

**EXPLORING GENDER DIVISION OF LABOUR WITHIN HOUSEHOLDS: THE CASE OF  
SCHOEMANSDAL VILLAGE IN NKOMAZI LOCAL MUNICIPALITY, MPUMALANGA  
PROVINCE, SOUTH AFRICA**

By

**Shabangu Busi Florence**

(11627615)

**Research Dissertation Submitted in Fulfillment of the Requirements for the Degree of  
Masters in Gender Studies (MGS) Degree**

In the

**Institute for Gender and Youth Studies**

**School of Human and Social Sciences**

**University of Venda**

**Limpopo Province**

**South Africa**

**Supervisor** : Prof Thobejane T.D

**Co-Supervisor** : Dr Mogorosi L.D

**2017**

## DECLARATION

I, Busi Florence Shabangu, student no. 11627615 hereby declare that this dissertation for Masters in Gender Studies Degree (MGS 6000) submitted to the Institute for Gender and Youth 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** ..... **Date** .....

SHABANGU BF

**Main Supervisor** ..... **Date** .....

Prof THOBEJANE TD

**Co-Supervisor** ..... **Date** .....

DR MOGOROSI LD

## ACKNOWLEDGEMENT

I would like to thank the Almighty God for helping me to complete this study. He has done great things for me and I am forever grateful. I would also like to offer my sincere gratitude to all the individuals who have contributed to the success of this research study. This appreciation is directed to the following: My Supervisor Prof Thobejane TD and my Co-Supervisor Dr Mogorosi LD, for their kindness, selfless support, patience, motivation, and constructive opinions and guidance; University of Venda Research Office for its financial assistance; the community of Schoemansdal village for their time, kindness, and willingness to actively participate in this study; My loving and caring mother, Sibongile Nikiwe Nkomo for her understanding and support throughout my studies, God bless you my mother and I will forever love you; My siblings, Thuli, Phindile, Nomcebo and Zanele Shabangu and Prince Mnisi, thank you for the motivation and support throughout my studies, My son Siyamthanda Surprise Nguyuzza, I love you so much my son and my God grant you. Thank you very much for everything that you have done throughout my studies.

## **ABSTRACT**

One of the most pressing issues contributing to the persistence of gender inequality is the gendered division of domestic labour. Women still carry out more domestic labour than men. Housework is shared quite unequally among most married couples. Work performed directly in the service of families including housework and childcare is often unacknowledged all over the world because of cultural assumptions that a wife or mother should work in the privacy of the home. This study adds extra depth to the doing gender approach by testing whether or not couple negotiate specific conjugal and parent roles in terms of the division of household labour. This study therefore seeks to discuss numerous variables that impact the division of household labour between men and women. This study suggests that patriarchal power structures seem to take a powerful and effective impact on the South African marriage institution, especially in the black communities. The study was therefore conducted in Schoemansdal village situated in Nkomazi region, Mpumalanga Province. To explore issues behind gender division of labour within households. The study embarked on a qualitative research design to collect and analyze the data. Samples of married men and married women were selected in this study. The findings of the study are as follows: Women do a disproportionate share of the housework, even when the women work and the men don't, and even when the women want to share the housework more equally. When men aren't working, they don't see domestic labour as a means of contributing. In fact, they double down and do less of it, since it challenges their masculinity. But when men earn more, women who are almost all working too, feel obliged to contribute in some way to maintaining the household, generally by cooking and cleaning.

**Key words: Gender Division of Labour, Domestic work, Gender, Gender Equality and Unpaid care work.**

## Table of Contents

<b>DECLARATION</b> .....	i
<b>ACKNOWLEDGEMENT</b> .....	ii
<b>ABSTRACT</b> .....	iii
<b>Chapter 1</b> .....	1
Background of the study .....	1
1.1 Introduction.....	1
1.2 Problem statement .....	9
1.3 Aim of the study .....	10
1.4 Objectives of the study .....	10
1.4.1 Research questions .....	10
1.5 Significance of the study .....	10
1.6 Location of the study.....	10
1.7 Population of the study .....	11
1.8 Scope of the Study .....	11
1.9 Definition of terms.....	11
1.9.1 Marriage.....	12
1.9.2 Civil marriage .....	12
1.9.3 Customary marriage .....	12
1.9.4 Patriarchy.....	12
1.9.5 Gender .....	12
1.9.6 Gender inequality .....	13
1.9.7 Culture.....	13
1.9.6 Gender division of labour .....	13
1.9.7 Household .....	13
1.9.8 Household labour .....	13
1.9.9 Socialization .....	13
1.9.10 Gender roles .....	13
<b>Chapter 2</b> .....	14
Literature review .....	14
2.1 Introduction .....	14
2.2 Marriage in South Africa .....	14
2.3 Biological perspectives on gender division of labour .....	15
2.4 The family and the domestic division of labour.....	17

2.5 Gender and the division of household labour.....	18
2.6 Cultural Stereotypes and Gender Inequality .....	20
2.7 Gender Inequality and Apartheid .....	22
2.8 Gender and Development (GAD) approach and the division of labour.....	23
2.9 The nature of men-masculinity and male dominance .....	24
2.10 Gender and power relations .....	25
2.11 Men and women tasks regarding household chores .....	27
2.12 Gender roles, household and childcare performance.....	28
2.13 Gender and unpaid household work .....	30
2.14 Gender differences in work-family balance, paid work, and unpaid household labour .....	31
2.15 Triple Role of Women .....	32
2.15.1 Productive roles.....	33
2.15.2 Reproductive roles .....	34
2.15.3 Community roles .....	34
2.16 The change in allocation of men’s housework today.....	35
2.17 Socialisation and gender roles attitude .....	36
2.18 Normative conceptions about men and women .....	37
2.19 The Nature of housework within the households .....	37
2.20 Sexism and gender roles enforcement .....	39
2.21 Gender roles and culture.....	40
2.22 Gender roles and the society.....	41
2.23 Gender relations in the family and the global world .....	42
2.24 Changing gender relation and family organisation.....	43
2.25 Equalising work and the norm of masculinity .....	43
2.26 Gender roles in marriage .....	44
2.27 Feminist theory .....	46
2.28. The dual labour market theory .....	47
2.29 The women’s movement in South Africa .....	47
2.30 Initiatives promoting gender equality, equity and the empowerment of women.....	50
2.30.1 International initiatives.....	50
2.30.2 The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).....	50
2.30.3 The Beijing Platform for Action .....	51
2.30.4 The SADEC Protocol on Gender and Development.....	51

2.30.5 The Protocol to the African Charter on Human and People’s rights on the rights of women in Africa .....	52
2.30.6 National initiatives promoting the empowerment of women .....	52
2.31 South Africa's National Policy Framework for Women's Empowerment and Gender Equality .....	53
2.32 The National Gender Machinery .....	55
2.32.1 The Office on the Status of Women .....	55
2.32.2 Gender focal points.....	55
2.32.3 The Commission for Gender Equality.....	56
2.32.4 The Joint Parliamentary Committee on the Improvement of the Quality of Life and Status of Women.....	56
2.35 Women and work in South Africa.....	56
2.36 Second Wave Feminist Analyses of Housework.....	57
2.37 Theoretical framework .....	57
2.37.1 Gender construction theory .....	57
2.38 Conclusion .....	58
Chapter 3.....	59
Research methodology .....	59
3.1 Introduction.....	59
3.2 The research approach.....	60
3.3 Research design.....	61
3.4 Sample .....	62
3.5 Sampling method.....	62
<b>3.6 Possible limitations of the study.....</b>	<b>63</b>
3.7 Data collection instruments.....	63
3.7.1 Interview schedule .....	63
3.7.2 Semi- structured interviews .....	63
3.7.3 Individual in- depth interviews .....	64
3.8 Data collection.....	64
3.9 Administration of questionnaires .....	65
3.10 Data analysis.....	65
3.11 Ethical considerations.....	66
3.11.1 Informed consent .....	67
3.11.2 The right to privacy: anonymity and confidentiality.....	67
3.11.4 Data protection .....	69

3.11.5 Voluntary participation.....	69
3.12. Summary of the Chapter .....	69
Chapter 4.....	70
Presentation of the study results.....	70
4.1. Introduction.....	70
4.2 Research findings.....	70
4.3 Biographical information of participants.....	71
4.3.1 The Area in which the participants are staying.....	71
Table 4.3.1: Age of the Respondents. ....	71
Table 4.3.2: Number of Children and their ages .....	72
Table 4.3.3 Gender of Respondents .....	72
Table 4.3.4: Number of years been married together.....	73
Table 4.3.5: Level of Education .....	73
4.4 The Nature of Housework .....	74
4.4.1 How housework is divided between men and women.....	74
4.4.2 The roles of men and women within households.....	75
4.4.3 Is it true that men and women's tasks regarding household chores are not the same? .....	75
4.4.4 The work that women perform within the household is not valued or appreciated by the people within the community. ....	76
4.5 The family division of labour .....	77
4.5.1 In your view, between men and women, who does the majority of household duties? .....	77
4.5.2 Productive roles between men and women. ....	78
4.5.2.1 Household chores.....	78
4.5.2.2 Childcare .....	79
4.5.2.3 Care for the sick and elderly people .....	79
4.5.2.4 Community work or Voluntary work .....	80
4.6 Do you know such policies or policy that redresses the unequal distributions within household work? .....	81
4.7 Cultural stereotypes and gender inequality .....	81
4.7.1 Is it a norm that women should perform all household chores within the household unlike men?.....	81
4.7. 2. Attributes of masculinity and male dominance.....	82
4.7.3. In your view, is it true that men participation in household chores is extremely prohibited in some cultures as well as some religions? .....	82

Chapter 5.....	84
Summary, Recommendations and conclusion .....	84
5.1 Introduction .....	84
5.2 Recommendations.....	84
5.3. Conclusion .....	85
References .....	87

## Chapter 1

### Background of the study

#### 1.1 Introduction

This study seeks to discuss numerous variables that impact the division of household labour between men and women, and sheds light on the unequal distribution of household labour which impacts the overall well-being and advancement of women in particular. Globally women continue to shoulder the major burden of domestic and care work in the household. Despite remarkable rise in female labour force participation and a persistent, though slow movement towards greater equality in society, household work remains highly segregated and predominantly a woman's responsibility. Over the past decades, research has recorded a decrease in time women spend on household work, but evidence from several researchers carried out shows that women still do more work compared to men (Bianchi et al, 2012: 55-66).

Historically, household activities have been presumed to be the obligations of women. With the onset of industrialisation, much of the western societies began to appreciate the roles that women can play in the new factories. For instance, women were presumed to be better secretaries than men, and it was favoured that they ought to relieve men of such duties so that they can concentrate of other, say, physically demanding roles. This left little time for the women to look after their homes. With the onset of the two World Wars, the challenges that women faced as they attempted to balance work and family engagements were compounded. This happened because as men joined the armies, factories had no choice but to require women to have longer working hours so as to compensate for the destabilisation that resulted from massive enlisting of men in the armies (Coltrane, 2012: 401-422).

According to a 2011 survey by the Social Issues Research Centre, *The Changing Face of Motherhood*, there has been hardly any change in domestic division of labour over the last 20 years, since the mid-1990s. In 1994 it emerged that for 79 per cent of couples the woman did most or all of the laundry, with the role being shared in only 18 per cent of cases. The latest survey in 2011 showed that the proportion sharing the role has only risen by two percentage points. In 70 per cent of houses laundry is still seen as women's work. In the kitchen, there has been virtually no change in the last 10 years. Women still do the lion's share of the cooking in 55 per cent of couple households. When it comes to tasks such as shopping for groceries, women's workload has increased slightly the early 1990s. The

picture was similar when people were asked about cleaning and caring for sick family members (Bianchi et al, 2012: 55-66).

According to Bianchi et al (2012) household labour is a crucial component of life from childhood to retirement. It is estimated that the total time spent on housework is equal to the amount of time spent in formal employment. All households need to eat, wash clothes, and perform a number of cleaning duties. Household labour becomes a site of conflict, contestation, negotiation and cooperation in which members need to debate, divide, and allocate several domestic chores. Domestic work is highly gendered. Women continue to have disproportionate overall responsibility for domestic labour, including childcare and housework, in couples and in aggregate, in many countries; and in addition, women actually carry out more unpaid work in the home than men. But they often see little or no fairness in this distribution (Bianchi et al, 2012: 55-63).

There has always been a lot of interest in who does the housework, how this is organised by couples and how it is associated with other aspects of people's lives such as the time they spend in employment and the gender inequalities that result from an unequal division of paid and unpaid work. Most research finds that women continue to do most of the day-to-day tasks within the household such as cooking, cleaning washing and ironing. Women continue to assume the primary responsibility for the care of the children and the household labour, and also do nearly two-thirds of the housework and twice as much of the custodial care of the children. Clearly, there is a conflict between what evidence suggests is best for the well-being of families and actual practices of these dual-earner families (Sullivan, 2013: 72-84).

The gender division of labour varies significantly across societies. In some cultures women actively participate in employment outside of the home, while in others there is a clear specialisation of tasks along gender lines. Women tend to remain within the home and do not participate in activities outside of the domestic sphere. Men tended to work outside of the home in the fields, while women specialised in activities within the home. This division of labour then generated norms about the appropriate role of women in society. Societies developed the belief that the natural place for women is within the home (Luthra et al, 2014: 12-14).

However, the gendered division of domestic labour is still very unequal. According to a 2011 survey by Statistics South Africa, there has been hardly any change in domestic division of labour over the last 20 years since the mid-1990s. In 1994 it emerged that for 79 per cent of couples the woman did most or all of the laundry, with the role being shared in only in 18 per cent of cases. The latest survey in 2016 showed that the proportion sharing the roles has only risen by two percentage points. In 70 per cent of houses laundry is still seen as

women's work. In the kitchen, there has been virtually no change in the last 10 years. Women still do the lion's share of the cooking in 55 per cent of couple households. When it comes to tasks such as shopping for groceries, women's workload has increased slightly the early 1990s. The picture was similar when people were asked about cleaning and caring for sick family members (Gender Statistics in South Africa, 2016: 45).

Gender roles exist in all spheres of society starting with the division of labour in the family. These socially determined roles for men and women are culturally or socially created and are perceived as being expected and normal. From these gender roles, certain characteristics that are a reflection of what it means to be male or to be masculine are expected of men, while other characteristics are ascribed to women and their femininity. For example, men are supposed to be natural leaders, decision makers and providers in society, beginning within the family, while women are the caregivers and supporters of men. In addition, women are usually allocated the role of domestic chores as if it were normal for them to do this. This type of work is often hidden and not paid for. For the majority of women in South Africa, domestic chores occur over and above work which they do outside of the home (Lachance-Grzela and Bouchard, 2010: 767-780).

Historically, the married woman remained at home to do housework and rear children. As more women have taken on paid employment and are working for longer hours outside the home we have seen a gradual shift in how much time men and women spend on domestic tasks and a gradual increase in the hours men spend on domestic tasks even though that increase is mainly on gardening rather than the day-to-day jobs such as cooking and cleaning. So women still do the bulk of routine housework and many women work part time in order to be able to combine paid work with looking after the home and family (Gender Statistics in South Africa, 2016: 45).

The percentage of women who are married or living together as men and women increases with age up until the age group 40-49 years, after which it decreases. Only 3, 8% of female teenagers are married or living together as husband and wife, compared to 54, 0% and 59, 8% of women in the age groups 30-39 years and 40-49 years respectively. Among older women of 60 years and above, the percentage married or living together drops to 40, 8%. Men between the ages of 15 and 64 years spend an average of 254 minutes per day on GDP work, and 102 minutes per day on unpaid work. In contrast, women in this age group spend an average of 155 minutes on GDP work, and 253 minutes on unpaid work (Gender Statistics in South Africa, 2016: 44).

Black African married women and men are least likely to have their partners in the same household. Over 25% of married black African women and just over 20% of married black

African men live apart from their partners. Employed women from all population groups are more likely to spend more time doing unpaid housework, caring for others and collecting fuel and water than their employed male counterparts. Among women, employed black African women spend the most time (266 minutes) doing unpaid housework, while employed white women spend the least amount of time (198 minutes). Overall, women spend an average of 408 minutes per day on paid and unpaid productive activities combined, compared to 356 minutes for men. (Gender Statistics in South Africa, 2012: 43).

Current division of household labour between men and women is neither fair, nor rational. It has been reported that in all living situations, women spend more time performing housework compared to men, while the gender gap is the greatest among married couples. This gender gap between men and women regarding division of household labour was very slim and perhaps non-existent before ownership of private property came into existence. However, ownership of private property brought changes in the family system in which women became dominated. As society transitioned from matriarchal to patriarchal, women were expelled from the public economic sphere and confined to household labour (Sullivan, 2013: 72-84).

Unpaid care is a universal issue; it affects women across the globe, regardless of their levels of education and income or the level of development of their countries. While some countries have made strides to recognise, reduce and redistribute unpaid care work, the largest share of the burden continues to fall on women. States have a role to encourage a more equal distribution of unpaid care work at the family level. Flexible work schedules and shared parental leave are two possibilities for companies to encourage more equal distribution of unpaid care work at the family level help women find a better work or life balance. Strategies to address unpaid care work at the community level are needed to promote effective change in attitudes towards unpaid care work. Audio visual strategies, the role of the media and programmes engaging men and boys are possible ways leading to change (Luthra et al, 2014: 12-14).

Unpaid household labour within the home is a vital task that takes place in homes all across the world. Household tasks such as cooking, cleaning, laundry, shopping, caring for children, and maintaining the well-being of family members are unpaid labour activities that contribute to family stability and well-being and often require a significant amount of time, sometimes more than other forms of labour in our economy. Historically, men have been more associated with paid work than unpaid household labour. These separate spheres for men and women entail different allocations of time within the family. If men are more associated with paid work and women unpaid work, the duties each perform within the family will be

different. For example: women contributing more to housework and childcare. Studies have suggested that while the focus was on men during the recession, women were placed with the burden of continued contributions to both the paid and unpaid labour market which resulted in a mom cession (Williams and Tait, 2011).

Around the world, women spend two to ten times more time on unpaid care work than men. This unequal distribution of caring responsibilities linked to discriminatory social institutions and stereotypes on gender roles. Gender inequality in unpaid care work, is the missing link in the analysis of gender gaps in labour outcomes, such as labour force participation, wages and job quality. Tackling entrenched gender norms and stereotypes is a first step in redistributing responsibilities for care and housework between women and men. Women typically spend disproportionately more time on house chores work than men. On account of gendered social norms that view house chores work as a female prerogative, women across different regions, socio-economic classes and cultures spend on important part of their day on meeting the expectations of their domestic and reproductive roles. This is in addition to their paid activities, thus creating the “double burden” of work for women (Wadeson, 2013: 253-274).

How society and policy makers address issues concerning care has important implications for the achievement of gender equality, they can either expand the capabilities and choices of women and men, or confine women to traditional roles associated with femininity and mother hood. The unequal distribution of unpaid care work between women and men represents an infringement of women’s rights and also a brake on their economic empowerment. The gender gap in unpaid care work has significant implications for women’s ability to actively take part in the labour market and the type or quality of employment opportunities available to them. Time is a limited resource, which is divided between labour and leisure, productive and reproductive activities, paid and unpaid work. Every minute more that a woman spends on unpaid care work represents one minute less that she could be potentially spending on market-related activities or investing in her educational and vocational skills (Wadeson, 2013: 253-274).

Division of labour by sex has been a characteristic of all societies but there is no consensus about the source or origin of sexual division of labour. Some scholars see the sexual division of labour as originating from natural or biological differences between the male and female. According to Luthra et al (2014) the division of labour was a pure and simple outgrowth of nature; it existed only between two sexes. The men went to war, hunted fish, and provided the raw materials for food and the tools necessary for these pursuits. The women cared for

the house and prepared food and clothing. They cooked, weaved, sewed. Each was master of his or her own field of activity (Luthra et al, 2014: 12-14).

Women subordination is seen as a universal phenomenon that is manifested at two levels: nature or biology, social or patriarchal male authority and subordination to male figures (father, uncles, nephews etc.) within the families. Some scholars attributed gender division of labour to the emergence of patriarchal societies. This position has resulted in the emergence of radical feminist women liberation movements that are anti-biological functions of women such as pregnancy, childbirth and child rearing. They are anti-men and anti-patriarchy because they see these as the source of women exploitation and subordination. Cultural practices differ in the way tasks are allocated to men and women. Sexual roles differ in different societies according to the degree of women involvement in the economic and political life; the degree to which men are allowed to be involved in domestic duties; the primary task of men and women in different spheres such as agriculture (Hochschild and Machung, 2012).

Patriarchy certainly grants men privilege over women, it also contributes to rigid gender ideology that has negative implications for the lives of men and society as a whole. 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. Gender is far more multifaceted as it involves the way cultures infuse the biological difference with meanings distinguishing between male and female domains in activities, tasks and spaces (Miranda, 2011: 116-120).

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. In nearly all societies, men and women, boys and girls, have a different status and play different roles. Men and women behave differently, dress differently, have different attitudes and interests, and have different leisure activities. Contrary to traditionally held belief that these differences between male and female behaviour are biologically or genetically determined, recent research has revealed that they are to a large extent socially constructed, or based on the concept of gender (Risman, 2011: 18-22).

Researchers from many academic fields have considered the issues concerning paid work in the formal labour market. Prior to the late 1970s, little attention was directed to the study of unpaid household labour. An important issue in the field of household labour concerns whether or not gender differentials in house work have been reduced. An answer to this question that has been repeatedly verified in studies is that women still perform the majority of housework. The labour force participation of women has increased over the last few decades. However, women still do the majority of the housework. Confucian gender division of labour plays an important role in defining the gender division of labour between men and women, with the primary roles of men being defined as breadwinners and the roles of women being defined as caretakers. In Schoemansdal village, married women spend much more time doing housework than married men (Wadson, 2013: 253-274).

During the Cultural Revolution, the family life was devalued, where private was equated as selfish. Therefore, traditional gender division of labour was recognised as an obstacle to women's liberation. Women were encouraged to stay at home and take care of the family and housework when their husbands went to work. The expectation that women should be good housewives and mothers was even intensified during the economic growth and structural change of the post-war period. Gender Stereotypes such as women as major care takers and men as breadwinners are still commonly seen in Schoemansdal village. Many more women are self-employed or family workers in Schoemansdal village. Some of the married women are working, in that, it is difficult for married women to balance their family and work duties. Domestic workers are generally regarded as unskilled workers, and their wages are low if compared to other occupations (Berik and Kongar, 2013).

It is commonly assumed that women possessed qualities that make them superior for cooking, cleaning and child rearing. There is not only no incentive for men to help out at home, the overarching belief is that men are incapable of doing most of the tasks at home. The work that women do at home require a 'feminine touch' that men are incapable of providing. Even when women go into the workforce, they are supposed to exhibit this 'feminine touch.' A result of this idea is that most of women put an enormous emphasis on looking professional when going to work, even if that work does not require a professional appearance. A woman being in charge of the household labor is such a prevailing hegemonic ideology, that both men and women seem to believe woman is more skilled when it comes of taking care of the home and children. In my opinion, regardless of these differences between the two countries, the division of household labor is the one place in which the gendered revolution is continuously uneven and stalled in Schoemansdal village. This entrance into the workforce did not change the work that they were expected to do within the home. Schoemansdal village women continue doing the majority of the household

labor because there was no incentive for their American husbands to help them out. Women in Schoemansdal Village continue to do all of the household labor because it meant that they are upholding the patriarchal traditions of their country (Bianchi et al, 2012: 55-63).

