



Figure 1: Giles and Mary

How do gender roles impact family life at home in the UK?

## Contents

Introduction:	03
Gender space architecture:	04
Young and Willmot:	06
Sexuality and Gender at Home Experience, Politics, Transgression:	8
The Sociology of Housework:	10
EQUAL BY DESIGN:	12
The vanity of small differences:	14
Stephen Edgell:	16
Bringing attention to inequality in the home:	18
Home is Where the Art is' - Women, Handicrafts and Home Improvements 1750–1900:	20
Domestic work:	22
How have relationships changed?:	24
Figures:	18
Bibliography:	20

## Introduction

I am studying how gender roles affect family life in the UK. I will look at sociology reports and books about housework and home life to learn more about the social impact of gender roles and stereotypes. I hope to learn more about how these roles are changing, and what challenges families face when traditional gender roles are no longer followed. I hope to learn about the different ways that families deal with these issues, and other families struggling with the same problems. By studying these families, I hope to gain a better understanding of the impact of gender roles on family life in the UK. I want to research the vanity of small differences, Sexuality and Gender at Home Experience, Politics, Transgression, The Sociography of Housework and other reports, statics and books, and families to see how gender roles are changing and what families face when traditional gender roles are no longer followed.

I also want to study how families deal with these changes and other the same problems. I want this research to bring attention to the importance of women's rights and equality and the impact it has on home life. In addition to exploring how women are conditioned to stay at home and clean, cook and look after their families while men are free to go to work and earn money, I will also explore how women are still expected to take on most of the domestic duties, even if they also work full time. This is something that needs to change, and I hope to explore how and why this is still happening in our society.

## Gender Space Architecture



Figure 2: Toilet sign

'Gender Space Architecture, this significant text brings together for the first time the most important essays concerning the intersecting subjects of gender, space, and architecture. Carefully structured and supplied with introductory essays, it guides the reader through theoretical and multi-disciplinary texts to direct considerations of gender about architectural sites, projects, and ideas. ( Taylor & Francis:1999)' 'Gender Space Architecture marks a seminal point in gender and architecture, both summarising core debates and pointing towards new directions and discussions for the future. It will be useful to many readers wishing to explore this burgeoning new field, including those from architecture, art history, anthropology, cultural studies, gender studies, and urban geography. ( Taylor & Francis:1999)' 'The home, where women have been intimately connected, is as revered an architectural icon as the skyscraper. From early childhood, women have been taught to assume the role of 'homemaker', 'housekeeper', and 'housewife'. The home, long considered women's special domain, reinforces sex role stereotypes and subtly perpetuates traditional views of the family. From the main bedroom to the head of the table, the 'man of the house/breadwinner' is afforded places of authority, privacy (his study), and leisure (a hobby shop, and a special lounge chair). A homemaker has no inviolable space of her own. She is attached to spaces of service. She is a hostess in the living room, a cook in the kitchen, a mother in the children's room, a lover in the bedroom, and a chauffeur in the garage. (Architecture as icon: 1999:1)'

## Young and Willmott

Michael Young and Peter Willmott carried out studies in East London investigating the domestic division of labour in families in the 1970s. They have a march of progress view of the family. In 1973, they conducted a large-scale survey of families who had moved from Bethnal Green to new housing estates called 'Greenleigh'. According to Young and Willmott, the family had become more symmetrical. They found that family life had hugely become home centred on leisure time being experienced in the home, such as watching television as a family due to the standard of living raised. Whereas before leisure time was spent apart, such as men going to the pub and women going out with other women, it had become enjoyed by the men, women and children at home together. Moreover, men's and women's roles were no longer segregated. In modern families, men and women both performed paid work and housework. More women entered the world of work. The 'new' man did more housework. Work had become divided equally, meaning that the family had joint conjugal roles. Tasks were still gendered but became more organized and symmetrical, thus leading to Young and Willmott coining the phrase 'symmetrical family' as the amount of work done on both sides began to mirror each other.



Figure 3: ARCHIVES CENTRE, OUR COLLECTIONS

Features of the symmetrical family include equal division of domestic labour, such as domestic duties and childcare; equal division of labour outside the home, meaning that women and men developed dual-worker partnerships; and the equal division of power in decision-making on finances and events within the family. Furthermore, Willmott and Young predicted that the family would transform once again through stratified diffusion. This is when upper-class ideas trickle down into the working class. They believed that the symmetrical family would transfer into the asymmetrical family. According to Willmott and Young, upper-class families have segregated conjugal roles through travelling and this would transfer into the working class. However, they could not provide evidence for this, and sociologists argue that families have become even more symmetrical rather than asymmetrical.

However, feminist Ann Oakley, in 1974, claimed that the data gathered by Young, and Willmott was invalid. The symmetrical family did not exist. Her qualitative research pointed to the opposite of what Young and Willmott were trying to claim. Women still did most of the housework. When men claimed to do domestic duties, it meant doing domestic duties that meant benefiting themselves, such as ironing their clothes. That did not apply to other chores in the house. Women suffered from the dual burden of paid jobs and housework, including childcare. This is due to the social construction of the housewife, where women are expected to tackle all the housework alone just because of their gender. Women became confined to their homes in the 19th century and became responsible for housework and childcare. They, therefore, became financially dependent on men, forcing them to take on the role of the homemaker. This shows that the symmetrical family is a myth and that women still do most of the housework while also participating in paid work.

## Sexuality and Gender at Home : Experience, Politics, Transgression

"Domesticity is a nineteenth-century idea. The term refers to a whole set of ideas that developed in reaction to the division between work and home. These ideas stressed the growing separation between male and female spheres, which was justified by assumptions regarding the differences in "nature" between the genders, as, for instance, in this famous quote from John Ruskin: The woman's power is for the rule, not for battle, – and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision. The man, in his rough work in the open world, must encounter all peril and trial; But he guards the woman against all this; within his house, as ruled from her, needs enter no danger; no temptation; no cause of error or offence. This is the true nature of home – it is a place of peace. ("This is the true nature of home -- it is the place of... Taylor, Francis:2017)

The ideology of gender difference is expressed in terms of work, space, and power. It says that men should do work, while women should do caretaking. When men leave work to set up workshops, factories, and offices, a whole ideology comes along to justify gender division. This ideology is about work, space, and power. It says that men should do work, while women should do caretaking.

Domesticity can be discussed in terms of legal arrangements, spatial settings, behavioural patterns, social effects, and power constellations. This gives rise to a variety of discourses that comment upon or criticize it. (Taylor, Francis:2017) According to John Tosh, in Victorian England, the separation between work and home was real for middle-class and professional men. They very much appreciated home, as a well-deserved refuge for the breadwinner.

