



**An Investigation on Gender Roles Expectations within the Modern Institution of Marriage:
A case of Mbombela Municipality, Mpumalanga, South Africa**

By

Janet Sonile Khoza

11565405

A Dissertation for Masters in Gender Studies (MGS 6000) Degree

Institute for Youth and Gender Studies

School of Human Sciences



University of Venda

South Africa

2015

Supervisor: Dr T D Thobejane

Co-Supervisor: Dr L N Maqubela

UNIVEN LIBRARY

Library Item : 20150992



UNIVERSITY OF VENDA
LIBRARY

ABSTRACT

DECLARATION

I, Janet Sonile Khoza, Student No. 11565405 hereby declare that this dissertation for Masters in Gender Studies Degree (MGS 6000) submitted to the Institute for Youth and Gender Studies at the University of Venda has not been submitted previously for any degree at this or another university. It is original in design and in execution, and all reference material contained therein has been duly acknowledged.

Signature *J Khoza* **Date** *30/03/2015*

J S KHOZA

Main Supervisor *[Signature]* **Date** *30/03/2015*

DR T D THOBEJANE

Co-Supervisor *[Signature]* **Date** *28/04/2015*

DR L N MAQUBELA

UNIVERSITY OF VENDA
LIBRARY

ABSTRACT

This study investigates gender role expectations within the modern institution of marriage. Gender roles are socially and culturally constructed. However, they disadvantage women more than men. The researcher is of the opinion that, in addition to the household chores and the upbringing of children, women continue to provide care that directly impact on men's well-being. The study explores issues of motherhood and the reliance of men on gender roles that are more in their favour than women. The concept of marriage within the South African context is also probed. This study further illustrates how men in Mbombela Municipality rely on gender roles, in order to validate the oppression of women through male dominance and suggests that the patriarchal power structure seems to take a powerful and effective impact on the South African marriage institution, especially in the black communities. The findings from the interviews are that work that is done by a woman in a household is regarded as petty and of no importance and as unpaid work. When women are employed outside the home or are self-employed, the work is called paid work. In traditional division of labour; being the homemaker is regarded as her primary role regardless of her employment. The data that has been provided proves that this does not bode well in our modern society. For patriarchal practices, to be ameliorated it will take both men and women to be schooled in as far as gender role expectations are concerned. The findings further show that women continue to play a subservient role to men, and that their place is still in the kitchen regardless of the strides they have made at workplace and in the world.

TABLE OF CONTENTS

ABSTRACT.....	iii
CHAPTER 1: INTRODUCTION	1
1.1 Background and Introduction.....	1
1.2 Problem Statement.....	4
1.3 Objectives of the Study	4
1.4 Research Question	4
1.5 Significance of the Study	4
1.6 Definition of Terms.....	5
1.6.1 Division of domestic labour.....	5
1.6.2 Family	5
1.6.3 Gender.....	5
1.6.4 Gender roles	6
1.6.5 Marriage.....	6
1.6.6 Patriarchy	6
1.6.7 Motherhood.....	6
1.6.8 Womanhood.....	6
1.6.9 Fatherhood and manhood.....	7
1.6.10 Ilobolo	7
1.6.11 A nuclear family.....	7
1.6.12 Extended family	7
1.6.13 Polygamous family	7
CHAPTER 2: LITERATURE REVIEW	8
2.1 Introduction.....	8
2.2 The Family	8
	iv

2.3 Gender Division of Labour	10
2.3.1 The Traditional Pattern	11
2.4 Expectation of a Good Mother.....	12
2.5 The Concept of Motherhood	15
2.6 Fatherhood and Manhood	16
2.7 Sex and Gender as Social Constructs.....	17
2.8 Patriarchal Relations	20
2.9 The Concept of Marriage	20
2.10 Marriage in South Africa	21
2.11 Ilobolo.....	22
2.12 Gender as a Concept in South Africa.....	23
2.13 Theoretical Framework	24
CHAPTER 3 RESEARCH METHODOLOGY	26
3.1 Introduction.....	26
3.2 Description of Study Area	26
Figure 3.1 A Map showing the study area, Mbombela Municipality	27
3.3 Research Design.....	28
3.4 Population and Sampling Procedures	29
3.4.1 Sampling Design.....	29
3.4.1.1 Probability sampling	29
3.4.1.2 Non-probability sampling	30
3.5 Data Collection	30
3.5.1 Self-administered questionnaire.....	31
3.6 Data Analysis	32
3.7 Ethical considerations	32

3.7.1 Informed Consent.....	32
3.7.2 Anonymity	32
3.7.3 Privacy	32
3.8 Summary	32
CHAPTER 4: RESULTS PRESENTATION AND ANALYSIS	34
4.1 Introduction.....	34
4.2 Biographic data of the respondents	34
Table 4.1: Distribution of respondents according to age	34
Table 4.2: Distribution of respondents according to sex.....	35
Table 4.3: Distribution of respondents according to formal employment status	35
Table 4.4: Distribution of respondents according to area of residence.....	35
4.3 Normative expectations and gender division of household roles between husbands and wives within households.....	36
4.3.1 Household chores.....	36
Table 4.5 Distribution of respondents according to the person who carries out the chore	36
4.3.2 Child care chores.....	37
Table 4.6 Distribution of respondents according to the person who carries out the child care chore.....	37
4.3.3 Household expenditure	38
Table 4.7 Distribution of respondents according to household expenditure role.....	38
4.4 Findings from Research Questions and the focus group.....	39
4.5 Conclusion and Recommendations.....	46
References.....	48

CHAPTER 1: INTRODUCTION

1.1 Background and Introduction

Gender roles are socially constructed. This implies that each society allocates roles to girls and boys, men and women, according to what the society considers appropriate. The concept of gender was used over the past two decades by social scientists to describe a fundamental axis of social differentiation alongside class and race. Based on this notion, gender is a social construct. Gender roles are historically and culturally specific, what it means to be a man or a woman varies over place and time (Waylen, 1996). However, in most societies the division and allocation of these roles is highly skewed. Moreover, these gender roles are differentiated and allocated according to what is considered suitable for men and women. Gender roles are learnt by boys and girls through the process of socialization.

Gender roles have caused a big confusion to most South Africans, especially the Black cultural groupings. The oppression of women that was traditionally constructed does no longer fit in this modern dynamic world. On the one hand, women are generally allocated roles that are mainly associated with household chores, caring and nurturing. On the other hand, men are allocated roles that are considered to be masculine, such as providing for and protecting the family (Meyers, 1997). Hence, gender differences are seen as the product of social relations (Flax, 1997). Attention has been focused on the ways in which masculinity and femininity use gender as a set of roles into which people are socialized.

Feminist paradigms have characterized gender relations as relations of inequality and subordination. Chodorow (1995) and Waylen, (1996) argue that gender differentiation is inextricably intertwined with politics of domination and subordination. It has been argued that men harness their gender to disadvantage women. Marriage is known as a social and legal agreement between a man and a woman with the sole purpose of having a family. It is an institution where interpersonal relationships, (intimate and sexual) are acknowledged in different ways, depending on the culture in which it is found. Marriage entails the process of a wedding and other customary actions to seal the bond between the married couple. Marriage creates legal obligations between those who get married. In some societies the obligations go to the extent of binding the family members of the married people.

Most societies see marriage as a sacrament, a contract, a sacred institution or a covenant. Marriage is seen as a serious and major covenant between man and God as it is the final seal that ensures procreation. Marriage is considered to be holy matrimony, which is an expression of divine grace, a sacrament or mystery. The Roman Catholic tradition of the twelfth and thirteenth centuries define marriage as a sacrament that is ordained by God.

Protestantism replaced the Roman Catholic sacramental model. They see the primary purpose of marriage as that of glorifying God by demonstrating His/Her love to the world. Martin Luther saw marriage as an earthly kingdom social estate, while John Calvin viewed marriage as a covenant achieved as a result of grace (Goode, 1964). Anglicans regarded marriage as a domestic commonwealth within England and the church, while the secularism of the Enlightenment saw marriage as a contract that operates according to what the couple want (Goode, 1964).

Furthermore, the issue of marriage should be seen in the context of what motherhood means in our societies. The concepts of motherhood and womanhood cannot be divorced from the relationship between the wife and the husband. This relationship, in most cases, is more inclined towards a patriarchal discourse. Historical evidence is filled with over-lapping meanings around women's roles. In South Africa, the concept of motherhood (or womanhood) was first put into perspective by women's organizations such as the African National Congress (ANC) and Imbeleko, to mention just but a few. These organizations helped to bring into sharper focus women's socio-political identity, and a gendered struggle mounted by women. Black women played and continue to play a major role within the larger or broader context of the liberation struggle. The "triple" position that women played, that is being homemakers, wives, and workers, was bearing heavily on the shoulders of women. The position of women, especially as wives, has imbued women with a sense of high morality and humanity.

However, women are still being exploited, especially within the confines of their homes. Walker (1995) argues that women bring life to this world and they have a duty to make sure that life is preserved and protected. Women, therefore, had to come together regardless of their colour to look at their collective form of oppression and subjugation so that they could start to challenge the forces that kept them at the periphery of development. Most women are

in agreement with the fact that mothers have to nurture, to preserve and to protect because they are mothers and life-givers at the same time.

While agreeing with this notion, this study, however, has moved further from what Walker (1995) called misguided sentimentality or false (patriarchal) consciousness, or in her words, political opportunism. This study sought to position women's roles viz-a-viz the family roles that both women and men should play, and to also de-bunk the myth of what womanhood is or ought to be. This helped in locating the constructions of "womanhood" or "motherhood" within the confines of patriarchal discourses and probably set the tone for an anti-sexist approach in the broader struggle for democracy. Walker (1995) further argues that many scholars have tended to accept as a given, women's social duty and self-definition as mothers. This, in the context of this study, is a myopic acceptance which militates against the struggle against patriarchy.

The South African Constitution, though relatively new as compared to other constitutions of the world, does not specifically talk about gender roles or women's empowerment. More is said about equality and inequality. Gender roles are overshadowed by the word 'Equality'. South Africa's definition of goals towards achieving gender equality is guided by a vision of Human Rights, which incorporates acceptance of equal and inalienable rights for all women and men. This ideal is a fundamental tenet under the Bill of Rights of 1996 (Act of 1996). This Act promotes that the democratic society should respect the rights of all its citizens irrespective of race, gender, class, age, disability, etc. (Bill of Rights, Section 9.1 to 9.4). However, this Bill does not specifically deal with gender oppression where women are subservient to their male counterparts. The constitution is also silent when it comes to the unequal gender relations and distribution of family chores. In most cases, it favours the present patriarchal allocation of family chores.