Feminists and writers state that women are subordinated because of unequal gender relations. The radical feminists see men as the exploiters and benefiting from women's subordination. The radicals maintain that women are exploited because they undertake free labour which is undervalued and their contributions are not recognized. Radical feminists state that society is patriarchal since it is dominated by men. All these strands of feminism are in agreement that the system of patriarchy has to be challenged. Gender role is a social role; it is a set of expectations associated with the perception of masculinity and femininity. Gender is a dynamic concept; therefore, gender roles for men and women vary greatly from one culture to another and from one social group to another within the same culture. Race, class, economic circumstances, age, all of this influence what is considered appropriate for men and women. As culture is dynamic, and socio-economic conditions change over time, so gender patterns change with them. Sudden crisis, like war or feminine, can radically and rapidly change what men and women do. Sometimes, however, the old attitudes return after the crisis. Sometimes, the changes have a permanent impact (Sullivan, 2013: 72-84).

In both married heterosexual couples, women do the considerably more housework than men. Moreover, women and men in both types of couples differed in the types of work they do. Housework is tightly linked to gender quality as well as in quantity. Thus, being married seems to make the gendered dynamics of household labour even more extreme. The total amount of housework performed in married households is considerably higher, and the allocation of work is more deeply gendered. One explanation for these differences is that marriage brings with it an established set of gendered roles and expectations for each partner. Because men often have greater power than women in intimate relationships it is impossible to tell whether the division of housework is due to sex differences or to power differences. Examining same-sex couples allows us to disentangle these factors and look at gender and power independently. Heterosexual couples use gender to assign household tasks (Hosegood, McGrath & Moultrie, 2009: 279-312).

A number of studies have found that girls do more household chores than boys, spending up to twice as much time doing housework during the teenage years. Moreover, these types are strongly gender stereotyped. The distribution of housework, even when it is performed by both partners, continues to be deeply influenced by gender, class, and race. Gender division of labour has been as old as history differing from culture to culture in time and space which has implications for women's societal development. Even though gender or sexual division

of labour is as old as history differing patterns have been identified with different historical epochs, classes, ecosystems etc. Gender roles in marriage imply patterns of marital relationships in which a man is considered to be the head of the family and the breadwinner who feeds his wife and children, while a women is responsible for child care, purchasing and cooking food, as well as running the household and family budget. Thus, until the past several years traditional gender roles have remained predominant and generally accepted as the norm in the society. The main drawback of this system is inability of women to develop their potential and discover their unique talents unrelated to family issues. It also resulted in gender discrimination when applying for a job or to educational institutions (Burnham and Theodore, 2012).

Wadeson (2013) argues that cross-cultural studies have shown that men hold the dominant position in every known society and all men exhibit basic characteristics, which suit them for this purpose while women are suitable for domestic and family life for the same reasons. The extent to which both sexes participate in what is generally regarded as the women or men's tasks as enumerated above depends on the culture, ecosystem and social change (Wadeson, 2013: 253-274). Since people who work as domestic workers are mostly women from working class or women of colour, gender scholars have criticised the purchase of domestic services as a reproduction of unequal gender division of domestic service is an important issue and deserves more attention.

## **1.2 Problem statement**

This study look more in depth the sharing of work, including household work within the household in marriage couples at Schoemansdal Village under Nkomazi Local Municipality, Mpumalanga Province. The South African society is dominated by women who are participating in triple role, namely, reproductive, productive and community work. Reproductive work which is associated with child bearing, productive work which refers to income earning, productive work which is paid work and community work which is voluntary work undertaken at a local community level. Women, unlike men, are severely burdened with simultaneously balancing these roles. Despite all these efforts only productive work is recognised as work. Reproductive and community work are both mostly viewed as a natural work that women are supposed to do; hence they are undervalued. Despite their contribution in triple role, women remain overlooked and undermined, and they have been left behind in the development process and are still subordinates to men. Men do not assist their women within the household chores.

### **1.3 Aim of the study**

The aim of this study is to look more in depth of the sharing of work, including household work within the household in marriage couples at Schoemansdal Village under Nkomazi Local Municipality, Mpumalanga Province of South Africa.

### **1.4 Objectives of the study**

The following are the objectives of the study:

- a) To explore the gender division of labour within households.
- b) Examine the role expectations of men and women within households.
- c) To find out why women continue to shoulder the major burden of domestic and care work in the household.

#### **1.4.1 Research questions**

- a) How does house work been divided between men and women?
- b) What are the roles of men and women within households?
- c) Why are women continuing to shoulder the major burden of domestic and care work in the household?

### **1.5 Significance of the study**

This study is significant in that it offers a clearer analysis of gender role expectations within households. The study will aid in the government and other relevant authorities coming with 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, councillors, politicians, gender policy formulators in provincial departments and Legislatures will benefit immensely from this study since it will bring to fore gender dynamics and their effect on society. Furthermore, the study will provide data on the relationship between culture and gender inequality, socialization, gender roles, employment status and patriarchal institutions.

### **1.6 Location of the study**

Nkomazi Local Municipality is a municipality located in South Africa at Ehlanzeni District Municipality in Mpumalanga. It is located in the eastern part of the Ehlanzeni District Municipality of the Mpumalanga Province. Nkomazi is strategically located between Swaziland (north of Swaziland) and Mozambique (east of Mozambique). It is linked with Swaziland by two provincial roads and with Mozambique by a railway line and the main national Road (N4), which forms the Maputo Corridor.



**Figure 1.1 Location map** (Source: Google maps, 2015)

### 1.7 Population of the study

Grinnel, Richard, and Williams (1993: 308) defined population as a totality of individuals with which a study is concerned. Population is the full case from which a sample is taken (Welman, Kruger and Mitchell, 2005: 53). Dantzker and Hunter (2012: 26) define a research population as the complete group or class from which information is to be gathered. Nkomazi is an area of interest where the research will be conducted and has an estimated population of 393, 030. A minimum number of five men and five women, a total of ten (10) respondents of different age groups and marital status will be interviewed.

### 1.8 Scope of the Study

This study will specifically focus on the marriage couples within the households staying at Schoemansdal Village. The study is scoped to ten respondents who are selected in terms of gender balance of which will be (5) males and (5) females, in order to maintain gender balance. The married couples ranges between the ages of 25 to 50 of years of both men and women.

### 1.9 Definition of terms

This study seeks to describe the following terms in order for the readers to have a clear and meaningful picture about the issues around gender division of labour or gender roles within the household or marriage: gender roles, domestic division of work, marriage, Patriarchy,

gender, gender inequality, culture, gender division of labour, household labour and socialization.

### **1.9.1 Marriage**

This is an action where a man and woman, who are in love, are lawfully joined in a ceremony as husband and wife. There are different types of marriages; in South Africa the two legally recognized marriage types are the civil marriage and the customary marriage (Hosegood, McGrath & Moultrie, 2009: 279-312). In this study, marriage is defined as the bonding of man and woman in matrimony.

### **1.9.2 Civil marriage**

Civil marriage is a marriage that is registered according to the Marriage Act, 1961 (Act No. 25 of 1961). In the release the term 'civil' is also used to differentiate marriages that were solemnised by licensed non-religious marriage officer from marriages that were solemnised by religious marriage officers.

### **1.9.3 Customary marriage**

Customary marriage is a marriage that is negotiated, celebrated or concluded according to any of the systems of indigenous African customary law which exist in South Africa as prescribed in the Recognition of Customary Marriages Act, 1998 (Act No. 120 of 1998).

### **1.9.4 Patriarchy**

Patriarchy is male dominated in that positions of authority such as, political, economic, legal, religious, educational, military, domestic, are generally reserved for men. Patriarchy has been defined as a system of male authority which oppresses women through its social, political and economic institutions. Patriarchy considers the man as the head of the household and within the family he controls productive resources, labour force, and reproductive capacities based on the notions of superiority and inferiority. In the context of this study, patriarchy means the system whereby men dominate (Berik and Kongar, 2013).

### **1.9.5 Gender**

Gender is defined as a socially constructed entity, constructed and reconstructed by everyday interactions of cultural expectations and standards, and legitimized through regulations and laws of the land, is a form of invisible power. Gender refers to the different roles, rights, and responsibilities of men and women and the relations between them. Gender does not simply refer to women or men, but to the way their qualities, behaviours, and identities are determined through the process of socialization. Gender is not something that we are born with, and not something we have, but something we do (Wadeson, 2013: 253-274).

### **1.9.6 Gender inequality**

Gender inequality refers to the social constructions that result in women not having the same rights, opportunities, or privileges as men (Permanyer, 2013: 1-32).

### **1.9.7 Culture**

Culture is defined as an integral part of our daily lives which helps us to adapt to our environment and gives continuity with our past (Hofstede, 2011: 1-26). In this study culture is a way of life of a group of person which changes with time.

### **1.9.6 Gender division of labour**

Gender division of labor refers to the process through which tasks are assigned on basis of sex (Wadeson, 2013: 253-274).

### **1.9.7 Household**

Household is a group of persons who live together and provide themselves jointly with food and/or other essentials for living, or a single person who lives alone (Statistics South Africa, 2011: 80).

### **1.9.8 Household labour**

In this study, household labour is defined as unpaid household tasks which include preparing meals, washing dishes, housecleaning, doing laundry, shopping for groceries, and doing repairs around the house (Gender Statistics in South Africa, 2016: 45).

### **1.9.9 Socialization**

Socialization is defined as the process by which individuals acquire knowledge, skills and dispositions that enable them to participate as more or less effective members of a group and the society. Differential socialization induces differences in components of gender roles. The socially constructed division of labour results in different rewards, statuses, opportunities and roles (Miranda, 2011: 116-120). In this study, socialisation is the process of learning one's culture and how to live within it and also the way people adopt ideas about social roles from other members of their society.

### **1.9.10 Gender roles**

Is a social and behavioural norm that is generally considered appropriate for either a man or a woman in a social setting or in the interpersonal relationships (Berik and Kongar, 2013).

## Chapter 2

### Literature review

#### 2.1 Introduction

This section will elucidate the following: Introduction, Marriage in South Africa, Biological perspectives on gender division of labour, The family and the domestic division of labour, Gender and the division of household labour, Cultural stereotypes and gender inequality, Gender inequality and apartheid, Gender and Development (GAD) approach and the division of labour, The nature of men-masculinity and male dominance, Gender and power relations, Men and women tasks regarding household chores, Gender roles; household and childcare performance, Gender and unpaid household work, Gender differences in work-family balance, paid work, and unpaid household labour, Triple role of women, of which are: productive roles, reproductive roles and community roles, The change in allocation of men's housework today, Socialisation and gender roles attitude, Normative conceptions about men and women, The nature of housework within the households, Sexism and gender roles enforcement, Gender roles and culture, Gender roles and the society, Gender relations in the family and the global world, Changing gender relation and family organisation, Equalising work and the norm of masculinity, Gender roles in marriage, Feminist theory, The dual labour market theory, The women's movement in South Africa, Initiatives promoting gender equality, equity and the empowerment of women, International I initiatives, The convention on the elimination of all forms of discrimination against women, The Beijing platform for action, The SADEC protocol on gender and development, The protocol to the African charter on human and people's rights on the rights of women in Africa, National initiatives promoting the empowerment of women, South Africa's national policy frame work for women's empowerment and gender equality, The national gender machinery, The office on the status of women, Gender focal points, The commission for gender equality, The joint parliamentary committee on the improvement of the quality of life and status of women, Women and work in South Africa, Second wave feminist analyses of housework, Theoretical framework, Gender construction theory, as well as the Conclusion.

#### 2.2 Marriage in South Africa

Marriage practices differ around the world and from society to society and as a result there is no universal definition of the concept of marriage. However, marriage is commonly defined as a legal unification of two or more individuals, through which sexual and parental rights are legitimated. There are different types of marriages; in South Africa the two legally recognized marriage types are the civil marriage and the customary marriage. There are the two legally

recognized types of marriage the social definitions of marriage do not always match the legal definitions; people construct or attach meaning to the construct of marriage in multiple ways.

A person can get married in South Africa in terms of: a civil marriage, is a marriage that can only be entered into between a man and a woman, it is where the state grants you legal recognition through documentation marriage certificate of your partnership marriage to your life partner irrespective of religious or cultural affiliation, in accordance with marriage laws of the state, customary marriage, it is a marriage entered into between a man and a women, negotiated and celebrated according to the prevailing customary law in their community, it can be monogamous or polygamous (Hosegood, McGrath & Moultrie, 2009: 279-312).

Customary marriage can only be concluded in accordance with customary law. Customary law is defined as the customs and usages traditionally observed among the indigenous African peoples of South Africa and which forms part of the culture of those people, and the religious marriage, where the couple will be obliged to practice the religious rites and laws of marriage as set out by their religious institution or religious state, and civil union or religious marriage, it is a marriage entered into in terms of a religion such as the Islamic and Hindu faith, a religious marriage must be treated as a marriage out of community of property without the accrual system (Hosegood, McGrath & Moultrie, 2009: 279-312).

### **2.3 Biological perspectives on gender division of labour**

A strong critique arose among feminists in the 1990s. The feminists' scholars argued that the allocation of household labour involves not only a rational arrangement but also something irrational. Sex-role theory holds that differences in childhood socialization of boys and girls determine differences in their behaviour in adulthood, and that men and women develop different personalities due to this early socialization. Men develop masculine personalities and as a consequence are aggressive, competitive, confident, and work-orientated, while women develop feminine personalities and as a consequence are nurturing, person-oriented, and child-oriented. Researchers in gender theory argue, however, that gender is a dynamic process rather than a static attribute or internal identity. In other words, gender is something one does rather than something one is (Risman, 2011).

Risman (2011) argues further that "interactional pressures and institutional design create gender and the resultant inequality, even in the absence of individual desires". Sex-role socialization theory has been criticised for focussing too narrowly on explaining gender differences while disregarding gender similarities between men and women. Gender is a dynamic process rather than a static identity or internalised trait (Risman, 2011). I argue therefore that sex-role socialisation theory cannot fully explain why men and women participate unequally in doing housework. It is the gender structure at the institutional and

interactional levels that creates and maintains the unequal gender division of household labour.

Gender structure at the institutional level involves gender beliefs and the gender-based distribution of resources. Gender scholars have argued that gender inequality is created and recreated through every day social interaction. Doing gender theory suggests that, once men and women are labelled as belonging to one sex category or another, they display gendered behaviour on the basis of that sex category. Men and women are expected to do gender, and this doing gender legitimates gender inequality. Doing household tasks is not simply producing household goods and services. It also provides opportunities for men and women to demonstrate that they are competent members of a sex category. To display their competences as members of a sex category, women tend to do more of the housework while men avoid it.

According to Maqubela (2015) women normally become responsible for looking after the home while men are seen as the breadwinners. Culture can also influence gender roles. Institutions such as the family, education and schools, the church and religion, the economy, the state and laws all reinforce our gender roles. The gender roles that we learn also create expectations of men and women. Men are supposed to be 'natural leaders', decision-makers and providers whereas women are supposed to be caregivers, supporters and followers of men. Men and women could be all these things but this would require a major change in gender relations. The important difference between sex and gender therefore is that, gender relations are created by our society and can be changed.

Social origin of sexual division of labour within a feminist perspective tends to explain gender division of labour as a natural phenomenon. The concept of nature has been used to explain social inequalities or explorative relations as inborn and beyond the scope of social change. Women's share in the production of life is usually defined as a function of their biology or nature. Thus women's household and childcare work are seen as an expression of their physiology, which makes them responsible for giving birth to children. This concept seems to suggest that men and women simply divide different tasks between themselves, it hides the fact that men's work are considered as truly human ones (that is productive) while women's tasks are determined by their nature. The relationship between male (that is human) and female (that is natural) labourers or workers is a relationship of dominance and exploitation. The natural reproductive differences between the sexes led directly to the first division of labour at the origin of class. There is no society that exists without some form of sexual division of labour (Wadeson, 2013: 253-274).

## **2.4 The family and the domestic division of labour**

Numerous studies have characterized traditional families as patriarchal. Women typically prepare and serve meals in extended family situations. Most of men would be disappointed if their women gave birth to a daughter, while boasting the birth of a son. Women were in charge of taking care of the home and the children, while the men were responsible for providing monetary support for the family. This traditional view of 'woman's role' was shifted when communism came into prominence after World War II (Sullivan, 2013: 72-84).

Communism was supposed to change how gender roles are enacted because it would allow women to work outside of the home. Women's emancipation, particularly their heightened participation in production, which should have brought them economic independence and liberation according to communist ideology, consisted in reality of working a double day. As well as a full-time job women had to manage the home, look after their children, and remain socially and politically active. Lingering patriarchal views required women doing 'men's jobs' to have a feminine touch. One result of this latter view was that many women put an astonishing emphasis on looking professional even when coming from their cleaning jobs. Thus, women in the labour force carried the double burden of work in and outside of the home but must also remain feminine and womanly throughout their busy days (Catney and Sabater, 2015).

In a traditional nuclear family household, the men were expected to go into the labour force and provide the financial capital for the family. He was traditionally the provider and had control of the public domain. The women were conventionally responsible for the private sphere; she was responsible for doing the household tasks, which included cleaning the house, cooking and raising the children and again she was the last person to eat the food after she have dished the food to everyone in the house. The physical, as well as emotional labour the women provided at home was unpaid. This meant that the women were traditionally dependent on the men for financial resources, and ultimately survival. As time progressed, the traditional nuclear family arrangement began to breakdown. Women started entering the workforce in higher numbers and were more likely to be able to support themselves (Connell, 2012: 1675-1683).

Doing work both outside and inside the home can be physically and emotionally draining, but many women are expected to do it. Women are often in charge of tasks that must be done, such as doing the dishes or cooking the meals. This means that they cannot put off doing household tasks until a later time; they must do them as a part of their daily routine. Men, in contrast are often in charge of tasks such as fixing the furniture or changing a light bulb, which are tasks that can frequently be postponed. Men can wait until they feel like doing

chores, whereas wives often do not have the same luxury. While women appear to face the pressure of living to the supermom image, men do not seem to confront similar pressures. Men are still only expected to be the breadwinners in the family. They are not faced with having to work extra hours at home. In fact, when men do help around the house in minimal levels, they are more likely to be praised for it by being identified as a “super dad”. Being a “super dad” simply means that men do what is expected and work outside the home and making a contribution to the household labour when they can requires them to be commended for it. The status of “supermom” is expected of working women, but it is not achieved easily. The status of “super dad” is not expected of men, but is more easily achieved. Both statuses, however expect women to do the majority of the labour within the home (Albanese, 2010: 104-110).

When boys take on feminine activities, they are often disrespected or shamed, while under some conditions women gain respect for taking on roles associated with masculinity or roles traditionally done by men. The incentive for men to help out with housework, something associated with femininity, does not seem to be present. Conversely, the incentive for men to enter the private sphere and help with household chores is not present. The incentive for men to do any task associated with femininity is fairly low, especially because those roles tend to be culturally devalued. Devaluing these roles and continuing to expect women to do all the tasks associated with the second shift maintains gender inequality between men and women (Rani, 2015: 5).

Historically, men’s objectives were to focus on their work lives, while women’s objectives were to focus on family life, creating separate spheres for men and women. According to Ferree (2012), men and women’s lives were placed into separate spheres and political cultural influences were ignored. The gender similarity model predicts that men and women’s similarities in labour force participation along with family demands should result in both men and women aiming for a balance between work and family. On the other hand, the gender difference model states there are still gender differences in men and women in that family is still a woman’s domain while paid work is a man’s domain. According to the sex-role model, women put family obligations over work obligations, although this gender difference could be a product of a work culture designed for male workers, or as a result of working women’s unequal share of work in the home compared to working men (Ferree, 2012).

## **2.5 Gender and the division of household labour**

According to Coltrane (2012) from very young, boys and girls are encouraged to take on different roles. Girls are taught to do housework while boys are expected to be active outside the home. When we grow up, what we learnt when we were still young shapes what we do

as adults. The inequality in the division of household labour is associated with a sense of unfairness, depression and marital dissatisfaction experienced by women. Gender itself has been conceived as a principle around which households divide labour. By performing and not performing certain household duties, individuals symbolically create and confirm their gender identities. Individuals are considered as active agents acting within a space conditioned by social structural constraints and power imbalances. This study will add an additional dimension to the gender construction theory by documenting how couples manage gender through the division of household labour in transitions to marriage and parenthood (Coltrane, 2012: 401-422).

Housework is the most common form of unpaid work and it is usually defined as tasks such as cleaning, cooking, laundry and grocery shopping. Studies on heterosexual relationships have consistently shown that women spend more time doing housework than men. Perceptions of fairness in the unpaid household labour arrangements are important for couple's relationship satisfaction. Activities within the domestic sphere in Schoemansdal society are largely still gender determined, with women being more likely than men to do activities such as washing, ironing, sewing, cleaning the house, and caring for children and adults, which require more time and are socially less valued (Sullivan, 2013).

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 (Bianchi et al, 2012: 55-63).

Although women do as much or even more work than men, it is men's work that is accorded higher status. It is the type of work, and the social relations in which the work is embedded. While a large part of women's work takes place within the confines of the household, men's work is almost exclusively done in the context of the commodity economy. With increasing numbers of women entering the labour market in recent decades, the proportion of women's housework time relative to men's has been decreasing gradually. However, women still undertake the bulk of housework (Kan, Sullivan and Gershuny, 2011: 234-251). The decline in women's domestic work time focuses primarily on routine housework. Men have increased their participation mainly on non-routine domestic work such as grocery shopping and home repairs. There is limited evidence of gradual change by men in response to women's paid

employment. Despite significant liberalisation in gender attitudes this does not necessarily translate into changes in behaviour which remain gendered.

The majority of research into domestic division of labour across ethnic groups based focusing primarily on gender-role attitudes rather than time spent on domestic labour. Sayer and Fine (2011) found that women spend more time in the household labour than men; they found significant gender gaps in housework contributions. Most research has concentrated on understanding the construction of gender role attitudes rather than looking directly at the domestic division of labour within couples (Sayer and Fine, 2011: 259-265). Gender role attitudes are significant for both men and women and in the direction expected. There is a negative relationship for men, for example: the more traditional men's gender role attitudes the lower their hours of housework and a positive relationship for women. Women with more traditional attitudes spend more hours on housework.

## **2.6 Cultural Stereotypes and Gender Inequality**

According to Rani (2015), culture is defined as the beliefs and practices of another society, particularly where these are seen as closely linked with tradition or religion. Culture is part of the fabric of every society, including our own. It shapes "the way things are done" and our understanding of why this should be so. At the World Conference on Cultural Policies, culture was defined as the whole complex of distinctive spiritual, material, intellectual, and emotional features that characterise a society or a social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions, and beliefs (Rani, 2015: 5).

There is a huge relationship between gender and culture because there are expectations about attributes and behaviours appropriate to women or men and about the relations between women and men, in other words, gender is shaped by culture. Gender identities and gender relations are critical aspects of culture because they shape the way daily life is lived in the family and also in the wider community and the workplace. According to Sam and Berry (2010), cultural stereotypes are engrained in both men and women, these stereotypes are a possible explanation for gender inequality and the resulting gendered wage disparity (Sam and Berry, 2010: 472-481).