Gradually, the home became the hallowed sphere of wives and children. This coincided with a growing cult of motherhood and an increasing focus on the child as the centre of family life. However, it continued to permeate the lives of men too – as husbands, as fathers, and as upholders of live virtues. It is only toward the end of the nineteenth century, however, that domesticity and masculinity began to be seen as oppositional. The values of intimacy, nurturing, and comfort was increasingly perceived as threatening the reproduction of masculinity. For it is at this moment that fathers began to doubt whether their sons, who were raised in these homes under the overpowering influence of women, would be capable of displaying the manly features required for success in the public realm. (Taylor, Francis:2017)

"Home" means different things to different people. This essay collection tries to understand what it means to most people. At its most basic, 'home' may refer to a physical site – a house – but it may equally be a symbol of individual and collective values, aspirations, and memories, that act upon and attach people just as surely as an actual dwelling may do. Looking at home in this way – as a space, as a material object, and as a socially constructed symbol – helps to explain why there remains a general investment in the ideal of home as a private, safe, privileged place, even if homes can be experienced as places of labour, disappointment, conflict, abuse and exploitation (Taylor, Francis:2017). The authors investigate the multi-layered themes evoked by the interconnections between these terms.

Despite Modern Architecture's prominent emphasis on housing, the point is often made that modern art and architecture were about the suppression, rather than the glorification of domesticity. This book gathers essays on this issue from diverse disciplines that enrich architectural theory and history with sociological, anthropological, philosophical, and psychoanalytical approaches. They explore the relationship between modern domestic spaces and sexed subject cities in a broad range of geographical locations of Western modernity. Since the home is associated with women and femininity, the metaphor of homelessness reinforces the identification of modernity with masculinity. It seems that modernity's vicissitudes are cast into a scenario in which masculinity is ascribed to the active and generative roles of reason, dominance, and courage.

Meanwhile, femininity is ascribed to the passive and resistant roles of nurturing and caring. Agency, consequently, is most of all located with predominantly male heroes venturing out to conquer the unknown. (Taylor, Francis:2017) Spatiality is usually gender-neutral or conforms to stereotypical gender roles. Although domesticity is conventionally associated with women, for example, the builder of the house is conceived as male. Men build, and women inhabit. They focus on the subjects who build and inhabit domestic space from a gender perspective and analyse values, desires, and ambitions that are projected in spatial practices.

These essays question the too easily naturalized connections between women and domesticity. (Taylor, Francis:2017) By discussing men's roles – grooms, fathers, or DIY men – they underscore that it is not just feminine subjectivities that are moulded through domestic spaces, but also masculine ones. Elizabeth Darling focuses on an experimental social housing project in 1930s London – the Kensal House.

She analyses the social and historical fabric in its spatial production and highlights the production of gendered subjects in this process. Her focus on one occupant, Mrs Elsie Winborn, shows the complex interweaving of two seemingly disparate roles – that is, citizen and housewife – that determined the nature of her agency in each historical context. This book explores spatial politics, especially the production and use of space by gendered subjects. It shows how power hierarchies differ by gender and generation. This exploration also questions assumptions about the architect as the master subject and the house as the product of its designer. (Taylor, Francis:2017)

ng the manly features required for success in the public realm. (Taylor, Francis:2017)



Figure 4 : Front cover image



Figure 5 : Building

## The Sociology of Housework



Figure 6: Ann Oakley

Ann Oakley is a liberal feminist sociologist.

Ann Oakley wrote the book called 'The Sociology of Housework'. The book looks at women's roles within their homes. In *The Sociology of Housework*, Oakley communicates a feminist perspective that challenges and questions the fundamental theoretical assumptions of "male-stream" sociology, highlighting the importance of reconceptualizing sociological methods, explanations, and theories. (Reis: 2007) Ann Oakley, at the time, labelled housework in the family "sexist." This is an interesting study as she interviewed many women about their experiences as housewives. The major finding here is dissatisfaction with housework: 70% of women were 'dissatisfied'.

Women also suffered loneliness as they spent most of their time alone doing housework, with little or no social interaction. The studies also found that housework was the most disliked thing about being a 'housewife'. Until Ann Oakley did the study on housework, it had not been considered worthy of study by male sociologists.

The idea that equality was a central characteristic of marriage in the 1970s was strongly opposed by Oakley who rejected the notion of a symmetrical family. (Reis: 2007) She argued that patriarchy was still very much a major characteristic of modern nuclear families and that women still occupied a lesser and more dependent role within the family and in broader society.

Ann Oakley is well known for her criticisms of the Functionalist gender-stereotyped division between men performing an instrumental role in the family and women an expressive one. Functionalists argue that women are biologically suited to the role of the housewife, but Ann Oakley disagrees with this assumption. Instead, she believes that the role of a housewife is 'socially constructed'. Oakley's criticism extended beyond the stereotyped, gendered role division, by exposing how the attributes of the 'feminine expressive role' directly contrast with women's involvement in housework activities, which mostly entail highly important tasks. (Reis: 2007) Ann Oakley's research was carried out over 40 years ago.

Recent research suggests that her view on domestic labour was organized in a profoundly unfair way and consequently her rejection of home equality may still hold. Contemporary feminist sociologists say that there is little hard evidence in the 21st century for equality in marriage in Western societies about domestic labour even though many women are now engaged in paid work and working long hours outside the home. (Reis: 2007) She interviewed 40 urban housewives and analysed their perceptions of housework, their feelings of monotony and fragmentation, the length of their working week, the importance of standards and routines, and their attitudes to different household tasks.

Most women, irrespective of social class, were dissatisfied with housework – an important finding which contrasted with prevailing views. ("The Sociology of Housework, By Ann Oakley") Importantly, too, she showed how the neglect of research on domestic work was linked to the inbuilt sexism of sociology. This classic book challenged the neglect of housework as a topic worthy of study and paved the way for the sociological study of many more aspects of women's lives.

## EQUAL BY DESIGN

“Design is intimately concerned with well-being in the country thing that we all see necessary to ourselves in which beauty is at the heart of housing is a value which we ought to be developing for the good of society for now and also for the future(EQUAL BY DESIGN:2016)'.

‘Equality is important because if everybody is more equal in terms of the amount of money, they have then everybody has a better chance of improving their bodies and improving their minds and reaching the level of reason is crucial both to make themselves freer but also to build a more harmonious society (EQUAL BY DESIGN:2016)'.

'Material conditions, affected by one’s material circumstance if a person is poor and living in very poor conditions perhaps without a lot of access to education or even without access to a support family person is very unlikely in his view to becoming rational and that means that person is unlikely to become virtuous (EQUAL BY DESIGN:2016)'.



Figure 7 : (EQUAL BY DESIGN : Screen shot from video)



Figure 8: (EQUAL BY DESIGN : Screen shot from video)



Figure 9: (EQUAL BY DESIGN : Screen shot from video)

# The vanity of small differences



Figure 9: Grayson Perry - MARK ARRIGO

Grayson Perry is an artist. The subject matter is social division and public matter. These tapestries show what life is like at home in the 2000s, he visited different people's homes and made notes about how they live. The tapestries tell the story of Tim Rakewell a fictional character who climbs his way up the classes. Each tapestry has a religious reference from a painting. This is a record of classes.