This study was an ethnographic study of the experiences of both women and men in the Mbombela Municipality, Ehlanzeni District. The investigation of gender roles in this study will strictly focus on the activities that men and women in the Mbombela Municipality, do in their households as married couples.

This study investigated the gender roles within the modern institution of marriage in the Mbombela Municipality, which is one of the five Ehlanzeni District municipalities in

Mpumalanga Province, situated near the Northern borders of Maputo and Swaziland. The Mpumalanga Province is comprised of three Districts, namely Ehlanzeni, Gert Sibande and Nkangala. These districts among them have twenty nine municipalities.

1.2 Problem Statement

In most African households, gender roles are highly unequal and favour men. Although men and women share the provider role in the sense that women contribute almost the same if not more than men towards household income, the burden of household and child care is still left in the hands of women. To this effect, women struggle to combine most family responsibilities and as a result experience role conflict. Women and children, especially girl children, are treated with an iron hand. Thus, study sought to investigate gender roles and dynamics within the institution of marriage.

1.3 Objectives of the Study

The objectives of this study are to:

- a) Examine the role expectations of husbands and wives within households.
- b) Explore the gender division of domestic roles.
- c) Analyze gender relations within the households.

1.4 Research Question

The following are the research questions:

- a) What are the normative expectations of husbands and wives?
- b) How are gender roles divided between men and women?
- c) What are gender relations within the households like?

1.5 Significance of the Study

This study is significant in that it offered a clearer analysis of gender role expectations within households, and to also debunk the myth that there are certain roles that should be performed by women within the family. The study proffered the government and other relevant authorities some form of a breakthrough on policy formulations pertaining to gender equity

and equality. University students and people who are not conversant with gender related issues will also gain some invaluable insight from this study.

In addition, Magistrate courts, church leaders, councilors, politicians, gender policy formulators in provincial departments and Legislatures will benefit immensely from this study since it will bring unto fore gender dynamics and their effect on society.

1.6 Definition of Terms

1.6.1 Division of domestic labour

Division of domestic labour refers to the allocation of work to men and women according to their sex. Women are allocated with household work such as cleaning the household, caregiving, cooking and taking care of sick people and people with disabilities.

1.6.2 Family

In the Black African cultural context, the word “family” means a husband, his wife and their children. It also means all members of that family, such as parents, sisters, brothers, aunts, uncles and their children, loosely referred to as “an extended family”. A family can be comprised of a husband with two or more wives (polygamous marriage) and the children borne out of those unions.

A family is traditionally made up of two or more people, of whom one is the head of the house. The people in the family are related by birth, marriage or adoption and live together under one roof (Census Bureau 2012) <http://abcnews.go.com>).

A family is a collective group of people consisting of only closest the blood related members, the nuclear family. Others say a family includes other kin, friends and even pets. Traditionally, a family comprises two parents and a child or children as the prevailing paradigm of the family. All other family forms or sequencing tend to be labeled as deviant.

1.6.3 Gender

Traditionally gender has been used to designate psychological, social and cultural aspects of maleness and femaleness. It is again defined as the amount of masculinity and femininity in a person.

1.6.4 Gender roles

Work responsibilities that are given to men and women according to their sex are referred to as gender roles. Gender roles are culturally constructed. Gender has traditionally been used to designate psychological, social and cultural aspects of maleness and femaleness. Stoller (1968) defines gender as an amount of masculinity or femininity found in a person. Gender identity is what the person feels she/he is; regardless of the gender attribution other people would make about her/him and regardless of the validity of the techniques for determining gender identity (Suzanne, 1998).

1.6.5 Marriage

An action where a man and woman, who are in love are lawfully joined in a ceremony as husband and wife is known as marriage. Lately, this concept includes Gay and Lesbian couples (Bethmann and Kvasnicka, 2011).

1.6.6 Patriarchy

Patriarchy is the male dominance in a household where women, children and young men are under the control of the head of the family (Pitcher and Whelahan, 2005)

1.6.7 Motherhood

Motherhood is the state of being a mother, which implies giving care to a sibling, borne of or belonging to the mother or other relatives (Pitcher and Whelahan, 2005). It also means caring for own or other people's children. It goes hand in hand with working tirelessly for them. Motherhood does not remain with biological mothers but can also be perfectly done by another woman who is matured enough or a relative, for instance, a grandmother to the children.

1.6.8 Womanhood

According to Walker (1990), womanhood is a period in a female's life after she passes through childhood and adolescence around the age of eighteen years. Womanhood means the

state of being a woman, having passed menarche **mininity.**” The concept “womanhood” is also associated with femininity and also with different views of gender roles.

1.6.9 Fatherhood and manhood

According to Eagly and Leonard (1998), father and fathering are defined in accordance to production. For instance, a father contributes half of the child’s genetic material. Manhood marks a stage when a male ceases to be a minor and enjoys associated rights such as marriage, voting, opening a bank account (Ritcher and Morrell, 2006). It is also associated with physical development.

1.6.10 Ilobolo

As described by Kalule-Sabiti *et al.* (2007), ‘ilobolo’ means payment of bride the price or bride wealth. The ‘ilobolo’ customary practice is practiced by the African society. It ensures commitment of the bride and the bridegroom and that of the two families, the groom’s and the bridegroom’s families, to ensure the longevity of the marriage.

1.6.11 A nuclear family

This is a family consisting of parents and their offspring only.

1.6.12 Extended family

An extended family comprises family people that are relatives living together.

1.6.13 Polygamous family

A polygamous family is where a man has more than one wife.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This chapter addresses the gender-role expectations within a heterosexual marital relationship. It looks into the family and gendered division of labour within families or households. The gender division of labour includes motherhood and fatherhood. The chapter further looks at the concept of motherhood, sex and gender as social constructs, patriarchal relations, the concept of marriage, marriage in South Africa, gender as a concept in South Africa and the theoretical framework that underpinned this study.

2.2 The Family

In modern societies, the family institution is multidimensional in nature. It affects and is affected by the different social, economic, cultural and political institutions which form the social structure of any society. Changes in the structure and functions of the family are fundamentally occasioned by changes in the environment experienced by families. Social change is a function of two main factors called endogenous and exogenous factors. In writing about the heterogeneity of pre-colonial African social organization, Adeghoyega, (1994) traces the source of variations in family types to the variations in environmental conditions. He specifically argues that ecological factors have played a major role in determining the form the family assumes in different parts of the African continent

There is consensus among writers of social experience that the incorporation of African societies into the international capitalist economy through the colonial project has been one of the major causes of family change in the continent (Mazrui, 1986; Russell, 2002).

Some of the family patterns often seen as evidence of a very huge economic, demographic, political, legal and religious innovation that occurred to confront the international capitalist set up include changes in the rules of kinship which were the political backbone of the society itself, but also changes in relationships between husbands and wives, parents and children and members of the conjugal family and their kin.

UNIVERSITY OF VENDA
LIBRARY

Different western scholars are agreed that changes in social institutions, including the family are a result of increased interactions of different cultures. It has been observed that throughout the period of modernization, especially in the early stages of globalization, major changes in social institutions have taken place across the world (Giddens 2000; Turner 2002). Giddens argues that globalization impacts on the family through the emergence of more egalitarian relationships between men and women, the increase in the number of women in work places outside the home and in the public sphere, the separation of sexuality from reproduction and growing tendency for family relations to be based on the sentiments of love rather than social or economic interests with the intimate couple being the primary family unit (Giddens, 1987). The above developments have led to massive changes in the social structures of the society.

A large number of African residents, imported labourers and settlers left their homesteads and migrated to urban areas to earn cash income to cover imposed taxes and supplement declining agricultural resources and to support their relocation. Many people moved from the countryside to urban centres following the development of industries. This led to the rapid urbanization of South Africa. Through legislation, the life changes of the non-white groups in society became severely restricted. White people became more advantaged in agriculture, education, employment, housing and healthcare. The family institution was also affected as the male head of the house had to go and work while staying in a different (place or house??) from where the rest of the family was staying

Colonialism induced urbanization, industrialization and, subsequent by the apartheid-imposed structures affected family and household patterns in society, mostly amongst Africans. The limitation on geographical mobility reinforced dual urban-rural homesteads and circular migration for economic and social adaptation. These deprived Africans of opportunities for farming in the country and meant that they lived away from their families (Okoth-Ogendo, 1989). African men who were subjected to the migratory labour system meant either postponed or completely avoided marriage. Among Africans in cases where marriages were contracted, economic necessity meant that the husbands and fathers left their families behind to work as migrants. This resulted in female-headed households, out-of wedlock births and unstable household composition, especially among Africans in the rural areas (Pasha and Lodhi, 1994).

Empirical studies in certain African societies have found that households of the elite in African towns and cities were complex due to opulence (Oppong, 1974). The empirical evidence based on studies conducted in Africa and among other African populations outside the continent suggest that the formation of complex households was as much a function of poverty, as it was of culture. The nuclear family replaced the complex or extended family as the modal family type among the educated elite. In the context of apartheid South Africa, political factors interacted with economic ones to prevent the formation of extended family households among Africans. Specifically, Section 10 of the Urban Areas Act of 1945 and the housing policy that facilitated single family units of three or four rooms tended to compel the formation of nuclear families.

2.3 Gender Division of Labour

The gender division of labour is a central feature of Gender Inequality, both in the economic aspect and in the social construction of gender identities (Huber, 1991; Lober, 1994). As Chafetz further wrote “undergirding all systems of all gender stratification is a gender-based division of labour by which men are chiefly responsible for different tasks than are women” (Chafetz, 1991). The Empirical literature on gender division of labour is uncomfortably divided between those who examine the division of household labour and those who study gender segregation in the paid labour market. The overall division of labour has not been considered in empirical studies of the United States (Miller and Garrison, 1982). The results underscore the importance of the movement of women’s labour from the household to the labour market in reducing gender inequality.

Maqubela (2012) argues that house chores and childcare are still considered as feminine gender roles. Gender roles within households remain unchanged. The division of labour still remains disadvantageous for women. Women still bear the burden of childcare and household chores. Women work from morning until late in the evening. They wake up very early in the morning to prepare children for school, prepare lunch boxes, clothes for their children and husbands if they are employed. They are expected to prepare breakfast before they go to work. In the afternoon, when they come from work, they have a responsibility to cook. This includes even women who have domestic workers as they are expected to supervise the cooking process. Domestic work is shared with domestic workers (Maqubela, 2013). Maqubela (2013) further argues that men have very little to do within the household. Their

work is minimal as most of them are engaged in work that does not need much energy, for instance washing vehicles, gardening, painting or doing some building repairs. These are not daily chores and in most cases, these are done by garden boys and male helpers. Women take decision on most family incidents; for instance they have to decide what their families will eat and they lead in deciding the amount of pocket money to give their children. They even cater for children's future by providing insurances.