Gender functions have designated different roles between men and women in many different societies mainly because of the cultural meanings given to being male or female. This is evident in the division of labour with regard to gender. In most societies, there are clear patterns of "women's work" and "men's work," both in the household and in the wider community and cultural explanations of why this should be so. The patterns and the

explanations differ among societies and change over time. For example, women have traditionally been viewed as being caring and nurturing and are designated to occupations which require such skills. While these skills are culturally valued, they were typically associated with domesticity, so occupations requiring these same skills are not economically valued (Wood, 2008). Men have traditionally been viewed as the breadwinners or the workers. Additionally, jobs held by men have been historically economically valued and occupations predominated by men continue to be economically valued and pay higher wages (Sam and Berry, 2010: 472-481).

There are cultural and traditional stereotyped perceptions among women in rural societies. For example, it is a traditional norm that “a woman should consult the husband before making any decision about anything, that it is a taboo for a husband or a man to engage in household chores such as cooking, washing, taking care of the children, and cleaning, that a woman’s duty is to respect and never to question her husband’s decisions, that a woman cannot go to the chief’s kraal and request resources such as a land for agricultural purpose or any purpose for that matter without the consent and knowledge of the husband, so as to say a man is the one who is authorised to have access to land and agricultural practices, unless the woman is a widow or unmarried such resources cannot be distributed favourable to a woman”. It is these traditional norms that provide the framework according to which people and household members act and react to their daily life, and to which assets should be distributed in a woman’s favour, and how to distribute those particular resources. While it might not necessarily be true that the culture and tradition are a stumbling block for development (Swanepoel and de Beer, 2006: 12), it is hypothesised that gender inequality embodied in the cultural and traditional norms could impact negatively on women.

There has been little research carried out on gender distribution in cultural societies, even though the existing gender inequality is rooted in the cultural and social practices of the people. Cultural predictions and stereotypes continue to reproduce the existing gender discrimination in society (Friedman and Marshall, 2004; Jerry and Gerson, 2004; Wood, 2008). There is a notion that suggests that gender equality and women rights are Western feminist ideologies and that it does not have a place in an African social life (Friedman and Marshall, 2004; Jerry and Gerson, 2004; and Wood, 2008). This paradigm is responsible for a high level of gender inequality in most African countries.

Most African cultures find it hard to understand and accept that women rights should be recognised as human rights (Friedman and Marshall, 2004; Jerry and Gerson, 2004; Wood, 2008). Additionally, despite all the interventions made by the researchers, policy makers, development practitioners, NGO’s, and government, there are still attitudes, beliefs, myths,

traditional, and cultural practices that inhibit the freedom of women (Jerry and Gerson, 2004; Wood, 2008).

## **2.7 Gender Inequality and Apartheid**

According to the ANC (2009), Apartheid has affected people in a very negative manner; the mostly affected group was Black or African women. Apartheid has increased repression, unemployment, and underdevelopment among black women especially those from the former homelands. Similarly, this affected women, for they remained the last of the rural peasants, and they were and still are responsible for the maintenance of their households. The perpetrators of Apartheid have firmly held in some way insidious way that the foundation of their system on the subjugation of African women (ANC, 2015). Consequently, women were isolated in a sense whereby they became conditioned to bearing and raising children, and caring for the aged and sick, abandoned and forced back into the homelands by the law (Meer and Mlaba, 2011; Hargreaves, 1997). Women throughout South Africa were severely restricted from entering urban areas than African men were (Meer and Mlaba, 2011).

Eventually, this led to an imbalance between men and women in both urban and rural areas. African women worked hard in order to earn an income to save their households from starvation. Therefore, they worked as agricultural and domestic labourers on white farms. African women experienced poor payments under unprotected working conditions. Women's employment was dependent on other races not being available for the work at the offered wage rate. Compared to men and women of other races, the lives of African women have not been easy during the Apartheid era; they entered labour markets less educated than black men and women of other races. Women were taught to accept the concept of subordination to men. Consequently, women ended up appearing on the market with greater diffidence and lower self-evaluation, which eventually led to women being more exploitable than black men (Bell and Silvia Suraci, 2013).

South African society is conventionally patriarchal. In other words, it was the men who had authority in society; women were seen as subordinate to men. Women's role was primarily a domestic one, it included child rearing and seeing to the well-being, feeding and care of the family. They were not expected to concern themselves with matters outside the home that was more properly the domain of men. Economic activity beyond the home was acceptable, but not considered feminine. Black women in traditional African societies were subordinate to men. The position of women was inferior; the men took all the major decisions both in society at large and within the home. In other words South Africa was a patriarchal society. Motherhood was women's primary role. They had to raise children, care for the home and see to the needs of the family. In African societies women were expected to undertake

agricultural tasks as well to help feed the family. Others took in laundry to provide extra income while some entered the labour market as domestic servants. In settler society too, it was not considered feminine to work outside the home, although some women did so to supplement the family income and help put food on the table (Bell and Silvia Suraci, 2013).

## **2.8 Gender and Development (GAD) approach and the division of labour**

GAD approach is a more recent approach aimed at analysing the role of not only women or men, but of gender in the development process. The difference between men's and women's work is a source of division and sometimes conflict among them. It is also a source of connection, interdependence, exchange and co-operation in their combined efforts to meet household survival needs. A gender and development (GAD) approach always strives for a holistic vision and recognizes the relational aspects of the division of labour. Women are essential contributors to the social and economic well-being of their families, but their work is less valued than men's. Women's work earns less prestige and remuneration and is often excluded from national economic indicators. The nature and extent of women's work can remain invisible if there is no awareness that a gender division of labour exists in the community; and inappropriate assumptions may follow about how work is organized, who does what, and how men and women will be affected by any development intervention (Ting et al, 2015: 1-18).

The gender division of labour is specific to each particular culture and time. It can even differ from community to community. It is flexible and adapts to changing household conditions (illness or absence of a key member, changes in income or need for cash, the influence of local development projects, effects of education and so on). As mentioned in the previous section, both women and men work to maintain households and communities but their work tends to be different in nature and value. These differences are a central aspect of gender relations. Society has allocated different roles, responsibilities and activities to women and men according to what is considered appropriate. This is usually called the Sexual Division of Labour, but is more accurately the Gender Division of Labour (Ting et al, 2015: 1-18).

The roles that women and men play in any given society and their situations, is determined by the legislation, religious norms, economic status or class, cultural values, types of productive activities in their countries, communities and households. Nonetheless, within these areas of production, reproduction and the community, women have been adversely affected by the development process compared to their male counterparts. Therefore to understand gender, the activities of both men and women need to be analysed and addressed separately. The reproductive, productive and social or community roles women

assume must be considered as well as the roles played economically and socially by men (Albanese, 2010: 104-110).

## **2.9 The nature of men-masculinity and male dominance**

Masculinity is often referred to as an ideology of power and domination. It is argued that the roles of men in the family are closely linked to the attributes of masculinity. Masculinity is a site of interconnection and tension with other sources of social differentiation; that masculinity is both lived and imagined desires; and that masculinity is not only socially constructed and reconstructed, it is spatially grounded. According to Brittan, masculinism is the masculine ideology that justifies and naturalises male domination. As such, it is the ideology of patriarchy. Masculinism takes it for granted that there is a fundamental difference between men and women, it assumes that heterosexuality is normal, it accepts without question the sexual division of labour, and it sanctions the political and dominant role of men in the public and private spheres (Sam and Berry, 2010: 472-481).

Bell and Silvia Suraci (2013) argued that masculinity might be regarded as a role that is socially performed enacted and reproduced through discourse. Also that it can be performed by both men and women, is subject to change over time and, on account of its dynamic nature can be studied through observation of action and interpretation of discourse. The reproduction of hegemonic masculinity underpins the social definition of some kinds of work as 'men's work or women's work' and the definition of some kinds of work as more masculine than others. Masculinity is not biological category as much as a social construct subject to change, revision and multiple representations. Masculinity is not fixed, it is a relational, constantly shifting attribute defined in relation to the feminine. Women even if employed and regardless of social class still do the greatest share of household and childcare activities (Bell and Silvia Suraci, 2013).

Scholarly research has found that the expectations we have of men are as narrow as they are clear. Men are expected to be leaders, tough, physically strong, dominant, unemotional and assertive. Boys learn from an early age that non-masculine or feminine qualities are undesirable in them. These expectations are taught not only from their parents, but also through socialisation in schools and media. To be sure, women are also held to restrictive standards of femininity, but men are penalised more than women for violating gender expectations. Society, not biology, confines males and females to particular masculine and feminine character profiles. Traditionally, men do not participate in domestic work including child rearing such tasks are considered to be the exclusive domain of women. Males are classed as having the following qualities: strength, vigour, powerful courage, self-confidence

and the ability to meet the outside world. These qualities were reflected in the kinds of work that men engaged on.

Men were responsible for much of what was thought of as heavy labour. Men in short provided for their families, and women oversee the domestic chores. Women kept houses, processed and cooked all foods (Pfeffer, 2010: 165-183).

In Nigerian have found that masculinity and manhood are constructed through a gradual, timely, and orderly process, of socially prescribed, family centred and community related roles and responsibilities. The extent of male focused roles is, to a large extent, undertaken by women at the household level, where primary socialisation takes place. Boys are taught by their mothers and shown by their fathers how to be a man and they are excused from performing 'female' tasks around the house. Though generally, Nigerian society is patriarchal (The Social Sciences and Reproductive Health Research Network, 1999:69). Different groups of men were engaged in struggles with the colonial state, with the capitalist economic sector, and in the domestic arena in the first two instances, they fought to preserve or gain political and economic power, while, in the third they attempted to maintain patriarchal dominance in the household.

### **2.10 Gender and power relations**

Gender is not only about roles and expectations but is also about the relationship between women and men. In most societies, men tend to have more power than women. They are therefore able to make and take decisions that women do not feel they have the power to. While societies might develop different roles and tasks for people, this should not be based on oppression and subordination. It is therefore important for us to understand the power relations between women and men in different circumstances and societies so that we can change them. In a patriarchal system, gender relations often lead to women's oppression. Women's oppression has existed for thousands of years so many people see it as natural whereas it is not natural (Pfeffer, 2010: 165-183).

The system of gender relations is changing, from one which was based on women being largely confined to the domestic sphere, to one in which women are present in the public sphere, but still frequently segregated into unequal positions. The patterns of inequality between women and men have changed as a result, but in complex ways, not simply for better or worse. Gender restructuring affects women differently according their position, not only in class and ethnic relations, but also within different household forms. Diversity among women is a result not only of class and ethnicity, but also of changes in the forms of patriarchy, gender regime, giving rise to significant generational differences (Rani, 2015: 5).

The household is a basic unit of society where individuals both cooperate and compete for resources. It is also a primary place where in which individuals confront and reproduce societal norms, values, power, and privilege. Gender norms expressed within the household are reinforced and reflected in larger institutions of society. Gender relations are not confined to the domestic arena although households constitute an important institutional site on which gender relations are played out but are made, remade and contested in a range of institutional arenas. The household is an institution that is strained and in flux. Men in many parts of the world have lost their traditional occupations and jobs, and women have been forced to take on additional income earning tasks while continuing their domestic tasks. These changes have touched core values about gender identity, gender power, and gender relations within the households, and anxiety about what is a good woman or a good man, seems pervasive (Sam and Berry, 2010: 472-481).

Over and over again, across countries, women were identified as “homemakers” and the keepers of the family, responsible for the well-being of their children and men. Women feel powerless and yet are willing to undertake considerable risk in order to provide for their children. Values and relations are being broken, tested, contested, and negotiated in silence and pain. What is striking is that despite widespread changes in gender roles, traditional gender norms have shown remarkable tenacity, leaving families struggling to meet the often contradictory demands. When men are unemployed or underemployed, women enter low-income, low-status jobs in order to feed their families. In rural communities men do work and going to the fields, on the other side, women’s cooking is not considered work. Rather, women are identified and identify themselves as the keepers of the family responsible for the health, education, and well-being of their children and men. In this way, gender and power relations influence how power and work are organised in households through gender division of labour (Pfeffer, 2010: 165-183).

In many societies, women feel that household’s chores are their natural duty. It can be seen that all cleaning work within the household is done by women and that they think it is their duty to do household work once they are married into another family. Women make a significant contribution to the household chores such as fetching water, collecting fire wood, buying groceries, preparing meals and taking them to the fields for male members, cleaning, washing clothes and looking after the children. In addition to all the household responsibilities, they also do agricultural labour and road construction, spin thread which increases their workload considerably. As a result, women’s overall work burden has increased relative to that of men. However, when women’s work outside the home begins to be profitable, it is no longer identified as women’s work, and men take over. Unpaid

domestic work is a full time job for women. They must balance the many tasks including childcare, farming, shopping, cooking, and water collection. Domestic work is typically done by girls and young women, who in effect have been socialised to be domestic workers through gender divisions of labour within the households (Miranda, 2011: 116-120).

### **2.11 Men and women tasks regarding household chores**

Women not only perform more household chores, but the household chores performed by both sexes also differ. Thus, household labour is separated by sex. It has been argued that female housework is more repetitive and continuous which include: cooking, cleaning, shopping, washing dishes, doing laundry, and making beds. Therefore, since female tasks require daily performance, it could have an impact on the number of hours left to work in the labour market. These female tasks may also have to be performed during specific times throughout the day, which can hamper a woman's ability to stay at work for longer hours to attend work related activities. For years feminists have argued that work life balance and the unequal division of labour in the home and with children is a family issue, nothing has changed. Census (2016) stated that, women are still disadvantaged by the amount of unpaid housework they do (Gender Statistics in South Africa, 2016: 44).

These responsibilities can prevent women from gaining more experience and seniority at work. Moreover, male housework involving outdoor maintenance, yard work, and automobile repair, is more flexible in time and frequency. Men usually perform chores outside the home, which may not revolve around daily child care. It has been implied that male tasks are usually performed during the weekends, away from market work time. Therefore, due to the flexible and infrequent nature of male tasks, men are better able to acquire adaptable scheduling around paid work. Furthermore, female type tasks devour more time for married women than for any other group (Miranda, 2011: 116-120).

Too many men still see household chores as women's work. The results revealed that majority of Schoemansdal village men rely on their women to do the basic household chores that make their lives comfortable. Laundry, cooking and making the bed are all jobs either left undone or to the women in the house. Too many men hold the mind-set that chores are not their job and should be done by the women of the house. Statistics (2016) showed that daily household chores and children are still falling to more women than men. The analysis showed that women carry out the majority of unpaid work than men. Unpaid work includes cooking, laundry, cleaning, adult care and children. On average, men do just 16 hours a week of unpaid work, compared to the 26 hours of unpaid work done by women in a week. Men need to stop up and actually help women out at home and at work.

It has been reported that men perform 70% of the “male” tasks, whereas women perform 75% of the “female” tasks. Moreover, it has been suggested that an equal division in the amount and type of housework performed by men and women in the home is necessary to help narrow the gender gap in wages. Today women have made great strides in the economic sector and education but continue to perform a majority of the housework. In the past fifteen years, increasing number of scholars has conducted research on division of household labour. Throughout this time women have made significant changes in employment and income. Today more women are taking on the role of sole breadwinner. Moreover, the gender gap remains the largest among married couples regarding household labour division (Gender Statistics in South Africa, 2012: 44).

However, in light of these changes, household work is still dominated by women. Men decrease their housework performance as they enter into couple households. The opposite holds true for women, who increase their housework upon entrance into couple households by more than seven hours but decrease their housework when they leave couple households. Therefore, this indicates that a couple household regarding division of household labour significantly benefits men (Roever and Chen, 2014). Women even if employed and regardless of social class still do the greatest share of household and childcare activities. While the time they devote to these activities is diminished, it still is much more than the time anyone else gives. In general, traditional household sex roles appear to have stayed the same in the great majority of families.

The study findings revealed that women still do more chores at home than men, and this means, after all this time, we still haven’t achieved parity in the home. Yes, there is still a lot of progress to be made to achieve parity between men and women at home. Heterosexual women of all ages do more chores around the house than their male counterparts, regardless of either the man’s or woman’s career or income. Once couples are in their forties, gender becomes the biggest predictor of who will do the chores, the result is, and women do most of them. Women did not choose to make less money, bias does that. Women did not choose to be the default caregivers, socialisation does that. Women did not create this problem, men did that.

## **2.12 Gender roles, household and childcare performance**

Numerous findings have presented evidence that in households with young children, the division of labour becomes more whereby women take on a greater share of the work. Bianchi et al (2012) notes that, couples that share family responsibilities are an excellent example to their children. By sharing the responsibilities, they show that it is acceptable to help each other and they are a good example of what being responsible entails. When such

children grow up, they probably will act the same way of helping their partners in household chores. Sharing the duties of childcare is essential for any couple. Each partner gets a chance to bond with the child. When one partner is working on other chores, the other partner may use the chance to build enduring bonds with their children. This way, both parents become part of their children's lives, resulting to the creation of a strong family unit.

Bianchi et al (2012) reported that overall the gender gap related to housework and childcare was decreasing. For household, the gap narrowed because women decreased their hours while men increased their hours of housework. For childcare, the lesser differential between men and women was primarily due to men's increased involvement with their children. Even so, mothers' childcare involvement remained substantially longer than fathers' perhaps partially due to mothers' unwillingness to relinquish control in the childcare area. Childcare is a component of unpaid household labour within the home and is often combined with housework in research studies on the domestic division of labour (Bianchi et al, 2012: 55-63).

Often gendered expectations in marriage can be very subtle among the couples. Bell and Silvia Suraci (2013) found that women are more involved in invisible mental work such as planning activities like reading "what to expect" books during pregnancy, and worrying, not only about the baby's well-being but also about being a good mother. Also, women tended to feel ultimately responsible for the baby's well-being. A father may assume that the mother is responsible unless she specifically asks for help and is appreciated for giving that help; the father does not have to ask for help nor for permission to spend time outside of the house because the mother is primarily responsible (Bell and Silvia Suraci, 2013).

Women are expected to stay home with young children, and while they are home, they might as well put on a load of washing. All of this requires mental energy. It is no wonder Schoemansdal village women are increasingly feeling time pressed, stressed and depressed. One way to tackle this time squeeze is to create institutional structures that encourage men and women and women to share domestic work more equally. Because children often bring a mountain of laundry, providing extended parental leaves that are required to be shared by both parents is a start. Women consistently spend more time than men do in housework, and as a result, less time in employment. I believe that, this research will promote greater gender equality within the allocation of household chores and help partners become more committed in housework chores within the households (Crompton, 2015: 213-233).

The best way to make a gender equal world is to raise children in gender equal way. If children would grow up to be adults who understand and believe in gender equality, that is

the only way real and sustainable way to make a world which is fair to half of its population. World is gendering little children and as a parent it is our responsibility to protect our children from getting stereotyped. President Obama said that “It is time we stop treating child care as a side issue, or a women’s issue, and treat it like the national economic priority that is for all of us.” It is true, childcare, housework, balancing work and home life, these are issues that men absolutely need to care about and take action on. Not just because it benefits them to do so as a favour to help women out. Men need to get off the bench and do something because gendered domestic disparity is a problem that they created. It is only fair that men fix it (Crompton, 2015: 213-233).

### **2.13 Gender and unpaid household work**

One of the main issues of gender inequality is that many women perform more unpaid work at home and assume more child-care responsibilities. Marriage must be a partnership where each is free to pursue a career and is equally responsible for the home and family. Since women tend to be more saddled than men with added hours of unpaid labour performing home responsibilities, including caring for children and the aged, this leaves them with less time to work outside the home earning income. Women still appear more time-stressed than men. Indeed, statistics show women continue to spend on average well over an hour per day than men on unpaid household chores. It has been suggested that because women still perform a disproportionate share of time on unpaid work related to family responsibilities, the percentage of women economically disadvantaged (Crompton, 2015: 213-233).

According to Census (2016) women are the main undertakers of unpaid labour globally. This uneven division of unpaid labour within households has implications for women’s involvement in both public and private spheres. One common form of unpaid work is unpaid domestic work. The burden of this type of unpaid work generally falls on the women in a household. Contributing so much time to unpaid domestic work has major effects on women and their participation in the labour market, which consequently affects children, society and the state. Women devote significantly more time to household work than men, they work much more than men. This work is essential for the quality of life of men, women and their children, but the way it is shared between women and men is a major source of gender inequality (Gender Statistics in South Africa, 2016: 44).

Unpaid household labour within the home is a part of our everyday lives. In our homes we perform tasks such as cooking, cleaning, laundry, shopping, caring for children, and maintaining the well-being of family members and we do so without earning a wage. This unpaid labour contributes to the well-being of the household and its members and takes as much or more time as other work within our larger economy. Paid work is more valued and

rewarded than unpaid work because this type of labour contributes to our capitalist economy. Unpaid work, on the other hand, is often undervalued and taken for granted because it does not directly contribute in the same manner as paid work. Homes can be described as combinations of hotels, restaurants, laundries, child care and entertainment centres (Coltrane and Shih, 2010). While the work performed within the home is part of our everyday lives and impacts every member of the household, who actually does the work is gendered.

While both men and women are capable of performing this work, it is often referred to as “women’s work” stemming from a long history of separate work spheres for men and women beginning in the 1800s. While many societal changes have occurred since this time, women and men still tend to perform different types of labour within and outside the home. The majority of men and women in our population work outside the home, yet women still perform more unpaid labour. Research on household labour saw a boon in the 1990s, There were such significant differences in men and women’s household work contributions that gender could no longer be ignored. Currently, despite women’s increased paid work contributions and ultimately, less time to perform household labour, they still contribute more hours to unpaid household labour than their male counterparts (Legeski and Cornwall, 2010).

#### **2.14 Gender differences in work-family balance, paid work, and unpaid household labour**

World War II was a time of increased workforce participation for women when jobs that were previously held by men were now available, at least temporarily. Immediately after the war, women’s employment dropped because of a push to get men back into the paid labour market. Women were urged to give up their paid labour market contributions and return to roles within the home. Even though women’s workforce participation decreased immediately after World War II, by 1955 women had entered the workforce in large numbers than during the war (Coontz, 2011).

Marxist feminist theory suggests that women are continually oppressed by men. These inequalities may begin in the home with the unequal division of household labour but also carries over into other spheres such as the paid labour force and childcare. In other words, Marxist feminist theory explains that the oppression of women by men leads to a gender ideology that impacts other spheres of social life. It is from these main theories, sex-role theory, gender theory, and Marxist feminist theory, that gender inequalities were first explained. The push to get women to stay at home rather than working, which they had been doing during World War II, caused unhappiness because of a conflict between a women’s

desire to work and society's expectations of her to be a full-time wife and mother (Franklin, 2010).

Women entered the labour force for many reasons including economic necessity, a need and desire for their self-worth and contributions to be tied to paid work rather than their roles as wife and mother, or to escape the feminine mystique. It is important to note that this distinction was brought about by mostly white, educated women because women of colour and those in the lower classes had already been experiencing both for some time (Franklin, 2010).

