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Visual Culture

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GENDERING ASPECTS OF HABITATION: THE DIVISION OF LABOUR WITHIN A HETEROSEXUAL RELATIONSHIP IN THE DOMESTIC SPHERE

Student Name: Anne Reilly

Email Address: 19713661@student.ncad.ie

Year of Study: 3rd /Final Year

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Visual Culture Tutor: Tara Carrigy

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Introduction

The recent COVID - 19 pandemic has brought to the forefront and highlighted the thorny issue of gender equality. Minister for equality, Roderic O'Gorman in a recent debate on gender equality in Dáil Éireann spoke about the reality of inequality for women's work in the domestic space. Acknowledging and discussing the reality of how women were keeping their families going, (during the COVID - 19 pandemic), while doing unequal shares of unpaid work. He brought into the spotlight a topic that is not typically spoken about openly. O'Gorman discussed how the extra responsibility of home schooling arising from school closures has "fallen disproportionately on women" and he addressed the fact that "there has undoubtedly been added strain on mothers. On top of their full-time job, many have had to take up the role of teacher, carer, cook, cleaner and counsellor", (Department for Children, Equality, Disability, Integration and Youth, 2021)

Chapter one will look at the division of domestic labour in the domestic space. A review of feminist theories will examine gender roles within a heterosexual relationship in the home both historically and by modern standards. Conducting an exploration of recent statistics relative to women's share of responsibilities in the home, together with a consideration of the idea of "the second shift", I want to examine how more recent statistics compare to historical findings. The effect of industrialisation in relation to gendered roles will also be explored. This investigation is being undertaken with a view to understand why the bulk of domestic duties, in particular childcare responsibilities, continues to fall to women. It will be argued that the issue of gender inequality within the home has always been present, and it has merely been exacerbated by the Covid - 19 pandemic.

Chapter two will explore the idea of social influences through researching behavioural theories, including Pavlov's theory of classical conditioning. The goal is to understand if and how our interactions with the people and the objects we are encompassed by in our every-day lives and home environment influences our attitudes and behaviours towards gender stereotyping.

In Chapter three material culture and its' role in shaping an individual both in the home and, on a broader scale, in society will be investigated. This research will be conducted through

the analysis of objects with the intention of discovering the potential impact promoting products with gender related differences has on a person's attitudes and behaviours.

Gendered innovation will be touched upon, in relation to gender inequality in design. It will be argued that the technology industry, particularly in respect of design, needs to be more gender inclusive in order to be more effective.

This essay will examine how we, as a society, currently stand with regards to legislation around gender equality. From the research conducted a conclusion will be reached regarding the possible contributing factors for the division of labour within a heterosexual relationship in the domestic space. Suggestions will be made as to how parents, guardians, artists and designers can play their part in making forward thinking changes to promote and leave a healthier gender-neutral society as a legacy for future generations.

Chapter 1 Division of labour

Domestic gender roles historically

When we talk about the division of labour within a heterosexual relationship in the domestic space, we are discussing how the housework and childcare is divided between the male and female in the home. Löfgren et al, argues, that historically, "domestic space was traditionally considered a feminine space; while public space a masculine one" (cited in Rezeanu, 2015, p.11). In my own experience of growing up in the 70s and 80s in rural Ireland, it was steeped in gender stereotyping. The "outside work" was done by the man and "inside work" by the woman. Young girls would contribute to both inside and outside work, however, young boys would never be given a task of washing dishes, making beds, hoovering, etc, they did "outside work," just as the older men did. In her book "More Work for Mother", Ruth Cowan discusses the division of household labour by sex pre-industrialisation. She talks about how children "learned their work-related sex roles by becoming assistants to their parents and discusses how "people would have had to be under considerable duress to step out of their sex roles". If a person had to be employed to perform a task, the "appropriate sex" would have to be hired for the specific sex roles, for example a "hired girl" to mind children or a "hired man" to do the ploughing, (1983, pp. 27- 28).