Figure 10: Grayson Perry - Tapestry



Figure 11: Grayson Perry - Tapestry



Figure 12: Grayson Perry - Tapestry



Figure 13: Grayson Perry - Tapestry



# Stephen Edgell

In 1980, we found that women have a choice over less important decisions, whereas men have a choice over more important decisions. Regarding the house, men have the final say over whether they should move house. Women, on the other hand, have the less important choice of decorating the house. This is due to the economic status of each person. Women usually earn less than men, so they have less said. This demonstrates inequality between the two sexes as a woman's choice over the home is seen as less important than a man's.

If the housework gap is narrowing, the situation around childcare is stark. Not only do men do less housework, but women's daily input has increased since the 1970s (the cost of childcare, the intensive rise of mothering). This restricts women and continues to restrict women's careers and opportunities. When women have children, they tend to step off the career ladder as it is what is expected of them in society; whereas when men have children climb the ladder. Paula Nickson studied 'baby blues' and found that often, it's a loss of identity and opportunity. For men, it's more about working more at work to provide for the family.



Figure 14 : Stephen Edgell

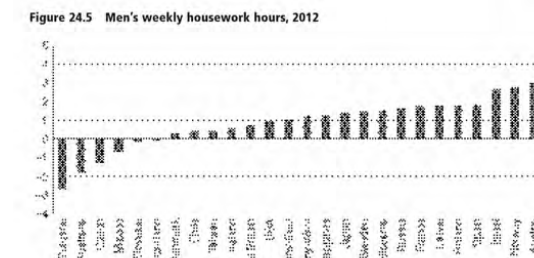
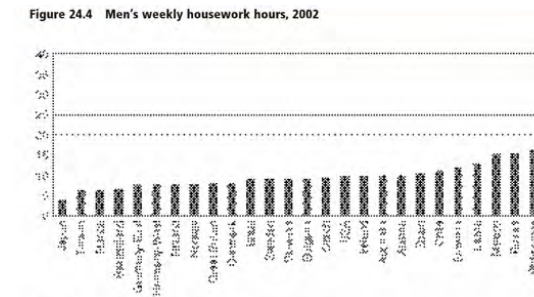


Figure 15: Men's weekly household hours

**Table 5.2 Daily contributions of men and women to domestic labour at different time periods**

Year	Women: average minutes daily	Men: average minutes daily
Housework 1975	197	20
Housework 2004	146	53
Childcare 1970s	26	10
Childcare 2000s	42	17

Source: compiled from Campbell (2013), drawing on the work of Gershuny, Sullivan and Kan.

Figure 16: Daily contributions of men and women to domestic labour at different time periods

## Bringing attention to inequality in the home



Figure 17: Unequal burden.  
Photographer: Harold M. Lambert/Archive Photos

Even when couples have similar responsibilities, women do more housework. (According to Bloomberg Opinion, "Women shouldn't do any more housework this year") Men spend more time watching TV, but women spend more time doing housework. Men have about 40 minutes of daily leisure time than women. This results in women doing more and having less time to recover. Women consistently report higher rates not only of burnout but also of stress, depression, anxiety, and insomnia. The housework gap is undoubtedly not the only reason, but it can't help. One survey from March, led by advertising agency Berlin Cameron and author Eve Rodsky, asked respondents what single thing their spouse or partner could do to lower their stress levels. Women said, "Help around the house more." Men said, "Nothing, I'm happy with the way things are." I don't think these men are saying "I'm happy my wife is so burned out." But they might not be fully aware of the stress their partners are feeling, and of their own, passive role in fuelling it. Men underestimate their household contributions, according to multiple studies. Men do less frequent and deferrable activities, such as yard work, home repairs, and car maintenance. Women do the daily grind of cooking, cleaning, and laundry. As consultant Kate Mangino points out in her book "Equal Partners," women prioritize flexibility at work because their unpaid labour is inflexible.

A college-educated woman earns 55% of what a man does when they're 40, according to data from around the world. This is because gender inequalities at home are linked to those at work. This year, men should spend more time doing household chores their female partners do every day and night, like cleaning and cooking. We associate who does what with our culture, so we think "she's better at cleaning."

Many people don't think of their households as sexist, instead finding ways to rationalize the housework disparity. This includes making excuses like "She's a perfectionist" and "He's laid back." This isn't true — as Daminger points out, some men who claim they aren't detail-oriented hold jobs as project managers or surgeons. Seeing the housework gap as individual quirks and choices leads to interpersonal arguments when trying to solve it.

If women negotiate aggressively with their husbands about their careers, they may stop caring about hers and prioritize it second.

Equal Housework Day acknowledges the cultural housework gap, which is bigger than any couple. ("It's Equal Housework Day - PressReader") As with the gender pay gap, it shouldn't be down to individual wives to solve the housework gap by "negotiating better" with their husbands. Men have 40 more leisure minutes than women; women do 47 more housework. Men could equalize by doing 23 minutes. (Bloomberg Opinion on Twitter)