### **2.15 Triple Role of Women**

According to Moser (1993), the concept of the triple role is not an arbitrary categorisation; it derives from the predominantly feminist debates in the extensive literature on gender relations from both the First and Third World countries. This provides the knowledge base for the new tradition of gender planning (Moser, 1993). Additionally, the typecasting of the roles of women as 'home and domestic makers' is firmly continuing (Moser, 1993). In most developing countries, women have triple role. The triple role is divided into reproductive work, productive work and community managing work (Moser, 1993, and D'Hease and Kirsten, 2006).

Reproductive work includes roles such as child bearing, child rearing, and caring for the sick, and the elderly. Productive work is often regarded as secondary income earnings. This is usually in the form of agricultural work in rural areas, and in urban areas is in the form of sectorial enterprises. Women also undertake community managing work, which revolves around the provision of items of collective consumptions undertaken in the local community (Moser, 1993).

In developing societies, there are stereotyped roles of men as breadwinners, that is the male as a productive worker is predominant, even when it is not borne out in reality (Moser, 1993). Additionally, men perceive themselves as primary income earners even if they are unemployed or earning less income in comparison to women. Generally, men do not have a clearly defined reproductive role, the only role they understand as male species is that of a productive role (Moser, 1993). Men also undertake community role but in different ways from women, reflecting a further gender division of labour (Moser, 1993; D'Hease and Kirsten, 2006). While women have a community managing role based on the provision of items of collective consumption, men have a community leadership role to play (Moser, 1993). Men normally organise the formal political gathering. This occurs generally within the framework of politics (Moser, 1993).

Additionally, it is universally agreed that the central problem remains in the concept of power and its opposite, oppression, articulated gender relations in terms of the subordination of women to men. Furthermore, “it is the gender divisions of labour that are identified above all, as embodying and perpetuating female subordination” (Barrett and Reardon, 2000, and Moser, 1993: 28). This operation is termed the gender division of labour. The fact that some tasks are allocated predominantly and exclusively to women, and others to men, is persistent in human society. Divisions of roles at any point in time vary from country to country and from one society to another (Moser, 1993). It is in this context that this subsection will examine and address the different roles of men and women; the gender division of labour provides an underlying principle for separating out and differentiating men and women’s work in the societies. The following are the triple roles that are played by women:

**2.15.1 Productive roles-** refer to work carried out by women for payment in cash or kind. Productive role unlike other two roles is considered as the ‘real’ work (D’Hease and Kirsten, 2006). The role guarantees an extra income for the household. In rural areas, this role includes working at the nearby farms, as domestic workers in nearby towns and cities, and as self-employed (D’Hease and Kirsten, 2006). The economic or productive role of women especially in an agricultural sector is characterized by their participation in two separate yet possibly overlapping areas: (a) as laborers in farm related operations of other landowners, commercial plantations, and agribusiness corporations, and (b) as farmers or family workers in owned, spouse- or family-owned, and/or leased farms. Briones (2002) reported that women agricultural wage earners often land in low-paying, casual, piece-meal jobs. On the other hand, Briones (2002) found that in some parts of Asia where women occupy the most subordinate roles, they are the lowest paid workers assigned to the most strenuous or hazardous tasks like mixing and applying pesticides. Engaged as hired labor in farming systems, Asian rural women including those in the Philippines generally figure prominently in transplanting, weeding, harvesting, threshing, and manual paddy processing but the males outnumber them in ploughing and non-manual or mechanized work (Swaminathan, 1998).

Productive work also involves the production of goods and services for consumption and trade (farming, fishing, employment and self-employment). When people are asked what they do, the response is most often related to productive work, especially work which is paid or generates income. Both women and men can be involved in productive activities, but for the most part, their functions and responsibilities will differ according to the gender division of labour. Women’s productive work is often less visible and less valued than men’s

**2.15.2 Reproductive roles-** involve childbearing, childrearing responsibilities and domestic tasks, some of which are biologically determined. For example: only women can breastfeed while others are gender-related and in some households, women do most of the cooking. This role required to guarantee the maintenance and reproduction of the labour force. It includes not only the biological reproduction but also the care and maintenance of the workforce (husband and working children) and future workforce such as infants and school going children (Moser, 1993; and D’Hease and Kirsten, 2006).

This role is naturally considered women’s work; mainly because women bear children and this connects them naturally to the reproduction of all human life. They also extend it to the nurturing and caring not only children but also adults, if they are sick and aged, through the daily provision of a range of domestic services (Moser, 1993; D’Hease and Kirsten, 2006). Generally, a crucial issue relating to women’s reproduction work concerns the extent to which it is visible and valued. Despite its actual character, it is not seen as a ‘real work’. Domestic labour has a clear demarcation between work and leisure. Caring for young children is without the beginning and the end. Because reproduction work is not considered ‘real work’, women tend to work long hours than men. They are the first to get up and the last to sleep at night (Moser, 1993).

Moreover, reproductive work involves the care and maintenance of the household and its members including bearing and caring for children, food preparation, water and fuel collection, shopping, housekeeping and family health care. Reproductive work is crucial to human survival, yet it is seldom considered "real work". In poor communities, reproductive work is, for the most part manual labour-intensive, and time consuming. It is almost always the responsibility of women and girls.

**2.15.3 Community roles-** (Community managing and Community politics work) are those activities that contribute to the welfare and organization of the community, such as maintenance of common areas. Similarly, this role comprises activities undertaken primarily by women at the community level, as an extension of their reproductive role. This is to ensure provision and maintenance of scarce resources of collective consumption, such as water, health facilities and education. It is a voluntary unpaid work undertaken in ‘free time’ (Moser, 1993). The community politics role is in contrast as it comprises activities undertaken by men at the community level and organizing at the formal political level. It is usually paid work, either directly or indirectly, through wages or increase in power and status (Hicks, 2010: 2).

Reproductive work, community managing work is seen as ‘naturally women’s work’. Community managing is defined as ‘the work undertaken at the community level, around the

allocation, provisioning, and managing of collective consumption. Women in their acceptance of the gender division of labour see the house as their sphere of dominance and take primary responsibility for the provision of consumption needs within the family. These needs include the needs of a collective nature at the neighbourhood and community level. Additionally, mobilisation and organisation at the community level is a natural extension of women's domestic work. Generally, women are naturally associated with the private sphere and men with the public sphere (Crompton, 2015: 213-233).

Community Work involves the collective organization of social events and services such as: ceremonies and celebrations, community improvement activities, participation in groups and organizations, local political activities, and so on. This type of work is seldom considered in economic analyses of communities. However, it involves considerable volunteer time and is important for the spiritual and cultural development of communities and as a vehicle for community organization and self-determination. Both women and men engage in community activities, although a gender division of labour also prevails here. Women, men, boys and girls are likely to be involved in all three areas of work. In many societies, however, women do almost all of the reproductive and much of the productive work. Any intervention in one area will affect the other areas. Women's workload can prevent them from participating in development projects. When they do participate, extra time spent farming, producing, training or meeting, means less time for other tasks, such as the child care or food preparation (Crompton, 2015: 213-233)..

### **2.16 The change in allocation of men's housework today**

Changing gender roles are impacting how household or childcare responsibilities are shared within a marriage. Housework continues to be considered 'women's work across nations and time. The disproportional household division of labour is a problem that I can hardly name it. Men and women's divisions of household labour have serious consequences for relationship quality. Unequal allocations are associated with depression, marital dissatisfaction and divorce. Over the last few years, there has been a positive change in men's housework allocation. Though men might increasingly being engaged in various household chores, gender inequality still exists in housework between both married couples within the households at Schoemansdal village, Nkomazi Local Municipality. Even when the woman is employed, she still bears primary responsibility for the household chores and childcare even in the most egalitarian countries. Household chores vary from house cleaning, shopping, cooking, meal clean-up, laundry, taking care of children, repairing broken devices to house maintenance, and financial obligations (Crompton, 2015: 213-233).

While housework tends to be done by women mostly, yard work, maintenance, and repairs are likely to be the responsibility of men. Men must also make an effort in chores considered as feminine. The feminine household tasks are usually the most physically demanding. They include but are not limited to laundry, cooking, ironing and cleaning. The nature of the responsibility involved in these activities differs from housework. These chores are associated with low status and are considered as invisible work for which one receives few rewards. Sharing household duties is also a sign of care and love between two couples. It shows that the other person cares about their partner's well-being and does not want to his or her couple to be overworking. Lending a hand, will always be appreciated no matter how small the help was. Men and women show how much they love and support each other by helping out in household duties. They will also be a good example to other couples who burden one partner with household chores (Roever and Chen, 2014).

### **2.17 Socialisation and gender roles attitude**

Coltrane (2012) states that the roots of women's subordination lies in the family system, and the family worsened gender differences also the family system used to reproduce and strengthen traditional hierarchies. I would say that this practice is still being exhibited in many societies in Africa. Men and women with traditional attitudes will share less housework, whereas men and women with non-traditional attitudes will share more housework. This study reveals that parents were agents of sexual stratification within the family, ultimately daughters were used to improve sons; this resulted in increased gap between sons and daughters in their degree of personal autonomy. From childhood on, men and women are socialised to conform to predetermined sex roles and thereby develop gendered personalities and preferences (Coltrane, 2012: 401-422).

Some feminist propose that from birth, children are socialised into roles that are different for each sex and that are differently valued by each sex. Learning roles means learning sex-specific beliefs and behaviour patterns. Such early learning provides the foundation of later years, but some adult socialisation and re-socialisation continues though out life. These ideas and roles guide both women and men into sex-appropriate work within and outside the household. It is obvious within every society that most institutions especially educational institutions develop their curriculum and books around these gender norms. Most books use illustrations that reinforce gender roles, and so individuals grow with these perceptions (Hochschild and Machung, 2012).

In this study, the unequal sharing of households work rooted from the family whereby the work is differentiated between both sexes. In that, men still hold that women are the one always responsible for the house chores not men. Because parents have differentiate the

house chores, men think it is a taboo to do house chores whereas they grew up knowing it is a women's job to do that. I am suggesting that family can teach both a child boy and girl household work in order to eliminate this unequal distribution of sharing household chores within the home.

### **2.18 Normative conceptions about men and women**

In the light of normative conceptions about men and women, gender is expressed or reflected through individuals' different and multiple activities. Similarly, other persons are perceived through their behaviours, related to the gendered expectations. An important dimension of the gender-theoretical perspective is the construction of women and men in relation to socially shaped ideas about femininities and masculinities. Femininity and masculinity should not be seen as single static roles, but as a continuum including multiple identities (Crompton, 2015: 213-233).

According to Connell (2012), in a gender order, men as a group have advantages in society. Gender is seen by some as a result of social doings. A central part of the gendered social practices is the division and performance of work. Women tend to think of unpaid work and care as nurturance and loving rather than work. Care is, for many women, a duty that they are trained for; parenthood is another arena where gender can be constructed. Interwoven in the norms of good mothering are caring responsibilities that emphasise the construction of femininity. For men, the need to be breadwinners can become stronger with the loss of income when women are at home with the baby. The norms of parenthood seem to strengthen the act of doing gender, perhaps also influencing the gender relation in doing housework. Doing gender in different contexts, where masculinities and femininities are constructed differently, can hence result in nuances of gender identifications (Connell, 2012: 1675-1683).

### **2.19 The Nature of housework within the households**

Evidence consistently shows that the division of household labour is related to gender such that women continue to perform more housework than men. In fact, Erickson's research found that women spend 24hours per week on housework compared to 9hours per week for men. Similarly in relation to childcare, women report spending more than twice as much time on childcare than men (Erickson, 2011: 61-73). Most studies find that when one partner does less and the other does more, the chance of perceiving unfairness increases. Men are always universally satisfied with the division of housework, whereas women are often less satisfied especially if they hold egalitarian attitudes.

According to Sullivan (2013) higher levels of education for both couples are associated with seeing less fairness in the division of labour. Women with less education than their men's,

and those who perceive the costs of leaving the marriage to be high perceive more fairness. From the above statement, it is obvious that fairness in household work is determined, by the type and amount of work performed by men and women, their educational background, their work status and their gender ideologies (Sullivan, 2013: 72-84). I would argue that gender ideology plays a measure role in justifying how women and men perceive fairness of household work. Research has found that men justify their lack of involvement in terms of incompetence, lower standards or lack of time. I would argue that gender cultures and ideologies proffer better explanations to women's perceived fairness in this case.

Women spend more time in housework or raising children than men. However, the most significant difference between men's and women's time in housework is found in couples with children. According to this study, mothers spend an average of 129.1 minutes more per day in household labour during the work week, women spend 204.3 minutes and men spend 75.2 minutes, and an average of 84.4 minutes more per day during the weekend, women spend 230.0 minutes and men spend 145.6 minutes than fathers (Gender Statistics in South Africa, 2012: 44). Clearly, the gendered division of household labour continues to persist despite women's increased involvement in paid labour and men's increased contributions to time spent in household tasks.

It is also interesting to note that this pattern is not restricted only to certain nations, but rather exists throughout the world. Internationally, women continue to perform the majority of housework regardless of race, ethnicity, class, religion, age, or nation. This gender division of household labour also persists in couples where both couples are involved in full-time paid employment. In fact, the current division of housework largely mirrors that of the 1970s where, as Connell (2012) explains, housewives performed much more housework than employed men, but employed women completed almost as much as housewives. Therefore, most working women are also housewives (Connell, 2012: 1675-1683).

More specifically, Gender Statistics in South Africa (2012) reports that in the mid-1960s employed women in South Africa spent an average of three hours per day in household labour while employed men spent an average of only 17 minutes per day. Similar reports emerged in the early 1990s where wives' housework time averaged 31.1 hours per week and their husband's time averaged 15.3 hours per week when both spouses were employed. More current data mirror this general pattern, although men's and women's absolute time in housework have begun to converge because, on average, men are increasing the time they spend in housework while women are spending less time in housework than they did in the past (Gender Statistics in South Africa, 2012: 44).

In Canada, employed women spent an average of 2.2 hours per day in household labour while men spent an average of 1.4 hours per day in 2005. Women, therefore, continue to perform at least 60% to 70% of the unpaid household labour, in that they spend twice as much time as their men's doing housework, even when they are employed in full-time jobs outside of the home. Taken together this suggests that employed women work longer total hours when both paid labour time and unpaid household labour time are considered. That is, on average, women in the 1960s and 1970s worked fifteen hours per week more at work and in the home combined than men, which is equivalent to working an extra month each year. More recent figures indicate that this situation is gradually improving. Research now suggests that employed men and women both tend to engage in an average of between eight and nine hours of work per day when paid and household labour are combined and that the difference between men's and women's total labour is therefore not significant (Ting et al, 2015: 1-18).

Some studies, however, continue to find that women's total work hours, that are paid work hours and time in housework combined, are longer than men's. Despite these relatively equal contributions with regard to total labour time, women tend to spend more hours in household labour and less time in paid employment than men. Fudge (2011) finds that women spend an average of 2.1 hours in housework per day while men spend approximately 1.4 hours per day and that women spend an average of 5.9 hours per day in paid work compared to men who spend approximately 6.6 hours per day. Similarly, a 2005 study of Canadians demonstrates that women spend approximately two hours more per day on housework than men, whereas men spend approximately two hours more per day in paid labour than women, despite overall work time being 8.8 hours for men and 8.7 hours for women (Fudge, 2011: 170-193).

## **2.20 Sexism and gender roles enforcement**

The attitudes and expectations surrounding gender roles are not typically based on any inherent or natural gender differences, but on gender stereotypes, or oversimplified notions about the attitudes, traits, and behaviour patterns of males and females. Gender stereotypes form the basis of sexism, or the prejudiced beliefs that value males over females. Common forms of sexism in modern society include gender role expectations, such as expecting women to be the caretakers of the household. Sexism also includes people's expectations of how members of a gender group should behave. For example, women are expected to be friendly, passive, and nurturing; when a woman behaves in an unfriendly or assertive manner, she may be disliked or perceived as aggressive, because she has violated a gender role. In contrast, a man behaving in a similarly unfriendly or assertive way might be perceived as strong or even gain respect in some circumstances (MacDonald, 2011).

## 2.21 Gender roles and culture

Culture is structures and practices that uphold a particular social order by legitimizing certain values, expectations, meanings and patterns of behaviour. In light of this, it would seem that in terms of socialization there is a strong link between cultural contexts and the development of gender roles. Culture influences how men and women think about themselves within their gender role. Men receive cultural cues about the expectation to be tough and unemotional, a message that they can reflect inward and use as a measuring stick for evaluating their level of success. Women do more housework including laundry, washing dishes, cleaning and cooking. There are strong and instructive similarities between learning to be masculine and feminine and learning to become a member of any other social category (Sam and Berry, 2010: 472-481).

Men participation in household chores is extremely prohibited in some cultures, as well as some religions. For instance, the traditional African culture forbids men to perform almost all household tasks. In strict cultures, it is forbidden for a man to step in the kitchen let alone do some cooking. Such taboos and customs have made it difficult for men to participate in household duties. This becomes complicated when the woman is sick and cannot perform the household duties expected of her. In such situations, the man may be willing to help out his family but is tied by the bondage of traditions and taboos. The manner, in which we develop identity, including gender identity, does not originate from a completely personal or particular standpoint, but rather the perspectives of others and the cultural values they embody. Our reality as human beings is created inter-subjectively, and our identity formed in webs of affiliation. A crucial element in the process of gender role formation through culture is communication. Through communication with others we learn who we are and what that means in the culture into which we are born. Society uses the tool of communication to create and perpetuate perspectives on what is normal and right (Legerski and Cornwall, 2010: 447-474).

Typically, there are several levels of society in which cultural gender norms are communicated, these include family, neighbourhoods and communities. It is important to note that it is the family which appears to play the most significant role in communicating and sustaining cultural norms; with child rearing practices, kin relations, sexual relations, courtship, cooking and household routines are changing more slowly than other types of behaviour. In fact roles are not only assigned to us by society, but the value of those roles is also determined by the particular cultural beliefs relevant to a particular society. As we internalise cultural communications regarding gender, we learn not only that there are different roles for men and women, but also that unequal values are assigned to them. For

those who are encouraged to conform to a role that will not be esteemed this process can often be very frustrating (Lyonette and Crompton, 2015: 23-40).

Luthra (2014) believes that sharing household responsibilities may affect the man's psychological well-being. This occurs especially if the man was brought up in a setting in which household chores were reserved for women. It may also lead to loss of identity among the couple, especially if they are traditionalist. A traditional man may feel less of a man when he performs chores such as cooking for his family. Such men are brought up to believe that cooking is feeble, and no 'real man' should be seen in the kitchen. They may perform such chores but not with a happy heart and may end up being distressed throughout their marriage life. Such distress is characterised with measures of anxiety, unhappiness, and low-pride (Luthra et al, 2014: 12-14).

According to Kandiyoti (2011) Post-apartheid South Africa has seen an increase in the tensions characterising gender relations. While there is recognition of the fact that political transformation has failed to eradicate the structures which retain male domination in the state, economy and in private relations, the rights of women in terms of citizenship entitlements, improved legislation and human rights movements regarding the empowerment of women has called into question the legitimacy of male privilege. (Kandiyoti, 2011: 10-14). While these changes are not necessarily cultural, the tensions brought about by such changes have often been examined or discussed through a cultural lens in so far as culture is now being called upon as a means by which to justify male dominance.

Crompton (2015) suggests that tradition or culture is closely tied to the practices of everyday life and in this sense plays a significant role in highlighting gender hierarchy and boundaries. The threat which such changes pose to male identity and privilege has created confusion for many men who have consequently played out current gender struggles through the expression of a conflict between tradition and rights (Crompton, 2015: 213-233).

## **2.22 Gender roles and the society**

Gender roles are based on the different expectations that individuals, groups, and societies have of individuals based on their sex and based on each society's values and beliefs about gender. Gender is a concept that humans create socially, through their interactions with one another and their environments, yet it relies heavily upon biological differences between males and females. Because humans create the concept of gender socially, gender is referred to a social construction. Gender roles are the roles that men and women are expected to occupy based on their sex. Men are presumed by traditional views of gender roles to be leaders. The traditional view of the masculine gender role, therefore, suggests that men should be the heads of their households by providing financially for the family and

making important family decisions. These views remain dominant in many spheres of society (Bianchi et al, 2012: 55-63).

Gender roles are created by the interactions between individuals, communities, and their environments. Masculine and feminine gender roles are not necessarily connected to males and female biological traits. The feminist perspective points out that, gender roles are not simply ideas about appropriate behaviour for males and females but are also linked to the different levels of power that males and females hold in society. Men tend to hold more power in their marriages than women since men are less likely to lose power or social status if their marriages dissolve. Gender roles are sometimes created on the basis of stereotypes about gender. For example, a common gender stereotype about males is that they are not emotional, females, on the other hand, are commonly stereotyped as being irrational or overly emotional. Political movements such as the feminist movement continue to work to deconstruct gender stereotypes and offer alternative vision of gender roles that emphasise equality between men and women (Hochschild and Machung, 2012).

Women do a disproportionate share of the housework, even when the women work and the men don't, and even when the women want to share the housework more equally. When men aren't working, they don't see domestic labour as a means of contributing. In fact, they double down and do less of it, since it challenges their masculinity. But when men earn more, women who are almost all working too, feel obliged to contribute in some way to maintaining the household, generally by cooking and cleaning. These results are consistent with the description given by Sullivan (2012) that most of the women came to their relationships expecting more equal partnerships. This connection between masculinity and privileges is maintained for many of these men. Almost none of the women who paid the majority of the household bills are awarded the privileges that male providers have traditionally received, such as retaining control of household finances (Sullivan, 2012).

### **2.23 Gender relations in the family and the global world**

As seen and as argued in this research proposal, changes do occur within heterosexual families and a transition towards greater gender equality seems to be in progress. Furthermore, the relationship between work division, perception of work and family and well-being has been elaborated from a gender perspective. However, the gender order in families and the close society are dynamic and interwoven in a world society. Connell (2012) argues that if we are to come to terms with the gender processes that affect health such as that of work and family, we need to include the complex social terrains on which gender relations emerge, and furthermore put these issues on a world scale. In our equalised world the issue of outsourcing work and care arises (Connell, 2012: 1675-1683).

## **2.24 Changing gender relation and family organisation**

The construction and reconstruction of gender through division of work and work task specialisation is important both for children and for adults and is established both in the home and in society in general. Early childhood experiences are important for the transmission of attitudes and behaviours across generations. Children do what we do and learn from our attitudes, and what shapes masculinity and femininity is constructed, unfolded and changed over time and can take on different shapes across nations and cultures. For instance, in countries with family-friendly policies supporting fathers to stay at home with their children, men pushing the baby stroller become more and more common. After some time men's role as involved fathers out waking their babies becomes more accepted in society and the norms of parenthood slowly change. When children grow up in families where mothers are working, and parents more often share household duties and in societies where more and more fathers take parental leave, the norms of what is valued as feminine and masculine might change (Bianchi et al, 2012: 55-63).

Along with changing gender attitudes in the house work, there is a change in family structures. Compared to a couple of years ago, today there are more single-person households, fertility rates have decreased considerably and there is an increase in variations in family composition. In these new times individuals and families have new expectations of the support they need, although needs are often unmet and there is a gap between expectations and reality (Hochschild and Machung, 2012). It is shown that the structure of the household is important for how balance work between men and women within the family is perceived and, depending on the structure, the need for organisational support to find balance in life differs. Although the matter requires further testing, perhaps the imbalance between men and women in the households work continue to increases but we are still fighting to abolish these imbalances that occur within the daily basis of house work (Crompton, 2015: 213-233).

