

Effects of Covid-19 ‘Stay at Home’ Difficult Situation on Women: Panic and Feminist Philosophical Perspectives

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Abstract

The untold effects of the coronavirus pandemic cut across all facets of life and sectors. Many scholars and authorities tend to overlook the domestic consequences of the pandemic arising from the ‘stay-at-home’ directive. From panic and feminist philosophical perspectives, this study critically examines the effects of this directive. Drawing on both primary and secondary data, the study reveals that the domestic effects include ethical anomalies arising from domestic violence, marital conflict, family crises, sexual laxity, increased pregnancies and population growth, escalating parenting challenges, hunger and starvation, laziness, poor neighbourliness, and various social vices. The parameter of total lockdowns, curfews, and widespread violations of human rights across many nations introduced new domestic challenges and exacerbated pre-existing ones. The study argues that the ‘stay-at-home’ directive produced both immediate and long-term domestic effects, especially on women, and these effects constitute some of the non-fatal consequences of Covid-19. The liberal feminist theory, which advocates gender equity between men and women through transformative social and legal reforms, provides the theoretical framework for the study.

Keywords: Domestic effects, ‘Stay at home’, Covid-19, Difficult situation, Women, Panic feminist philosophy

Introduction

Generally, whenever a difficult situation of any kind emerges, humans are bound to critically and creatively think of what to do to overcome it. The corona virus emergent difficult situation is considered and handled likewise. Critical thinking to overcome such situations tells volume of the place of philosophy in handling all human issues across all societies and generations. Asouzu (2017:1) lends credence to this assertion, as he avers that ‘philosophy has much to do with the resourcefulness with which we handle the changes [challenges] we encounter in life.’ To that end, the philosophical engagement in complex worrisome situations, such as the recent panic situations of the corona virus outbreak across the globe is the thrust of panic philosophy (philosophy of panic).

The corona virus, known simply as Covid-19 [pandemic], is a virus that broke out in Wuhan, China in late 2019, with a trace to laboratory experimental error by Chinese scientists (Li, Guan

and Wu et al., 2020; Holshue, DeBolt, Lindquist, Lofy, Wiesman and Bruce et al., 2020). From there, the virus spread rapidly across the globe, infecting and killing millions globally (Bernheim, Mei, Huang and Chest et al., 2020; WHO, 2020; Lupia, Scabini, Pinna, Perri, De Rosa and Corcione, et al., 2020; Huang, Wang, Li, Ren, Zhao, Hu et al., 2020). Again, for some sources, the 2019 novel coronavirus (2019-nCoV), officially known as severe acute respiratory syndrome coronavirus 2), was detected in Wuhan at the end of 2019 in cases of unexplained pneumonia (Lupia, Scabini, Pinna, Perri, De Rosa and Corcione, et al., 2020; Guan, Ni and Hu et al., 2020; Huang, Wang, Li, Ren, Zhao, Hu et al., 2020; WHO, 2020). This virus has never been reported in humans until its first case in Wuhan, China. On 8 February, 2020, 2019-nCoV-induced pneumonia became officially known as novel corona virus pneumonia in China (Guan, Ni and Hu et al., 2020; Lupia, Scabini, Pinna, Perri, De Rosa and Corcione, et al., 2020). On 11 February, 2020, the World Health Organisation named the deadly disease Covid-19 (WHO, 2020) in view of when it emerged. Since then, nations of the world have been battling with this pandemic, causing unprecedented panic in all and sundry cross the globe, as millions of lives are wiped out by the deadly virus.

Through philosophers, philosophy, in its all comprehensiveness, has to get involved in finding solutions to the pandemic and thus swing into action. This task rests basically on its enterprise known as panic philosophy. Doing so is in view of the much of philosophical resourcefulness in handling most of the challenges of life that we encounter, as reiterated by Asouzu above. Asouzu's words concisely affirm as well as answer Ludwig Wittgenstein's poser viz:

What is the use of studying philosophy, if all that it does for you is to enable you to talk with some plausibility about some abstruse questions of logic, etc., and if it does not improve your thinking about the important questions of everyday life?