## 'Home is Where the Art is'- Women, Handicrafts and Home Improvements 1750–1900

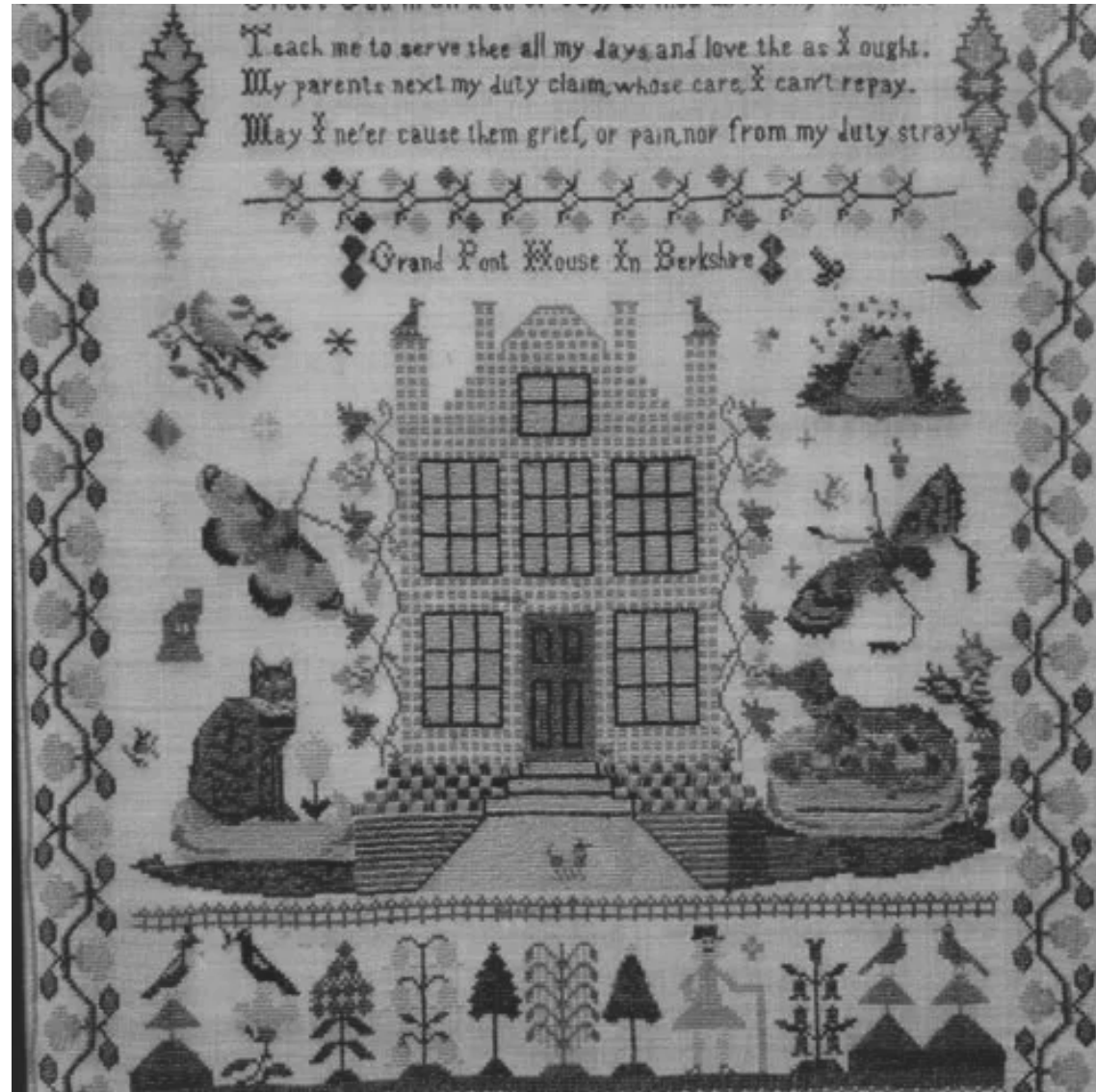


Figure 18: Needlepoint by Ann Fuller, 1852

In the eighteenth and nineteenth centuries, women produced and consumed crafts for the home interior that are worth investigating to understand why they did so at various levels of society. Art may have been a form of self-expression at one level; at another level, a necessity for household duties or finances; or at a third level, it may have been for entertainment. DIY home improvements seem to reflect these motivations. Women were associated with crafts partly because of the determinist philosophies of the 18th century. They assumed that each gender possessed inherently different abilities.



Figure 19: Pattern for ome' wool work amitimacular, lady companion, 1857

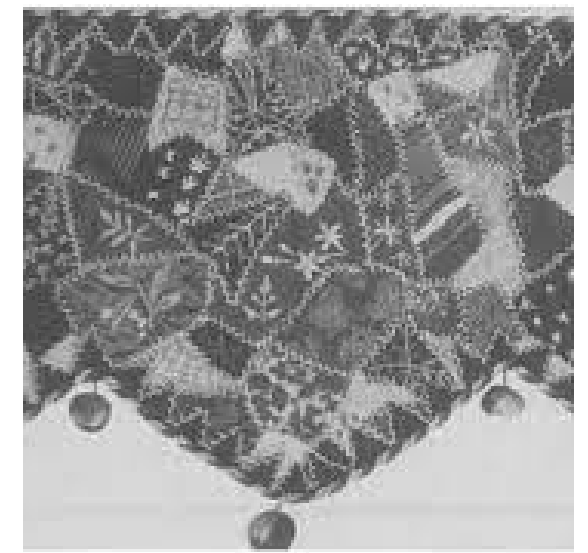


Figure 20: Crazy patchwork pelmet, late nineteenth century, Norfolk museum and Archaeology service

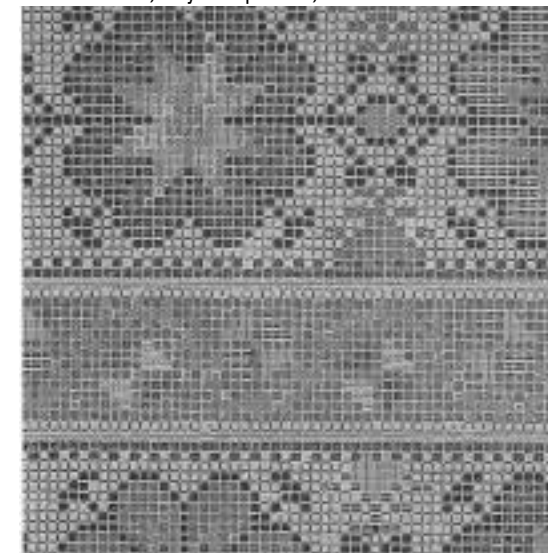


Figure 21: Berlin wool work counted canvas pattern, Caulfeild and Saward Dictionary of needlework, 1887

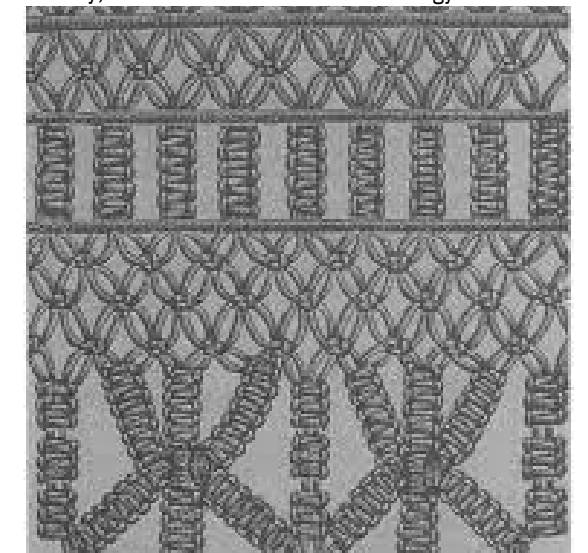


Figure 22: Macrame' lace mantelpiece trimming, Caulfeild and Saward , Dictionary of Needlework 1887

The result of the study showed a clear distinction between amateurs and specialists in art and crafts, and more specifically, a correlation between crafts and women's work. The gendering which was preached both in school and through print media meant that, by the mid-eighteenth century, any visual sensibility women had developed was largely focused on and within their homes. Hobby activities were and are still considered a way to keep the mind occupied in a healthy way. "Girls and women learned needlepoint, which they did in their spare hours." ("The Cult of Domesticity: Values Past and Present - Owlcation") They frequently stitched passages from the Bible, such as Psalms or the Ten Commandments. It was a way of combining creativity with Godliness. Other needlework subjects included leaves, flowers, nursery rhymes, animals, or scenes of nature.

## Domestic work



Figure 23: Motherhood reflected a sacred value system during the Cult of Domesticity.  
By Viggo Pedderson - 1888. Public domain.

Gender segregation between the different categories of domestic work appears quite persistent (e.g., Bittman and Wajcman, 2000; Kan and Gershuny, 2010; Sullivan, 1997). While men are slowly increasing their contributions in all categories of domestic work, they still spend comparatively little time overall on routine housework, much less on childcare, and concentrate their domestic work time mainly on the less routine types of chores such as DIY and shopping. Women still do most domestic work, especially routine housework like cleaning, cooking and laundry. The continuing gender segregation among these categories of domestic work points to the ongoing significance of gender ideologies and the interactional aspects of gender ('doing gender') in the performance of domestic work. According to traditional normative gender ideologies, family work of all kinds is in general defined as 'feminine', but caring activities and routine chores such as cooking, cleaning and clothes care are particularly strongly feminine defined. On the other hand, non-routine tasks such as DIY, outside work and general "fixing" are masculine. To conform to their appropriate normative gender identities, men and women perform housework activities accordingly.