## **2.25 Equalising work and the norm of masculinity**

In Africa countries, the work that is to be more of earning money is seen to be more highly valued than taking care of the home and family. Breadwinning activities, spending time in paid work and providing for the family are strongly connected to masculine features. As masculine capabilities are more highly valued in the public space than feminine ones, the result is that men as a group are the norm in society. The work of equalising gendered work tasks takes place in this context, where men as a group are the norm. In the discourse of equalising work, more emphasis has been laid on women entering the labour market, earning money and having a career than on sharing housework and child care. In the

meantime femininity is still closely related to responsibilities for housework, nursing and taking care of the children.

Women seem to be stuck between an endeavour to be equals and responsibilities in the home. On the one hand they try to become equals of men by working according to male standards and on the other need to affirm their femininity by taking care of home and family. A conclusion is that a conservative gender relation exists in parallel with the promotion of gender equality. Trying to adhere to both spheres of being equals and being feminine will lead to a conflict and a role burden. This could be one factor explaining why the negative relationship between work-family conflict and well-being is stronger in countries where work life is more gender-equal and where women's employment is supported (Lyonette and Crompton, 2015: 23-40).

In dual-earner countries it has been argued that gender is constructed around an understanding of an idea of similarity. The idea of similarity implies that men and women possess the same qualifications to care for children and the household as for breadwinning activities, though it seems to be truer for breadwinning activities than for housework. Men's time with children in general has increased over the last few decades. And in other countries for example more fathers use days of parental leave, for fathers to stay at home with children is still weak. Men who like to take a greater part in housework and child care strive against masculine societal norms. The wish to be a stay-at-home father and the ambition to be gender-equal regarding child care might therefore also be a factor that increases the strength of the negative relationship between work-family conflict and well-being (Hegewisch et al, 2011: 119-138).

Thus, gender equality in today's society seems to be based on a norm of masculinity and women need to become 'more masculine' in order to be equal. Also, men meet difficulties with regard to acceptance when they try to take greater responsibility at home. For societies to become more gender-equal the norms of femininity and masculinity need to meet on an equal footing and the power relations between men and women need to be addressed. Also, unpaid work and care for the family need to be valued equally to paid work. These types of policies focus more directly on increasing gender equality in the home sphere and could perhaps lead to care work being more valued in society (Crompton, 2015: 213-233).

## **2.26 Gender roles in marriage**

Gender roles in marriage imply patterns of marital relationships in which a man is considered to be the head of the family and the breadwinner who feeds his woman and children, while a woman is responsible for childcare, purchasing and cooking food, as well as running the household and family budget. Thus, until the past several years gender roles have remained

predominant and generally accepted as a norm in the society. The main drawback of this system is inability of women to develop their potential and discover their unique talents unrelated to family issues (Ting et al, 2015: 1-18). It also resulted in gender discrimination when applying for a job in educational institutions.

Hochschild and Machung (2012) explain that despite the numerous benefits associated with sharing household chores equitably, most men and women fail to reach an agreement on the division of household labour and resources. They fail to agree on how much work to assign to each couple. Such couples resort to no-cooperative behaviour, which may affect their relationship if not addressed immediately. Men and women must discuss and reach a consensual decision together to ensure equal responsibilities in household chores, also they should maximise their household productions and must be fair when allocating duties. One couple making decisions is the cause of household chores related conflicts (Hochschild and Machung, 2012).

For many generations, women have always been the ones to cook and clean around the house. Society has accustomed for us to see the women in the kitchen also to take care of the new-borns and the sick. Housework is heavily women's work but more men have been on the rise of helping their wife. Even if the man helps out it's seen as abnormal for a man to do chores. Men who fail to do housework often don't see the need. Bianchi et al (2012) states that sometimes men do not intentionally realise that they are not helping around the house it is just something they are not used to be doing. In the eyes of many it is normal for the woman to do all the chores around the house, because it is seen as abnormal if they do not. Thus, even though the chores are mainly done by women, men should be able to help around the house without a problem (Bianchi et al, 2012: 55-63).

Gender roles, marriage styles, and family values are chosen by people based on their family background, education, or religion. Usually, religious people have to get married earlier and create traditional family types. Middle marriage type is a preference for families where both partners are employed, however if they decide to have a child, a woman temporarily stays at home and takes responsibility as a care giver. Egalitarian marriage is most commonly preferred by less religious people, who are self-sufficient, and well-educated (Hosegood, McGrath and Moultrine 2009: 279-312).

Recent changes of gender roles in marriage help people establish equality and realize their potential. In addition, economic instability can no longer utterly ruin family budget since women are not only permitted to work, but also have various opportunities to become valued, respected, and highly compensated employees. Moreover, all the information women receive during the working day can help them educate and raise children more

effectively. Gender roles in marriage represent a kind of social roles, a variety of behavioural norms for men and women. Their diverse character in different cultures and epochs proves the hypothesis that such roles are shaped by these factors. Various countries and communities have their own distinct vision of the functions and responsibilities of each marriage partner. There is no unified gender role like a man or a woman; they are husbands and wives or fathers and mothers (Fisher and Nandi, 2015).

In spite of the recent changes within the housework chores, traditional roles still prevail, and a man is still considered to be the breadwinner of the family, even though both a husband and wife are usually employed and earn money together, and despite the fact that contemporary women sometimes earn more than their husbands. Moreover, the majority of people believe that household chores should be shared between marriage partners, however, most men expect their women to cook and clean the house (Hegewisch et al, 2011: 119-138).

Research has shown that women who work full time are at a greater risk of heart disease, cancer, arthritis, and diabetes than men who work full time. Women essentially pull two jobs, their paying job and their household job whereas men simply aren't expected to do the same (Bianchi et al, 2012).

### **2.27 Feminist theory**

Collins (2000) defines feminist theory as “a generalized, wide-ranging system of ideas about social life and human experience developed from a women-centred perspective”. According to feminist theorists, a specific distinction can be made between biologically determined attributes associated with male and female and the socially learned behaviours associated with masculinity and femininity-designated by feminist theorists as *gender*. Feminist theorists view the concept gender as a “social construction, not emanating from nature but created by people as part of the processes of group life” (Collins, 2000: 41-53). “How can we change and improve the social world so as to make it a more just place for all people?” In this question is embedded a commitment to social transformation and a commitment to seeking justice and confronting injustice. “And what about the differences among women?” According to Collins (2000: 41-53), the answer to the above question leads to a general conclusion that women's lives are greatly affected by women's social location, that is, by their class, race, age, affectional preference, marital status, religion, ethnicity and global location.

Although a kind of feminism has always existed, three broad phases, also known as periods or waves, in the development of feminist thinking can be identified: First-wave feminism is seen as focused on women's struggle for political rights, especially the right to vote, and is

marked by the following two key dates in the USA: 1848, when the first women's rights convention was held at Seneca Falls, New York 1920, when the 19th Amendment gave women the right to vote. Second-wave feminism is marked by the period of 1960 to 1990 and aimed to translate the above-mentioned basic political rights into economic and social equality and to reconceptualise relations between women and men with the concept "gender". Third-wave feminism aims to describe and explain feminist ideas of the generation of women who will live their adult life in the 21st century. The concepts of women and gender are central to this feminist thinking or viewpoint (Collins, 2000: 41-53).

### **2.28. The dual labour market theory**

Human capital theory primarily focuses on the labour income effects of human capital investments (training, qualifications and experience); while the dual labour market theory claims that labour market opportunities and restrictions are important concepts to consider in determining an individual's employability (Bianchi *et al.*, 2012: 705-725). The dual market theory splits the labour market into two segments: the primary labour market and the secondary labour market. The primary labour market is characterised by "high wages, good working conditions, employment stability, chances of advancement, equity and due process in the administration of work rules" and the secondary labour market by "low job security, poor working conditions and low wages" (Bianchi *et al.*, 2012: 705-725).

Workers in the primary labour segment include professional and managerial staff and high-skilled manual workers. On the other hand, workers in the secondary segment include those doing unskilled or semi-skilled manual or non-manual jobs. These workers normally have low educational levels and problematic work histories, making them less attractive to employers. Employers are prepared to retain primary sector workers due to the skills and experience they acquire, but secondary sector workers are viewed by employers as easily replaceable, as having less interest in gaining additional skills and as less concerned than primary sector workers about their wage packages. Therefore, employers have little incentive to offer those higher wages, job security or promotion (Bianchi *et al.*, 2012: 705-725).

### **2.29 The women's movement in South Africa**

The development of a unified women's movement in South Africa was prevented because of certain circumstances in the past. The women's suffrage movement in South Africa was also racially exclusive. White women began organising this movement as early as 1894 and more systematically with the formation of the Women's Enfranchisement of the Union in 1911. The Women's Enfranchisement Act that followed in 1930 pertained to white women only. According to the Act, only white women had the right to vote and to be elected to the Houses

of Parliament. They could take their rightful place as equals with men in political life (Walker, 2010: 313).

Black women were excluded from the vote not because they were women, but because they were black. This widened the gulf between white and black women. For black women, the question of votes was subordinate to the suppression they experienced because they were black. For them, women's rights and black rights were inseparable. The 1913, women's protests against passes in Bloemfontein were one of the earliest campaigns led by politically organised black women. The women burnt passes in front of the municipal offices to show their resistance to government's attempt to impose passes on black women. The 1913 march demonstrates that black women protested against white domination in South Africa very early on in the history of South Africa. In 1952, the apartheid regime attempted once more to impose passes on black women in order to curb non-white urbanisation (Walker, 2010: 313).

In 1953, the African National Congress Women's League (ANCWL) joined with other organisations to form the Federation of South African Women (FSAW). The objective of this organisation was to improve the conditions under which South African women lived. They supported the view that the struggle should be against all injustices pertaining to race, class and gender. In 1954, at its opening conference, the FSAW drafted a Women's Charter, which established the principle of women's full equality to men. The Charter called for the enfranchisement of men and women of all races; equality of opportunity in employment; equal pay for equal work; equal rights in relation to property, marriage and children; and the removal of all laws and customs that denied women such equality. It also included the following demands: paid maternity leave, childcare for working mothers, and free and compulsory education for all South Africans (Walker, 2010: 313).

In 1954 and 1956, the apartheid regime again launched various attempts to impose passes for black women. The FSAW directed most of its energies to anti-pass campaigns. In 1956, 20 000 women were involved in demonstration campaigns against passes at the Union Buildings in Pretoria. This gathering of women attracted one of the largest crowds ever to gather at the Union Buildings. As a result, 9 August was declared Women's Day to commemorate the achievement. The day is still celebrated and has been declared a public holiday. By 1962, the restriction of individual leaders of the FSAW resulted in the virtual destruction of the organisation, due to government's banning and detention of leaders of the national liberation struggle (Walker, 2010: 313).

It was only in the 1990s that the relationship between nationalism and gender oppression become an issue. A feminist movement began to form within the African National Congress (ANC) itself and eventually led to the formation of the Women's National Coalition (WNC) in April 1992. The launch of the WNC was a historic moment. It brought together women from different class backgrounds, race groups, political parties and women's organisations (Meintjies, 2010: 59). In February 1994, it presented the Women's Charter for Effective Equality to a women's convention. Women of all races and across the political spectrum attended the convention. Women claimed full and equal participation in the creation of a non-sexist, non-racist, democratic society (WNC, 1994: 1).

The Charter outlined the following demands for the women of South Africa (WNC, 1994: 2-7): They demanded that equality be applied to every aspect of their lives, including the family, the workplace and the state. They demanded that the position of women be taken into account in deciding policy, determining legislative priorities, and in formulating, applying, interpreting, adjudicating and enforcing all laws. They claimed involvement in decision making and full participation at all levels and in all aspects of the formal and informal economy. Women and girls claimed the right to education. Education and training, including curriculum development, must acknowledge and accommodate the diversity of women's needs and experiences in every aspect of life. They demanded access to the full range of basic development resources and services necessary to sustain a healthy and productive life. They demanded accessible and affordable development-orientated social services, including emotional counselling, family counselling, preventive care, material assistance, clinics and hospitals. These services should be a right and not a privilege. They claimed the right to participate fully in all levels of political, civic and community life.

They claimed the recognition of all family types. The acknowledgement of women's responsibilities must be reflected in their decision-making powers within the family and in the management of the household. They claimed freedom to practise their own religion, culture or beliefs without fear for all women. They demanded the provision of equal, affordable, accessible and appropriate healthcare services that meet women's specific health needs and treat women with dignity and respect. They claimed the right to have the diversity of women's lives and experiences, and their contributions in all areas of public and private life, reflected in the media.

The Women's Charter for Effective Equality had an effect on the development of the new Constitution of South Africa (108 of 1996) as well as the Bill of Rights, and ensured that women's interests were protected. It also had other successes, such as changes in laws that

offered protection from domestic violence and illegalised discrimination against women (Popenoe *et al.*, 2015: 265). The section below highlights international and national initiatives adopted by the South African government to promote gender equality and the empowerment of women in the country.

### **2.30 Initiatives promoting gender equality, equity and the empowerment of women**

In its attempt to promote gender equality, equity and the empowerment of women, the South African democratic government endorsed key international and national protocols, adopted significant legislative reforms and developed policies and programmes that sought to promote and protect women's rights in society, the home and the community as well as the workplace. These initiatives are highlighted in the sections below.

#### **2.30.1 International initiatives**

Although great progress had been made regarding gender equality in society and the workplace, discrimination against women with regard to attitudes, perception and behaviour still continued to exist. Governments aimed to redress these deep-rooted inequalities by endorsing key regional and international protocols, including the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Beijing Platform for Action, SADEC's protocol on Gender and Development and the Protocol to the African Commission on Human and People's Rights on the Rights of Women in Africa. Since the ratification of these international instruments, the newly elected democratic government of South Africa had passed numerous anti discriminatory legislations in line with the new Constitution and international commitments. The essence of these international protocols is presented below (Walker, 2010: 313).

#### **2.30.2 The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)**

CEDAW, which consists of a preamble and 30 articles, was adopted in 1979 by the UN General Assembly. It is often described as an international Bill of Rights for women and defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination (United Nations, 2016). States that accepted the Convention committed themselves to undertaking certain measures to end discrimination against women in all forms, including the following: To incorporate the principle of equality of men and women in their legal system, to abolish all discriminatory laws and to adopt appropriate ones prohibiting discrimination against women To establish tribunals and other public institutions to ensure the effective protection of women against discrimination To ensure the elimination of all acts of discrimination against women by persons, organisations or enterprises (United Nations, 2016).

The Convention realised equality between women and men; equality in terms of women's equal access to, and equal opportunities in, political and public life, including the right to vote and to stand for election, as well as education, health and employment. State parties that accepted the Convention agreed to take all appropriate measures, including legislation and temporary special measures, to promote women's rights and freedom. Countries that ratified the Convention were legally bound to put its provisions into practice. They had to submit national reports, at least every four years, on measures they have taken to comply with the requirements of the Convention. (United Nations, 2016) CEDAW was signed by South Africa on 29 January 1993 and ratified on 15 December 1995 and came into force 30 days later, on 15 January 1996 (The Presidency, 2015: 20).

### **2.30.3 The Beijing Platform for Action**

The Beijing Platform for Action was adopted at the Fourth United Nations World Conference on Women held in Beijing in 1995. It was an internationally agreed plan for achieving equality for women across 12 critical areas, namely poverty, education and training, health, the economy, power and decision making, human rights, armed conflict, institutional mechanisms, the environment, and violence against women and the girl child. The Beijing Declaration and Platform for Action was approved unanimously by representatives from 189 countries, including South Africa. (Lowen, 2010).

### **2.30.4 The SADEC Protocol on Gender and Development**

The SADEC Protocol on Gender and Development was signed by leaders of the Southern African Development Community (SADC) in August 2008. The objective of the Protocol was to provide for the empowerment of women, to eliminate discrimination and to achieve gender equality and equity through the development and implementation of gender responsive legislation policies, programmes and projects. The Protocol articles were grouped under eight headings: constitutional and legal rights; governance; education and training; productive resources and employment; gender-based violence; health and HIV/Aids; peace building and conflict resolution; and media, information and communication. Twenty-three targets were set, including that women will hold 50% of decision-making positions in the public and private sectors by 2015 and ensuring that provisions for gender equality are contained in all constitutions and include affirmative action clauses (SADC, 2015).

### **2.30.5 The Protocol to the African Charter on Human and People's rights on the rights of women in Africa**

The Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa was adopted on 11 July 2003 and enforced on 25 November 2005, 30 days after its 15th ratification. The major aim of the African Charter was the protection of human rights, and specifically women's rights in Africa. The preamble of the Protocol reflected the general concern that led to its establishment. It stated, among others, the following: "Despite the ratification of the African Charter on Human and People's Rights and other international legal instruments by the majority of State parties, and their solemn commitment to eliminate all forms of discrimination and harmful practices, women in Africa continue to be victims of discrimination and harmful practices" (AU, 2003: 2).

The Protocol aimed to address 22 critical areas, including the elimination of discrimination against women; the right to dignity; the rights to life, integrity and security of the person; the elimination of harmful practices; access to justice and equal protection before the law; the right to participation in the political and decision-making process; the right to education and training; and the right to adequate housing (AU, 2003). In addition to the above-mentioned international initiatives, the following national key protocols were endorsed in an attempt to eradicate deep-rooted inequalities of the past.

### **2.30.6 National initiatives promoting the empowerment of women**

South Africa has made significant progress in promoting and protecting the rights of women. The democratic regime of South African introduced the new Constitution (108 of 1996), which places a high value on human dignity, the achievement of equality and the advancement of human rights and freedom, non-racism and non-sexism. Section 9 of the Constitution states that "all must be equal before the law and all must be entitled to equal protection of the law" (RSA, 1996a: 1247). The human rights of women have also been advanced through the enactment of numerous laws and policies that explicitly forbid discrimination against women and that specifically provide for the empowerment and advancement of women, also in all areas of work.

In addition to the above-mentioned, the Office on the Status of Women (OSW) prepared the national Gender Policy Framework entitled South Africa's National Policy Framework for Women's Empowerment and Gender Equality. The Gender Policy Framework was adopted by The Presidency as well as by Cabinet in 2000. The South African government also established a comprehensive National Gender Machinery, which comprises structures within government and civil society to implement the Gender Policy Framework in order to promote

and enhance the process of achieving gender equality, equity and the empowerment of women in South Africa. The South African Gender Machinery comprises the following: the OSW, Gender Focal Points (GFP) in national departments, the Commission on Gender Equality (CGE) as well as the Joint Parliamentary Committee on the Improvement of the Quality of Life and Status of Women.

The next section provides a brief outline of South Africa's National Policy Framework for Women's Empowerment and Gender Equality, as well as the different components of the South African Gender Machinery.

### **2.31 South Africa's National Policy Framework for Women's Empowerment and Gender Equality**

South Africa's National Policy Framework for Women's Empowerment and Gender Equality referred to as the Gender Policy Framework is a document, prepared by the OSW that provides a framework by establishing guidelines for South Africa as a nation to redress the historical legacy of inequality. The document was the result of a long consultation process and involved members of civil society, academia, government and the labour movement (OSW, 2000: 8). The purpose of this Gender Policy Framework was to establish a clear vision and framework to guide the process of developing laws, policies, procedures and practices in order to ensure equal rights and opportunities for women and men in all spheres and structures of government as well as in the workplace, the community and the family. Although the Framework was concerned with gender, the major focus was on issues concerned with women and women's empowerment (OSW, 2000: 4). According to the Policy Framework, the responsibility for gender mainstreaming is that of all government officials, including the President (OSW, 2000: 3).

The main objectives of the Gender Policy Framework were the following: To create an enabling policy environment for translating government commitment to gender equality into a reality To establish policies, programmes, structures and mechanisms to empower women and to transform gender relations in all aspects of work, at all levels of government as well as within the broader society To ensure that gender considerations are effectively integrated into all aspects of government policies, activities and programmes To establish an institutional framework for the advancement of the status of women as well as the achievement of gender equality To advocate for the promotion of new attitudes, values and behaviour, and a culture of respect for all human beings in line with the new policy (OSW, 2000: 5).

South Africa is faced with many challenges in its strive towards gender equality and a society free of racism and sexism. These challenges have been translated into national priorities and entail gender dimensions that need to be addressed in order to achieve substantial gender equality in the country. Among many key challenges, the OSW (2000) aimed to address the following: The alleviation and eradication of poverty. The location of women in rural areas and the underdevelopment of infrastructure in these areas could be seen as the major causes of the poor conditions under which the majority of South Africa's rural communities live. Furthermore, apartheid laws in conjunction with repressive customs and traditions can also be blamed for this problem. HIV/Aids remain a serious problem in South Africa. The power imbalances between women and men in interpersonal relations can be seen as one of the major issues that contribute to this pandemic.

Violence against women is another serious problem in the society of South Africa. The combating of domestic violence, rape as well as other forms of physical and psychological abuse of women and girls remains a major challenge for South Africa. Access to basic needs, for example education, housing, welfare, fuel and water, has also been influenced by unequal gender, race and class relations. The inequality of power between women and men can be seen as a major cause that led to the unequal sharing of these resources. Access to basic resources such as water and fuel has improved since 1994, but the lack of infrastructure in the rural areas still acts as a barrier for women to gain easy access to basic resources.

Access to employment is still regarded as a major problem for women. Differential access to employment opportunities exists. Despite the fact that women currently have access to a broader scope of positions in the labour market, these new opportunities are accessible to a narrow pool of women who have had access to skills development, education and training. Many women are still employed in the traditional female occupations or in the domestic and farming sectors, which are low paying and which have high rates of turnover. The economic empowerment of women is another challenge for the South African government. Women constitute the poorest group in South Africa and are more likely to be unemployed or underemployed. The challenge is to ensure that South Africa's macroeconomic strategy provides for various groups of people regardless of class, race, age, gender, location and disability.

Access to land, although South Africa has embarked on an aggressive land reform and land reclamation programme, historical factors and unequal gender relations continue to hinder women's access to land and control over these resources. Implementation of laws in South

Africa had already adopted sophisticated rights-based legislation with explicit reference to gender equality. An important challenge remains in making these rights accessible to all women through the provision of information and the development of knowledge and skills. National Gender Machinery. The institutional mechanisms, referred to as the National Gender Machinery, to promote gender equality in the country should be well developed and efficient. In order to be effective, the following challenges should be addressed: the lack of skills, resources and an integrated co-ordination framework with clear lines of communication and accountability. The above-mentioned challenges are interrelated and the Gender Policy Framework established guidelines for South Africa as a nation to approach these challenges in an integrated manner in order to promote women's empowerment and gender equality.

### **2.32 The National Gender Machinery**

To attain and maintain gender equality in society as well as the workplace, certain mechanisms need to be put in place. More specifically, it requires national machinery that can drive and support women's empowerment and gender equality in all spheres of life. According to the OSW (2000: 26), "national machinery for women's empowerment and gender equality refers to a set of co-ordinated structures within and outside government which aim to achieve equality for women in all spheres of life, including the political, civil, social, economic and cultural aspects". South Africa's National Gender Machinery consists of the following bodies and institutional arrangements:

#### **2.32.1 The Office on the Status of Women**

The national OSW is based in the President's Office and has a number of provincial offices. It is the principal co-ordinating structure for the National Gender Machinery on gender equality and acts as the nerve centre for the maintaining and developing of a national gender programme. The OSW is responsible for the development of national action plans or frameworks for mainstreaming gender within government structures, to advance women's empowerment and gender equality and to monitor the implementation and progress thereof. It also co-ordinates and facilitates the implementation of government policy on gender (OSW, 2000: 27).