It is in line with the foregoing that this scholar aligns the panic philosophy with the feminist philosophy in examining the spate of gender violence against women as a result of the 'Stay at home' parameter of containing the Covid-19 pandemic. By that integration, this paper considers what it calls 'panic feminist philosophy' as an integral part of panic philosophy. This emerging aspect of philosophy looks at panic from integrative feminist philosophical perspective. In view of the interconnectivity of philosophical enterprises and universal or existential phenomena, this work sets out to examine the implications of the 'Stay at home' parameter, evolved for containing the Covid-19 pandemic, through the lenses of both panic and feminist philosophies (herein called *panic feminist philosophy*). This study is thus imperative in view of its pursuit, as it employs these philosophical perspectives in examining these social issues philosophically.

Towards Integrating Panic and Feminist Philosophies on 'Stay at home' Gender Issues

In all existing philosophies and theories, there is the tendency to stand alone, such that no theory of philosophy tends to justify another philosophy. Each one justifies itself. In fact, if one theory is true or correct, the other must be necessarily false or incorrect. However, such theoretical platform may be too intellectually weak to support a search in a panic situation. As a result, there is the need for a philosophy, which integrates rather than disintegrates or dichotomises. Hence, there is the need for panic philosophy, which synergises between the leading theories that have been standing alone hitherto. Panic philosophy is thus offered or projected here as a remedy philosophy to rescue and re-orientate the existing philosophies.

Such integrative mind-set is the main foundation of African philosophy; a mind-set that reconciles differences and even oppositions.

This scholar argues that gender violence poses tension and panic too. As such, there is the need for an integrative philosophical discourse on the increasing gender issues emanating from the 'Stay at home' situation, caused by the panic of the corona virus pandemic. The panic from the corona virus as well as that of its containment 'Stay at home' parameter has intensified the usual domestic panic, tension and woes women face in terms of patriarchal anomalies against them by men. These anomalies are most often on account of gender differences and societal ageing gender stereotypical systems, practices and models that do not favour women in equal proportion with men. Feminist philosophy aligns with panic philosophy, as it concerns gender panic or panicking issues of gender stereotype, sexism or patriarchy against women in particular in society as well as these same issues against men, who suffer minor cases though. Briefly, feminist philosophy concerns itself with the philosophical inquiry, examination, analysis, description, explanation, interpretation and criticism of the gender gaps and inequalities between men and women, the causes, extent and effects of the gaps and inequalities, and the comprehensive, logical and valid philosophical solutions to these issues between men and women.

Feminist philosophers do not only concern themselves with investigating the primary themes of feminism, such as domestic violence, sexism, gender, racism, sexuality, mothering, and rape, among others, they also generate compelling insights concerning many core questions in philosophy, such as those the panic philosophy preoccupies itself with, as noted earlier. These include rousing concern on goodness and evil (ethics), the essence of rights, the reliability of knowledge, and the possibility of positive change for new orders on the line of gender, as regards gender stereotype and the oppression of women in particular and, by extension, men that suffer same anomalies from women. The feminist philosophy is one of the few philosophical enterprises that critically questions history, power and perspective. Its philosophers set out new world orders other than the traditional philosophical methods, bringing marginalised and revolutionary perspectives to forefront. This philosophical enterprise liaises with the panic philosophy in the critical (philosophical) examination, analysis and addressing of gender woes that cause the feminist panic suffered by both women and men who are victims of gender violence of any kind.

Also, feminist philosophers are reputed for discussing methods in relation to values and ethics and epistemological ideals. Summarily, feminist philosophers basically preoccupy themselves with questioning false and unjustly biased premises and starting points (Cuomo and Balley, 2008:2). Although this scholar aligns with their preoccupation(s), as a liberal feminist linguistic philosopher, he goes further to integrate panic philosophy with feminist philosophy, with a view to offering the remedies that panic philosophy offers to feminist issues. This African liberal feminist philosopher thus carves a niche for himself with what he calls 'panic feminist philosophy', based on the African mindset that reconciles differences and even oppositions rather than polarise them. By his orientation of African philosophy of integration, he thus integrates applied linguistics, linguistic philosophy, feminist linguistics, feminist philosophy and panic philosophy, in view of their complementarity for utmost possible outcome and combined solutions to various issues.