Gender segregation in domestic work is still a barrier to gender equality. I found greater gender inequalities in routine housework and caring for others, which are traditionally more femininely associated. Women and men continue to "do gender" in the home. This means they do gender-appropriate tasks and responsibilities. Women's domestic work time has declined due to a reduction in routine housework. Men's domestic work time has increased slightly.

Despite equal educational access and legal requirements for equality in the workplace, women still do most of the domestic work. These are primarily non-routine masculine-defined tasks, which suggests that the influence of normative ideologies of gender on the division of domestic labour is still strong. Other factors (such as the growth of demand for women's participation in the labour market and the diffusion of modern domestic technologies that increase efficiency in housework) may explain the decline over the decades of women's domestic work time, but the fact that women still do most of the domestic work suggests that there is still work to be done to achieve true equality. There are many complex and deeply rooted processes that keep gender divisions in domestic work. For example, the effects of traditional gendered work practices may last throughout a person's life.

If a couple adopts a slightly traditional work distribution (men doing more paid work; women more domestic) – perhaps after the birth of a first child – the woman will have less human capital than the man, increasing the pressure for gendered specialisation. This gender division of labour is deeply ingrained in our society and can be difficult to change. But it's important to recognize the issue and work towards solutions. Atypical work schedules (shift work, long or fragmented hours) are common because of the growth of the service sector.

The gendered pattern of work schedules reinforces the traditional domestic division of labour, particularly for housework, which must be done on a routine basis and doesn't match well with males' long workweek schedules. The study found that welfare and social policies affect gender equality. This is because these policies affect the rate of change.

## How have relationships changed?

The book, Elizabeth Bott's *Family and Social Network*, describes two types of conjugal roles: segregated and joint. Segregated roles involve a clear differentiation between the tasks undertaken by men and women, with each pursuing clearly defined and distinct activities. (Some key studies on the family—family roles: 1976) A joint relationship, on the other hand, is one where differentiation—or "division of labour"—is much less clear. A joint relationship is one where both partners share a wider range of domestic and child-rearing tasks. This type of relationship is often found in families where both partners work outside the home, and where there is a more equal sharing of domestic responsibilities. Both types of conjugal roles have their advantages and disadvantages. Segregated roles can offer a clear division of labour and a greater sense of stability and order in the family. but joint roles can offer a wider range of experiences and a greater sense of freedom and flexibility. It is important to remember that there is no one right way to organize a family and that each family will find its way of domestic tasks. Interests and activities are shared to a much greater degree. Bott claimed that family members can develop norms of consensus and exert pressure on network members to conform by maintaining ties with external social networks.

Are conjugal roles now less segregated? Wilmott and Young's *The Symmetrical Family* detects a shift in conjugal roles which they see as reflecting a new type of relationship between husband and wife. (Some key studies on the family: 1976) They detected a movement away from traditional segregated roles towards more joint forms of relationship. (Some key studies on the family—family roles: 1976) The trend originated with middle-class families, but increasingly, they contend, working-class families have adopted the same arrangement.



Figure 24: Conjugal roles and the symmetrical family

## The cult of domesticity

Women were expected to remain in this private sphere and refrain from working or being engaged in the public sphere. The virtues of piety, purity, domesticity and submission were important for women. Piety meant that women were religious and kept their virginity until marriage. Purity meant that women didn't stray from their husbands. Domesticity meant that women cooked and cleaned. Submission meant that women were inferior to men and needed to be submissive. (Welter, 1966, p. 151–174)

First, there were cultural norms. People thought that people who didn't follow these norms were not true women. Women even though they needed to follow this role society told them to follow. It was thought that if certain women, like Harriet Martineau or Frances Wright, started advocating for women's rights, they were unfeminine. Susan Crucea wrote that the Cult of Domesticity limited women's freedom and working rights.

Feminist movements may have developed because of this culture. After voting rights were extended to all men, this was seen as an opportunity for women to obtain the same rights. The Seneca Falls Convention of 1848 called for suffrage and independence. To rally movements for causes, it is important for large amounts of people to feel compelled to act. The way society has been conditioned to restrict women could have emboldened the resistance even more. It is hard to imagine this level of societal imprisonment being enforced on half of our population. ("The Cult of Domesticity – First Wave Feminisms - University of Washington") Recently, some of the attitudes do carry over. We must address the history of this phenomenon and understand that social norms are fluid and can be broken. They should be challenged.



Figure 25: *The cult of domesticity focused on the happiness of the family unit and the wholeness of the home.* By Eastman Johnson. Public domain.

It is possible that society has conditioned women to resist even more due to its limitations on women. ("The Cult of Domesticity – First Wave Feminisms - University of Washington") To think that half of our population is subject to this level of societal imprisonment would be incomprehensible. Recently it has been, some of the attitudes do carry over. ("The Cult of Domesticity – First Wave Feminisms - University of Washington") The history of this phenomenon must be addressed, and social norms need to be challenged as they are fluid and can be broken.



Figure 26: Women decorating a cake with her daughter



Figure 27: Woman Cooking



Figure 28: Putting saucepan on the stove



Figure 29: Bored housewife

## Food, Masculinities, and Home: Interdisciplinary Perspectives

The relationship between masculinity, food, and home can be examined historically. Masculinities and food have traditionally been in opposition. Though there have been exceptions, the masculine often is defined in contrast to home through narratives of employment, adventure, and travel, which take men away from home. It is women who have been the quintessential creators and emblems of home. Through their physical and emotional care work, women have imbued domestic spaces with "homeliness" and what has come to be associated with the feminine: comfort, tradition, family, and intimacy. Cooking is a way to communicate and show identity, status, or lifestyle (Kaufmann 2010; Short 2006). This makes it an interesting research object, especially concerning gender.

Despite women still cooking most of the time at home, more men are getting into the kitchen, showing more interest in and spending more time on cooking (Ekström and Fürst 2001). This increase in participation is part of a general trend brought about by men contributing more to the household (Sullivan 2000). Men cook and help in the kitchen, which is more pleasant and rewarding than other chores (like cleaning the house or doing the laundry).

The role of men in the kitchen is frequently portrayed in popular culture, mass media, and food literature as a pastime, hobby, or culinary pleasure. Women are portrayed as doing domestic (care) work while men engage in leisurely cooking practices. Men often cook because they love to be creative with ingredients and combinations. They experience cooking as "an enjoyable experience" and something to be relished (Aikens 2008: 3).

The above shows that food habits are not fixed but change and continually develop over time in response to societal trends, changing ideas about gender roles, and life-course transitions. For men, cooking is new. This is likely because it used to be a low-status activity, but now it's more popular and fashionable. Also, many trends support this move, like the celebrity status of master chefs, the high sales of cookery books and kitchen gizmos, the popularity of culinary television programs, or the change in kitchen designs from separate working rooms to open "trophy" spaces, places of sociability, and central "hubs of homes" (Contois 2014; Freeman 2004; Van Otterloo 2000; Shove and Hand 2003).