#### **2.32.2 Gender focal points**

The effective implementation of the National Gender Policy rests with individual government departments at national and provincial levels. These departments are required to establish gender focal points (GFPs), also referred to as gender units. The key function of GFPs is to assist in the formulation and implementation of effective action plans to promote women's

empowerment and gender equality in all policies, programmes and projects by national departments (OSW, 2000: 28).

### **2.32.3 The Commission for Gender Equality**

The Commission for Gender Equality (CGE) is an independent statutory body established in 1997 in terms of Section 187 of the Constitution of South Africa, which allowed for the promulgation of the Commission for Gender Equality Act (39 of 1996) (CGE, 2010a: 13). The vision of the CGE is to create a society free from all forms of gender oppression and inequality. The mission of the CGE is to promote, monitor and evaluate gender equality through the following actions: undertaking research, public education, policy development, legislative initiatives and effective monitoring and litigation (CGE, 2010a: 13).

The powers and functions of the CGE are detailed in the Commission for Gender Equality Act (39 of 1996). The broad objective of the CGE (2010a: 13) is twofold: The promotion of respect for gender equality. The protection, development and attainment of gender equality.

### **2.32.4 The Joint Parliamentary Committee on the Improvement of the Quality of Life and Status of Women**

Parliament plays a key role in facilitating women's empowerment and gender equality. The Joint Parliamentary Committee on the Improvement of the Quality of Life and Status of Women was established to ensure that all legislation passed by Parliament is engendered (OSW, 2000: 29). The Committee's functions include the following (OSW, 2000: 30): To monitor progress in the advancement of the status and improvement of the quality of life of South African women. To monitor and assess whether government policy implements national and international commitments with respect to the Constitution of South Africa, the National Gender Equality Framework, CEDAW and the Beijing and Dakar Platforms for Action To monitor gender mainstreaming in government policies and programmes, including the national budget and fiscal framework. From the above it is clear that the democratic government of South Africa is serious about and committed to eradicating all forms of discrimination in society as well as the workplace in its attempt to achieve social, political and economic gender equality in the country. The section below outlines the current employment situation of women in South Africa.

### **2.35 Women and work in South Africa**

In the past, the primary responsibility of all women in South Africa, irrespective of race and class, rested in reproductive tasks such as childbearing, childrearing and domestic work. These tasks were usually unpaid and limited the time, energy and opportunities that women could devote to income earning (Popenoe *et al.*, 2015: 258). As already indicated, the

democratic regime of South Africa initiated a number of actions to address inequalities in the country, but also to promote the participation of women in the labour force. In recent years, there has been a marked increase in women as a percentage of the economically active population (EAP) in South Africa; however, women remain underrepresented. According to the 2011-2012 Commission for Employment Equity Annual Report (DoL, 2012: 7), women (regardless of race) in South Africa constitute 45.4% of the EAP.

### **2.36 Second Wave Feminist Analyses of Housework**

In the second wave movement, theorists can be grouped by their theory of how housework oppresses women. Typically, liberal feminists critique housework because it is unpaid. This makes women dependent on men and devalued, since their work is outside the meaningful sphere of public economic production. Marxist feminist theorists see this as part of the problem, but some go further to maintain that housework is part of a household feudal mode of production of goods for use that persists under capitalism and gives men feudal power over women's work. Other Marxist feminists argue that women's housework is part of the social reproduction of capitalism. That the necessary work of reproducing the working class is unpaid allows more profits to capitalists (Hochschild and Machung, 2012).

It is the sexual division of labour in productive and reproductive work that makes woman unequal to men and allows capitalists to exploit women's unpaid labour. Some even make this analysis the basis for a demand for wages for housework. The existence of second wave women's movements critiques of the "second shift" of unpaid household activity indicates that a growing number of women see most of it as work, not play (Hochschild: 1989). Finally, one can argue that since the human care involved in taking care of children and elders creates a public good, it should clearly be characterised as work, and those who are caretakers, primarily women, should be fairly compensated for it by society or the state (Hochschild and Machung, 2012).

### **2.37 Theoretical framework**

The research was guided by the Gender construction theory.

#### **2.37.1 Gender construction theory**

Theoretically, this study draws on gender construction theory. The key premise of this theory is that gender is something that is performed and created in interaction. Gender construction theory situates gender as the key process in dividing household labour. Gender construction theory views household labour as a site where gender is contested, created and enacted. In this scenario, gender itself is deemed to play the key role as participants work with and reshape notions of gender over the division of housework (Coltrane, 2012: 401-422).

Gender construction strikes a more harmonious balance between structure and agency by allowing for both structural constraints, in terms of gender norms, and human agency whereby actors can negotiate different gender identities in varying contexts. Household labour fits into the equation as both a site in which couples can affirm, reject, or modify these gendered identities and as a location in which they are reflected. Individuals are considered as active agents acting within a space conditioned by social structural constraints and power imbalances. These competing explanations interact with a variety of life course factors which are also seen to influence the division of household labour (Coltrane, 2012: 401-422). This study will add an additional dimension to the gender construction theory by documenting how couples manage gender through the division of household labour in transitions to marriage and parenthood.

### **2.38 Conclusion**

Several researches have shown that women consider domestic work to be form of family care and devote considerable energy to it, women's performance of housework is guided by an ethic of care, which entails various family members and are often demonstrated through the activities of meal preparation, food shopping, cleaning, washing clothes and child tendering. Other studies reveal that, for women, feeding their families is a display of love and motherhood that involves considerable time, effort, and energy, an approach much less common among men who do this work. Socialisation plays a major role in determining how housework is defined and shared between women and men, and reiterates the finding that gender ideology plays a major role in women's attitude to household work.

## Chapter 3

### Research methodology

#### 3.1 Introduction

This section focuses on the research methodology that the researcher followed in the process of collecting data. The researcher utilized the feminist theory in the research process. The researcher used interviews to acquire information from the participants. According to Whittaker (2012: 03) research methodology refers to the practical way that the researcher uses to collect data. It is the totality of how the researcher undertakes the research including their epistemological position and the specific research methods they choose. Research methodology refers to a strategy of inquiry which moves from the underlying assumptions to research design and data collection (Myers, 2009). The research design was informed by the standpoint research theory which seeks to position the viewpoints of the marginalized and oppressed.

The researcher used a qualitative approach in this study. The qualitative method was used to gather and analyse data in this study because it enabled the researcher to gain in-depth information on gender division of labour within households. Convenience and purposive sampling was used in this study to examine the effectiveness of some intervention with the couples who have particular characteristics. Data was collected from the participants through interviews, focus group discussion and semi-structured interview to collect data. In addition, this chapter contains the nature of the study, research design, and population of the study, methods of data collection, sampling, techniques of data analysis and ethical considerations.

In this research study, the researcher was an outsider since she lacked personal experience of the phenomenon under the study. People experience the world with their body and their mind. Participants who are 'knowers', 'actors' and had 'lived the phenomenon' represent their experience and their emotion, values, attitudes and interests on gender equality differently. In this regard participants enjoyed their epistemic privilege as they would be put at an important position in research and knowledge production since they were treated with much dignity, respect and honesty. Standpoint feminism therefore, is a critique of mainstream science and social science, a methodology for feminist research, and an analysis of the power that lies in producing knowledge.

This feminist theory uses the conflict approach to examine the reinforcement of gender roles, and inequalities, highlighting the role of patriarchy in maintaining the oppression of women. Women are responsible for most of the everyday work. Feminist standpoint theories address women's standing in the sexual division of labour. This theory aimed to understand the

nature of gender inequality, and also examines women's social roles, experiences, and interests, while generally providing a critique of social relations. Much of feminist theory also focuses on analyzing gender inequality and the promotion of women's interests. Standpoint theory is the most appropriate for this study as it is more comprehensive in addressing the gender division of labour within the households.

In addition, this chapter contains the nature of the study, research design, and population of the study, methods of data collection, sampling, techniques of data analysis and ethical considerations.

### **3.2 The research approach**

A research study needs to have a research design, which is the plan of action that is aimed at expanding the knowledge of the study. The qualitative approach was used in this study. Feminism is said to be the movement to end women's oppression (hooks 2000, 26). Standpoint feminism address women's standing in the sexual division of labour.

The qualitative method was used in this study to gather and analyse data in this study because it enables the researcher to gain in depth information on the gender division of labour within the households. Bless et al (2016) maintains that qualitative research focuses on an individual's social actions, beliefs, thoughts and perception through interaction with selected persons in their natural settings.

Qualitative research is defined as the non-numerical explanation of one's examination and interpretation of observations, the purpose of which is to identify meanings and patterns of relationships (Creswell, Hagan, Maxfield & Babbie in Dantzker & Hunter 2012: 56). This type of research is said to encompass interpreting action and meaning through a researcher's own words (Adler & Clark in Dantzker and Hunter 2012: 56). According to Dantzker and Hunter (2012: 57) qualitative research enables researchers to verbalise insights in a way that quantifying data does not permit. They observe that there are varieties of methods that may be used to carry out qualitative research. These methods include field interviews, focus groups, field observations, ethnography, sociometry, and historiography.

According to Whittaker (2012) the qualitative paradigm tends to emphasize words as data, such as the word of respondents in interviews or written data from documents. Qualitative study is a method used by researcher that exemplifies a common belief that they can provide a deeper understanding of social phenomenon. Qualitative research explains the meaning of social phenomena, views, attitudes and experiences of men and women through

exploring the ways in which individuals understand their social words (Whittaker: 2012:07). The researcher therefore chose this method for better understand the participant's views on the problem.

### **3.3 Research design**

Creswell (2016) defines research design as a detailed plan for how a research study is to be conducted operationalizing variables so that they can be measured, selecting a sample of interest of study, collecting data to be used as a basis for testing hypothesis and analysing the results. Research design is a total plan that researchers use to answer their questions for research. Whittaker (2012) adds that “colloquially a research design is an action plan for getting from here to there, where ‘here’ may be defined as the initial set of questions to be answered and ‘there’ is some set of (conclusions) answers”.

From the understanding of a research design, this study will adopt descriptive research design. According to Whittaker (2012: 37), descriptive research studies are those studies which are concerned with describing the characteristics of a particular individual, or a group. Furthermore, these are studies concerned with specific predictions, with narration of facts and characteristics concerning individual, group or situation, Whittaker (2012: 37). This approach is used to describe variables rather than to test a predicted relationship between variables.

In addition, Creswell (2016: 313) states that a “descriptive method in data collection for qualitative research is central to open, unstructured qualitative research interview investigations”. This means that the researcher facilitated the study with relevant respondents, in describing their understanding of the issues on gender roles that married couples are facing within their families by applying and intuiting, so that the phenomena under study could unfold without unnecessary hindrances.

The researcher selected this method because the study focused on the investigations on gender division of labour within the households at Schoemansdal village, Nkomazi region, Mpumalanga Province. Descriptive research design is the only design that best presents the picture of specific details of a situation, social setting or relationship. Descriptive research design is concerned with describing the way things are occurring; hence descriptive design will be used in order to understand the nature and impact of a phenomenon (Creswell 2016: 103).

### **3.4 Sample**

A sample is a finite part of a statistical population whose properties are studied to gain information about the whole (De Vos, 2011). When dealing with people, a sample can be defined as a set of respondents (people) selected from a larger population for the purpose of a survey. A sample of 10 participants will be used in the collection of data. Of the ten, the researcher will interview, at most, 5 men and 5 women within a household. The standpoint theory will allow both men and women to express themselves, thereby producing knowledge on the phenomenon.

### **3.5 Sampling method**

Sampling is a process of selecting the participants that are involved in the study. A sample is chosen from the total possible group of people known as population (Whittaker 2012:03). A sample is the elements of the population considered for actual inclusion in the study. According to De Vos (2011), sampling is a process of taking a portion or a smaller number of units of a population that is considered to be having the particular characteristics of the total number of the population (De Vos, 2011).

This study consecutively adopted purposive and convenience sampling. According to Engel and Schutt (2013), purposive sampling is a sub-type of non-probability sampling which engages and examines of a phenomenon (Engel and Schutt 2013:126). Therefore, this sampling method was used to examine the effectiveness of some intervention with the couples who have particular characteristics. Ten participants were selected by the researcher to represent the situation married couples are facing in their households and purposive sampling was employed, five males and five females.

This study targeted respondents with experiences about the issues of gender roles in the institution of marriage on the issue of gender division of labour at Schoemansdal village under Nkomazi Region. The average minimum of five up to fifteen years married together. Men and women will be selected in terms of their marital status that are between the ages of 25 and 50 staying at Schoemansdal village.

According to Creswell (2016), convenience sampling consists of participants who are readily available and easy to contact (Creswell, 2016). Although this definition emphasizes ready availability, some convenience samples are more readily accessible than others, so even if a sample is convenient, some amount of effort will likely to be involved in reaching and engaging participants from that sample. This study adopted convenient sampling because

married couples at Schoemansdal village are readily available, they are known by the researcher and easy to contact.

### **3.6 Possible limitations of the study**

The possible limitation that the researcher might encounter is that the participants might not be comfortable to describe their experiences in full are especially if they are negative experiences. The researcher will ensure them know that the issue of confidentiality will be maintained and that the findings will be presented without mentioning their names.

### **3.7 Data collection instruments**

Data collection is the way in which data is obtained (Whittaker 2012: 03). Data will be collected from respondents through interviews. The study used interviews, focus group discussion and semi-structured interview to collect data. Additionally, the data collection method also allowed the researchers to probe participant's responses for elaboration and to explore key issues raised by respondents. The participants were acquainted with every aspect of the study before the interviews were conducted.

#### **3.7.1 Interview schedule**

Creswell (2016) defined an Interview schedule as a document used for interviewing, similar to a questionnaire that contains instructions for the interviewer, specific questions to be asked in a fixed order and transition phrases for the interviewer. According to Bless et al. (2016) an interview also refers to data collection that is based on the series of questions that are relating to the research topic to be answered by research participants.

All the participants were asked the same set of questions. Depending on the depth of responses, themes were then formulated. These allowed the researcher to package the responses of the participants. Questions and answers arising from them helped the researcher make them feel at home and at ease. An Interview schedule was used when the researcher conduct face to face interview with respondents. The researcher used face to face interview when administering the questionnaires in order to clarify the questions and also ensure that the questions were properly understood. The researcher used face to face interviews in order to get information about the issues of gender division of labour within marriage couples at Schoemansdal village. The researcher used tape recorder and also noted the responses from the participants.

#### **3.7.2 Semi- structured interviews**

According to Neuman (2011) a semi-structured interview is a qualitative method of inquiry that combines a pre-determined set of open questions with the opportunity for the interviewer to explore particular themes or responses (Neuman 2011: 143). In this method,

the researcher can be able to explain or rephrase the question if the respondents are not clear about the question. The researcher used semi-structured interview because it allows the interviewees to express their opinion, concerns and feelings and it can be also be used for sensitive topic.

An interview guide was used, also additional questions were asked. Additional questions were asked and some were questions that were not have been anticipated at the beginning of the interview. This type of interview gives the researcher opportunities to probe for views and opinions of the interviewee. Probing is a way for the interview to explore new paths which might not have been considered initially.

### **3.7.3 Individual in- depth interviews**

An in-depth interview is an open-ended, discovery-oriented method that is well-suited for describing both programme processes and outcomes from the perspective of the target audience or key stakeholder. An in-depth interview is a conversation with an individual conducted by trained staff. The goal of the interview is to deeply explore the respondent's point of view, feelings and perspectives. In essence, in-depth interviews involve not only asking questions, but also the systematic recording and documentation of responses as well as the intense probing for deeper meaning and understanding of the responses. Thus, in-depth interviewing often requires repeated interview sessions with the target audience under study. Unlike focus group interviews, in-depth interviews occur with one individual at a time, or sometimes pairs of respondents, to provide a more involving experience.

Dantzker and Hunter (2012: 57) write that “different types of interviews have different strengths and weaknesses, and different purposes in research. The type of interview selected should therefore be aligned with the strategy, purposes and research questions of a research”. Interviews are “conversations with a purpose”. Different types of interviewing are suited to different situations. Interviewing involves an individual asking another individual asking another individual asking another individual question with the aim of obtaining information (Dantzker & Hunter, 2012: 57). Dantzker and Hunter (2012: 57) noted that a research interviews refers to the interaction between two people where one of the person's goals is to obtain recognizable responses to specific questions.

### **3.8 Data collection**

The researcher strived to be as informal as possible so as to allow a free-spirited participation in the interview. The respondents were asked questions. Various techniques in the collection of data were used, namely: tape recorders, videos, and the review of

documents. Participants were interviewed individually as the questions asked might be too sensitive for some people.

The respondents were selected from the society of Schoemansdal village. It is believed that these respondents understand the problems of gender division of labour that is associated in the institution of marriage better because they have been married for some couple of year's ranges from 3 to 10 years. Unstructured interviews were also conducted with some marriage couples where necessary in order to address the questions that might arise during the course of study.

### **3.9 Administration of questionnaires**

A set of 10 questionnaires were designed and distributed to the respondents in Schoemansdal village in Nkomazi region. The respondents were selected from both women and men marriage couples and it was (5) females and (5) males in order to maintain gender balance between the couples. The research questionnaires were used for the research instrument in order for the researcher to collect data for her research. The biographical information was used by the researcher for statistical purposes such as the number of people interviewed by the researcher, their age, also their gender.

### **3.10 Data analysis**

According to Whittaker (2012) defines data analysis as a process of making sense of the data that the researcher collected and searching for what lies below the surface content. Data analysis is also a process of placing observation numerically and manipulating them according to their arithmetic properties to derive meaning from them. This process involves recording of data from focus groups and interviews and arranging the information in different categories.

The researcher used the thematic analytical approach to discuss the data. For the purpose of this study data collected through interviews and focus groups was analysed using thematic analysis. The information was grouped into themes, memos and coding. In addition the information was presented in a narrative form.

- **Becoming familiar with the data**

The researcher will familiarise herself with the depth and breadth of the content. She will read through the entire data set at least once before beginning to code, as the ideas, and the identification of possible patterns will be shaped in the process of reading through.

- **Transcription of verbal data**

Transcription of verbal data informs the early stages of analysis, and the researcher will develop a far more thorough understanding of the data through having transcribed it. Furthermore, the close attention needed to transcribe data may facilitate the close-reading and interpretative skills needed to analyse the data.

- **Generating initial codes**

The data will be initially coded and collated, and there will be a long list of the different codes the researcher would have identified across the data set. This phase, which re-focuses the analysis at the broader level of themes, rather than codes, involves sorting the different codes into potential themes, and collating all the relevant coded data extracts within the identified themes.

- **Reviewing themes**

The researcher will devise a set of themes, and these will be refined those themes. During this phase, some themes might collapse into each other, while others themes might need to be broken down into separate themes.

- **Defining and naming themes**

The researcher will have a satisfactory thematic map of her data. At this point, the researcher will then define and further refine the themes that will be analysed. By 'define and refine', we mean identifying the 'essence' of what each theme is about, and determining what aspect of the data each theme captures. It is important not to try and get a theme to do too much, or to be too diverse and complex.

- **Producing the report**

It is important that the analysis provides a concise, coherent, logical, non-repetitive, and interesting account of the story the data, tell within and across themes. The write-up will provide sufficient evidence of the themes within the data.

### **3.11 Ethical considerations**

Neuman (2011: 143) states that ethical considerations or issues are the concerns, dilemmas and conflicts that arise over the proper way to conduct research. Ethics involves the responsibility that researcher bear towards respondents, those who sponsor research and those who are potential beneficiaries of research (Neuman 2011: 143).

Ethics in research places an analysis on the human and sensitive treatment of research participants who may be placed at varying degrees at risks by the research procedures (Bless et.al 2016). According to Bless et al (2016), ethical consideration is about having responsibility to both human and non-human research subjects who participate in a research project. The researcher demonstrated responsibility and discipline by being accurate and

honest when reporting the research (Bless et al, 2016). The following ethics will be taken into consideration:

### **3.11.1 Informed consent**

Bless et al (2016), state that obtaining informed consent implies that all possible or of the investigation procedures which will be followed during investigations, possible advantages, disadvantages and dangers to which respondents may be exposed or rendered to potential subjects. The researcher informed the respondents about the study and the purpose of the study, until they were fully aware of the study. Before they fully participate in the study, the researcher ensured that all respondents' fill-in consent forms to declare that they are participating in the study voluntarily. The researcher did not force any respondents to participate.

Ethical issues are the concerns, dilemmas, and conflicts that arise over the proper way to conduct a research, ethics defines what is or what is not legitimate to do, or what moral research procedure involves (Neuman, 2011). Therefore, the study was conducted based on the following ethics which needed to be taken into consideration when conducting a research because they will serve as standards which the researcher ought to evaluate her research.

### **3.11.2 The right to privacy: anonymity and confidentiality**

According to Hardwick and Worsley (2011: 35) securing privacy for research participants involves ensuring that participants are given a chance to control if, when, and under what circumstances they grant access to personal information on their behaviour, beliefs and values. This encompasses all of the data that are likely to be collected related to the respondent.

Anonymity means that no-one can link the information to the respondents (Monette et al. 2008: 56). The researcher applied anonymity to ensure that the participant's real names were replaced in order to protect their identity. Confidentiality means ensuring that the information or the data that is going to be collected from respondents in the investigation will not be published in a manner that can be linked back to individuals (Dejong, Sullivan, and Monnete 2008: 56).

The researcher made sure that the information that the researcher will collect from respondents during investigation will not be revealed in a form that will link to the participants who will be involved in the study. This is the ethical protection that participants should remain nameless and of that their identity is protected from disclosure and remains unknown (Neuman, 2011: 143). The names of the participants remained anonymous as the

researcher assigned pseudo-names for participants to ensure anonymity. The information of participants is not disclosed to anyone but will be only used for academic purposes.

Dantzker and Hunter (2012: 28) maintain that privacy and confidentiality are two ethical issues that are germane to social researchers because “the very nature of their research, frequently request individuals to share with them their thoughts, attitudes, and experiences”. All social science researchers are obliged to protect the confidentiality of the information provided by their respondents. Overall, Dantzker and Hunter (2012: 28) offer the following five reasons as to why confidentiality and privacy are important in research:

1. Disclosure of particularly embarrassing or sensitive information may present the respondent with a risk of psychological, social or economic harm.
2. Sensitive information if obtained solely for research purposes is legally protected in situations where respondent’s rights are protected.
3. Long term research may require data storage of information that can identify the participants.
4. The respondents may be suspicious as to how the information is truly going to be used.
5. The courts can subpoena data.

Dantzker and Hunter (2012: 28) further maintain that it is fundamental that confidentiality and privacy can be achieved by two methods, namely, physical or legal protection. Physical protection has to do with presenting data in such a way that it is not possible to make connections between the information gathered and the participants who provided the information or by the restriction of access to the data generated or information gathered. On the other hand, legal protection “attempts to avoid official misuse” of the data generated by a study.