The focus here is only on the integration of panic philosophy and feminist philosophy. The combination of these two gives birth to panic feminist philosophy. That is, panic feminist philosophy derives from the integration of these two philosophical enterprises, panic and feminist philosophies. After all, all creatures and phenomena are existentially interconnected (Asouzu, 2011; Asouzu, 2013; Ijeomah, 2014; Robert, 2017; among others). As one who concerns himself more with the panic, tension and trauma arising from gender issues against women and men alike in society, this African scholar sees more prospects in the integration of various philosophical enterprises in finding lasting (philosophical) solutions to issues in society. Thus, there is the need to integrate feminist philosophy with panic philosophy in examining gender violence cum such other issues arising from the corona virus difficult situation.

The foregoing facts are given credence by Asouzu (2011:104) thus: 'Ibanyidanda philosophy is that which aims at harmonising and complementing reality rather than seeking or exhibiting dividing, polarising and bifurcating of reality.' In the simplest sense, Asouzu's Ibanyidanda philosophy is an African ontological philosophy of complementarity rather than polarisation of existential opposites and all phenomena. His complementary ontology emphasises the need for mutual complementarity between and among all creatures, groups, phenomena and systems for the realisation of the greatest possible thriving and gaining the collective good. According to Asouzu (2011:104), there is a mutual dependence of all missing links in the unifying interrelatedness of things and all living creatures in generality. From the integration, it is understood that gender violence and other domestic gender-based woes are suffered by both men and women, who are inevitably engaged in interdependent relationships, but women suffer them more. And, the lockdown situation of 'Stay at home' complemented the usual situation to heighten the feminist panic, tension and trauma women suffer particularly at home, which arise from patriarchal gender woes.

Beyond their core preoccupations, panic and feminist philosophies together rouse consciousness towards finding best practices and measures that could contain corona virus absolutely or reduce the casualties, while finding the cure. They examine in general the gender figures, as regards ascertaining the gender or sex that is more affected, why and what ought to or could be done. The truism and falsehoods associated with the situation as well as the pandemic are also the concerns of these duo philosophical enterprises, anchored on integrative philosophical approach. Also, critical reflection is awakened on the situational, logistics, welfare, care and treatment yardsticks among nations of the globe and between the developed and developing nations, as in the pandemic 'stay at home' times; the differences in the casualties; the aftermaths of the pandemic and the 'stay at home' complex situations; etc. And, in relation to the corona virus difficult situation, *panic feminist philosophy* thus philosophically examines the gender-based panicking effects of the whole difficult situations. This singly examines the effects of the 'Stay at home' on women in relation to the panic associated with the situation, which added to the usual gender woes women suffer at home.

Theoretical Framework

Following the pursuit, scope and approaches of this study, the study is grounded by the liberal feminist theory. Theorists of liberal feminism condemn themselves with gender inequality between men and women in society and insist on the deserving change through the establishment of new world orders in all ramifications, which would correct the ageing wrongs

against women in society (Wollstonecraft, 1792; Kanter, 1977; Epstein, 1988; Reskin, and Roos, 1990; Evans, 1995; Cuomo and Bailey, 2008; Lorber, n.d; Robert, 2016; Besong, 2017). By implications, they condemn all the gender-based anomalies against women by men during the 'Stay at home' Covid-19 difficult situation. It should be noted that the tendency, disposition and claims of most feminists, including liberal feminists, that women alone suffer gender issues like domestic violence make them sentimental, sexist and subjective in their thinking, approaches and studies. This is because there are also obvious cases of gender wrongs against men by women in society.