Many mothers in the 70s and 80s rural Ireland were full-time homemakers in the early years when the children were young. As children got older, some mothers chose to work outside the home, however, their domestic duties did not diminish even though they took on extra

responsibilities. There was an attitude of "that is just the way it is". There was also an expectation on the woman of the house to keep the house in order, particularly if there was somebody visiting, it was like an unspoken expectation. A study by Oakely argues that "domestic respectability was an important social marker that rested on the interior and exterior presentation of the home, which was regarded as the responsibility of the woman…." (1974, cited in Connellan, 2016, p.1). Connellan refers to the mother as historically, being the "central figure", "taking on roles of childbearing, nurturing, homemaking, cooking and cleaning" (2016, p. 1), and she goes to talk about McClintock's view on how "the gendered arrangement was premised upon heteronormative sexual relationships. Indoor domestic work assigned to women and outdoor domestic tasks generally to men." (1995, cited in Connellan, 2016 p.1).

Catalina-Ionela Rezeanu discusses "doing gender" and the idea that women are seen as responsible for all domestic tasks. She talks about "the assumption that domestic space can be a source of shame or pride for the resident."

> "One of the biggest sources of shame is a house that is not clean or ordered, according to which women are judged." In this situation,
>
> women are doing gender being the only ones in the family excusing to guests for the mess in the house and explaining that they did not have enough time to clean the house. Through a self-regulating process, women are legitimizing the traditional gender coded duty to clean and order the domestic space." (2015, p. 18)

In many cases, women who work or take on extra responsibilities outside the home are still expected to have the house clean and tidy and childcare taken responsibilities taken care of. While the man of the house goes out to work and does not have these expectations or pressure put on him.

Industrialisation and its effect on gendered roles

Fig. 1 convenience foods advertisement c1950, Brogan, 1999

The introduction of technology through industrialisation presented many benefits, for example, new opportunities for employment and increased standards of living. But how has it effected women's roles in the domestic sphere? Author Maggie Brogan maintains that "cooking, cleaning, washing are so much part of our everyday lives that we are almost unaware of the changes that have taken place over the last 50 years". Brogan goes on to describe some of the changes, for example the introduction of domestic appliances which has offered choice and convenience in relation to domestic duties, (1999, p.7), and how "everything from ready-prepared meals to take-aways have removed the slog of feeding the family", (1999, p.21).

However, in her book "More Work For Mother", Ruth Schwartz Cowan has a different point

Fig. 2 "Microwave oven, fast economic cooking"1960s, Brogan, 1999

of view to Brogan where she argues that industrialisation was responsible for eliminating work that men and children would have previously done, yet the work that women were assigned remained the same. She gives the examples of men not working in leather at home because factories had taken over making boots and shoes, on the other hand, for women the requirement of sewing as part of the

cloth preparation remained and this role was exclusively female. She goes on to talk about how the disappearance of some female chores were replaced by other chores which were "equally time and energy consuming" and how "industrialisation had introduced many novelties to their homes" and raised their standard of living, but it did not reduce the amount of "hard work" they continued to do. Furthermore, Cowan talks about how industrialisation freed up and allowed men and children go to schools, factories, and offices but on the other hand women "could not be spared", they were required for cooking, nursing children, mending clothes, laundry and so on. She argues that "industrialisation had done nothing at all to ease the burden of those particular chores." (1983, pp. 63 – 66). Susan Leigh Star discusses the term "easiness" and its relation to technology. Star refers to historian Randi Markussen's viewpoint on the notion of 'easiness' being "historically equated with progress, improving life, labour-saving. She states Markussen considered technology to be capable of producing a negative effect for caregivers or as he put it "those who are used to being 'on call'. It is the idea of the extra time afforded by technology enabling the creation of space for more work and raising expectations of women work in the home. (Shiac, M., 1999, pp 566 - 567)

Impact of COVID - 19 pandemic on women in the home

The 1950s advertisement in Fig. 3 reads, "The kitchen is the housewife's workroom – a kitchen, cafeteria, laundry and nursery all rolled into one." (Brogan, M., 1999, p. 30). The advertisement went on to say, "it was in the kitchen that the housewife spent much of her day, lovingly cooking her husband's meals and ironing his shirts." This may sound amusing and dated, however many people in contemporary society can relate to this. The recent COVID - 19 lockdown has brought gender stereotyping to the forefront and in some ways brought the stereotypical role of the

Fig. 3 When is a kitchen not a kitchen? Brogan, 1999

woman right back to the sexist attitudes of the 1950s.

