religion determine types, volume and nature of home chores to do	138 (35.0%)	220 (55.8%)	36 (9.1%)	394 100.0
Spouse marital status determine types, volume and nature of home chores to do	160 (40.6%)	184 (46.7%)	50 (12.7%)	394 100.0
My spouse educational level determine types, volume and nature of home chores to do	148 (37.6%)	210 (53.3%)	36 (9.1%)	394 100.0
Job determine types, volume and nature of home chores to do	184 (46.7%)	158 (40.1%)	52 (13.2%)	394 100.0
Our ethnicity determine types, volume and nature of home chores to do	152 (38.6%)	204 (51.8%)	38 (9.6%)	394 100.0
All the above determines type, volume and nature of home chores spouses do	140 (35.5%)	200 (50.8%)	54 (13.7%)	394 100.0

Source: Field work, 2019.

Table 9 is on whether the demographic characteristics of the respondents determine types, volume and nature of home chores they should do. Majority of the respondents 50.8% said **Yes**, my spouse age determine types, volume and nature of home chores to do, 45.7% of the respondents said **No**, gender determine types, volume and nature of home chores to do, 55.8% said **No**, spouse religion determine types, volume and nature of home chores to do, 46.7% of the respondents said **No**, spouse marital status determine types, volume and nature of home chores to do, 53.3% said **No**, my spouse educational level determine types, volume and nature of home chores to do, 46.7% said **No**, job determine types, volume and nature of home chores to do, 58.1% said **No**, our ethnicity determine types, volume and nature of home chores to do and 50.8% of the respondents said no, all the above determines. The above statistics shows that the

socio-demographic characteristics of the respondents does not determine the volume, type and nature of home chores Ekiti people are subjected to. However, from the table, age and job can really decide the types, volume and nature of home chores that people in Ekiti do. This is simply because when someone is getting older, the type, nature and volume of home chores they do will obviously be determined by their age. Also, job can also decide the type, volume and nature of home chores people in Ekiti engage in. If an individual resumes work early and closes late in the night especially banking job, the individual might not have time to do lots of home chores and when he or she comes back from work in the night, if such a person tries to engage in any home chores it will be very herculean

Discussion:

The gender feud or contradictions between the holy books (bible) and our culture is still unending. While the bible sees men and women as helpers to each other, the culture automatically place the man above the woman such that in some cases the woman is perceived as a slave to the man and so many men especially in Africa behave in concomitant to that school of thought. Until the two arguments are synthesized, it may continue to create more gender issues even in 21st century and the gender gap between men and women will be sustained if not widened.

In respect to this study, it was discovered that spouses in Ekiti state and in Africa at large have quite a long list of different type of home chores that is done or carried out daily as a normal routine in the house. This fleet of chores can be done by anybody. The purpose is to keep the house clean and ongoing in order for the spouse to live happily and peacefully. Although, some chores to be more gender sensitive. It was because chores in the olden days were defined and labeled by people in the community and the same community are capable of relabeling and restructuring those chores such that anybody available can do them without entertaining shame from anybody. For instance, a married man may not want any of his friends or member of his own family see him sweep, babysit, wash plate, select vegetable or cut okro or cooking for the sake of the family while his wife is at home, even when the wife is busy doing one thing or the other. It is like a curse on the man. That is there are still a lot of men not assisting their spouse in home chores (42.8% men do not babysit) thereby exposing the woman to the danger of health problems and sudden old age. The above description depends mainly on the kind of love that exists between the spouses. The love shared and practiced between spouses is a function of the kind and nature of home the spouses build including raising of their children. A man who loves his wife will be willing to do anything for the woman for the betterment of the family. This does not devoid misunderstanding once a while but it is handled maturely instead of degenerating into crisis.

On the demographic characteristics of the spouses determining the type of home chores each spouse should handle. In 21st century, no variable whatsoever should come between spouses especially when it comes to discharging domestic roles at home. All hands should be on deck if happiness and peace must reign in any family. A Yoruba adage says, “*Agba ju owo la fi n so ya, ajeji owo kan o gbe eru de ori*”. The direct interpretation means an individual cannot do it alone but collectively it can be done. This study established that (50.8%) demographic characteristics such as age, ethnicity, religion, education and nature of job is capable of determining who does what between spouses. This age of scientific and technological development as a result of industrial revolution present home chores to both spouses to do if they must progress in life, be happy all the time and live in harmony and raise a good children in a well defined environment.

Conclusion:

Conclusively, the demographic variables does not and should not in any way determine who does what at home among married couples because our aged parents or grandparents do not believe in leaving home chores for anybody to handle for them because of so many reasons. Their believe is that anybody that leaves home chores for someone to do for them is perceived as an act of indolence. Remember our culture was held in high esteem and practiced to the later. Our fathers and forefathers do not assist their wives in home chore. The culture or tradition does not support or encourage that at all. That is, no matter how old our parents are, they do not make a mandatory work for anybody no matter proximal or distal to help them in their home chore. Even when they were ill, they still see reasons to do some level of home chores. So, none of the demographic variables is a correlate to who does what home chores among married people especially in Ekiti state as both of them do whatever home chore as time and condition permits it. This is responsible for the peace husband and wife enjoys at home in their marriage.

Recommendation:

This study recommended that:

- i. The issue of gender segregation and inequality should be a thing of the past;
- ii. Husbands and wives should see home chores as activities for both parties because two good heads are better than one;
- iii. Social status or position should not determine whether a man or woman engages in home chores or not and;
- iv. Women should seize to be perceived as a modern slave or marital slave.

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