


Corrigendum: Investigating gender differences in housework and religion in marital conflict in Cameroon

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In the published article, Chateh, N., 2022, 'Investigating gender differences in housework and religion in marital conflict in Cameroon', *Inkanyiso* 14(1), a18. <https://doi.org/10.4102/ink.v14i1.18>, on page 5 the following paragraph is updated as it was incorrectly formulated:

The original incorrect wording

One of the aspects of religion that the author measured in this study was whether the frequency of religious service attendance affected marital conflict. Vaaler, Ellison and Powers (2009:920) informed this study in which they observed that 'It is reasonable to expect that the risk of marital dissolution will be elevated among couples in which partners differ significantly in the frequency with which they attend services'. They also posited that the more theologically conservative the husband is, the lower the chances of divorce. Also, for couples who attend religious services on a regular basis, the chance of divorce is reduced (Vaaler et al. 2009). A grounded theory study by Lambert and Dollahite (2007) proffered that it is possible that couples do not divorce in part because their religion forbids it. The influence of religious institutions cannot be overstated. Most of the participants in this study were Catholics and perhaps the fact that the Catholic Church does advocate divorce might be a contributing factor in why the couples remain married. Cavendish, Welch and Leege (1998) used a different point of entry, social network theory, to examine the effect of religion on marriage and also came to the conclusion that to the extent that the couple inserts themselves in a meaningful social milieu, religion will play a huge role in their lives.

The revised and updated wording

One of the aspects of religion that the author measured in this study was whether the frequency of religious service attendance affected marital conflict. Vaaler et al. (2009:920) informed this study in which they observed that 'It is reasonable to expect that the risk of marital dissolution will be elevated among couples in which partners differ significantly in the frequency with which they attend services'. They also posited that the more theologically conservative the husband is, the lower the chances of divorce. Also, for couples who attend religious services on a regular basis, the chance of divorce is reduced (Vaaler et al. 2009). A grounded theory study by Lambert and Dollahite (2007) proffered that it is possible that couples do not divorce in part because their religion forbids it. The influence of religious institutions cannot be overstated. Most of the participants in this study were Catholics and perhaps the fact that the Catholic Church does not advocate divorce might be a contributing factor in why the couples remain married. Cavendish et al. (1998) used a different point of entry, social network theory, to examine the effect of religion on marriage and also came to the conclusion that to the extent that the couple inserts themselves in a meaningful social milieu, religion will play a huge role in their lives.

The author apologises for this error. The correction does not change the study's findings, its significance or overall interpretation of results or the scientific conclusions in any way.

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