Fast forward to today, during the recent COVID - 19 pandemic lockdown, most of the domestic work fell to the female, including home schooling children. That is not to say, men did not assist in any way, and in some cases took full responsibility, however, statistics show that it is the woman that bears the majority of unpaid domestic labour within the home. The 2021 report on gender equality in the EU stated that "the pandemic has exacerbated existing inequalities between women and men in almost all areas of life". The research highlights the negative impact of the COVID - 19 pandemic on women. The report went on to say, "The existing distribution of housework and childcare activities between women and men is still very uneven. Before the COVID - 19 outbreak, women in the EU spent an average of 13 hours more than men on unpaid care and housework every week", (European Commission, 2021). This information demonstrates that we may not have moved on as far as we think with regards to gender equality.

 If we refer back to Ruth Schwarz Cowan descriptions of women's labour at the beginning of industrialisation, these modern statistics are not very far removed from that time. In point of fact, these latest statistics prove that women undertake even more work than their ancestors because a lot of women today also work outside the home.

Fig, 4 Home-schooling during the COVID - 19 pandemic, Mac Dónaill, 2021

Fig, 5 Home schooling and work life during COVID - 19 pandemic, Getty Images, 2020

On a global scale, the UN Secretary's - General's policy brief examines the effect COVID – 19 has had on the lives of girls' and women. The report documented that women do three times more hours of unpaid care and domestic work than men. The policy also states that "the pandemic is deepening pre-existing inequalities". The report goes on to declare that "unpaid work has increased" and women's health has been "adversely impacted through the reallocation of resources and priorities, including sexual and reproductive health services", (United Nations, 2020).

Chapter 2: Learned behaviours in relation to gendered roles

Asymmetry in work-family role

Asymmetry in the work-family role is the lack of equality regarding the division of labour in the home. Sociologist Judith Lorber discusses the imbalance in asymmetry of the work-family role system and discusses "the normative expectations of the husband's continued prime responsibility for economic support of the family and for the wife's continued prime responsibility for family work in modern societies." She argues that it would not be acceptable for the husband who wishes to advance his career to take time off or refuse overtime or work-based travel because of family commitments. However, on the contrary if

the wife does not cover these duties primarily, she is considered neglectful and although she may still advance her career, there would be a stigma attached to her behaviour around her choices connected to family life, (1994, p.190).

Author of "The Second Shift," sociologist Arlie Russell Hochschild discusses how mothers working full time outside of the home also performed a second shift of caregiving and household responsibilities. She discusses how a large number of women in the 80s entered the labour force. However, they did not receive equality in the home with regards to the division of domestic duties, (Landau, 2022). Feminist and sociologist Judith Lorber argues that "women do most of the primary childcare." Lorber discusses the work of Alice Rossi, arguing that "women and not men are genetically programmed to invest time and energy into childcare" Rossi links the "hormonal input during pregnancy and lactation" to mother-child bonding and refers to "sexual dimorphism" as a reason for the different male/female styles of parenting. Rossi believes that "men bring their maleness to parenting, as women bring their femaleness," and argues that women have a natural aptitude for parenting because of the frequency and consistency of doing it more than men, (1977, 1984, cited in Lorber, 1994, p. 160). Drawing on work by psychologist Diane Ehrensaft, she argues that women take on more of the "psychological and emotional management" of childcare and that "women feel on call for their children all the time; men do not," arguing that women "were brought up to be emotion managers." Could it be a possibility that gendered roles are learned and passed down through generations? Ehrensaft's study concluded that men can more easily distance themselves from their children, for example by letting them cry or not thinking about them all the time at work, (1987, cited in Lorber, 1994, p. 166). This lack of emotional response from the male relates to Rossi's idea of "sexual dimorphism" and "maleness to parenting" discussed earlier. Might there be an element of learned behaviour stemming from our childhood environments? This will be discussed at a later stage. A study conducted by psychologist Michael Lamb to assess the amount of childcare performed by fathers throughout the world found that "in Western societies, fathers' involvement in childcare ranges from almost none to some", (1987, cited in Lorber, 1994, pp. 162 - 163). On the other hand, and on a slightly positive note Landau (2022) noted that the time men spend with their children and on housework has increased over the last thirty years, however "it never became an equal distribution of labour." Professor of human development and family studies, Joseph Pleck reports similar statistics stating that "all scholars agree that even in studies suggesting that husbands of employed wives do statistically more, the increase is small in absolute

magnitude, and employed wives continue to do the bulk of the family work, (1983, cited in Lorber, 1994, p. 190).