### **3.11.3 Avoidance of harm**

Dantzker and Hunter (2012: 26) explain that, in many instances, it is possible to conduct research without “having to inflict any undue stress, strain or pain on respondents or research participants”. It is essential that research participants should be protected from any harm that may result from their participation in a research study. In line with the views of Dantzker and Hunter (2012) on the research ethics of avoidance of harm.

#### **3.11.4 Data protection**

Data protection means practitioners respect the confidentiality of the information and do not disclose it to unauthorised persons (Whittaker 2012: 36). The researcher used confidentiality of the information and never disclosed it to any unauthorized person.

#### **3.11.5 Voluntary participation**

According to Creswell (2016), participation should at all times be voluntary and no one should be forced to participate in a research project. This means that every participant in a research project should participate only because he or she wants to participate and not because he or she is forced to participate. The researcher did not forced people to take part in the study. The researcher explained to the respondents what the study is purely academic and no one is forced to participate.

Dantzker and Hunter (2012: 23) posit that researchers should not only “seek to obtain consent; they should also inform prospective respondents that participation is voluntary”. In line with this contention, I explained the purpose of the study to the participants at the beginning of each interview and then asked for their voluntary participation. The participants were also given consent forms (Appendix A) to sign before the interviews commenced. In addition, I made it clear to them that they were free to withdraw from the study should they so choose.

#### **3.12. Summary of the Chapter**

This chapter presented the research method that was used by the researcher in this study. The chapter also describes how the researcher conducted her study. It further outlines the design and methods of the study, the sampling procedures, data collection methods; data analysis and ethical considerations.

## Chapter 4

### Presentation of the study results

#### 4.1. Introduction

This chapter presents and also discusses the findings of the research of the data that was collected during data collection in Schoemansdal Village, which focuses on Exploring Gender Division of Labour within Households: A Case of Nkomazi Local Municipality in Mpumalanga Province, South Africa. The data that is presented below was gathered by the means of interviews as a main instrument employed by the researcher. The research data discussed below is presented in the context of the table interpretation and as well as narrative format. The chapter has investigated the four main sections that are based on the gender division of labour within the households at Schoemansdal Village. These sections are: the biographic information of the participants, the nature of housework within the households, the family and the domestic division of labour, and the cultural stereotypes and gender inequality in Schoemansdal Village.

#### 4.2 Research findings

The purpose of this section is to discuss the discoveries and revelations that were found in Schoemansdal Village during data collection on the research questions raised. The presentations of the research findings will be presented per item as it appears on the questionnaire. The first item is the biographical profile of the participant, which probed aspects in this item includes: the area in which the participant stay, The gender of the participant, the age group of the participant, the number of years the couples have been married together, the number of children and their age group the participant have, the highest educational level of the participant, the employment status of the participant and the marital status of the participant.

The second item on the questionnaire was the nature of housework within the households. The probed aspects under this particular item were: to find out how is housework divided between men and women in their households, the roles of men and women within households, to find out if it is true that men and women tasks regarding household chores are not the same, and to find out if the work that women performs within the households is not valued or appreciated by the people within the community. The third item appeared on the questionnaire was the family and the domestic division of labour. The investigated aspects were: to find out between men and women who does the majority of household duties, to find out who is responsible for productive roles within the household, such as: household chores, childcare, care for the sick and elderly people, community work or

voluntary work, to find out if the participants know the policies or policy that redressed the unequal distributions within house chores work.

The fourth and last item that was investigated was: cultural stereotypes and gender inequality. in this item, the following aspects were investigated: to find out if it is a norm that women should perform all household chores within the households unlike men, to find out if it is true that culture influences how men and women think about themselves regarding their gender roles, to find out if the roles of men in the family are closely linked to the attributed of masculinity and male dominance, and to find out if it is true that men participation in household chores is extremely prohibited in some cultures as well as some religions.

### 4.3 Biographical information of participants

The following tables represent the biographical information of ten participants. The participants are presented according to their Area in which the participants is staying, the number of children does the participants have and their ages, gender, age group, period on which the participants have been married together, participant's educational level, and participant's employment status . The information was collected through the use of interview questions. As it is shown in chapter three, the participants of this study were selected from Nkomazi Local Municipality.

#### 4.3.1 The Area in which the participants are staying

10 out of 10 participants are from Schoemansdal Village and this constitutes 100%. The researcher selected 5 males and 5 females in this study in order to maintain gender balance.

**Table 4.3.1: Age of the Respondents.**

Age	No. of Participant	Percentage
25-30	1	10%
30-35	2	20%
35-40	3	30%
40-45	3	30%
45-50	1	10%
<b>Total</b>	<b>10</b>	<b>100%</b>

This study consists of 10 respondents from age 25 to 50 years. One of the participants was between the ages of 25 to 30, 20% of respondents were between the ages of 30 to 35, 30% of the respondents were between the ages of 35 to 40, 30% of the respondents were

between the ages of 40 to 45 and the other 10% of the respondents were between the ages of 45 to 50.

**Table 4.3.2: Number of Children and their ages**

Age	No. of Children	Percentage
1-5	3	30%
5-10	3	30%
10-15	3	30%
15-20	1	10%
20-25	0	0%
<b>Total</b>	<b>10</b>	<b>100%</b>

Table 4.3.2 indicates that 30% Of the respondents are having 1 children each by the age of 1 to 5 years old, also 30% of the respondents stated that they have 1 children each by the age of 5 to 10 years old, again, 30% of the respondents mentioned that they have 1 children each by the ages of 10 to 15 years old, lastly fewer percentage of the participants stated that they have 1 children by the age of 15 to 20 years old.

**Table 4.3.3 Gender of Respondents**

Gender	Number of People	Percentage
Males	05	50%
Females	05	50%

Table 4.3.3 Illustrate the gender of the respondents that participated in the study during data collection. According to the results, 50% of the respondents were females who participated in the study and the other 50% of the respondents were their male counterparts of which are males, and they made 100%.The total number of both men and women interviewed in the study is 5 males and 5 females married couples that are staying together in their households. The study focuses on married couples as the researcher is aiming to explore the gender division of labour within the households were 10. According to *Table 4.3.3*, the study information shows that there was a gender balance between males and female participants who were interviewed.

**Table 4.3.4: Number of years been married together**

<b>Number of Years been married together</b>	<b>Percentage</b>
1-5	20%
5-10	40%
10-15	30%
15-20	10%
20-25	0
<b>Total</b>	<b>100%</b>

Table 4.3.4 illustrates the number of years the participants have been married together. The collected data indicates that 20% of the participants have been married together for 1-5 years; 40% of the participants have been married together for 5-10 years, 30% of the participants have been married together for 10-15 years, fewer percentage of the participants have been married together for 15-20 years, and there are none participants who have been married together for 20-25 years, this means there were no participants who have been married together for the period of 20-25 years.

**Table 4.3.5: Level of Education**

<b>Level of Education</b>	<b>No. of Participants</b>	<b>Percentage</b>
Primary School	2	20%
Secondary School	5	50%
Tertiary Level	3	30%
<b>Total</b>	<b>10</b>	<b>100%</b>

Table 4.3.5 shows that 20% of the respondents their educational level is in primary school, 50% of the respondents attended school until at secondary school, and 30% of the respondents have attended school until tertiary level education. Majority of the participants have secondary levels, followed by tertiary school level and lastly primary school level. Out of 10 participants, none of them did not go to school, all of them went to school. 100% out of ten respondents their level of education are not the same, they differ according to their levels of study.

## 4.4 The Nature of Housework

### 4.4.1 How housework is divided between men and women

The data collected by the researcher revealed that majority of the work is not divided within the households; it is the women's responsibility to perform all the house chores work within the households. 70% of the participants mentioned that in their households they do not divide the work, only women perform the majority of the work within their households. 20% stated that they do divide the work within their households, and 10% stated that it is the responsibility for women to perform all the house chores work within the households because this comes from our culture whereby we were taught that women are the one supposed to do all the reproductive work not men.

Majority of the participants stated that it is the women's responsibility to perform the majority of the house chores within their households. One of the women mentioned that "We were taught by our parents to do house chores duties. We were taught that a good woman is the one who take good care of her men by doing all the tasks associated within the household, once we allow our men to do all these tasks, people from the society will say that he is been witched. In that way, we do not want people to think like that, that is why as women we perform all household chores duties. To us, this is our culture".

One of the participants mentioned that "In my house, only my wife performs all the household duties. I always wake up in the morning and go to work, because she is not working and she is always in the house, she is the one supposed to perform all the tasks that are associated within the house. By the time I come back from work, I am already tired, I need water to bath, food to eat and then go to bed and rest for me to wake up the next morning and go back to work again. I don't do any work in my home and I and my wife we don't divide work at all. My duty is to wake up every day and go to work for me to earn money and support my family".

These results are consistent with the description given by Baxter and Hewitt (2013) that cultural background may influence how domestic work is defined, including standards, organisation and types of tasks within the households. For example: food preparation may entail greater involvement by women in most of cultures than in others. This is the 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. Majority of the participants mentioned that they were taught by their parents that women should perform all the tasks associated within the household and men's task is to go to work and earn money (Baxter, 2013).

#### **4.4.2 The roles of men and women within households**

The collected data reveal that 50% of the participants illustrated that the role of a men within households is to become the head of the family. While the other 50% of the participants revealed that the role of the women within the household is to remain in the house and perform all the house chores within the household.

The results generally reveal that the role of men within the households is to wake up every day in the morning and go to work so that he can provide for the whole family. Others even mentioned that the role of a man within a household is to become the head of the family, in that; he is not supposed to do household chores because they are made for women only, not men. The results reveal that the role of women within a household is to remain in the house and do all the household chores such as cleaning, washing, doing laundry, cooking, taking care of the children, taking care of the elderly people and the sick, etc., within the household. They further said that household chores was assigned for women only not men because they grew up knowing that a women are the one doing all the household chores unlike men.

One of the participants stated that “the role of men within the households is to go to work so that he can support his family as he is the head of the family. The man is not supposed to do housework because he is a man and they are meant for women only not men”. The other participant mentioned that “the role of women is to cook, taking care of the children, clean the house. Women are supposed to remain in the house and do all household chores because this type of work was assigned to them not men but women as a whole”.

Evidence consistently shows that the division of household labour is related to gender such that women continue to perform more housework than men. In fact, Erickson’s research found that women spend 24hours per week on housework compared to 9 hours per week for men. Similarly, in relation to childcare, women report spending more than twice as much time on childcare than men (Erickson, 2011: 61-73).

#### **4.4.3 Is it true that men and women’s tasks regarding household chores are not the same?**

The data collected reveal that it is true that men and women’s tasks regarding household chores are not the same. The data indicates that 100% of the respondents revealed that the work that men and women perform in the household is not the same. Women are still more likely to do housework than men and spend more time on household activities. Some of the respondents stated that a woman generally does most chores simply because she is a woman.

One of the respondents stated that “Women’s work within household is to perform all household chores because it is their responsibility to do all house work. A woman is married to perform all household chores because if she does not, then what is she married for? We married women because we want them to help us. In our culture, it is a taboo for a man to perform all household chores because people from the community will say that he is bewitched by his women. My point is that, we grew up knowing that a woman’s job is to oversee all the household chores not a man, a man’s job is to go to work and work for the family so that he can provide for the family not to do household chores”.

Women’s tasks regarding the household chores are: cooking, washing dishes, cleaning, grocery shopping, doing laundry. The childcare tasks are physical care, such as: emotional care, discipline and primary caregiving. However, it’s true that women do the lion’s share of housework. On an average day in 2015, 85 percent of women spent time doing housework, cooking, lawn care or financial management, while only 67 percent of men did so. Women spend an average of 2.6 hours on housework, while men spent 2.1 hours. This study shows we have a long way to go when it comes to equality at home.

#### **4.4.4 The work that women perform within the household is not valued or appreciated by the people within the community.**

Results reveal that the work that women perform within the household is not valued or appreciated by the people within the community. 70% of the respondents revealed that it is a woman’s duty to perform all the household chores within the household. Participants further said that it is culture which instils a sense of hegemonic masculinity to their environment. We cannot blame men not to perform all the household chores whereas our parents are the ones reinforcing this division of labour. One of the respondents illustrated that, “If our parents can start at an early stage of young girl and boy to teach them that they should perform all the household chores within the household, there won’t be a problem at all because the both sexes will know that they must not differentiate household chores. The problem starts at home within a family, so, I am suggesting that our parents must start teaching a boy and girl to perform all household chores equally”.

Another respondent stated that “The burden that a woman carries isn’t about equality within household chores between the couples; it’s also about their health. Housework is still considered women’s work, no matter what”.

Research has shown that women who work full time are at a greater risk of heart disease, cancer, arthritis, and diabetes than men who work full time. Women essentially pull two jobs, their paying job and their household job whereas men simply aren’t expected to do the same

(Bianchi et al, 2012). The results reveal that parents need to teach both females and males to perform all household chores equally.

The training of women in areas traditionally identified as men's work may not only widen employment opportunities for women, but may also break down existing occupational segregation, thereby fulfilling the strategic gender need to abolish the sexual division of labour. A woman's training in house-building skills such as masonry and carpentry provides one such example. Although in most societies women traditionally are involved in rural house building, the urban based development of a formal skilled house construction sector has been accompanied by an occupational sex-segregation, with construction now designated as men's work, other than in those contexts, such as India, where women still provide unskilled labour (Hochschild and Machung, 2012).

#### **4.5 The family division of labour**

##### **4.5.1 In your view, between men and women, who does the majority of household duties?**

The results reveal that women consistently perform more housework than men do. The data collected reveal that 80% of the participants mentioned that women are doing the majority of household duties, such as, washing dishes, doing laundry, cooking food for everyone within the family, taking care of the family, children, elderly people and the sick people. Fewer percentage of the participants illustrated that both men and women do the majority of household duties. It is clear that women do the majority of household duties within the households.

One of the respondents mentioned that "It seems that parity in the home may still be a long way off. Women of all ages officially do more chores than their male partners around the home".

It was established that Schoemansdal Village women of all ages still tend to do more household chores than their male partners, no matter how much they work or earn in a job outside the home. Patterns of housework responsibility between men and women tend to be quite consistent at each life stage despite minor fluctuations in the volume of housework chores. Gender again becomes the biggest predictor of who will do what around the house, and then such tasks are then generally done by a woman. The area in which men do more in is in transport, such as driving family members around.

## 4.5.2 Productive roles between men and women.

### 4.5.2.1 Household chores

Gender	Percentage
Men	0%
Women	90%
Both men and women	10%
<b>Total</b>	<b>100%</b>

Results in Table 4.5.2.1 show responsibility for productive roles such as household chores. The results show that 90% of women are responsible for productive roles such as cooking, cleaning, washing dishes, doing laundry, taking care of the children, the sick and the elderly people. The results indicate that women are the ones who take good care of their households. According to one woman in the village, “Culturally, it is not a man’s job to do all these domestic duties, unless the man is unmarried. Women are taught all the domestic duties from a young age, it is within them to know what their responsibilities are as for as domesticity is concerned. A man’s duty is to provide for the household and a woman’s duty is to take care of her husband and their children”. However, there are men who prefer to help with domestic chores. Table 4.5.2.1 also illustrated that fewer percentage of men are responsible for taking care of the households by doing the domestic duties, but they are not doing all the domestic duties. Most of these particular men can cook and help on ploughing in their family farms. The activity for doing laundry and taking care of the children, the sick and the elderly people is seen as a woman’s responsibility. In certain households men and women assist each other where necessary.

Both men and women highlighted that it will be useful if men can assist in domestic duties. However, some men still feel that it is not their responsibility to do domestic duties. One source adds that “it is a taboo to see a man with a baby at the back or to see a man doing laundry while he is married. One of the reason I married my wife is for her to take care of me and the rest of the household”.

Culture, nature, and tradition have designed and viewed men and women differently. These three aspects have associated women with domesticity rather than economic duties, and men with an economic realm. Women of Schoemansdal Village just like other women in most rural areas are the main designers and managers of their households and their community at large. These women are responsible for cooking, washing dishes, doing

laundry, volunteering for development of their village, taking care of the children, the sick and the elderly people. They are also responsible for taking care of their family farms and also do households duties at the same time. Despite all these, their efforts and participation are still undermined and unacknowledged by their communities and their society. The main reason is that culturally and traditionally women are supposed to perform these particular duties which are seldom regarded as “real work” (Risman, 2011).

#### 4.5.2.2 Childcare

Gender	Percentage
Men	0%
Women	80%
Both men and women	20%
<b>Total</b>	<b>100%</b>

Results in Table 4.5.2.2 generally reveal that the responsibility for child care chores within the household are carried out by women. 80% of the respondents revealed that only women within the household are responsible for child care chores. Fewer percentage of which is 20% of the respondents also revealed that both men and women are responsible for child care chores. The results show that the activities which needs a lot of care and attention such as preparing food for children, such as preparing them when going to school in the morning, when coming back from school afternoon, also when the children are around the home. The results show that this work is always responsible for women, and it is seen in Table 4.5.2.2 that men are not assisting in childcare chores at all. However, men seem to ignore this child care chores within the households.

One of the respondents stated that “Women are responsible for the children’s physical needs and to take care of the children’s emotional needs. Meanwhile, men are only expected to handle one task: To discipline the children.

#### 4.5.2.3 Care for the sick and elderly people

Gender	Percentage
Men	0%
Women	100%
Both men and women	0%
<b>Total</b>	<b>100%</b>

Results in Table 4.5.2.3 generally reveal that women are responsible to care for the sick and elderly people. The results show that 100% of the women are responsible for taking care for the sick and elderly people. The results show that men do not take care of the sick and elderly people at all. This shows that women are highly inundated by household chores.

The sexual division of labour within the household gives women primary responsibility not only for domestic work involving childcare, family health and food provision, but also for the community managing of housing and basic services.

#### 4.5.2.4 Community work or Voluntary work

Gender	Percentage
Men	10%
Women	70%
Both men and women	20%
<b>Total</b>	<b>100%</b>

Results in Table 4.5.2.4 generally reveal that women are responsible for community work or voluntary work. The results show that only 10% of the respondents revealed that men are responsible for community work or voluntary work participation. 70% of the respondents revealed that women are responsible for community work or voluntary work. Fewer percentage of the respondents indicated that both men and women are responsible for community work or voluntary work.

One of the respondents mentioned that “In my community, both men and women participate in community work or voluntary work, but most of the tasks will be performed by women such as cooking, attending meetings, participate in funerals, cook in the gathering, funerals, etc. Men will be sitting down waiting for the women to serve them with food so that they can eat, they don’t assist in some certain tasks. Women will perform all the tasks after that when the return back to their home, they have to perform household chores even though they are tired because they have to look after their children, taking care of their men it doesn’t matter if they are tired or not. No-one will have sympathy for them. Their male counterparts will complain and say they are tired whereas they were not doing anything. Even though the men did not go with their women to participate in community work, they will wait for their women to come back to be prepared for food, water to bath and etc.”

The results show that in community work or voluntary work, both men and women participate. Though they both participate in community work, majority of them will be women

attending this type of community work. Majority of work will be performed by women. For example: whenever there is community gathering or funerals, women will wash dishes and cook for everyone.

#### **4.6 Do you know such policies or policy that redresses the unequal distributions within household work?**

The data collected illustrates that 100% of the participants do not know any policies that redresses the unequal distributions within household work. That means majority of people do not know about these policies. In that, they need to be taught about these policies because even women are not aware of them.

In my view, I think that these policies should be visible and be placed in billboards also, so that each and every one must know about these policies because they lack knowledge. Every working department either government departments also in non-governmental departments should always have these policies so that people should be familiar with these policies.

#### **4.7 Cultural stereotypes and gender inequality**

##### **4.7.1 Is it a norm that women should perform all household chores within the household unlike men?**

The results generally reveal that 80% of the respondents reveal that, they agree that women are responsible for most of the household chores within the household. They further said that, women are responsible for preparing the main meals in the house for everyone to eat. All the respondents associated the house cleaning and laundry roles to women. 20% of the respondents reveal that it is up to men whether he wants to assist with household chores duties or not. If a man does not feel like doing so, he is not forced to do so because we cannot blame them. This gender differences need to be corrected at an early stage between boys and girls, they need to be taught that a men and women must perform same duties so that they can grow up knowing that they do all the household duties as girls do.

One of the respondents mentioned that “In our culture, a woman must perform all household chores within a household because it is their duty. It is a taboo in our culture for a man to engage in household chores such as cooking, washing, taking care for children, and clearly, that a women’s duty. Our culture taught us that house chores work is the work that is performed by women as we grew up knowing that. Even today, we are still following on our forefathers steps and we will never change because culture teaches us many things”.

These results are consistent with the description given by Hochschild & Machung (2012) 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. Even though women involvement in the labour market has been on increase, it is not successfully translated into more equal sharing of household chores between the sexes (Hoschild & Machung, 2012).

#### **4.7. 2. Attributes of masculinity and male dominance**

100% of the respondents mentioned that boys are taught at an early stage by their parents on how to become a man. Boys are also taught how to become a strong man and to be in control of their partners in general. Families teaches values and norms and these values may perpetrate misogynistic attitudes or hegemonic masculinities. The family also sustains and maintains masculinities through modelling and reinforcements.

These results are consistent with the description given by Risman (2011) that patriarchy and misogyny go together, for them both show the subordination and dominance towards women. The number of hours men spend on paid work is a weaker and less consistent predictor of their housework time than the corresponding figure is for women. Bianchi (2012), report that there is no relationship between men's paid work time and their participation in housework. Even men who are being supported by their women generally live under the assumption that the man is the head of the household and the woman is largely responsible for domestic work (Bianchi et al, 2012:55-63).

Women do a disproportionate share of the housework, even when the women work and the men don't, and even when the women want to share the housework more equally. When men aren't working, they don't see domestic labour as a means of contributing. In fact, they double down and do less of it, since it challenges their masculinity. But when men earn more, women who are almost all working too, feel obliged to contribute in some way to maintaining the household, generally by cooking and cleaning. These results are consistent with the description given by Sullivan (2012) that most of the women came to their relationships expecting more equal partnerships. This connection between masculinity and privileges is maintained for many of these men. Almost none of the women who paid the majority of the household bills are awarded the privileges that male providers have traditionally received, such as retaining control of household finances (Sullivan, 2012).

#### **4.7.3. In your view, is it true that men participation in household chores is extremely prohibited in some cultures as well as some religions?**

Data collected reveal that 100% of the participants illustrated that it is taboo for men to engage household chores such as cooking, washing, taking care of the children, and

cleaning that is a woman's duty. A men's role is to go and work so that he can be able to provide for the family.

One of the respondents mentioned that "In our culture, it is taboo for a man to perform household duties. We grew up knowing that it is a woman's duty to perform all household tasks. A man is not supposed to perform all these tasks because they were not assigned for them; they were assigned for women only. In our culture this will never happen. I married my wife because she will do all the household chores, I did not marry her to come and be a flower in my house. I paid Lobola so that she can cook; wash, clean for me and to take care of our children".

This is consistent with Bianchi et al (2012)'s views that men have been made to believe, through culture, that they are not supposed to help women with household duties, and that this is the domain of men.