Many of the current cookbooks (e.g., *How to Cook Like a Man*, *Man Meets Stove*, *Gordon Ramsay's Fast Food*) and TV programs (e.g., *The Naked Chef*) are specifically designed for the modern man who takes on cooking as a fun and creative leisure and/ or a cool masculine activity.

The "old" hegemonic view of masculinity hasn't disappeared; instead, it's being challenged by "new domestic" and "alternative" masculinities. Men associate cooking with socializing, sharing, having fun, and expressing love and care, while women are associated cooking with obligation, relaxation, therapeutic activity, entertainment, or culinary art. This agrees with Smith and her colleagues (2013) findings from the American time-use studies in 2008 and with the results from the UK time-diary studies (Cheng et al. 2007).



Figure 30: Cook Like a Man



Figure 31: Jamie Oliver



Figure 32: Gordon Ramsay



Figure 33: food, Masculinities, and Home :  
Interdisciplinary Perspectives

Men reported cooking twice per week (compared to five times women). This is an important factor in the further interpretation of our findings on male cooking. Sherrie A. Inness (2001: 9) said: " Millions of women are convinced that their place is in the kitchen; millions of men are convinced their place is anywhere but the kitchen". While there are some trends in common (e.g., the decline of cooking time and an increase in men's involvement in the kitchen), male cooks differ in their family and social backgrounds. Couples with young children are more likely to cook than single men, although they still take a significantly smaller share in the cooking. This could be because of the responsibilities they have as parents.

Younger men and men with higher levels of education tend to be more willing to contribute to domestic tasks. Cooking as a day-to-day solo household chore is more common among single men, unemployed men, and men older than fifty. This shows that men are more likely to be responsible for the day-to-day task of cooking (and doing the housework) if they are unemployed or literally have no other choice (simply because they have no partner).

In this case, the social component of preparing a meal as a "gift" is not, or only to a limited extent, present (Sidenvall, and Fjellström 2000). The second cluster (Cooking as sporadic weekday and family support work) is more common among young, middle-educated, and employed men, and men in families with young children. The last cluster in which cooking is likely to be perceived as a weekend leisure activity is clearly more common among men of a higher social class or with higher levels of education. They identified men's cooking clusters based on cooking behaviours, examined their demographic characteristics that clearly indicate these clusters, and estimated their interclass differences in attitudes toward gender, food, and cooking.

The findings show that at-home kitchens are more than just masculine food heroes' or culinary hobbyists' territory; they are also characterized by notions of parenthood and domesticity. Men's cooking is not only about praise, pleasure, seduction, or personal pursuits, but also about commitment, obligation, friendship, family, or necessity.

The latent class analysis found five male cooking types. For a small cluster (8% of the full sample), their cooking is purely pleasurable, which could reflect their more traditional view of gender roles and cooking as a female domestic responsibility. Higher social class men are more likely to cook for pleasure and show off their skills. This may be because they have higher financial standards and cultural resources. Men with lower levels of education are more likely to conform to the traditional gender division of cooking and to dislike or not particularly like the moments they need to spend time cooking. Although stereotypes about cooking and masculinity need to be questioned, women still prepare food more often than men.



figure 34: reasons why men should cook



## Conclusion



Figure 35: Home maker tips and tricks

## How do gender roles affect family life in the UK?

I found that women still face inequality in the home. Women still do most of the housework. While men are getting better at contributing, they are still not doing enough. Women are left to do most of the cooking, cleaning and washing. Men are starting to help more with cooking, but 37% of men still don't do any cooking. From my findings, I found that women's homelives can be very intense as they also must do a lot of emotional work. I also found that women are more likely to do grocery shopping, even if they are working full-time. Regarding childcare, fathers are starting to do more, but mothers are still the ones who do most of the work. Mothers are more likely to do all the childcare, even if they are working full-time.

This means that women are still doing most of the work, even though they are working full-time. One possible reason for this is that women are socialized to be caretakers from a young age because of the domestic cult. Gender roles have been ingrained into society for hundreds of years; women are forced to be domestic and the main caregivers, while men are more likely to focus on their careers.

This is women, who should be able to have successful careers without having to sacrifice their personal lives. Society needs to start breaking down these gender roles so that women can have the same opportunities as men. One way to do this is to have more fathers stay at home to do childcare and domestic work so that mothers can focus on their careers. This would help to create a more equal society, where women are not disadvantaged because of their gender. Men are also more likely to make the most important choices in the home and women are just left to the decor, and that's why you see more of the women's personalities in the home than the men. I also found what women and men do in the home all depends on what cultural background they come from and their social class.

## Figures

Figure 1: Giles and Mary, Wiltshire. a still from the television programme Gogglebox, on Channel 4.

Figure 2: Toilet sign, Gender Space Architecture, Screenshot, Borden, Iain, Barbara Penner, and Jane Rendell. 1999. Gender Space Architecture: An Interdisciplinary Introduction. London, UNITED KINGDOM: Taylor & Francis Group. (Accessed 07/09/22)

Figure 3: ARCHIVES CENTRE, OUR COLLECTIONS

Figure 4: Front cover image, Sexuality and Gender at Home: Experience, Politics, Transgression, London, UNITED KINGDOM: Taylor and Francis. (Accessed 07/09/22)

Figure 5: Building, Sexuality and Gender at Home: Experience, Politics, Transgression, London, UNITED KINGDOM: Taylor and Francis. (Accessed 07/09/22)

Figure 6: Ann Oakley, <https://www.annoakley.co.uk/>

Figure 7: EQUAL BY DESIGN: Screenshot from video) [Screenshot] <http://www.equalbydesign.co.uk/> (Accessed 07/09/22)

Figure 8: EQUAL BY DESIGN: Screenshot from video) [Screenshot] <http://www.equalbydesign.co.uk/> (Accessed 07/09/22)

Figure 9: EQUAL BY DESIGN: Screenshot from video) [Screenshot] <http://www.equalbydesign.co.uk/> (Accessed 07/09/22)

Figure 10: Grayson Perry - MARK ARRIGO Available at: <https://www.esquire.com/uk/culture/a35470085/grayson-perry-interview/> (Accessed 07/09/22)

Figure 11: Grayson Perry - Tapestry <https://newlynartgallery.co.uk/activities/grayson-perry/> (Accessed 07/09/22)

Figure 12: Grayson Perry - Tapestry <https://newlynartgallery.co.uk/activities/grayson-perry/> (Accessed 07/09/22)

Figure 13: Grayson Perry - Tapestry <https://newlynartgallery.co.uk/activities/grayson-perry/> (Accessed 07/09/22)

Figure 14: Stephen Edgell [https://www.sirc.cf.ac.uk/Stephen\\_Edgell.aspx](https://www.sirc.cf.ac.uk/Stephen_Edgell.aspx) (Accessed 29/01/23)

Figure 15: Men's weekly household hours, [https://books.google.co.uk/books?hl=en&lr=&id=YiSJCwAAQBAJ&oi=fnd&pg=PP1&dq=stephen+edgell+sociology+housework&ots=GZ7I2yHB4e&sig=cbpLjhrqHGNDsGi05YOIzSNKgOo&redir\\_esc=y#v=onepage&q=stephen%20edgell%20sociology%20housework&f=false](https://books.google.co.uk/books?hl=en&lr=&id=YiSJCwAAQBAJ&oi=fnd&pg=PP1&dq=stephen+edgell+sociology+housework&ots=GZ7I2yHB4e&sig=cbpLjhrqHGNDsGi05YOIzSNKgOo&redir_esc=y#v=onepage&q=stephen%20edgell%20sociology%20housework&f=false) (Accessed 29/01/23)

Figure 17: Unequal burden.