For example, Adeyeri (2013) and Adebayo (2014), among others, decry gender violence against men by women at home and in the society at large, using the case of Nigeria for a microcosmic representation of the macrocosm. Adebayo (2014) stresses that it is subjective, misleading, parochial and sexist to continuously think and claim that only women suffer domestic violence. His survey study reveals otherwise that men also suffer domestic violence. Adeyeri (2013) emphasises that men, who suffer domestic violence, are rarely given a listening ear. They are assumed to be the aggressors regardless of having bruises all over them. And, abused men face a shortage of resources, skepticism from the police and other major legal obstacles, especially when it comes to gaining custody of their children from abusive mothers. Be it as it may, more women than men suffer domestic violence and many other forms of gender woes, which are ethically and logically wrong and unacceptable.

The liberal feminist in particular seek the changing of extant sexist systems in society, towards installing gender equality, through legislations. This feminism holds that the gender inequality in society is a product of patriarchal and sexist patterning of division of labour. And to attain the turn around, gender equality, the division of labour has to be transformed through the re-patterning of key institutions such as law, work, farming, education and media (Ritzer, 2000:454). The theorists of this feminist school do not conceive feminist struggle as a fight against men by women or vice versa, but a unrelenting struggle against the man-tailored societal odds that had been championed and institutionalised long ago by men against women, because of the inconsequential genital, biological, natural, psycho-social and linguistic differences, between males and females (Robert, 2016; Besong, 2017). For these feminists, realising gender equality between men and women entails collective rather than individual solutions, though at both individual and societal levels. They insist that women and men are not really different but essentially similar, and so women should be treated same or equally under the law, and be equally represented in the male-dominated public arenas: work, government, economy, arts and different other professions and spheres of life (Kanter, 1977; Epstein, 1988; Reskin, and Roos, 1990; Evans, 1995, Robert, 2016; Besong, 2017; Lorber, n.d.).

It implies that liberal feminist theory kicks against gender based domestic issues suffered by women during the stay at home period. Again, liberal feminism shows how much modern society sustains the classical ills against women. Against that backdrop, the feminist theorists of this school of feminism call on the state and its agents to revert the ugly situations with favourable legislations that forbid gender inequality. Liberal feminism has succeeded in asserting women by ushering them into many of the erstwhile male-dominated and male-exclusive preserved ventures (Kanter, 1977; Lorber, n.d.), such as medicine and surgery, engineering, military, politics, administration, construction, manufacture, etc. and got many men into nursing, secretary and teaching, etc. that were considered female-suitable fields. This

paper agrees with other liberal feminists that all ills against women in society on the basis of gender differences should be addressed with operational legislations. It argues that if such legislations were in place, women's patriarchal woes would not have largely manifested as recorded during the lockdown situation of 'Stay at home'. In addition, the paper advocates same legislations against gender violence and sexist woes against men by women in the contemporary society. There should be equal legislations on issues of gender violence as well as other gender stereotype and woes.

Domestic Effects of 'Stay at Home' Parameter

The untold effects of the Covid-19 pandemic cut across all facets of life and all sectors. The domestic effects of the 'Stay at home' parameter of containing the virus are quite enormous and long lasting than imagined by many scholars, who are largely carried away by the natural effects of the Covid-19 pandemic and other implications of the lockdown. Scholars and public analysts seem to concentrate more on the economic, political, diplomatic, educational and social effects of the lockdown within the public domain alone. It could be inferred that the shock of the pandemic and the quest to examine and stress the common or popular issues arising from the lockdown as well as the pandemic have caused the poor attention paid to the domestic effects of the 'Stay at home' parameter of the Covid-19 lockdown. Even many philosophers and other professionals (panic and feminist philosophers inclusive) are not left out in the quietude towards this underlying critical situation.