According to Pleck (1977), the word "family work" represents the household chores and childcare tasks that must be performed by families to maintain the household and its members. In traditional families, the assumption is that women are responsible for family work, whereas in contemporary dual earner families, managing household and childcare are major challenges. Despite women's changing role attitudes largely shape dual earners' approach to family work. In most families, women still do the lion's share of housework regardless of ethnicity or wives' employment or socio economic status, so that women in dual earner families carry two jobs (Hochschild and Machung, 1990). Many men do not participate in family work with an idea that it is women's work.

According to Schapera (2012) among the Kgatla tribe preparation of food and other domestic chores are daily and on-going processes, no matter where people are. Hut making, pot-making and similar Arts and Crafts are generally pursued after the harvest months. The period of activity is during ploughing, weeding, scaring away of birds, reaping and threshing. The practice mentioned here is uniform to all African tribes. The life style suites all Africans. When all the people are at home after the harvest, the time of relative leisure and idleness comes; especially for men who then move from house to house drinking home brewed beer. Women never relax, they go on with household tasks, such as tidying up their homes. They wake up first in the morning and start with their daily tasks. As the setup is rural, they clear the ashes from the hearth and sweep the courtyard floors, gather up the rubbish in the potsherds and dump it outside the compounds, light the fire and cook porridge or stamping corn. They wake the children up, wash them and give them food. Women never rest for they are expected to fetch water from rivers or wells (Schapera, 2012).

2.3.1 The Traditional Pattern

In the traditional division of labour in the family, work roles are complimentary. The husband is expected to work outside the home for wages. The wife is expected to remain at home, caring for children and maintaining the household. A man's family role is secondary to his family role, whereas a woman's employment is secondary to her family role (Blair, 1993)

The difference in primary roles between men and women in traditional households affects basic tasks as who cleans the toilet, cleans the floors, does laundry and makes sure that the babies are well cared for. Whether women are employed outside the house or not, they remain primarily responsible for household tasks (Demo and Acock, 1993). Women become the domestic and childbearing supports on whom families depend, freeing men to focus on wage earning and providing.

2.4 Expectation of a Good Mother

During the fifties, marriage and family seemed to be central to American lives. It was a time of youthful marriages, increased birth rates and a stable divorce rate. Most families were comprised of male breadwinners and female home makers. Traditional gender and marital roles mostly prevailed. Men's place was in the world and women's place was in the home. Women were expected to place motherhood first and to sacrifice their opportunities to outside advancement to ensure the success of their husbands and the wellbeing of their children. The emphasis on childbearing and housework as women's responsibilities lasted until the Second World War when there was an influx of women into factories and stores to replace men who were fighting in the war that was taking place overseas. This initiated a trend in which women increasingly entered the labor force, became less economically dependent on men and gained greater power in marriage (Devault, Cohen, 2008).

A mother is expected to be a care-giver, who is able to do many tasks and provide a healthy and harmonious environment for her family. She is expected to nurture and care for the children and the entire family members. She is always there for the family, in times of difficulty and whenever she is needed (Bhasin, 2000). The mother's expectation is not realistic as the duties that she is responsible for are parallel to the ones that fathers have. For

instance care-giving can also be done by both men and women. South African women like men get employed and just like men maintain their families with their salaries.

A good mother listens and judges outcomes in a positive way. She does not take sides, but tries to be objective in whatever she does. Furthermore, a good mother has to be available for her children and family by providing shelter and financial support when there is need. A good mother protects and loves her family. The household division of labour that is allocated to women leaves men with very little responsibility (Bhasin, 2000). The tasks that are children-related are supposed to be done by both men and women as they are both parents of the children. The parental role is a responsibility for both the mother and father of the children.

The idea that mothers are care-givers will never come to an end unless women themselves start to provide their children with in-depth information that aims to instill egalitarian and liberal views of parenting. This is a situation where a father and mother play parental roles equally ((Pitcher and Whelahan, 2005).

Traditionally, when a man and a woman promise one another in a religious or civil marriage ceremony that they will care for each other, it ends up being the woman who eventually commits to this vow. The term “marriage” covers a broader range of relationships. In Western societies, it can mean a relationship between a man and a woman who live together but are not married. This applies even to the same- sex couples; although they are not recognized in the United States.

In heterosexual families, husbands and wives struggle with the obligations and restrictions of their sex roles. Although they can share the breadwinner role to a certain degree, they do not share the nurturing and domestic duties. Conflict does not arise from daily hassles and workloads only, but also from power struggles and the challenge of changing sex role expectations. Time has changed, but old stereotypes have remained intact. Marital harmony is difficult when couples live in a democratic country and in an autocratic home (Ola, Alyce and La Violette, 1993).

The feminist movement of the sixties and seventies led to many women reexamining their assumptions about women’s roles. Traditional assumptions that women find their great fulfillment in being mothers and housewives were highly challenged. The women’s

movement emerged to challenge the female roles of housewife, helpmate and mother, appealing to some women as it alienated others.

Men have no reason to expect women to do everything for them because, previously, women worked in the households and men worked externally, got paid and thus called themselves “breadwinners”. They regarded their work as “real jobs”. Currently, the majority of women work full-time or part time, which is a shift from the woman working in the home to working outside the home. Gender equality is recognized because both husband and wife work externally; they come back from work tired and stressed in exactly the same manner. They both have to assist each other in the same way and degree. It is considered as abuse when husbands deliberately abide by the stereotyped, out-dated gender roles. Culture is not static but dynamic. A man can cook, make tea, wash his clothes, iron and even pack clothes very well. In these modern times everything is easily and electronically processed (Helton and Jackson, 1997).

In this current study the scenario is different because there is not much movement. In the Mbombela Municipality, water is obtained from taps in or outside the house, or it is commonly fetched from boreholes or tanks that are filled in by the municipality. Men have no reason to remain passive, lazy and stuck to the gender roles that are no longer relevant. It is clear that men’s abusive behaviour towards women is still in control. If women remain with their abusive husbands, they are criticized and blamed for their own victimization. If they leave they are judged as demonstrating a lack of commitment for their children and their spouses (Ola, Alyce and La Violette: 1993: xix).

The above perception will never be conquered as long as women themselves still cling to the old gender role stereotypes which place them a step lower in terms of actual power (Ola, Alyce and La Violette, 1993: 13).

For men to expect their wives to do everything for them could be characterized as typical abuse. When women describe their experiences, express their feelings about being abused or relate why the abuse has such a long lasting impact upon them, they are often faced with disbelief or rejection by society. The statement is particularly true for women who have suffered little or no abuse from their husbands. Such an attitude is received from friends, relatives and family members (Kirkwood, 1999).

2.5 The Concept of Motherhood

Motherhood around the world is viewed as home-centred and an essentially passive activity unlike in Africa where it is not. Motherhood is a passive activity despite the fact that when politicized, it can turn into a more militant and an active liberal force (Walker, 1995). It can be militant in the sense that through it, women are mobilized to challenge the stereotypes that sub-humanize them. Writers such as Schreiner (1990) argue that motherhood has to be treated with respect as it is a tool to fight against colonial and racial oppression.

For women to fight against patriarchy, they should implement their agendas and build their constituencies. However, motherhood should not only be seen as a concept through which patriarchy can be fought. On the contrary, women abuse goes beyond patriarchy and endeavours to encapsulate within it, a broader struggle that is premised on Socio-political and economic rights. In supporting this notion Walker further writes that that the collusion with patriarchy makes the woman's struggle pay too much attention to the discourse of patriarchy itself, rather than to the multiple and complex meanings mothers attaché to their experience (Walker, 1990).

There have been different definitions and approaches to the concept of motherhood. For the purpose of this study, the researcher will define the concept to encapsulate family systems and reproductive rights. This is done in order to understand gender role expectations within the modern institution of marriage and what constitutes motherhood

Motherhood may also mean the process of procreation and childbirth. Motherhood, when used in revolutionary terms, may be defined as a concept that rallies women against all the forces that militate against them. However, in practice, it may mean emotional care and nurturing of the off-spring. Traditionally motherhood is defined as a person responsible for the nurturing of kids, taking care of family needs and household chores. A good mother is seen as a woman who cares physically for her children. Little is said about men who should do the same because of the patriarchal beliefs that are embedded in our psyche. Before delving deeper into the various definitions and cultural contexts of motherhood and/or womanhood, it is befitting to try and understand terminologies such as sex and gender which are interchangeably used (Bhasin, 2000).

2.6 Fatherhood and Manhood

According to Eagly and Leonard (1998), father and fathering are defined in accordance to production. For instance, a father contributes half of the child's genetic material. Fatherhood embraces a broader range of protective role. Hegemonic constructions of masculinities are intimately related to sexual prowess. Fathering and fatherhood are significant to the construction of masculinity. The biological fathering of children is an important marker of male virility and masculinity's ability to provide for the financial needs of children and families. A failure to meet these roles can result in retreating from responsibilities (Chopra, 2001). Fathers can contribute to the children's development, as well as adult development (Palkotz, Copes and Woolfolk, 2001; Rogger *et al.*, 2007)

The role of a father is not constructed by men only, but it is also constructed by children and women in relation to motherhood and childhood. It differs according to what fathers and mothers do. Parenting is a responsibility for both the father and mother, while being a father involves being responsible for women and men. Parenting roles are so deeply gendered that mothers are looked at as care givers and nurturers, while fathers are looked at as providers of basic needs, administrators and skill providers to their children.

The gender division of parenting work presents gender roles as natural and equal that men are put in the labour market as providers for the family and women are in the household as home makers. It is the economic production structures and gender organizations that contribute to the separation of fathers from their children (Townsend, 2001). Motherhood is also constructed in relation to fatherhood. Despite the fact that fatherhood differs spatially and temporally, it has certain universal characteristics in that it is a gendered role that is invested in power that has relation to motherhood within the household (Eagly and Leonard, 1995)

Men's family work

Men's family work takes place outside the home where men fulfill their primary economic role as providers. The husband's role as a provider is most fundamental role in marriage. To be a good father, he has to be good provider. This core concept endures despite trends to what mote egalitarian and androgynous gender roles. A woman's marital satisfaction is related to how well she receives her husband as fulfilling his provider role (Blair, 1993). It is very

common that women complain of husbands that do not contribute fair share to the family income. Men are to contribute to family work by providing household maintenance such as repairs, light construction, mowing the lawn and other activities that are consistent with instrumental male norms. Men often contribute to housework and childcare although their contribution may not be notable in terms of the total amount of work to be done. Men see their role in housekeeping and childcare as a good gesture of helping their partners rather than this being an equal responsibility in their households and marriages. Husbands become more equal partners in the family work when they and their wives have egalitarian views of family work or when such a role is passed upon them by either circumstantial necessity or ultimatum (Hochschild, 1989). Men who live the traditional way resist performing more housework or will do it very reluctantly whether their wives are employed outside the home or not. In marriages where traditional ideology is shared, men's low level of household participation is never problematic (Strong, De Vault and Cohen, 2008).