Interaction between behaviour and environment

So, what is a learned behaviour? A learned behaviour is a behaviour we learn from our experiences. According to behavioural scientist Csikszentmihalyi and sociologist Rochberg-Halton, being surrounded by certain behaviours can shape our thoughts about ourselves and the world around us. They talk about "cultivation" and how behaviours and attitudes towards the world around us, if nurtured and encouraged, will then become beliefs. They refer to the "cultural microcosm of the home" and proceed to make the point that the home is not only a "reflection of what people are but also molds of what they may yet become". They argue that "many personal habits are formed within the home", (1981, p.188). Furthermore, Csikszentmihalyi and Rochberg-Halton go on to discuss how "it is commonly assumed in theories of socialisation that people become accultured to their society", in that they learn values, beliefs, customs and so on by observing their "significant others" and internalising their values and behaviours. The significant people in their lives then become the role models who pass on their values and beliefs through generations, (1981, p.155).

Classical conditioning

Drawing on the work of physiologist Ivan Petrovich Pavlov and his theory of classical conditioning, through his famous experiment with his dogs, he demonstrated that by using stimulus-response associations paired together repeatedly, a conditioned response was created. Pavlov discovered learning through association, (Burger, 1990). Seligman stated that "pavlovian or classical conditioning – is concerned only with responses that are not voluntary", (1975, p. 12). Rescorla disagrees with Pavlov's theory arguing that "two events presented together will not always produce an association" and if the associations are not made on a regular basis, then there is a chance they may be forgotten, (cited in Burger, 1990, p. 342). If we were to apply Pavlov's theory to the home environment and suggest that if a child repeatedly and on a regular basis watches their mother taking on all the domestic responsibilities, then the child will eventually associate those domestic duties solely with the mother. We could surmise then, that there is a possibility that this association would eventually become a learned behaviour.

Chapter 3: The Material Culture of a domestic space

Gendered design

Taking household appliances and kitchen design as examples, we will explore how the material culture of the domestic space may be a possible contributing factor to human behaviours and attitude around stereotypical gender roles in the home. Wacjman argues that "gender relations can be thought of as materialised in technology, and masculinity and femininity in turn acquire their meaning and character through their enrolment and embeddedness in working machines", (2004, p. 107). We will look at how domestic products can be manufactured, designed and targeted at a specific gender, for example, household appliances for women, cars for men. Gendered language and gender specific colours and shapes are also used to reach a specific target audience. Curved and sloped lines combined with the colour pink and pastels for female, straight and sharp lines mixed with the colour blue or black for male.

The language used to promote the sale of this kitchen, shown in Fig. 6 is "30+ Masculine Kitchen Ideas, Tips & Inspirations".

Fig. 6 Osborn, 2020

The language used to market the kitchen, seen in Fig. 7, to the chosen target audience is "This lovely feminine kitchen in brilliant pink and white features a tiny dining area furnished with small modern furniture".

Fig. 7 Tickhonova, 2013

Gendered language used in the advertisement for the mixer in Fig. 8 reads "It's amazing how small touches can infuse new life into a masculine kitchen", (Osborn, Jacob, 2020)

Fig. 8 Example of object marketed directly at a specific gender, Osborn, 2020

The wording used to promote these appliances in Fig. 9 is very specifically gendered. It reads, "If you are furnishing your kitchen and updating your appliances... and you're super girly, this is the post for you!" (2021).