To that end, this article solely examines the domestic effects of this parameter employed by governments across the globe to contain the spread of the Covid-19 pandemic. Although these effects are obviously legion, only a few of those considered the major ones sufficing for others would be concisely discussed in what follows herein. Although studies abound on men as sufferers of gender violence and woes (e.g. Adeyeri, 2013; Adebayo, 2014), it is argued here that in most cases, the issues are suffered more by women than men in every society. Adebayo (2014) posits that domestic violence is a reality in many parts of the world, which is mostly considered synonymous with violence against women alone. He regrets that most often than not, it is erroneously assumed that men are the only perpetrators of domestic violence, while women are always the sufferers. He disagrees and proves otherwise that many men also suffer domestic violence and other gender issues in the hands of women, including rape. He stresses that most male victims of domestic violence continue to suffer in silence from their intimate partners.

For Adebayo, it is sexist bias and subjective to always claim that only women suffer domestic violence. He thus submits that 'men also suffer domestic violence.' Be it as it may, more women than men suffer domestic violence and could hardly withstand the situation, unlike many male (men) victims. In most cases, existing societal systems and laws support or exonerate men in most of the acts against women. On the other hand, women are forbidden from the same acts by many societies, merely on the basis of gender differences between males and females. Basically, gender inequality and gender anomalies, including domestic violence against women, are products of patriarchy, religion, culture, sex, prejudice, class, status, marriage, politics, myth, relations, greed, concealment, irrationality, subjectivity and linguistic complexities.

The fact that more studies (e.g. Oyediran and Isiugo-Abanihe, 2005; Mudiare, 2013; Mudiare, 2013; Ochelle, 2014; Robert, 2016; Besong, 2017; Dibie, 2017) have shown that more women

than men are victims of domestic violence and other gender woes, orchestrated by patriarchy and the like systems, it is reasonable to argue that more women than men suffered more domestic violence and other gender issues during the lockdown. This assertion was proven by many of the oral informants or respondents, interviewed during the fieldwork for this study. Most of the women interviewed disclosed that the lockdown increased their gender-based problems in their homes. Some of the informants, whose situations before and during the 'Stay at home' were/are severe, pleaded to be anonymous informants, for fear of publicity that could cause them more from the brutal husbands, should they [such husbands] get to know about their [the interviewed wives'] revealed data for this work. Only a few men pleaded same, while some refused to give information about violence against women.

Two men at Bassan-Jiwa Village, around the Murtala Mohammed International Air Port, Abuja, confessed that they were more beaten and maltreated by their respective wife in collaboration with their respective sisters (the men's sisters-in-law). Most other men, discovered to be in such situations, declined giving such information. Four men, among those interviewed at Kubwa, Abuja, narrated their experiences of increased gender woes cum domestic violence among some couples known to them. Some of the men interviewed confessed that their wives were giving them more pressure in various regards, including incessant demand for sex, during the 'Stay at home' period. In fact, this fact was confirmed by the number of calls Expensive of Wazobia FM, Abuja, got from couples about their spouses' failure and/or refusal to have fun with them or satisfy them on bed. This radio programme, which is anchored by Expensive, starts at 11pm. It had been in existence before the lockdown and still runs till date.

In most cases, men were guilty of mounting pressure on their wives for sex amidst increased domestic responsibilities, including those who had insisted that their husbands should wait until their new babies reach the ninth month or thereabout. In Lafia, many of the women interviewed, including Muslim housewives, narrated how their husbands maltreated and beat them as well as harassed them often for sex during the 'Stay at home', unlike other times. Some women simply said that during such a time, each spouse is bound to figure out the faults of the other; faults which s/he might have been having an oversight of. Some women, particularly those who have no house helpers, also noted that their workload increased and parenting had become more challenging for them since children are all at home. Harsh or nagging husbands unleashed more of their nagging as well as wrath on their wives during the period under study. However, some men got same, similar or more from their women respectively. But the ratios realised from the interview showed that women suffered all of that much more than men. The reasons for the differences border on cultural ethos, religious precepts, taboos, personal virtues and temperament, individual differences, level of tolerance, social status like education level, women's submissive, kind and forgiving nature, and so on.