Photographer: Harold M. Lambert/Archive Photos  
<https://www.bloomberg.com/opinion/articles/2022-08-24/women-shouldn-t-do-a> (Accessed 10/01/23)

Figure 18: Needlepoint by Ann Fuller, 1852 <https://owlcation.com/humanities/The-Cult-of-Domesticity-Past-and-Present> (Accessed 29/01/23)

Figure 19: Pattern for some wool work amitimacular, lady companion, 1857  
Edwards, C. 'Home Is Where the Art Is': Women, Handicrafts and Home Improvements 1750-1900. <https://doi.org/3838670> (Accessed 29/01/23)

Figure 20: Crazy patchwork pelmet, late nineteenth century, Norfolk museum and Archaeology service  
Edwards, C. 'Home Is Where the Art Is': Women, Handicrafts and Home Improvements 1750-1900. <https://doi.org/3838670> (Accessed 29/01/23)

Figure 21: Berlin wool work counted canvas pattern, Caulfield and Saward  
Dictionary of needlework, 1887, Edwards, C. 'Home Is Where the Art Is': Women, Handicrafts and Home Improvements 1750-1900. <https://doi.org/3838670> (Accessed 29/01/23)

Figure 22: Figure 22: Macrame' lace mantelpiece trimming, Caulfeild and Saward,  
Dictionary of Needlework 1887, Edwards, C. 'Home Is Where the Art Is': Women, Handicrafts and Home Improvements 1750-1900. <https://doi.org/3838670> (Accessed 29/01/23)

Figure 23: Motherhood reflected a sacred value system during the Cult of Domesticity. By Viggo Pedderson - 1888. Public domain. (Accessed 29/01/23)

Figure 24: Conjugal roles and the symmetrical family  
<https://www.tes.com/teaching-resource/sociology-gcse-family-conjugal-roles-and-the-symmetrical-family-12766241> (Accessed 29/01/23)

Figure 25: The cult of domesticity focused on the happiness of the family unit and the wholeness of the home. By Eastman Johnson. Public domain.  
<https://owlcation.com/humanities/The-Cult-of-Domesticity-Past-and-Present> (Accessed 29/01/23)

Figure 26: Women decorating a cake with her daughter, Century 21 Award (Linda Ring, Realtor), <https://www.pinterest.co.uk/lindar0034/> (Accessed 29/01/23)

Figure 27: Woman Cooking, 1950s Housewife Photos and Premium High Res Pictures, <https://www.gettyimages.com.au/photos/1950s-housewife>

Figure 28: Putting saucepan on the stove, <http://balisha-neverenoughtime.blogspot.com/2011/12/aunt-ruthie-made-gravy.html> (Accessed 29/01/23)

Figure 29: Bored housewife, [https://sphotos-b.xx.fbcdn.net/hphotos-prn1/923355\\_10152800276430285\\_346832309\\_n.jpg](https://sphotos-b.xx.fbcdn.net/hphotos-prn1/923355_10152800276430285_346832309_n.jpg) (Accessed 29/01/23)

Figure 30: Cook Like a Man, <https://www.amazon.co.uk/Cook-Like-Man-ultimate-gentleman/dp/0752265539> (Accessed 29/01/23)

Figure 31: Jamie Oliver, Learn How to Eat Healthy, Jamie Oliver-Style, in 'Everyday Super Food', [https://www.yahoo.com/lifestyle/learn-how-to-eat-healthy-jamie-oliver-style-165925936.html?](https://www.yahoo.com/lifestyle/learn-how-to-eat-healthy-jamie-oliver-style-165925936.html?guccounter=1&guce_referrer=aHR0cHM6Ly93d3cuZ29vZ2xlLmNvbS8&guce_referrer_sig=AQAAAI7BeXhLpttdL-34322wogiD9qAD87d-Aa7NbMdFS-nJCTsZpaNkWwIDBNhnmJMu-7CPw3Qh_MUwNk9q1JzhF3JstnKNczBKZDAxqPxHXLzOPjoOU6wLQnXsYIHVom4-00fRiQjppTlkNeZzuahCx3fsiEEf4udK2moFNCa4MEcN)

[guccounter=1&guce\\_referrer=aHR0cHM6Ly93d3cuZ29vZ2xlLmNvbS8&guce\\_referrer\\_sig=AQAAAI7BeXhLpttdL-34322wogiD9qAD87d-Aa7NbMdFS-nJCTsZpaNkWwIDBNhnmJMu-7CPw3Qh\\_MUwNk9q1JzhF3JstnKNczBKZDAxqPxHXLzOPjoOU6wLQnXsYIHVom4-00fRiQjppTlkNeZzuahCx3fsiEEf4udK2moFNCa4MEcN](https://www.yahoo.com/lifestyle/learn-how-to-eat-healthy-jamie-oliver-style-165925936.html?guccounter=1&guce_referrer=aHR0cHM6Ly93d3cuZ29vZ2xlLmNvbS8&guce_referrer_sig=AQAAAI7BeXhLpttdL-34322wogiD9qAD87d-Aa7NbMdFS-nJCTsZpaNkWwIDBNhnmJMu-7CPw3Qh_MUwNk9q1JzhF3JstnKNczBKZDAxqPxHXLzOPjoOU6wLQnXsYIHVom4-00fRiQjppTlkNeZzuahCx3fsiEEf4udK2moFNCa4MEcN) (Accessed 29/01/23)

Figure 32: Gordon Ramsey.  
<https://www.grandcentralpublishing.com/contributor/gordon-ramsay/> (Accessed 29/01/23)

Figure 33: food, Masculinities, and Home: Interdisciplinary Perspectives  
<https://ebookcentral.proquest.com/lib/ucreative-ebooks/reader.action?docID=5729814&ppg=1> (Accessed 29/01/23)

Figure 34: reasons men should cook, <http://www.guyinthekitchen.com/5-reasons-why-all-men-should-cook/> (Accessed 29/01/23)

Figure 35: Homemaker tips and tricks,  
<http://alicejeans.blogspot.com/2010/04/housewife-quotes.html> (Accessed 29/01/23)