Fig. 9, Examples of gendered objects, Begonia, 2021

Jonathan Chapman argues that "beyond their functional and utilitarian properties, materials connect us to a far deeper set of narratives surrounding complex and thorny issues of self, culture, society, economy and ecology." Furthermore, they go on to discuss how the "stuff we own" affects our behaviours and in turn raises questions about ways in which design should be pursued. Moreover, Chapman argues that objects speak to us, carry signs and meanings and are more than just the "sum of their parts," (Moran, O'Brien, 2014). This is an important message for artists and designers. They have a responsibility to be aware of and ensure that their artwork can be utilised as a vessel for conveying key messages that have the prospect of implementing change. Csikszentmihalyi and Rochberg-Halton discuss transactions between persons and things, and they talk about how "a person chooses the object to cultivate" and therefore "the kind of self develops out of the interaction". They go on to state free choice is only present if "a person *possesses* his or her own self", in that they are not already influenced by internal or external environmental factors. However, on the other hand, they argue "what objects are available, how one should react to them and why, are issues already decided in advance by the social milieu into which one is born", in other words the objects we are surrounded by in our environment can have an influence on our mindsets from a very young age, (1981, p.105). If this is the case, then it cannot be denied

that the marketing of gendered objects can have a profound effect on a persons' attitudes and behaviours towards gender roles, not only in the home but in all areas of society.

Gender inequality in the media

Professor of sociology Judy Wajcman discusses how "domestic technologies are encoded with gendered meanings during their marketing, retailing and appropriation by users". She addresses how marketing and consumption are all part of the social shaping of technology and she believes that the purchasing of domestic goods is "a marker of gender identity", (2004, p. 47).

The human mind can be easily persuaded and manipulated by the advertisers' use of ruthless imagery and clever language in advertising campaigns. Product designer Tim Parsons argues that "products can literally shape our daily experience in ways that spark particular thoughts, and designers can therefore influence what these thoughts are." (cited in Moran, O'Brien, 2014, p.146). Our television screens, newspapers, magazines, and social media are constantly saturated with images using women to sell their household products. Large multinational companies promoting kitchen appliances featuring women smiling at, draping over, and adoring their shiny new appliances, are all too common. The images seen below are advertising a Kenwood food mixer. The first image Fig. 10 is an advertisement from the 1950's and the second image in Fig. 11, is taken from the Kenwood website in January 2022. The point being, even though there is gap of over 70 years in the production of these advertisements, the gendered message remains the same.

The image in Fig. 10 is an advertisement for the "Kenwood Electric Chef" from the 1950s. Advertisements of this period implied that despite the arduous labour of domestic duties for the woman, these modern domestic appliances would allow the housewife to still look glamourous. (Brogan, 1999). What these images suggest, is that the appliances are just what "the woman" likes, something to help with the housework and they also portray the idea that the products are just for women's use. By continually promoting products this way is allowing the existence of gender stereotyping.

Fig. 10 advertisement for Kenwood Mixer 1950s, Brogan, 1999

Advertisements generalising the needs and wants of women and can only be promoting a

negative gender stereotype. Furthermore, the women partaking in these advertisement, the manufacturer of the product and the advertising agent are allowing and accepting an inequality of genders and tolerating the oppression of women. Julia Lohman argues that "the materials become the words; the design becomes the syntax. The piece speaks without the detour of language," (2012, cited in Moran, O'Brien, 2014, p. 143).

Fig. 11 advertisement for Kenwood Mixer today, Jenkins, 2021

Gender stereotyping behaviour within manufacturing, design and advertising companies is equipped to create and foster negative and stereotypical thoughts and ideas in a person's mind. Uncovering the findings in our research into learned behaviours that the mind is capable of being manipulated or conditioned, it is particularly concerning for young, impressionable females who (with the contribution of gendered marketing within our society) could be brainwashed into thinking that kitchen work and anything to do with the home is solely "woman's work."

Gendered marketing of children's toys from circa the 1950s can be seen in images Fig. 12, Fig. 13 and Fig. 14.

Fig.12 Example of toys aimed at girls 1950s, The Peoples History, n.d.

Fig.13 1950s advertisement "Realistic sweepers make neatness a playtime game!" Retrowaste (2022)

This advertisement reads "Ahh…A nice relaxing game with the boy while mom and sis clean up".