The 'Stay at home' caused women a lot, more losses than gains. Some of the gains include having their husbands around them all through, unlike most other times that either a husband, a wife or both husband and wife would have a busy day and return home tired, thereby giving little or no deserving attention to the other or each other. For some husbands, such times were often spent outside with friends at recreation centres for merriment. The various reasons for such acts fall outside the scope of this work. Thus, they are deliberately left out herein. With the lockdown, such husbands had no such places to go and would rather stay at home with their families. The boredom of the lockdown on such husbands partly accounted for their increased

violence against their wives. As the workload increased during the lockdown for women, they sometimes failed to meet the routine of their domestic roles, which caused them pains that far outweighed the gains of the 'Stay at home'. Other gains include having more time together; taking note of what were not observed hitherto; having enough time for sexual satisfaction, which some spouses abuse; shared parenting, for those men who see nothing wrong with helping their wives with domestic chores; becoming free or less bothered by the alcoholism and drug addiction of some husbands; being spared of the act of heating (infidelity or promiscuity) by some husbands; etc.

Accordingly, there are many ethical anomalies arising from the stay at home. These include increased domestic violence and gender issues, marital conflict, family crisis, sexual laxity, violation of fundamental human rights, subsequent increased pregnancies and population, escalation of parenting challenges, hunger and starvation, poverty, laziness, bad neighbourliness, and social vices, among others. Before the lockdown that followed the outbreak of the corona virus, for which the 'Stay at home' policy was evolved and imposed as a way of containing the pandemic, domestic violence against women in particular was relatively low, compared to the ratios reported during the period and even beyond. In less than two months of the 'Stay at home', reported cases of domestic violence increased in geometric progression. For example, between the end of March, when the lockdown began in Nigeria, and mid-May, NAPTIP reported thirty (30) cases of abuse, domestic violence, against Nigerian women. These cases recorded by NAPTIP were reported on the African Independent Television (AIT) on 17 May, 2020. Also, between 12 and 19 May, 2020, U-Reporters decried the spate of domestic violence and other gender-based ills against women in Nigeria, and attributed the ugly development to the Covid-19 restrictions of 'Stay at home'. U-Reporters reported these cases on the internet and via text messages to their platform members.

More so, on 15 June, 2020, the Inspector-General of Police, IGP Mohammed Abubakar Adamu, decried the spate of rape, sexual harassment and gender violence in Nigeria, stressing that the Covid-19 restrictions caused the alarming ratios. According to Abdullahi (2020), the IGP informed President Muhammadu Buhari thus:

About 717 rape cases have been reported in the last five months; 631 of the reported have been conclusively investigated and charged to court, while 52 cases are under investigation. Although Covid-19 restrictions brought a surge in rape and gender-based violence, the Police have been tackling the scourge with the help of Non-Governmental Organisations and Civil Society Organisations working in the field. We are here to brief you on sexual and gender-based violence and the action that the government has been taking, particularly the Nigeria Police.

Logically and realistically, these were underreported cases, as many were formally unknown and not covered. Cultural, economic, social, educational and technological factors, among others, account for the under-reportage of cases of violence against women as well of the violation of women's fundamental human rights. It should be noted that these were under reported cases, as many abused persons do not report cases of abuse. Such persons take to quietude on the basis of religious, cultural or social factors, or to simply cover the shame. The worst is that some of the abused persons are threatened never to report; otherwise, they will be killed. And, some others are simply paid some stipends afterwards and pleaded not to report. Ridden by poverty [poverty feminisation inclusive] besides several other factors, such as the

aforementioned, such abused persons collect the stipends and keep quiet. Yet, if such cases obtained in Nigeria alone, as reported, it implies that there are many confirmed (practically realised) and unconfirmed cases of violence against women across the globe. Rural women in particular are the number one sufferers of domestic violence, human rights abuse, poverty, illiteracy, ignorance and many other forms of abuse, among others (UNDP, 1997).