2.7 Sex and Gender as Social Constructs

The term sex and gender are commonly used interchangeably by feminist scholars. Social scientists make a distinction between these concepts. Sex refers to the biological characteristic of being female or male. Gender refers to masculinity and femininity, the social characteristics associated with being male or female. Most cultures have traditionally associated instrumental character traits, skills that are goal or task oriented and character traits that involve nurturing and sensitivity with the female sex. Gender roles are associated with social responsibility. Women, for instance, are expected to assume most of the responsibility for child care because nurturing has been allocated to them. They put most of their energy into protecting and providing for the family (Demmitt, 2003:49).

In Western countries, during the early part of the twentieth century, it was generally accepted as natural that men would leave their homes to provide for their families. Women had to balance their desire to be employed or the economic necessity of employment against a cultural expectation that their primary responsibility was to nurture their families. For thousands of years prior industrialization, both men and women participated in the provision of food, shelter and clothing for their families. Most of this production took place in the household. There was no discussion about women, or for that matter men working outside the home because most of the work that needed to be done was done at home.

People who were not employed were involved in maintaining the home and producing goods and services for their families and others. (Demmitt, 2003:195). Recently, women find themselves participating in both gender roles whether they are employed or not. Men are sometimes unemployed, staying at home for the whole day and not participating in anything, but expect their wives to do everything for them. This expectation, one could argue, results from the historically evolved system of patriarchy and the gendered division of labour within the household.

Historically, the married woman remained at home to do housework and rear children. Before industrialization, women produced goods and income by working on family farms. That effort extended to the caring of the sick and the older persons of their families (Demmitt, 2003).

Many women are unfairly treated, and are fully aware of their frustrating situation. A woman, in most societies is the first to wake up. She works hard for the whole day, serves meals for the family, but is the last to eat if there is any food left and is also the last to retire. The lifestyle is quite bad for her physical and mental health status (Oakley, 1974).

The division of labour between men and women would seem to occur in all societies, from the ancestral hunter-gatherer societies to agricultural and herding societies, through to the industrialized world. The form it takes is varied. In the social sciences there is a long tradition of explanations for the origins of gender roles that have focused on patriarchy, and male domination of women. The origins of gender roles are bound up with the origins of male domination and the division into the public and domestic sphere of work (Archer and Lloyd, 2002).

The role of a housewife is described in terms of four characteristics (Oakley, 1974). Firstly, it is allocated almost exclusively to women and secondly it is associated with economic dependence because the homemaker must lean on her husband for support. Thirdly it is defined generally as non-work or as not real work. This is illustrated by the response given by some of the homemakers when they are asked if they work. They respond by saying they do not work and that they are just homemakers. House-care and childcare are considered as primary responsibilities of the house maker and are expected to take priority over anything else that a woman does (Robert and Lauer, 1974).

Many people act as if patriarchy is not there because it is a silent predator in many families. Johnson (1997) argues that men oppress women, abuse them, overwork them unnecessarily and when they meet people outside, pretend to be kind people. As long as this practice continues, patriarchy and the oppression of women will never end. That women manage to take care of themselves and their families shows clearly that women were just unfortunate that they were put in a position that was socially constructed. If there was a gender-role exchange requiring that men perform women's gender roles and women move to the men's gender roles, many men would definitely fail to perform the work that women are capable of. The cultural /biological distinction traditionally associated with the usage of gender versus sex, is a technical one, applicable to scientists in the laboratory and some text books, but little else. Gender is a word which, until very recently was rarely used by people in everyday life, even in technical writings, the two are often used interchangeably and confusingly. For example, in a study reporting the treatment of young boys who exhibit feminine behaviour, the authors use cross gender behaviour and sex role deviation (Mckenna, 1978).

Work takes place at the workplace and at home. A home is not seen as a workplace at all. Responsibility may apply to both women and men for many reasons. For women, this is one of the many ways in which they and their contribution remains invisible and undervalued. For men, this can be because of their persistent avoidance of domestic tasks and responsibilities. Researchers suggest that women are mainly or solely responsible for three quarters of all housework (Kenwood *et al*, 1987) and that there are also major differences between the kind of domestic tasks performed by men and women. The former tend to 'specialize in putting the children to bed, playing with children, taking out children, waste disposal, household repairs and do-it-yourself'. Rich tasks are generally preferred by men over the much more time consuming supposedly by mundane and indeed socially subordinated tasks of cleaning, daily shopping, washing, ironing, cooking and the routine care of children (Ghail, 1996).

Family diversity is a social fact, but this reality is often obscured by a set of taken for granted beliefs about the family as a social construct. Together these beliefs represent a set of cultural assumptions about how families are and should be. When people refer to "the family" they often have a modern, nuclear family in mind, consisting of wife, husband and children. Implicitly then, a family is assumed to be a heterosexual unit, containing one woman and one man, for procreation purposes. Within the family, the roles are carefully divided. Women are mothers and family caretakers, and men are fathers and breadwinners.

2.8 Patriarchal Relations

Sylvia Walby (2004) says that in order to grasp the different patterns of gender relations it is important to have concepts at different levels of abstractions, in order to capture the major forms of gender systems. She used the notion of system of patriarchy, forms of patriarchy, structures of patriarchy and patriarchal practices to determine resulting relations. The system of patriarchy was conceptualized as a system of social structures and practice in which men dominate, oppress and exploit women. There are six structures of patriarchy. They are household production, patriarchal relations in paid work, patriarchal relations in the state, male violence, patriarchal relations in sexuality and patriarchal relations in cultural institutions (Walby, 1990). The domestic gender regime is based upon household production as the main structure and the exploitation of a woman's labour and sexuality and upon the exclusion of women from the public sphere. The household does not cease to be a relevant structure in the public form, but it is no longer the chief one. In the domestic form the beneficiaries are primarily the individual husbands and fathers of the women in the household, while in the public form there is a more collective appropriation. In the domestic form the principal patriarchal strategy is exclusionary, excluding women from the public arena, in the public sphere it is segregationist and subordinating.

2.9 The Concept of Marriage

Marriage was regarded as a private matter, without uniform or other required ceremonies. The marriage is approved according to God by the bishop. In the twelfth century, women were obliged to use their husbands' names and in the second half of the sixteenth century parental consent along with the church's consent were required for marriage. In 1545, Christians declared consent, of marrying. The couple had to verbally promise that they were getting married to each other. In the Chinese society, people of the same surname were not supposed to marry, as that was considered incest. Marriages to one's maternal relatives were not thought of as incest. Families sometimes intermarried from one generation to another. When the couple died, the husband and wife were buried separately, in the respective clans' graveyards. In the matriarchal marriage, a male would become a son-in-law and would live in the wife's home (Goode, 1964).

Many people perceive that marriage is not as effective as it used to be, especially in modern societies. Many people divorce as many times as they wish. There is a feeling that marriage has lost its meaning. Others complain that single parenthood and marriage breakdown contribute to social problems such as delinquency and crime. Marriage is important because it is a public declaration of commitment that people are likely to keep than if they simply live together (Ethics and Values, 1999).

Traditionally, women are the principal homemakers and husbands the primary economic providers. Even as the majority of wives are employed outside the home today, they continue to do more of the housework (Riedmann, 2006).

Marriage is the broadest and most intimate of all human interactions. At its core, marriage is an interpersonal relationship between a man and a woman. Regardless of how marriage is defined and the exact form it takes, it is within marriage that adults try to fulfill their psychological, material and sexual needs. To the degree that marries couples are successful, the marriage is successful (Bethmann and Kvasnicka, 2010).

Marriage and the family ideally act as a haven from which individual members can draw support and security when facing challenges of the rapidly changing technological society. Ideally, a good marriage acts as a buffer against mental health problems such as alienation, loneliness, unhappiness and depression (Cox, 2006).

2.10 Marriage in South Africa

There are three kinds of marriage contracts in South Africa, the civil marriage that is without a joint agreement, the customary marriage, where women are perpetual minors and the religious marriage, which may be Christian, Jewish or Muslim. The State recognizes all types of marriages (Lamanna, 1997).

Legally, women get married at the age of fifteen and men when they are eighteen years old. The consent of both parties is required before marriage. There are certain ethnic groups that allow earlier marriages. Although arranged marriages are illegal, they still exist within other religious groupings. Customary marriages oblige widows to marry another man who is a

family member after her husband's death. Polygamy is prohibited in civil marriage, but practiced within customary marriages (Lamanna, 1997).

Corne Mulder defines marriage as an institution that is created by God between a man and a woman. She continues to say that this is why Adam and Eve were not created as Adam and Steve (Mulder, 1996). Her argument was in agreement with heterosexual marriages where various roles are assigned to different sexes.

Tlhagale of the United Christian Democratic Party, in one of the political meetings, said that according to the Black African culture, the marriage of a male to another man or a female to another woman is a taboo and it infuriates the ancestors. These remarks discourage same-sex marriages in South Africa. Such remarks have no impact because South Africa interprets them as "sex orientation" discrimination. In 2006 the South African Deputy President, Phumzile Mlambo-Ngcuka, signed the Civil Union Act, making Gay marriages legal. South Africa is the first country in Africa to legalize same-sex marriage. It is the fifth in the world, following the Netherlands, Belgium, Spain and Canada. The first same sex married couple in South Africa were Vernon Gibbs, a thirty eight year old and Tony Halls who was fifty-two years old then. Their knot was tied in the Home Affairs Building in George, in the Western Cape Province (Gay-Marriage in South Africa, 2010).

Under South African Law, the wife and the husband share parental authority. African women marry under Customary Law, which denies them authority in the family. Patriarchy requires women to submit to men who are heads of families. Husbands pay a dowry (lobolo) to reinforce the inferior status of women in marriage.

Women are perceived as their husbands' and their husbands' families' property, hence they are expected to work very hard to satisfy their husbands and their families (Ramsay, 1941).