Fig.14 1950s advertisement, man and boy play, woman and girl clean, Roadrunner Lodge, 2022

Taking the "Smyths Toys" most recent catalogue as an example, from the images seen in Fig. 15 and Fig. 16, it is evident that gendered marketing is still alive and well in 2021.

Fig. 15 girl playing with kitchen and girl playing with dustpan and brush 2021, Smyths Toys, 2021

Fig. 16 boy playing with helicopter and boy playing with truck 2021, Smyths Toys, 2021

It is obvious from the comparison of the advertising images from the 50s and 60s to today, there is little or no difference in the way children's toys are marketed at very specific target audiences.

On a broader scale, information available from (www.vox.com,) states that gender stereotypes have been banned from British ads since 2019. A report published discussed how gender stereotypes in ads "can lead to unequal gender outcomes in public and private aspects of people's lives", (2019). How do we compare in Ireland? In her speech to the Citizens Assembly, Dr. Anne-Marie McGauran outlines recent developments in laws, policy and constitutional provision on gender equality in Ireland. She references the Broadcasting Association (BAI) of Ireland's Gender Action Plan. McGauran acknowledges the work the of the BAI with regards to the level of women in leadership roles, however, she goes on to discuss the absence of an action plan regarding gendered advertising. She states,

> It requires commercial communication (for example ads) focused at children to avoid gender stereotyping. The Advertising Standards Authority of Ireland has a similar code, requiring that marketing material should avoid gender stereotyping, and any exploitation or demeaning representation of men or women. However, these seem to be implemented through a complaints process – if someone complains that the ad does gender stereotype, and it is found that it does, then it is taken down. Good that this is there, but is it enough? (The Citizens Assembly, 2020)

If it is the case that a gender stereotyped advertisement can be aired for any length of time then it is too late, it is out there, seen, absorbed and remembered. The information above demonstrates a requirement for legislation to be implemented around gendered marketing and advertising in Ireland

Gendered Innovation

Judy Wajcman argues, in relation to technological artefacts, that they continue to contain dominant gender relations both in terms of their design and their usage. (2004, p. 34). It could be argued that the dominant gender relations present in the advertising of products is not limited to technology-based products. This is evident from the research conducted into the marketing of children's toys. Wajcman goes on to discuss how during the innovation process we can never be certain how a piece of technology will develop. Giving the example of the introduction of the microwave, Wacjman discusses how it was originally designed for men by men. It was then marketed towards men, which was not successful. She believes the reason for this is because the designers failed to contemplate that a woman might also want to use this technology. Wajcman discusses how people can interpret things in a different way, in relation to technology. She talks about different interpretations and understandings of technology and how users can change meanings of objects. She argues, "technologies are not fixed at the innovation stage but evolve in their implementation and use", (2004, p. 37). Wajcman is highlighting the importance of gender inclusive design in order to achieve the very best result.

In her paper, *"The Smart House as a gendered socio-technical construction,"* Anne-Jorunn Berg discusses how the "innovation processes can be gendered." She argues that "women's work is neglected" during the design process in that "the smart house will not be concerned with any substantial part of women's unpaid work in the home." Furthermore, knowledge about housework, in particular women's knowledge was not considered at any stage of the design development process of the smart house. Through her research she has discovered that the "target group of the smart house is technically interested men" and that the absence of a women's target group demonstrates the "masculine character of the innovation process." Her research concluded that the "smart house is a disappointment" with no reassuring information that technology will create any object to take over the human act of doing the housework duties any time soon. (n. d., pp.14 - 19). Judy Wacjman maintains that "machinery is literally designed by men with men in mind" and goes on to suggest that the "masculinity of the

technology becomes embedded in the technology itself". (2004, p. 27). Wacjman discusses the "patriarchal" nature of the technology workplace and talks about how the gender inequality through "men's traditional monopoly of technology" is an important factor in why the division of labour is not changing. She argues that machine related, skilled work continues to be associated with men, whereas the less skilled jobs are aimed at woman. Wacjman argues that the domestic space is just as patriarchal as the workplace in that the "labour process as defined in mainstream work ignored a significant part of all labour- the unpaid labour done by women in the home", for example looking after and caring for the men and children. This she says was seen by feminists as why the work done by the woman in the home is seen as inferior, (2004, pp. 27 - 28)