## Bibliography

- Bltieri, Christine. n.d. "The Cult of Domesticity." Dartmouth Alumni Magazine | The Complete Archive. Accessed January 28, 2023. <https://archive.dartmouthalumnimagazine.com/article/1997/9/1/the-cult-of-domesticity>.
- Borden, Iain, Barbara Penner, and Jane Rendell. 1999. *Gender Space Architecture : An Interdisciplinary Introduction*. London, UNITED KINGDOM: Taylor & Francis Group.
- Brannen, Julia, Kathryn Dodd, and Ann Oakley. 1994. *Young People, Health And Family Life*. McGraw-Hill Education (UK).
- Bristol University Press. 2018a. "Ann Oakley on Aletta Jacobs." Youtube. March 5, 2018. <https://www.youtube.com/watch?v=n3pFLcCxG3Q>.
- . 2018b. "Ann Oakley: Why I Wrote 'Women, Peace and Welfare.'" Youtube. March 5, 2018. <https://www.youtube.com/watch?v=NAIxGhGMJ3I>.
- "Classic Texts: Willmott and Young 'The Symmetrical Family', 1973." n.d. Accessed January 28, 2023. <https://www.tutor2u.net/sociology/reference/classic-texts-willmott-and-young-the-symmetrical-family-1973>.
- Edwards, C. 'Home Is Where the Art Is': Women, Handicrafts and Home Improvements 1750-1900. <https://doi.org/3838670>
- "Equal By Design." n.d. Equal By Design. Accessed November 1, 2022. <http://www.equalbydesign.co.uk/>.
- "Equal by Design — Levitt Bernstein." n.d. Accessed September 27, 2022. <https://www.levittbernstein.co.uk/now/equal-by-design/>.
- "Gender Identity & Roles." n.d. Accessed October 31, 2022. <https://www.plannedparenthood.org/learn/gender-identity/sex-gender-identity/what-are-gender-roles-and-stereotypes>.
- Hayden, Dolores. 1981. *The Grand Domestic Revolution : A History of Feminist Designs for American Homes, Neighborhoods, and Cities*. Cambridge (Mass.) ; London: M.I.T.
- Heynen, Hilde, and Gülsüm Baydar. 2005. *Negotiating Domesticity : Spatial Productions of Gender in Modern Architecture*. Florence, UNITED STATES: Taylor & Francis Group.
- Hilde, Heynen, and Baydar Gülsüm. 2005. *Negotiating Domesticity: Spatial Productions of Gender in Modern Architecture*. 1st ed. Routledge.
- "In Conversation: Michael Young and Phyllis Willmott." 2021. Churchill College. March 22, 2021. <https://www.chu.cam.ac.uk/news/archives-centre/michael-young-and-phyllis-willmott/>.
- Media, Immix. 2016. "Grayson Perry, The Vanity of Small Differences at Victoria Art Gallery." Youtube. March 23, 2016. <https://www.youtube.com/watch?v=Hqaw8WX1BiQ>.
- Norwich University of the Arts. 2021. "Launching Grayson Perry: The Vanity of Small Differences / Moral Subjects." Youtube. May 19, 2021. [https://www.youtube.com/watch?v=eSg\\_A2abaek](https://www.youtube.com/watch?v=eSg_A2abaek).
- Oakley, Ann. 1976. *Housewife*. Penguin Women's Studies. Penguin Books.
- . 2016. "The Sociology of Childbirth: An Autobiographical Journey through Four Decades of Research." *Sociology of Health & Illness* 38 (5): 689–705.
- Oakley, and Ann. 2018. *The Sociology of Housework*. Policy Press.

- Oakley, Ann. n.d. *The Sociology of Housework*. Policy Press. Accessed January 25, 2023.
- Perry, Grayson. 2013. *The Vanity of Small Differences*. London: Hayward Publishing.
- Pilkey, Brent, Rachael M. Scicluna, Ben Campkin, and Barbara Penner. 2017. *Sexuality and Gender at Home: Experience, Politics, Transgression*. Bloomsbury Publishing.
- Pilkey, Brent, Rachael M. Scicluna, Ben Campkin, Barbara Penner, Rosie Cox, and Victor Buchli. 2017. *Sexuality and Gender at Home : Experience, Politics, Transgression*. London, UNITED KINGDOM: Taylor and Francis.
- Reis, Cristina. 2007. "The Ann Oakley Reader. Gender, Women and Social Science - by Ann Oakley." *Gender, Work, and Organization* 15 (1): 110–12.
- "Stay Home Stories." n.d. Stay Home Stories. Accessed September 27, 2022. <https://www.stayhomestories.co.uk/>.
- The Art Channel. 2017. "Grayson Perry at Serpentine Galleries: 'The Most Popular Art Exhibition Ever!'" Youtube. July 22, 2017. <https://www.youtube.com/watch?v=3uZ-nck3I84>.
- "The Symmetrical Family." n.d. StudySmarter UK. Accessed January 28, 2023. <https://www.studysmarter.co.uk/explanations/social-studies/families-and-households/the-symmetrical-family/>.
- tutor2u. 2020a. "Sociological Theory - Feminism (Sociology Theory & Methods)." Youtube. April 4, 2020. <https://www.youtube.com/watch?v=D6Dl-9pSW-4>.
- . 2020b. "Feminism and Family | A Level Sociology - Families." Youtube. May 18, 2020. <https://www.youtube.com/watch?v=LHPAZT5NszU>.
- . 2020c. "Willmott and Young - The Symmetrical Family | A Level Sociology - Families." Youtube. May 18, 2020. [https://www.youtube.com/watch?v=jqwTfi\\_qvLQ](https://www.youtube.com/watch?v=jqwTfi_qvLQ).
- . 2020d. "Gender Roles & Relationships | Domestic Labour | A Level Sociology - Families." Youtube. August 12, 2020. <https://www.youtube.com/watch?v=-L29QaWTM5s>.
- Valley News. 2022. "The Vanity of Small Differences, Exhibition by Grayson Perry at Salisbury Cathedral." Youtube. August 10, 2022. <https://www.youtube.com/watch?v=0DEQkwE35OQ>.
- "Wealthier Men Less Likely to Help Partners with Housework." n.d. Accessed January 27, 2023. [https://warwick.ac.uk/newsandevents/pressreleases/wealthier\\_men\\_less/](https://warwick.ac.uk/newsandevents/pressreleases/wealthier_men_less/).
- WoodrowWilsonCenter. 2013. "Grand Domestic Revolution: Recovering the Forgotten History of Feminism and Housing Design." Youtube. April 15, 2013. <https://www.youtube.com/watch?v=5QnoTnSh0mY>.
- "Yet Again, the Census Shows Women Are Doing More Housework. Now Is the Time to Invest in Interventions." n.d. Accessed January 25, 2023. <https://advance.lexis.com/document/?pdmfid=1516831&crd=ae3987f9-55f5-4562-b948-5eb9708fc717&pddocfullpath=%2Fshared%2Fdocument%2Fnews%2Furn%3AcontentItem%3A65T4-C2X1-JB5M-W4R7-00000-00&pdcontentcomponentid=478298&pdteaserkey=sr4&pditab=allpods&ecomp=zznyk&earg=sr4&prid=77a44bcc-eef0-4318-8f72-b680f2bbe02d>.