2.11 Ilobolo

Kalule-Sabiti(2007) in Maqubela(2012), highlights that ilobolo impacts gendered division of labour and gender relations. Ilobolo is a kick off stage for marriage in South Africa and culminates into a civil marriage (Mvududu, 2002).It is still a common practice in most of the African countries but particular components of it tend to differ from culture to culture.

Maqubela (2012) identified Ilobolo as the transfer of a woman from her father's lineage to her husbands.

Eagly (1987) defines gender roles as those shared expectations (about appropriate qualities and behaviour) that apply to individuals on the basis of their socially identified gender. These expectations derive from the positions of women and men typically. Ilobolo is a common old African marriage tradition. In this system a price is paid by the groom's family for the right to marry a woman. The price entails cattle which might have meaning attached to it, The practice is still used although it is criticized as a monetary transaction and the wife as a bought object.

A number of gender related issues are raised with regards to Ilobolo. Firstly, it is thought to foster the patriarchal system by giving men power and control over women as they would have paid a price for them (Hunter, 2006). This creates gender imbalance as the women is always made to feel like she is owned by the husband and thus obliged to do all the duties as deemed by the husband. Secondly, reproductive rights of women are infringed as a result of the practice of Ilobolo as it is considered that the women's reproductive capacity is exactly what the Ilobolo money covers. This goes to the extent of a refund in the event that couple does not have children.

2.12 Gender as a Concept in South Africa

Gender as a concept has been discussed in South African workshops, in meetings and in regional, provincial and even national conferences. The difference between a male and a female is that a female has a uterus for conceiving a foetus and breasts for feeding the baby while a male has a penis that produces sperms for impregnating a woman. This means that the only thing that a woman cannot do is to make a person to be pregnant because she does not have the reproductive organ that a man possesses. Similarly, a man will never be capable of being pregnant because of the lack of the reproductive organs that a woman has. Furthermore a man has no breasts to feed the baby.

Once the baby has been born, it is not the mother's responsibility only. The baby can be fed by anyone, whether male or female because there are other ways of feeding besides breast-feeding. A feeding bottle, a cup, a plate and a spoon are good examples of equipment that can be used to feed a baby. No reproductive organ is needed for that.

Gender roles have caused big confusion among most of South Africans, especially the black cultural groupings. Men have taken advantage of women by shifting the responsibilities that they can do themselves to women. This included their personal needs, such as opening a wardrobe to take out a shirt or a pair of trousers that they need to wear. Many will demand that their wives do that for them.

Married women are more oppressed because whatever the husband needs she will be asked to do. This practice did not exist in traditional settings, but even in the modern societies where there is water taps inside the house, electric stoves, micro ovens, kettles, carpet hovers and toasters. Life has become very easy for both sex genders to be flexible in helping themselves with anything they need (Bowie, 2005).

It is surprising that men pretend not to understand that gender roles are culturally designed and that the culture that we talk about is never static but dynamic. The oppression of women that was traditionally constructed no longer fits in this modern dynamic world. The same can be said about the Mbombela community, situated not far from Patriarchy seems to be the order of the day in running the affairs of the community (Bowie, 2005).

2.13 Theoretical Framework

This study was largely informed by the sexual politics of womanhood within the context of gender role expectations in the modern institution of marriage. It also drew inferences from other cultural practices related to the concept of gender is concerned. Gender role expectations within the African context and European contexts were analyzed in order to establish the beliefs that are at the core of gender inequalities and androcentric practices in the world. This study was informed by feminist theories which seek to locate women's struggles within the larger context of patriarchy. Radical feminism, for instance, seeks to expose women's subjugation all over the world. This study sought to expose gender roles that work and also discard others that are antiquated.

In addition, the study embarked on a feminist epistemology that seeks to amplify the voices of women. Feminist research methodology differs greatly from what we call androcentric or male empirical ways of doing research. It has been argued that Androcentric research methodology always valorizes empirical ways of collecting data without considering some

cultural effects of such a research, especially women's feelings or yearnings. Feminist research aspires to put to the fore, the history, common knowledge, and experiences of women who were subjugated by patriarchy and andragogy. Millet (1970) argues that in all known societies, the relationship between the sexes has been based on men's power over women.

Feminist research would like to encourage women to identify with their bad experiences with men so that women who have suffered abuse can be listened to through feminist research. The research is based on the imbalanced gender roles as this research paradigm is more feminist in nature and will be looking at ways of liberating women who are still trapped in outmoded and antiquated cultural practices. While this research is looking at gender role expectations within the modern institution of marriage, it also critiques some practices which are culturally in favour of men.

In this regard, the study chose to employ a qualitative research method which validates experiences of women as a vantage point for developing knowledge. This method, when coupled with feminist theories of doing research, can "essentialize" women's problems and show their identity within the research context. This does not suggest or imply that qualitative research methodology is an interventionist method to issues of patriarchal research. It can be useful only if it is infused with an ideology that responds to the needs of women (Wolf, 1996; Gunseli, 1996; Stack, 1996 and Berik, 1996). Therefore, this study was contextual, experiential, inclusive and involved. It was by Maria Miles's opinions that any truly feminist research must involve some kind of change through activism and consciousness raising (as cited by Wolf, 1996: 5).

3.1 Introduction

This chapter deals with the research methodology that was followed in the process of collecting data. In particular, the chapter deals with the research approach followed for this study. The chapter also shed light on the data analyses method adopted for this study.

Babbie and Mouton (2002) refer to research methodology as methods, techniques and procedures that are applied in the process of implementing the research design or research plan. The study, therefore, used the following methodologies as its techniques and procedures:

3.2 Description of Study Area

This study was conducted in Mbombela Municipality (Coordinates 25°25'S 30°55'E 25.417°S 30.917°E). The Municipality (Figure 3.1) is situated in Ehlanzeni District of Mpumalanga Province of South Africa near the Northern borders of Maputo and Swaziland. There are 39 Wards in the Municipality. The Mpumalanga Province is comprised of three Districts, namely Ehlanzeni, Gert Sibande and Nkangala. These districts are composed of twenty nine municipalities. The Map showing the exact location of the study area is shown on the following page.

3.3 Research Design



Babbie and Mouton (2002:74) define a research design as a plan or blueprint of how you intend conducting the research. They further explain that it focuses on the end product, formulates a research problem as a point of departure and focuses on the logic of research. Huysamen (cited by de Vos *et al.*, 2006: 132) maintain that a design is the plan or blueprint according to which data are collected to investigate the research hypothesis or question in the most economical manner.

According to Bless and Higson-Smith (cited by de Vos *et al.*, 2006: 131), a research design is a specification of the most adequate operations to be performed in order to test a specific hypothesis under given conditions'. Rubin and Babbie (cited by de Vos *et al.*, 2006: 133) mentioned that research design has two connotations of which one is about logical arrangements and the other one dealing about the act of designing the study in its broadest sense. It is further said that a research design refers to the decisions taken in planning the study.

Using triangulation as the design is advantageous because it combines the advantages of quantitative data which has been generalized and the qualitative data that is obtained from the context. It also enables the researcher to gather best information features of both quantitative and qualitative data collection (Creswell 2008:558).

The disadvantage of using it is transforming one form of data into the other form of data in order to integrate and compare databases. If integration is possible, inconsistent results may emerge, making it necessary to collect additional data or revisit the collected databases to reconcile the differences (Creswell 2008:558). Data collection for this method can be labour intensive for one researcher.

This study employed a mixed method, that is, the triangulation design. Triangulation is the simultaneous collection of data from both quantitative and qualitative methods in order to merge and use the results to understand a research problem. Creswell and Plano (cited by Creswell, 2008:552) define a mixed method design as a procedure for collecting, analyzing and mixing both quantitative and qualitative research method in a single study to understand a research problem. Byrne (cited by du Plessis and Majam, 2010:459) maintains that a truly



mixed methodology incorporates multiple approaches in all stages of the study. Du Plessis and Majam (2010:460) mention that mixed method can be used during questions, data collection, data analysis and final inference stages. It was assumed that using both methods enriched the understanding of a research problem. Brewer and Hunter (cited by Creswell 2008:552) said that mixed method is a 'legitimate inquiry approach'. For one to use the mixed method approach, one has to understand both quantitative and qualitative methods.

3.4 Population and Sampling Procedures

Gray (2009) defines a population as the total number of possible cases, units or elements that can be included in a study.

3.4.1 Sampling Design

The main purpose of sampling is to make generalisations to people and events that have not been observed. Sampling is done because it can be costly if the entire population will be sampled and if it is a huge population. The study used both kinds of sampling designs, the probability for quantitative and the non-probability for qualitative sampling designs. A sample is defined as a specific subset of a population observed in order to make inferences about the nature of the total population itself (Babbie and Mouton, 2002).

3.4.1.1 Probability sampling

In this type of design, all members of population of the study are given an opportunity to be sampled. A sample does not have to be represented in all aspects; the researcher limits her/his sample to only those characteristics that are relevant to that specific study only (Babbie & Mouton, 2002). The simple random sample was used to draw out the sample of the study. Every possible combination of cases had an equal chance of being included in the simple random sample (Burger and Silima, 2006). Twenty respondents were sampled to participate in this study. The disadvantage of this kind of a sample is that it is seldom used in practice for it is not the most suitable method for it typically requires a list of elements (Burger and Silima, 2006).

3.4.1.2 Non-probability sampling



This type of sampling is more appropriate, economical and less complicated especially if the study is conducted by an individual (Burger & Silima, 2006:662). Non-probability sampling is linked with qualitative research method. Using this kind of a sample, the study gets in-depth understanding of the phenomena instead of getting the statistics. In this kind of sampling, there is no generalisation.

To strengthen the quantitative research method the study also used purposive sampling. In this kind of sampling the researcher intentionally selected individuals and sites to learn or understand the central phenomena. The standard used in choosing participants and sites is to make sure that they are well informed about the phenomena (Creswell, 2008). The disadvantage of this sampling method is that making an informed selection of cases requires an individual to have more knowledge of the population to be sampled before starting with the sampling process (Burger and Silima, 2006).

3.5 Data Collection

An-depth interview with the sampled participants was conducted in the process of gathering data. The researcher strove to be as informal as possible so as to allow a free-spirited participation in the interview. Various techniques in this endeavour of collecting data were helpful in the process of storing information. These techniques were centered on the use of tape recorders, questionnaires, observation, and the review of documents. Dialogue will also emphasize as it is an important channel of communicating ideas.