The continuous stay at home led to various issues, including those bordering on gender cum domestic violence and the abuse of women's rights in particular by many men, who would have ordinarily had no such time save not for the lockdown. The ugly situation faced by most Nigerian women, especially wives whose many husbands claim to have all rights over them because they paid their bride price, increased during the lockdown 'Stay at home'. It should be noted that domestic violence and other gender-based issues of the 'Stay at home' were not suffered by married women alone. Many ladies, spinsters and teenagers suffer same. In Nigeria, issues of gender inequality are still very pronounced, particularly because women are negatively perceived, relegated and maltreated on gender basis (Ityavyar, 1993; Robert, 2016; Besong, 2017). Some of the issues suffered at home this period were/are results of transfer of aggression, while others are not. Again, some of the women interviewed in Abuja and Lafia asserted that some stranded husbands (inclusive of the husbands of some of them, the respondents) became volatile, aggressive, less loving and uncaring at some point in time during the 'Stay at home' period. According to them, such husbands became so, unlike before the lockdown, because they were hard-hit by hardship, after spending all they had during the 'Stay at home' and were left with no hope for new income, since they not going out for any work or business as usual. Some of them began picking offence at what they do not used to be annoyed at other times. A few of the battered women, among those interviewed, noted that their husbands had never beaten, abused or insulted them for a very long time until during the lockdown period.

Furthermore, during the oral interview for this study, some of the women disclosed that there has been sustained struggle and quarrels over sex, as their men would seldom consider their rejection of sex, whenever they were not in the mood and their husbands were. Such women noted that their husbands used to be distracted by work and other exhaustive activities other times and so demanded sex less, including those with high id and libido. But in the course of the 'Stay at home', most of them often got motivated to have fun with them (their partners) too often, which some women do not like or cannot do. This confession was not made by wives alone, but also by spinsters, single mothers and other ladies in sexual relationships. More often not, such rejection often amounts to interpersonal conflict, marital crisis, cheating on the women, withdrawal of the usual budget for such women, disregard, disaffection and withdrawal of care, and so on. However, men who confessed same about their wives were a few in number than the women and ladies who did so.

Logically, since libido level differs, a woman who has low id and libido is bound not to meet the frequent sexual demand of her husband who has high id and libido, which often leads to some quarrels between them. The immediate results of the incessant sex during the stay at home include high rates of wanted and unwanted pregnancies, population explosion in the nearest future, abortion, reproductive health complications, promiscuity, the spread of HIV and other STDs, etc. On the other hand, some relationships got broken during the lockdown, leaving more devastating and lasting effects on the female partners, the children and the society at large. Bereaved women, who lost their love ones and relatives during the lockdown, had all the

time to mourn and continuously suffer the pain without any reasonable distractions, such as those they would have got from workplaces, markets, etc.

Moreover, motherhood responsibilities got compounded for mothers. Schools and other outlets, which usually relieve parents of some parenting troubles, were all on the lockdown. So, mothers became left with no other option than to face children's troubles all day long. While a few women, who erstwhile had no time for their families because of work, business and so on, had enough time to be with them, their continuous stay at home exposed them of their lapses that their husbands seldom knew and lived on with smoothly until this period of continuous stay at home. The misdeeds of the government impacted more negatively on women during the stay at home (Robert, 2020). That is, the government of some nations like Nigeria did not do anything reasonable to alleviate the poor masses of their hardships. For example, women, who cater for themselves in particular, suffer lots of domestic issues during the period, up to the point of giving in to some men's sexual advances on them in order to meet their needs. If the government had honestly provided for the needy citizens, rather than taking to political propaganda, such ills would not have been suffered by such women, and even men.

The economic strength and sources of women got affected too. Consequently, impoverishment and poverty feminisation became more pronounced during the stay at home period. Some of the women, who have small sources of earnings, became dependent on their men, for which they often suffered several forms of molestations and neglect. The idleness caused many women matters arising from gossip. Bad neighbourliness ensued between female neighbours. On the lane of patriarchy, there are numerous cases of the abuse of the rights of women during the stay at home. Some women were victims of rape by rapists, particularly those who stormed their houses for robbery. Simply, all the gender based anomalies suffered by women generally increased during the stay at home.