It has been noted that women experience exploitation within their communities through cultural and traditional behaviours, such as that a woman is a subordinate to a man, that it is a taboo for a man to engage in household chores such as cooking, washing, taking care of the children, and cleaning, a women's duty is to respect and never question a man's decisions.

## Chapter 5

### Summary, Recommendations and conclusion

#### 5.1 Introduction

This chapter discusses the summary of the research. It also provides the recommendations and measures that should be taken into consideration in order to redress the inequality that is associated with the gender division of labour between men and women within households, and potentially improving gender equality. The chapter also draws a conclusion for the entire research study.

#### 5.2 Recommendations

The study findings will promote greater gender equality on a societal level and help life partners be more aware of the allocation of household chores between men and women within the households. These results can also be used by policy makers and employers to develop or alter laws, policies, and work environments in ways that promote male involvement in unpaid labour. Horne et al (2017) believes that therapists and educators should encourage partners to reflect on where they are in life and the many factors that shape decisions being made to keep a household going (Horne et al, 2017). Cleaning the house is a skill man can learn, and this is the key to reducing gender inequality in housework. State governments could play a role in implementing these services through tax incentives or direct services. This in turn could help protect the workers in this position who are often disproportionately poor. More needs to be done to encourage men to accept the responsibilities of participating in household chores. Chores should be introduced to men from a young age to encourage and develop their abilities. This will undoubtedly benefit them in the future.

Women and men have different roles has important implications for policy makers. Because the triple role of women is not recognised, the fact that women, unlike men, are severely constrained by the burden of simultaneously balancing these roles of reproductive, productive, and community managing work is ignored. In addition, by virtue of its exchange value, only productive work is recognised as work. Reproductive and community managing work, because they are both seen as natural and non-productive are not valued. This has serious consequences for women. It means that the majority, if not all the work that they do is made invisible and fails to be recognised as work either by men in the community or by those planners whose job it is to assess different needs within low-income communities. In contrast, the majority of men's work is valued, either directly through status and political power. While the tendency is to see women's and men are as similar, the reality of their lives shows a very different situation.

### 5.3. Conclusion

Today contemporary women have dramatically different expectations of male and female gender roles in marriage, housework and workplace than their mothers did. The data collected reveal that there is no change in the allocation of household chores. Work that is done by women in a household is not appreciated and it is regarded as petty and of no importance. It is also regarded as unpaid work. When women are employed outside the home, or are self-employed, the work is called paid work. In conclusion, the world could be a better place if both genders can take the responsibility of providing for the children. Household chores do not know any gender. Men can equally be good as women are, in the maintenance of their homes.

Gender stereotypes also played an important role. Even though men and women are sharing more economic and domestic duties, men are still more involved in paid work, while women do more unpaid labour. It has been found that men place greater value on financial rewards, while women value family and altruism. It has been reported that men and women place importance on having both masculine and feminine traits. The participants also shared that, women performed more indoor tasks such as cooking and cleaning while men performed more outdoor tasks like yard work or building. The findings also indicated that lack of support from men in the households is a major obstacle for women, it is therefore important to consider men also to be part of the household chores. It is therefore important to consider trainings and gender awareness for both men and women, this will encourage their participation so that they will be familiar and familiarise their selves with household chores. In that, I believe that their minds will be equipped also to eradicate the views of saying only women are responsible for household chores. Men should stop to watch their women busy with household chores alone; they should also assist their women.

The findings confirm that gender disparities are still a major problem in the households of Schoemansdal Village. Overall, the traditional gender division of labour in the study area is still dominant situation. This implies that men and women are considered to be unequal in a social, traditional and economic point of view. Men and women are not assigned the same opportunities and resources. It has been revealed and confirmed that women's main role and responsibility is housework and caring of children, the sick and the elderly while men are in charge of generating income for the family. It has been noted that culture and tradition is one of the main factors that motivates gender division of labour within the households of Schoemansdal Village.

This study provided insights into what triple role women (employed, partnered, mothers) think and feel about household work. The themes presented in this study are all intertwined

to create a story. I believe the themes tell a story: women in triple roles lead very busy lives, with little time to themselves. They are considerate of their families, making sure they get to where they are supposed to, are fed, and are happy, but this leads to psychological strain and exhaustion on the part of the women. However, if women were provided with some help from their partner or children, had more money, or received gratitude for their work, this may lead to a better quality of work and thus a better quality of life.

## References

- Albanese, P. & Eichler, M., (2010) "What is household work?" A critique of assumptions underlying empirical studies of housework and an alternative approach. *Canadian Journal of Sociology*, 32(2), 227-258.
- Baxter, J., Hewitt, B. and Western, M. (2013). "Post Familial Families and the Domestic Division Of Labour" *Journal of Comparative Family Studies* 36:583-600.
- Bell, and Silvia Suraci, (2013). *Identification of opportunities to support structural adjustment in the Latrobe Valley Region*. Report: Centre for Sustainable Organisations and Work, RMIT University.
- Bianchi, S.M. and M.A. Milkie 2012. "Work and Family Research in the First Decade of the 21st Century" *Journal of Marriage and Family* 72: 705-725.
- Bless C, Higson-Smith, C and Kagee. (2016). *Foundation of Research Method, an African Perspective*, (4<sup>th</sup> Ed) Cape Town.
- Burnham, L., Theodore, N. (2012). *Home economics: The invisible and unregulated world of domestic work* (New York, National Domestic Workers Alliance).
- Catney G and Sabater A (2015) *Ethnic minority disadvantage in the labour market: participation, skills and geographical inequalities*. Report for the Joseph Row tree Foundation, London.
- Collins, P.H. 2000. "Gender, Black Feminism, and Black Political Economy" *The Annals of the American Academy* 568: 41-53.
- Coltrane S., & Shih, K.Y. (2012). Gender and the Division of Labour. In J. C. Chrisler & D. R. McCreary (Eds.), *Handbook of gender research in psychology* (pp. 401- 422). New York, NY: Springer. doi: 10.1007/978-1-4419-1467-5-17.
- Coltrane, Scott and Kristy Y. Shih. 2010. "Gender and the Division of Labor" *Handbook of Gender Research in Psychology* Chrisler and McCreary (eds.). Springer.
- Connell, R. W. (2012). Gender, health and theory: Conceptualising the issue, in local and world perspective. *Social Science and Medicine*, 74(11), 1675-1683.
- Connell, R. W. (2012). Gender, health and theory: Conceptualizing the issue, in local and world perspective. *Social Science and Medicine*, 74(11), 1675–1683.

Coontz, S. 2011. *A Strange Stirring: The Feminine Mystique and American Women at the Dawn of the 1960s*. Philadelphia, PA: Basic Books.

Creswell, J. W. (2016). *Research design: Quantitative, Qualitative and Mixed Method Approach*. Thousand Oaks, CA: Sage.

Crompton R., Brockmann M. and Lyonette C (2015) Attitudes, women's employment and the domestic division of labour: a cross-national analysis in two waves, *Work, Employment and Society*, Vol 19(2):213–233. DOI: 10.1177/0950017005053168.

Dejong, C.R, Monette, D, and Sullivan, T.J. (2008). *Applied Social Research: A Tool for the Human Services*, 7<sup>th</sup> Ed. United States of America: Thomson Wards worth.

De Vos, A. S., Strydom, H., Fouche, C. B. and Delport, C. S. L. (2011). *Research at Grass Roots for the Social Sciences and Human Service Professions*, 4th edition. Pretoria: Van Schaik Publishers.

D' Hease, L. and Kirsten, J. (2006). *Rural Development Focusing on Small Scale Agriculture in Southern Africa*. Pretoria: University of Pretoria.

Engel, R.J and Schutt, R.K. (2013). *The Practice of Research in Social work*. USA: Sage Publications.

Erickson, R. J. (2011). "Why Emotion Work Matters: Sex, Gender, and the Division of Household Labour?" *Journal of Marriage and the Family*. NJ: Rutgers University Press.

Friedman, E., and Marshall, J. (2004). *Issues of Gender*. New York: Pearson Education, Inc.

Fudge, J. (2011). Working-time regimes, flexibility, and work-life balance: Gender equality and families. *A Life in Balance? Reopening the Family-Work Debate*. Vancouver, BC: UBC Press.

Gender Statistics in South Africa, (2016). Pretoria: Statistics South Africa, 2016. ISBN 978-0-621-41800-2.

Gravetter, F.J and Forzano, L.B. (2003). *Research methods for the behavioural sciences*. Belmont: Wadsworth/Thomson Learning.

Grinnell, JR. and Richard M. (1993). *Social Work Research and Evaluation*, 4<sup>th</sup> Ed. USA: Peacock Publishers, Inc.

Guy, R.F. (1987). *Social Research Methods*. Boston: Allyn & Bacon Inc.

Hardwick, L. and Worsley, A. (2011). *Doing Social Work Research*. Great Britain: SAGE Publications Ltd.

Hargreaves, J. (1997). *Sporting Females: Critical Issues in the History and Sociology of Women's Sport*. Routledge: Routledge Taylor and Francis Group.

Hegewisch, Ariane, and Janet Gornick. (2011). The impact of work-family policies on women's employment: A review of research from OECD countries. *Community, Work & Family* 14: 119-38.

Higginbottom, G. M. A. (2004). Sampling issues in qualitative research. *Nurse Researcher*, Hill.

Hofstede, G. (2011): "Dimensionalizing Cultures", *Online Readings in Psychology and Culture*, 2, 1-26.

hooks, b., 2000, *Feminist Theory: From Margins to Center*, London: Pluto Press, 2<sup>nd</sup> edition.

Hochschild, A., & Machung, A. (2012). *The second shift: Working families and the revolution at home*. New York; Viking Penguin.

Hosegood V, N McGrath, and T Moultrie (2009) "Dispensing with marriage: Marital and partnership trends in rural KwaZulu-Natal, South Africa 2000-2006", *Demographic Research*, 20 (13): 279 – 312.

Jerry, A. and Gerson, K. (2004). *The Time Divide: Work, Family, and Gender Inequality*. Cambridge, Mass: Harvard University Press.

Kandiyoti, D. (2011). Disentangling religion and politics: Whither gender equality? *Institute of Development Studies Bulletin*, 42(1), 10-14.

Kothari, C.R., (2004), *Research Methodology: Methods and Techniques* (2nd Ed) New Delhi: New Age International Publishers.

Kvande, E. (1998) "Doing Masculinities in Organizational Restructuring". Paper presented to the Gender, Work and Organisation Conference, Manchester, January.

Lachance-Grzella, M., & Bouchard, G. (2010). Why do women do the lion's share of housework? A decade of research. *Sex Roles*, 63, 767-780.

Legerski, Elizabeth, Miklya, and Marie Cornwall (2010). Working-class job loss, gender and negotiation of household labor, *Gender and Society*, 24 (4): 447-474.

Luthra R. Platt L. and Salamonska J. (2014) Migrant diversity, migration motivations and early integration: the case of Poles in Germany, the Netherlands, London. Cream Discussion Paper Series 12/14. London: Centre for Research and Analysis of Migration.

Lyonette C. and Crompton R. (2015). Sharing the load? Partners' relative earnings and the division of domestic labour, *Work Employment & Society*, vol. 29 no. 1(Feb), pp. 23-40 DOI: 10.1177/0950017014523661.

MacDonald C (2011) *Shadow Mothers: Nannies, Au Pairs, and the Micro politics of Mothering*. Berkeley: University of California Press.

Meer, S., (2011). *Introduction in Women, Land and Authority: Perspectives from South Africa*. Cape Town: Oxfam.

Miranda, V. (2011). *Cooking, caring and volunteering: Unpaid work around the world*, OECD Social, Employment and Migration Working Papers No.116 (Paris, OECD).

Monette, D.R., Sullivan, T.S. and Dejong, C.R. (2008). *Applied Social Research Methods. A Tool for Human and Social Science*. 4<sup>th</sup> Ed. Fort Worth.

Moser, C. O. N. (1993). *Gender planning and development: Theory, practice and training*. London: Routledge.

Myers, M.D., (2009). The Qualitative Interview in the Rese: Examining the Craft Information and Organisation (17:1)

Neuman, W.L. (2011). *Social Research Methods*. Qualitative and Quantitative Approaches. 6<sup>th</sup> Ed. New York. Pearson.

Permanyer, I. (2013). "A Critical Assessment of the UNDP'S Gender Inequality Index", *Feminist Economics* 19(2): 1-32.

Pfeffer, C.A. 2010. “Women’s Work”? Women Partners of Transgender Men Doing Housework and Emotion Work” *Journal of Marriage and Family* 72(February 2010):165-183.

Rani, U. (2015). *Domestic work, wages, and gender equality: Lessons from developing countries*, Gender, Diversity and Equality Branch Working paper No. 5/2015 (Geneva, ILO).

Risman B.J. (2011). Gender as structure or trump card? *Journal of Family Theory and Review* 3(March): 18-22.

Roever, S. Chen, M. (2014). *Making women’s self-employment more viable*, Background paper for *Progress of the World’s Women 2015-2016* (New York, UN Women).

Rubin, A. and Babbie, E.R. (2015). *Research methods for social work* (5th Ed.). Belmont, CA: Brooks/Cole-Thomson Learning.

Sam D.L and Berry J.W. (2010). Acculturation. When Individuals and Groups of Different Cultural Backgrounds Meet. *Perspectives on Psychological Science* July 2010 vol. 5 no. 4 472-481 doi: 10.1177/1745691610373075.

Sayer L.C. and Fine L. (2011). Racial-Ethnic Differences in U.S. Married Women’s and Men’s Housework, *Social Indicators Research*, vol 101: 2 (April), pp. 259-265.

Statistics South Africa. Population Census, 2011. Version P0301.4. Pretoria: Statistics South Africa, 2012. Retrieved on 2 December 2014 from the Statistics South Africa website: <http://www.statssa.gov.za/publications/p030142011.pdf>

Sullivan, O. (2013). What do we learn about gender by analysing housework separately from child care? Some considerations from the time-use evidence. *Journal of Family Theory and Review*, 5, 72-84.

Sullivan, Oriel. 2011. “Men’s Changing Contribution to Family Work.” In *Families As They Really Are* edited by Barbara J. Risman. New York, NY: W.W. Norton & Company.

Swaminathan, P. (1998). *Reproductive Health from a Women and Work Perspective: Issues for Consideration” in Women on Track*. New Delhi: Women’s Health Studies Research Centre.

Swanepoel, H., and De Beer, F. (2006). *Community Development: Breaking the Cycle of Poverty*, (4th edn). Lansdowne: Juta and Co Ltd.

The Social Sciences and Reproductive Health Research Network (1999) *Male Responsibility in Reproductive Health Phase 1: the Construction of Manhood in Nigeria*. The Social Sciences and Reproductive Health Research Network, University College Hospital, Ibadan.

Ting S. Perales F. and Baxter J. (2015). Gender, ethnicity and the division of household labour within heterosexual couples in Australia. *Journal of Sociology*, April 2015, pp. 1-18. DOI: 10.1177/14440783315579527.

Wadeson, Nigel (2013). The Division of Labour under Uncertainty, *Journal of Institution and Theoretical Economics* (JITE), 169 (2), pp. 253-274.

Walker, A. 2010. "A Feminist Critique of Family Studies." In S. Lloyd, A. Few, and K. Allen (eds.) *Handbook of Feminist Family Studies* (pp. 18-28). Thousand Oaks, CA: Sage.

Welman, J.C. Kruger, S.J. And Mitchell, B. (2005). *Research Methodology*, South Africa: Oxford University Press.

Whittaker, A. (2012). *Research Skills for Social Work*. British library: SAGE Publications.

Williams, J.C. and Tait, A. 2011. " 'Mancesion' or 'Momcession' "? Good Providers, A Bad Economy, and Gender Discrimination" *Chicago Kent Law Review* 86(2):857-893.

Wood, J. (2008) *Gendered Lives: Community, Gender, and Culture*. University of Iowa: Cengage Learning Inc.

Yin, R.K., (2003), *Case Study Research: Design and Methods*, Applied Social Research Methods), Volume 5, Thousand Oaks, Sage Publications

## PROPOSED TIME FRAME

RESEARCH ACTIVITY	COMPLETION DATE
Departmental Presentation	21/April/2016
School Presentation	04/April/2017
Submission to Higher Degrees	17/May/2017
Ethical Clearance	15/June/2017
Data Collection	19/June/2017-27/July/2017
Data Analysis and Interpretation	16/August/2017
Editing of Research	18/September/2017
Submission of manuscript	17/October/2017

## RESEARCH BUDGET

Activities	Item	Unit cost	Total
1. Stationery	Writing pads	10 x R10	R100
	Internet modem	1 x R900	R900
	Memory sticks	2 x R200	R400
	Pens	10 x R10	R100
	Tape recorder	2 x R1100	R2200
	Telephone cost	R29 Vodacom x 15 days	R435
	Printing paper	2x R45	R90
2. Research assistant	Masters research assistants x 1	R150/day	R5100
3. Accommodation	Accommodation for 2 people for 20 days	R600/day	R24000
4. catering	Food for 1 research assistance and the researcher 2x R150x 20	R150/day	R6000
5. travelling costs	Thohoyandou to Schoemansdal @ 460 kilometers	R460 x3.30= R1518 x2	R3036

<p>6.Printing and binding</p>	<p>Spiral binding 7 copies @ R 40</p> <p>Printing final research document 7 copies x 120 pages @ R2</p> <p>Book binding final research document 7 copies @ R100/copy</p> <p>Editing and proof reading@40 x R120</p>	<p>7x R40</p> <p>7x120x1</p> <p>7x R100</p> <p>40x120</p>	<p>R280</p> <p>R840</p> <p>R700</p> <p>R4800</p>
<p><b>Grand total</b></p>			<p><b>R49 081</b></p>

## APPENDIX A

### Consent Form

I am Shabangu Busi Florence, I am a postgraduate student doing Masters in Gender Studies in the School of Human and Social Sciences, under the Institute for Gender and Youth Studies at the University of Venda. I am undertaking a study titled: **“Exploring Gender Division of Labour within Households: A Case of Schoemansdal Village in Nkomazi Local Municipality, Mpumalanga Province, South Africa”**. The main aim of this study is to have an in-depth knowledge of how household work is shared amongst the couples, more especially those who are married.

I will appreciate your co-operation in giving the information that I need to complete my study. Please note that your participation in this study is voluntarily and that it will not cause any harm. Whatever information you may provide will remain strictly confidential between you and me. I pledge that I shall ensure anonymity where required and as agreed between us through the use of code names. You are free to withdraw from this study at any time of your choice without any negative consequences to you.

Researcher

.....

Shabangu B.F (Ms)

Participant

.....

#### Contact Details:

Name : Ms Shabangu Busi Florence

Email Address : busiflrnc@gmail.com

Cell No : 076 175 6633

## APPENDIX B: QUESTIONNAIRE

### RESEARCH QUESTIONNAIRES

#### Research instrument

#### Interview Schedule

**Research Topic: Exploring Gender Division of Labour within Households: A Case of Schoemansdal Village in Nkomazi Local Municipality, Mpumalanga Province, South Africa.**

#### Instructions

1. Answer all questions.
2. Note that there is no right or wrong answer.
3. Answer all questions honestly.
4. Note that this is a voluntary participation.

#### SECTION A

#### BIOGRAPHIC INFORMATION

1.1 Please state the area in which you are staying.

.....

.....

1.2 Please indicate your gender.

Male	
Female	

1.3 What is your age group?

20-25	
25-30	
30-35	
40-45	
45-50	

1.4 For how long have you been `married?

.....

.....

1.5 How many children do you have and their ages?

.....

.....  
 .....

1.6 What is your highest educational level?

Primary School	
High School	
Tertiary School	
None	

1.7 Please state your employment status.

Employed	
Unemployed	
Self-employed	
Retired	
None	

1.8 Please indicate your marital status

Married	
Single	
Widowed	

**SECTION B**

**THE NATURE OF HOUSE WORK WITHIN THE HOUSEHOLDS**

1. How is house work divided between men and women in your household? Please specify.

.....  
 .....  
 .....  
 .....

2. What are the roles of men and women within households? Please specify.

.....  
 .....  
 .....  
 .....

3. Is it true that men and women tasks regarding household chores are not the same?  
 True/False. Please specify.

True	
False	

.....  
 .....

.....  
 .....

4. In your view, the work that women perform within the household is not valued or appreciated by people within the community. Yes/No. Please specify.

Yes	
No	

.....  
 .....

### SECTION C

#### THE FAMILY AND THE DOMESTIC DIVISION OF LABOUR

1. In your view, between men and women, who does the majority of household duties? can you please explain why.

Men	
Women	
Both men and women	

.....  
 .....

2. Who is responsible for productive roles such as household chores within the household?

Please Elaborate.

Men	
Women	
Both men and women	

.....  
 .....

a) Child Care. Please Elaborate.

Men	
Women	
Both men and women	

.....

.....

.....

.....

.....

b) Care for the sick and elderly people. Please Elaborate.

Men	
Women	
Both men and women	

.....

.....

.....

.....

.....

c) Community work or Voluntary work. Please elaborate.

Men	
Women	
Both men and women	

.....

.....

.....

.....

.....

3. Do you know such policies or policy that redresses the unequal distributions within house chores work? If yes, what are they? Please specify.

Yes	
No	

.....

.....

.....

.....

.....

**SECTION D**

**CULTURAL STEREOTYPES AND GENDER INEQUALITY**

1. Is it a norm that women should perform all household chores within the household unlike men? Yes/No. Please elaborate.

Yes	
No	

.....

.....

.....

.....

2. Is it true or False that culture influences how men and women think about themselves regarding their gender roles? Please elaborate.

True	
False	

.....

.....

.....

.....

.....

3. It is argued that the roles of men in the family are closely linked to the attributes of masculinity and male dominance. True/False. Please Specify.

True	
False	

.....

.....

.....  
.....  
.....

4. In your view, is it true that men participation in household chores is extremely prohibited in some cultures as well as some religions? True/False. Please specify.

True	
False	

.....  
.....  
.....  
.....  
.....

**THANK YOU VERY MUCH FOR YOUR TIME !!!!!!!!!!!!!!!!!!!!!!!**

## Appendix C

RESEARCH AND INNOVATION  
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:  
**Ms BF Shabangu**

Student No:  
**11627615**

PROJECT TITLE: Exploring gender division of labour within household: A case of Shoemansdal village in Nkomazi local Municipality in Mpumalanga Province, South Africa.

PROJECT NO: SHSS/17/GYS/14/2710

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Prof TD Thobejane	University of Venda	Supervisor
Dr LD Mgorosi	University of Venda	Co-Supervisor
Ms BF Shabangu	University of Venda	Investigator – Student

ISSUED BY:  
**UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE**

Date Considered: October 2017

Decision by Ethical Clearance Committee Granted

Signature of Chairperson of the Committee: 

Name of the Chairperson of the Committee: Senior Prof. **G.E. Ekosse**



University of Venda

PRIVATE BAG X5050, THOHYANDOU, 0950, LIMPOPO PROVINCE, SOUTH AFRICA  
TELEPHONE (015) 962 8504/8313 FAX (015) 962 9060

"A quality driven financially sustainable, rural-based Comprehensive University"

UNIVERSITY OF VENDA DIRECTOR RESEARCH AND INNOVATION 2017 -10- 3 1 Private Bag X5050 Thohoyandou 0950
--