Primary data were collected through questionnaires. The qualitative method used the open-ended questions through the unstructured interviews. Sewell (cited by de Vos *et al.*, 2006: 287) defines qualitative interviews as 'attempts to understand the world from the participant's point of view to unfold the meaning of people's experiences to uncover their lived world prior to scientific explanations'. The advantage of the interview is that the researcher can see the respondent face to face and be able to make follow ups and probe further. The interview can be recorded either using a tape recorder or written down.

The information received was accurate. The disadvantage of interviews is that it is difficult to manage the information if it is large. They sometimes make the respondent feel uneasy. It is also time consuming and expensive. A total of 20 participants took part in the interview process.

The study used the closed-ended questions for the quantitative method. The basic objective of a questionnaire is to obtain facts and opinions about a phenomenon from people who are informed on the particular issue (de Vos *et al.*, 2006: 166). There are different kinds of questionnaires. The study used hand delivered kind of a questionnaire. The advantage of this kind of questionnaire is that it gives the respondent enough time to look at the question and give the answer freely without any pressure. The disadvantage is that the respondent might delay in answering the questionnaire and can also be misplaced.

Monette *et al.* (cited by de Vos *et al.*, 2006: 174) indicates that the closed ended questions should be used when all the possible, theoretical relevant responses to a question can be determined in advance and the number of possible responses is limited. The closed questions allowed the respondent to choose the answer from the questionnaire itself. The advantage of using the closed ended questions is that it is quick to get the results. The disadvantage of using the closed ended questions is that the respondent might find it difficult to get the answer he/she wants to choose on the questionnaire. The questionnaire might be directive and lack choices.

Additionally, focus group discussions were held with the selected participants so as to complement the data collected through the structured interviews. This helps to cement the information received and to ensure that data is verified.

3.5.1 Self-administered questionnaire

All the participants were asked the same set of questions. Depending on the depth of responses, themes were formulated. These allowed the researcher to package the responses of the participants. Questions and answers arising from them helped the researcher, the participants and made them feel at home and at ease.

3.6 Data Analysis



After data had been collected, it was necessary to scrutinise it and make sense out of it. This is the essence of data management which is a crucial precursor of analysis. Data analysis involves the use of various analytical methods with the aim of drawing informed conclusions, presenting it in tables, diagrams and pictures (Creswell, 2005). In this study, questionnaires were inspected to establish whether each one of them was correctly and fully completed.

3.7 Ethical considerations

3.7.1 Informed Consent

Participants were informed that participation is voluntary and that they will be asked to sign consent forms to validate the process of the research. The participants were informed that should they wish to withdraw from the research, they can do so and the information provided will be given back to them (see the attached consent form). For those who could not understand or speak in English, the researcher made sure that the consent letter was translated into Swazi or any other language that they would understand better.

Permission was sought from the participants before commencing with the research. There was no pressure exerted on the participants, to take part in the research. They also had the right to terminate their participation.

3.7.2 Anonymity

To ensure anonymity pseudonyms were used so that the information that the participants provided was not linked to them.

3.7.3 Privacy

The research was conducted within the households of the participants by using a self-administered questionnaire.

3.8 Summary

This chapter outlines procedures embarked upon in the collection and analysis of data. It explains the research methodology used by the researcher. The chapter also shows how

contextual, experiential and inclusive the approach of doing research was. It also discusses the qualitative research approach that was followed in the process of recording information. The selection process, collection of data, the interview process, and the questionnaire method of doing research are also explained.

The following is a summary of a sample of information from the questionnaire data. The data is divided into the 70 respondents of the questionnaire, the majority of which had got married once within Mbombela Municipality. The results presented will combine the collected data in the questionnaire.

4.2 Biographic data of the respondents

Table 4.1: Distribution of respondents by age range

Age range	Frequency	Percentage
25-30	7	10
31-40	7	10
41-50	7	10
51+	7	10
Total	28	40

Results in table 4.1 indicate that the respondents of the study were from a wide age range. Most of the participants were between the age range of 25 to 40. The participants from wide age range in this study were from all the various stages of marriage from at least all stages of marriage. The distribution of the respondents according to sex is shown in Table 4.2 below. Both males and females were represented in the study. The results show that a greater proportion of females participated in the study than males.

This is not surprising given that females have been disadvantaged in the traditional institution of marriage and thus, they are more interested in research that address the imbalance.

4.1 Introduction

This chapter entails the analysis of data that was collected in the Mpumalanga area pertaining to gender role expectations within the modern institution of marriage. It lays down the quantitative data that was collected using the questionnaire, and then analyses the voices of those who participated in the focus group by way of interpreting the themes that emerged from the interview.

The following is a summary of the cases that emerged from the quantitative data. The data is limited to the 20 respondents of the questionnaire who were all married and for various areas within Mbombela Municipality. The statistics provided are based on the provided data on the questionnaire.

4.2 Biographic data of the respondents

Table 4.1: Distribution of respondents according to age

Age of Respondents		
Age range	Frequency	Percentage
25-30	3	15
31-40	7	35
41-50	7	35
51+	3	15
Total	20	100

Results in table 4.1 indicate that the participants of the study were from a wide age range. Most of the participants were between the age ranges of 31 to 50. Having participants from wide age range in this study was important as it enabled harnessing of information from at least all stages of marriages. The distribution of the respondents according to sex is shown in Table 4.2 below. Both males and females were represented in this study. The results show that a greater proportion of females participated in the study than males.

This is not surprising given that females have been disadvantaged by the traditional institution of marriage and thus, they are more interested in issues which seek to address the imbalance.

**Table 4.2: Distribution of respondents according to sex**

Sex of Respondents		
Sex	Frequency	Percentage
Male	8	40
Female	12	60
Total	20	100

The study respondents were mostly formally employed. This result is illustrated in Table 4.3 below. This is in line with the modern institution of marriage whereby usually both the husband and wife are formally employed.

Table 4.3: Distribution of respondents according to formal employment status

Formal employment status		
Response	Frequency	Percentage
Yes	16	80
No	4	20
Total	20	100

The study participants were representing all areas of residence. However majority (55%) were from urban areas and only 10% were from a rural area in Mbombela municipality. This is shown in Table 4.4 below:

Table 4.4: Distribution of respondents according to area of residence

Area of residence		
Area	Frequency	Percentage
Urban	11	55
Semi urban	4	20
Rural	2	10
Semi Rural	3	15
Total	20	100

4.3 Normative expectations and gender division of household roles between husbands and wives within households.

The results from the study reveal that there are various roles which are gendered within the household in Mbombela municipality. The results have been categorized into three subgroups with respect to the kind of roles/ chores namely: Household chores, child care related chores and household expenditure roles. The results from both the quantitative and qualitative elements are discussed

4.3.1 Household chores

Table 4.5 Distribution of respondents according to the person who carries out the chore

CHORE	WIFE	HUSBAND	WIFE AND MAID	HUSBAND AND GARDEN BOY	TOTAL (%)
Prepares breakfast supper main meal	90	10	0	0	100
Cleans the house	90	0	10	0	100
Does the laundry ironing	90	10	0	0	100
Gardening	10	30	0	60	100
Cleans up after dinner/washes dishes	80	10	10	0	100
Household repairs	20	80	0	0	100

Results in Table 4.5 generally reveal that women are responsible for most of the household chores. The results show that 90% of the respondents revealed that the wives are responsible for preparing the main meals in the house. Only 10% indicated that husbands are responsible for carrying out the meal preparation chore. Most (90%) of the respondents associated the house cleaning and laundry roles to women. The results in table 4.5 also reveal that women are responsible for the cleaning the dishes after dinner. With regards to gardening, the respondents indicated that the husband and garden boys are responsible for executing this role. Of all the household chores, men were only closely associated (80%) to two, which are household repairs and gardening.

These results are consistent with the description given by Riedmann (2002) that women are traditional principal homemakers. This is evident in this study as all the major household

chores are carried out by women. Men as the primary economic providers are not involved in day to day household chores. The gardening which is expected to be their responsibility is shared with the garden boy. Even though women involvement in the labour market has been on the increase, it has not successfully translated into more equal sharing of household chores between the sexes (Bianchi et al., 2000).

4.3.2 Child care chores

Table 4.6 Distribution of respondents according to the person who carries out the child care chore

CHORE	WIF	HUSBAN	BOT	TOTA
	E	D	H	L
Prepares the children for school	80	0	20	100
Takes/fetches children to school	20	20	60	100
Takes/fetches children from school	40	20	40	100
Takes/fetches children to nursery/child-minder	40	20	40	100
Takes/fetches children from nursery/child-minder	40	40	20	100
Helps children with their homework	50	20	30	100

Table 4.6 indicates that a number of child rearing chores are carried out by wives. However participation of men is relatively more as compared to the household chores. The table indicates that the respondents agreed that both wives and husband takes part fetching children to and from school. However with regards to preparing the children for school, wives actively carry out this chore. The increased participation of men in these chores could be as a result of the fact that men are the ones who mostly go to work in a patriarchal set up, and thus they either drop or pick up the children at school on their way. With regards to children's homework, it is interesting to note that it's mainly the wives who carry out this chore. This is in line with findings by Maqubela (2012) who highlighted that child care is regarded as a feminine role. The results shows that the activities which needs a lot of care and attention such as preparing a child for school and helping with homework are let for women. However, husbands seem to be contributing towards making child care less gender typed.

4.3.3 Household expenditure



Table 4.7 Distribution of respondents according to household expenditure role

CHORE	WIFE	HUSBAND	BOTH	TOTAL
Food	60	10	30	100
Children's clothing	60	0	40	100
Bills - water & electricity, telephone	10	20	40	70
Travelling expenses children's allowance	50	20	30	100
Arrangements and expenditure on childcare, nursery/child minder	80	0	20	100
Children's school fees	40	20	40	100
House mortgage or bond	0	70	30	100
Cars - instalment, service and maintenance	0	80	20	100
Furniture, appliance - tv's dvds, radios, kitchen appliances	10	30	60	100

The result in Table 4.7 indicates that both husbands and wives are responsible for household economic provision. However it is interesting to note that wives have an economic responsibility over the expenses that have to do with family upkeep and child care. This is supported by the fact that 80% of the respondents indicated that wives are responsible for expenditure on childcare, school fees (40), travelling expenses (50%), clothing (60%) and food (60%). Men are primarily responsible for large long term economic responsibilities as revealed in Table 4.7. These include car maintenance and installment (80%); and house mortgage and bond (70%). Even though there are clear lines between the roles expectations of wives and of husbands, it is evident that there is a shift towards amalgamation of these roles. This is because the study result indicates that for almost all the household expenditure roles, both the husbands and wives are taking part though one will be leading. This is some evidence showing movement towards gender role shifts. The results can give evidence that there is a progressive patriarchal shift in gender roles in the modern institution of marriage in Mbombela municipality. This result is in line with the findings by Oppong (1983) who indicates that there is considerable variation in the extent to which husbands and wives share the task of providing for the material needs of their domestic groups.