Conclusion

We have concluded from this research that there remains a division of labour within a heterosexual relationship in the domestic space. This essay has underlined some of the contributing factors. Statistics reviewed during this research have highlighted that the woman remains the primary carer in the domestic sphere, continuing to shoulder all or most of the domestic duties. It is promising to see that work has begun on the topic of gendered roles and the division of labour within the home in Ireland. In his speech on the Impact of COVID - 19 on Women for International Women's Day, Deputy Roderic O'Gorman, minister for children, equality, disability, integration, and youth discussed "keeping the issue of gender equality alive to better understand the experiences of women". In addition, he noted that "further work is being done on developing family leave options, which is aimed at supporting families at this difficult time (during COVID - 19), but it is also to encourage parents to share childcare". (Department for Children, Equality, Disability, Integration and Youth, 2021). This is promising and welcome information, however, we have a lengthy way to go regarding the implementation of such statements.

The option of a more flexible blended working approach for all employees is one way towards easing the burden of domestic duties for the woman. This would allow both genders to have the careers they wanted while being in a position to equally share the domestic workload. This flexibility could ultimately assist in reducing the gender gap with regards to domestic duties and create a more gender balanced environment within the domestic space. Sociologist Debra Osnowitz discusses home based work and argues that "men who work from home engage more in domestic tasks and are proud to do childcare." She goes on to say

that this type of work can have a positive impact on home and work life balance. In addition, Osnowitz argues that this flexible way of working is capable of "diminishing conventional gender codes in the division of domestic tasks." (2008, cited in Rezeanu, 2015, p. 20). We should acknowledge that the blended working approach could introduce new issues, for example fairness in the workplace regarding promotion and so on, depending on the regularity of a persons' presence in the workplace.

We have ascertained that industrialisation, while it may have improved certain areas and standards of life, it has not removed or improved the arduous domestic responsibilities of the woman. In fact, the introduction of domestic appliances may have increased the expectation of keeping the house at a certain standard or making meal-times easier because of introduction of these time-saving appliances.

After a review of the information gathered during the course of this research it is reasonable to suggest that our every-day surroundings, environmental factors together with our interaction with the world around us can contribute to shaping a persons' identity. What we learn and absorb from our role models as children is capable of being carried on into adulthood. We have also discovered that there is a possibility that attitudes and behaviours regarding gender roles in the home and society can be transferred through generations.

Whether the incorporation of a gender stereotype is a conscious or unconscious decision on the part of the designer, manufacturer, printer, or retailer, we can determine from the research carried out that their actions may be a possible contributing factor towards conditioning the human mind in relation to gender roles and gender stereotyping. While some steps have been taken to address the absence of legislation around gender-based marketing, a lot more needs to be done in order to promote gender equality in all walks of society, not just the home.

Both Wacjman and Anne-Jorunn Berg discussed the exclusion of key target groups during design projects. We can learn from this about the importance of gender inclusive design and the use of correct and specific target groups during research stages. Learning from past mistakes can make change happen. artists and designers have a responsibility and must be aware of the message their work conveys. They must realise that their work can be vessel for change. The importance of material choice, colour choice, and the language used around designs and advertisements can impact and influence individuals. Design and artwork should carry a positive, forward-thinking message representing gender equality.

Referring to the domestic sphere, Judith Lorber argues that "mothers have to be willing to give up some of their power and authority in this area," (1994, pp. 162 - 163). The domestic space for so long has been regarded by society as a woman's space but it is time for change. It is not surprising that some may be a little fearful of letting go because their way of life, the notion of the gendered role norm in the home has, arguably, conditioned the way women and men think about this topic.

To move forward and create change, action is required. Women, and the parents of young girls have the choice to accept or reject being part of sexist, gender stereotyping behaviours and attitudes. To quote Peterson, Maier, and Seligman, they argue that "people can acquire helplessness vicariously, by observing others." (1993, p. 139). Adult women can be that example to young girls by making the decision to enable a change of behaviours and attitudes for the future generations.

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