Conclusion

The 'Stay at home' parameter, involving a total lockdown, a curfew, and the violation of human rights across nations of the globe, has lasting domestic effects that are beyond the present difficult situation of the 'Stay at home'. Obviously, the domestic effects of this parameter are most of the non-killer effects of Covid-19, which Nigerian poor and incapacitated masses suffer(ed) most, being the citizens left to ruin by their indigenious government. Regarding the effects as non-killer implies that although these effects are not the infectious killing results of the Covid-19 pandemic, much of what many people suffered and are still suffering in the course of the 'Stay at home' are the extended deadly as well as minor effects of the pandemic.

And, women were/are the most victims of these effects, as the stay at home has compounded [and probably keeps compounding] their domestic plights. At the same time, it has brought forth new domestic issues that were not suffered erstwhile by homes, especially women. These rising issues ought to be ameliorated with every alacrity by all and sundry, individuals, corporate organisations and public institutions alike. There is the dire need for mass sensitisation and orientation for attitudinal change. Situations such as those causing transfer of aggression ought to be addressed by the government and other institutions and other affluent individuals through almsgiving and other pragmatic measures in to the meet the needs of the needy citizens and settle most of their problems.

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Oral Informants

- Ahmed Abdullahi Ahmad, Writer/Teacher/Engineer, Lafia, 16 April, 2020.
- Anwulika Tochi, Philosopher/Feminist, Lafia, 11 April, 2020.
- Austin O.A., Graduate-Applicant, Bassan-Jiwa, Air Port Environ, Abuja, 15 May, 2020.
- Bola Constance Isiaka, Food technologist, Kaduna Road, Madalla, 18 May, 2020.
- Divine Noah, Businessman, Kubwa, Abuja, 14 May, 2020.
- Don Fred Oghene, Estate Manager, Kubwa, Abuja, 14 May, 2020.
- Esther Akpulu, Philosopher, Lafia, 10 April, 2020.
- Esther Tanimu, Miss Wamba, Lafia, 16 April, 2020.
- Faustina Shaba, Student, Gwagwa, Abuja, 18 May, 2020.
- Favour Ekeke, Student, Lafia, 13 April, 2020.
- Hajjiyya Amina Garba, Housewife, Lafia, 22 April, 2020.
- Iripia Ushie, Philosopher, Lafia, 10 April, 2020.
- Mallam Yisa M Abudu, Teacher/Islamic Scholar, Zuba, Abuja, 18 May, 2020.
- Mohammed Ibrahim, Writer/Artiste, Life Camp, Abuja, 18 May, 2020.
- Mrs Amina Abubakar, Housewife, Lafia, 15 April, 2020.
- Mrs Angela Oleje, Businesswoman, Mararaba, 12 May, 2020.
- Mrs Halima Ibrahim, Teacher/Housewife, Tasha, Abuja, 18 May, 2020.
- Mrs Mariam Ibrahim, Housewife, Lafia, 15 April, 2020.
- Mrs Mary Ogar, Bassan, Businesswoman, Air Port Environ, Abuja, 15 May, 2020.
- Mrs Priscillia Robert, Accountant, Lafia, 15 April, 2020.
- Mrs Tina Eze, Teacher/Housewife, Lafia, 22 April, 2020.
- Ms Charity Dandy, School Proprietor, Lafia, 13 April, 2020.
- Ms Mary Isiaka, Businesswoman, Gwagwa, Abuja, 18 May, 2020.
- Ogar Robert, Electrician/Businessman, Bassan-Jiwa, Air Port Environ, Abuja, 15 May, 2020.
- Patrick Alabi, Businessman, Kubwa, Abuja, 14 May, 2020.
- Paulina Idachu, Student, Garki Area 11, Abuja, 12 May, 2020.
- Ubong Dominic, Academia, Kubwa, Abuja, 14 May, 2020.