From the results, it is evident that husbands tend to take care of certain costs more readily than others, while wives more frequently contribute to children's clothes, child care expenses and food than other items.

The results in Table 4.7 can be indicators of the modern institution of marriage. According to Leach (1991), division of household expenditure role is in accordance to resource flow rather than item. Women in often earn smaller amounts as compared to their husbands and thus they tend to use their income on day to day needs of the household. The husband on the other hand tend to spend their larger income on large items and meet long term needs (in this case car, furniture and house bond). Women, on the other hand, are expected to put their small, repetitively acquired incomes towards day to-day needs, such as food.

4.4 Findings from Research Questions and the focus group

Pseudonyms were assigned to the respondents

Interviewee number 1: Lonhlanhla Sitsa (F)

Lonhlanhla Sitsa is a thirty nine year old married woman and a domestic worker on a farm. She indicates that it is unfortunate that her husband is unemployed. She resides at KaMagugu, a grey settlement which is approximately three kilometres from Nelspruit. When one of the focus group members asked the reason of her husband's unemployment, she said he just left the job complaining that the salary was too little for him to work that hard. She associated that with laziness and taking advantage that she managed to support the family herself.

Every morning Lonhlanhla wakes up as early as five o'clock to prepare food that will be enough for his husband for the whole day, lunch boxes for their four children and makes a morning cup of tea for her husband. Thereafter she wakes the children and supervises them when they wash. The youngest one needs her to wash him as she is still too young to do it himself.

When coming back from work she cooks for the family and quickly serves dinner. When children have homework she assists them for the husband is always sleeping. In some cases he has his dinner while in bed. As a domestic worker, she cannot afford a helper.

She cleans the living room, the kitchen and bedrooms in the evening when everyone else has gone to sleep. The bedrooms get thorough cleaning on Sundays when she is off duty. The household engagement forces her to retire not earlier than eleven o'clock at night. On Saturdays she says she does laundry and ironing.

Nonhlanhla says that her husband can hardly take out clothes that he will need to wear, his is just to dictate and be choosy what she as his wife has to get ready for his clothing. From all the responsibilities that Nonhlanhla has, she says her husband never and will never help with any. He is left sleeping in the morning when the wife leaves for work but he fails to lay the bed. Their children have not reached the stage where they cook yet. If they are left with their father they starve until she comes back. Nonhlanhla says according to her hard marriage experiences, Mbombela is still patriarchal. She does not expect her husband to be that lazy and not willing to help her when everything is inside the house. Making himself coffee, breakfast and tidying up the bedroom he could afford doing.

She says Gender awareness programmes rarely occur in their area. Meetings that they attend are the political ones and not much is said there. The suggestion made by Nonhlanhla is that the Government should convene meetings where gender rights will be taught. Men oppress them and make them work like slaves, invoking the cultural beliefs that the role of women is take care of the siblings and house hold chores.

Interviewee number 2: Khulile Khumalo (F) Khulile Khumalo is a twenty-nine year old woman and happily married to a thirty-one year old man, Mzwakhe Khumalo. She is unemployed. They reside at Stonehage, one of Mbombela City's suburbs. They have two children. One has started school and the other one is still a baby. She says her husband loves her dearly, buys everything that she needs for domestic use, but his actions make her doubt that the love that he shows is true. She says she wakes up every morning at half past four, prepare the clothes that her husband will wear, breakfast and lunch boxes for him and her daughter.

During the day she does all household chores like cleaning the house, laundry and ironing. They live half a kilometre away from her mother n law's place. Her mother in law likes visiting her and needs special attention. She says she finds herself standing for the whole day. The baby is another task for her because she is expected to give it full attention. Khulile Says when she asks her husband to hire a helper to relieve her from some of the domestic work, he

responds that they cannot get a helper while she stays at home. When she was asked at what time she retires at night she said not earlier than eleven o'clock at night. She said she rates her husband as being traditional because he does not mind sitting down and read his news paper or comment aloud about what is happening on the television while she is carrying the baby on her back, working hard preparing for dinner.

Khulile says the treatment that she gets from her husband supports that there is still patriarchal practices in the Mbombela Municipality. Men need to be mobilized for Gender transformation and be told that things change according to time. Mbombela is an urban and modern area; hence people have to be gender sensitive.

Interviewee number 3: Ntombini Maseko (F)

Ntombini Maseko is forty-seven years old. She is an educator and lives at Nelsville, one of Mbombela Municipality's wards. She is married. Her husband is an English subject Curriculum Implementer. They have three children and are all at Boarding schools. They have a helper who helps with house domestic work.

She says she has no problem of waking up very early in the morning because the worker assists her, but what surprises her is that her husband sometime he will behave in an unwelcoming manner by expecting her to do the cooking claiming that he does not enjoy the helper's cooked food. She says some other time she is woken up in he morning to make tea for him. She further sometimes her husband become fussy and complains that his clothes no longer look presentable than before when laundry was done by her as his wife

When she complains to say they have hired the helper to do what the husband instructs her to do, he says he misses her hand in whatever is done by the helper. Ntombini says men are no prepared to change from the stereotyped way of living. Oppression of women will always prevail unless a serious education on Gender transformation is conducted in the black communities.

Interviewee number 4: Khwane Ngwenya (M)

Khwane Ngwenya is twenty five years old and lives at KaBokweni Township. He got married when he turned twenty. They have one child, who is at the nursery school. He and his wife are self-employed. They have a confectionery shop. Khwane says he and his wife share

responsibilities in a reasonable way. He said they wake up together and make tea for each other. Their child is his wife's responsibility. He as a man will never take care of a child; that is women's chore. He says he just chooses what he wants to wear and his wife has to see that the clothes are well ironed.

Khwane says in the evening he makes sure that he does not sleep beyond nine o'clock in the evening; yet then his will is sometimes busy with some business stock balancing. She says something that he will do as a man, is to cook for the family. He says he used to observe domestic violence incidents nearby where women are hit for some petty reasons.

The suggestion he gave is that men be encouraged to form their own men organizations where they can be taught about gender transformation significance. He insisted that the education must not deprive men's authority as heads of the family.

Interviewee number 5: Samkelo Sangweni (M)

Samkelo works on a poultry farm which is situated two kilometres from Mbombela City. He is married. They have two children. His wife is a cleaner in the Mpumalanga Government offices. Samkelo and his family live at Sonheuwel suburb in Mbombela City. He says after he has taken morning tea that his wife serves not later than six o'clock, he wakes up washes and be at table for breakfast. After that he drives to work after his wife has packed his lunch box and put it in the car. After work he just rests or take a nap and be woken up when dinner is ready. He said at night he retires not later than eight o'clock after he has watched the news. He further mentioned that he hates sleeping late because it is not healthy and makes him feel tired at work. Samkelo says his wife is responsible for taking care of the children. She ensures that they are taken to school before she leaves for work. After work she is supposed to supervise them when they do their homework. He said he cannot rush home to do homework supervision instead of spending time with other men.

Samkelo said according to his culture, a man is not to be seen disturbing his wife in the kitchen with the reason that he is helping her, unless if he is spying that his wife does not put any love portions in his food. When he was asked what he would like the Government to do to educate communities about Gender Rights he said there is nothing to be educated because women are out of hand and want to convert their husbands into women because of these so-

called Gender rights. He says women are beaten in their neighbourhood because they despise their husbands by instructing them to do roles are meant for them as women.

Interviewee number 6: Takhele Ndlovu (M)

Takhele Ndlovu is a forty year old man who stays in KaBokweni, a township which is situated ten kilometres from White River. It is a Semi-urban area. Takhele stays with her mother and her physically disabled sister. He indicated that he is a happily married man and very in love with his precious wife. He says he nicknamed her “Lady Blessing” because of her kind heartedness. In the morning he wakes up and if his wife is still asleep because she works very hard during the day, he makes coffee for her, her sister and his mother. He prepares his own lunch box himself, washes, dress-up; and kisses his wife and then goes to work.

In the evening when arrives; he will engage in a healthy conversation with the family. Takhele says he does not see any need of enslaving his wife by expecting her to do everything for him. He says the burden that her wife has for caring for her mother and sister is enough. He takes care of his clothes .If they are a little bit shrunk he irons them himself. Takhele says Mbombela is patriarchal, because not all men treat their wives well. He observes some nasty experiences sometimes where a man beats up his wife in public, indoors or in the presence of children. He says the government has a big challenge of organizing communal seminars and summits where men will be transformed from their patriarchal school of thought to gender sensitivity.

Interviewee number 7: Nkhosana Tikhuni (M)

Tikhuni is a married man. He is fifty four years old living in White River, which is urban and is employed as a Deputy Director in he Mpumalanga Department of Human Settlement. He says there is nothing he does in the morning except preparing for work. His wife is always there for him.

She makes sure that she gets coffee before going to wash, breakfast is served in time and everything has to be rapidly done because the wife catches a lift from him when she goes to work. If she ran out of time she sees to finish how she gets to work. Tikhuni says he as a man will never do any house chore because he has a wife and wives are meant for such purposes; taking care of their families and their husbands. He further said that his wife being there as a

family member went with costs (Walotsholwani, 2017). The only time where he said he could be seen helping his wife was when there is technological problem with kitchen devices like a stove and plugs, not washing dishes and stirring some food in the pot. He said this disgracing the masculinity. His wife will never help when he fixes electrical gadgets because women were not born this way. They have three boy children who are all at High School. The only chore where he fits himself in is the assistance and the monitoring of his boys when they do their work, not cooking and cleaning. He says as a Deputy Director he always likes to look presentable. He chooses what he wants to wear, gives it to his wife to iron and if it is not done accordingly; he will reprimand her. After work he reads his newspaper to get acquainted with current news and does not sleep later than nine o'clock. If it was not the TV news he would retire much earlier than that. When asked how he classified Mbombela he said it is quite liberal for things are done accordingly, women know their gender roles and there is no stepping in each other's terrain. With gender awareness activities he said he notices these conducted at workplaces and he himself does not attend because he knows that there is a lot of confusion discussed there. Women become out of hand because they are fed with poisonous information like to say they have to fight for equality rights, the rights that will make women despise them as men. He suggested that the Government should organize men summits where men will be able to discuss gender issues because according to him men are not free to argue some statements in a general gender workshops or meetings.

Interviewee number 8: Letfu Mkhwanati (M)

Letfu is forty –five years old. He is employed as a foreman in the Crocodile Valley Estate. He is a father of four children who are learners at Sithandiwe Private School. He and his wife worked hard and managed to relocate from the farm and stayed at Valencia, one of Mbombela wards. When he was asked at what time he wakes up in the morning he said he is the first to wake up every morning. He said the latest time is half past five in the morning. During that time he said he was engaged in warming up water for his children as their geyser was out of order for some time. After making the morning tea he says he deviates to his tasks as a man that is washing his car and check if it is in a good condition. When he comes back from work he relaxes and reads his newspaper and waits for the evening meal that is prepared by his wife and his two daughters. After supper there is nothing he does except going to bed, leaving his wife tidying up the kitchen while the children are busy with their homework. Letfu indicated that he does assist the children with their homework when their mother is not

in; but he does this reluctantly. According to Interviewee number 8, Mbombela Municipality is progressive as there is a number of men who have changed their old style of oppressing women. He said that is observed in cases where men are seen sharing some roles with their wives. He quoted his role of waking up earlier than his wife and helping with children's homework. Of all the roles he assists with he said he would never be seen wearing a pinafore cooking and serving the family. Another thing he would never participate in is to be left and be given the responsibility of taking care of a baby. Khwane said men still have a bad practice of beating up their wives. Others beat women because they demand their maintenance rights. Sometimes men have affairs with female domestic helpers. He suggested that the government should raise awareness campaigns on Gender Equality for empowering women to know their rights and to report cases of violence and actions that deform their character as women. He even indicated that he would volunteer in mobilizing men to attend such campaigns.

Interviewee number 9: Thulile Ndzaba (F)

Thulile Ndzaba is a thirty-nine year old married woman. She works as a Personal Assistant of the Head of Department for the Provincial Department of Agriculture. She lives at Steiltes, which is an urban highest status residential area of the Mbombela Municipality. Thulile says she wakes up as early as quarter to five in the morning and starts cooking breakfast for her family. They do have a helper but her husband has made a ruling that food be prepared by Thulile not a helper. She said that she becomes very tired because she has to cook after work. On top of that her husband expects her to check and select his clothes if they are well ironed by the helper. If it not well done she has to re-iron them. She comes back home late and only to find that the husband is still not home for their children's homework supervision. Thulile said she is the first to wake up and the last to retire every day. Her household role routine made her exhausted and led her to have many mistakes at work. When she asked her husband to allow the worker to cook for the family she always invited for a fight. She said sometimes she went with bruises and scars to work.

Thulile said her husband will never help her with anything. He says what she appreciates from him is that he contributed in giving her the children that they have. She continued to say that although Mbombela Municipality is urban and semi-urban but is still patriarchal. Men still treat their wives as slaves that have to work hard as if they are convicted but not as women they married because of choice and love.

Interviewee number 10: Lobuhle Mthunzi (F)

Lobuhle, a twenty seven old lady is married and lives at Summer Place, town Houses situated in the urban area of Mbombela city. She works at Pick & Pay shop in Mbombela City and her husband works in a Security Company. To be punctual at work Lobuhle says she wakes up at quarter past five, cleans the house, cooks breakfast for her husband who goes to work at ten o'clock. In the evening Lobuhle says she finds the house massed up by her husband. What she is expected to do, is cook for dinner and cleans up the house again. After dinner she washes the dishes. Her husband's work uniform needs to be washed twice a week and it is her responsibly to do the laundry and ironing. She says their three year old daughter stays with her parents. Lobuhle says when she is busy with the household roles the husband is engaged in playing music and complaining that food is not served in time, something that he as a man will never stomach. When she suggested that he helps her to speed up the process she got beaten up and she was told that she had to remember that her being a member of that family goes with expense, he said he lost a lot of many paying lobolo (dowry price) for her.

Lobuhle says she and her husband live in an urban area, but the lifestyle is rougher than the one that is led by people who live in rural areas. She says her husband is just a heart breaker and will never help her in anyway. He will never clean the house, wash his own socks nor prepare food for his own consumption. Lobuhle says she is not the only woman that complains about spousal abuse. Many women are emotionally and physically abused in the private spheres of their homes in Mbombela. She says people should not look at men who reside in Mbombela as transformed. She says that it would be like judging the book by its cover. Lobuhle says the treatment she gets from her husband compels her to rate the Mombela Municipality as one of the worse when it comes to patriarchal beliefs.

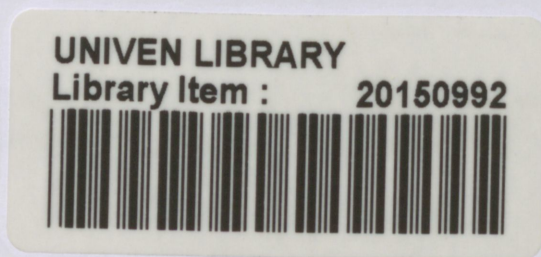
She says men are good pretenders and hypocrites. In public meetings on Domestic Violence and Women Abuse, they pretend to be discouraging the practice, knowing very well that behind doors, it becomes the order of the day in their respective families. Lobuhle suggested that the Government Should take Women Abuse and Domestic Violence as a serious offence and perpetrators be given long sentences behind bars.

4.5 Conclusion and Recommendations



Today contemporary women have dramatic different expectations of male-female gender roles in marriage, housework and workplace than their mothers and grandmothers did. There are changes that we observe today in what men are expected to do in marriage and parenthood. Although it is still assumed that men are good providers that is no longer enough. Married men face greater pressure to share house work and participate in childcare (Strong, De Vault, Cohen, 2008).

Work that is done by a woman in a household is regarded as petty and of no importance and as unpaid work. When women are employed outside the home or are self-employed, the work is called paid work. In traditional division of labour; being the homemaker is regarded as her primary role regardless of her employment. The data that has been provided proves that this does not bode well in our modern society. For patriarchal practices, to be ameliorated it will take both men and women to be schooled in as far as gender role expectations are concerned. The literature presented thus far also echo the feelings of the women who participated in the focus group pertaining to the gender role expectations that are found in societies. These are that women should continue to play a subservient role to men, and that their place is still in the kitchen regardless of the strides they have made at workplace and in the world.



References

- Afolay, F.S., (2002), **Culture and Customs of South Africa**, Westport South Africa. Greenwood Press
- Bhasin, K. (2000), **Understanding Gender**, Kali for Women, New Delhi
- Bianchi, S. M., Milkie, M. A., Sayer, L. C. & Robinson, J. P. (2000) Is Anyone Doing the Housework: Trends in the Gender Division of Household Labor. *Social Forces*, 78 (4), 191-228.
- Bethmann, D and Kvasnicka, M. (2011). The Institution of Marriage. *Journal of Population Economics* 24:1005–1032
- Cornel, R.W. (2002), **Gender: Sort Introductions**, Malden, USA Polity Press
- Creswell (1994), **Research Design: Qualitative & Quantitative Approaches** – Sage Publications, USA
- Demmit K. (2003), **Marriage and Family: An Introduction using Explorit, Thompson Learning** (Micro case), Sage Publications, USA
- Eagley (1987), **Sex Differences in Conformity: Status and Gender and Role Interpretations**, University of Colorado
- Flega A. & Yuval D (1993), **Racial Boundaries**, British Library Cataloguing in Publication Data, London
- Leach, M., (1991) ‘Locating Gendered Experience: An Anthropologist’s View from a Sierra-Leonean Village’, *IDS Bulletin*, Vo1. 22, No.1
- Ghail M. (1996), **Understanding Masculinities**, Open University Press, Buckingham-Philadelphia
- Goode W.J. (1964), **The Family**, the Library of Cataloguing, USA
- Havilland W.A. (1996), **Cultural Anthropology**, London. Brace College Publishers
- Johnson AG (1972), **Privilege, Power and Difference**, City University of NW
- Lamanna MA & Riedman (1997), **Marriages and Families**, Thomson Learning Academic Resource Centre, USA
- Maguire, P. (1987), **Doing Participatory Research: A feminist Approach**, Massachusetts-USA, The Centre for International Education, School of Education



- Maqubela, Lucille N. (2013) *An exploration of parenting: normative expectations, practices and work-life balance in post-apartheid South Africa, 1994-2008*. PhD thesis, University of Warwick
- Mckenna (1978), **Gender: An Ethnomethodological Approach**, University of Chicago Press
- Millet K (1970), **Economic Organization and the Position of Women among the Iroquois**, Duke University Press
- Monnig H.O. (1978), **The Pedi**, Cape Town. National Book Publishers
- Nangoli CM. (1994), **No more lies about Africa. South Africa**, A.H. Publishers
- Nxumalo O.E.H. & Nyembezi S.(1996) **Inqolobane ye Sizwe**, Pietermaritzburg Shutter & Shooter (PTY) Ltd.
- Oakley (1976), **Woman's Work: The Housewife, Past and Present**. New York: Random House
- Oppong, C.(1983).Paternal Costs, Role Strain and Fertility Regulation: Some Ghanaian Evidence, Population and Labour Policies Programme, Working Paper, No. 134, ILO (Geneva)
- Pitcher, J and Whelahan. (2005), **Fifty Key Concepts is Gender studies**, Sage Publication New Delhi
- Punch, K.F. (1998), **Introduction to Social Research; Quantitative and Qualitative Approaches**, Sage Publication, London
- Ritcher, L and Morrell, R. (2006), **Baba: Man and Fatherhood in South Africa**, Human Science Research Council, Cape Town South Africa
- Robert H & Lauer J.C. (1974), **Marriage and Family: The Quest for Intimacy – Paper Edition 2003**, Mcgraw Hill College
- Stoller, R (1985), **Presentations of Gender**. New Haven, London: Yale University Press.
- Strong, C; De Vault, C; Cohen, TF. (2008). **The Marriage and Family Experience: Intimate Relationships in a Changing Society**, Thomson/Wadsworth, Belmont, CA :
- Suzanne J., Kessler & Mcanna W, (1978), **Gender and Ethnomethodological Approach**, Library of Congress, Cataloguing in Publication, NW
- Tooke W.D. (1981), **Boundaries and Beliefs, Johannesburg, South Africa**,Witwatersrand, University Press.

Walby S. (1990), **The European Union Gender Equality: Emergent Varieties of Gender Regime**, University of Leeds, UK



Wolf D. (1996), **Feminist Dilemmas in Fieldwork**. Westview Press, Inc., USA