

**Civil Service Work and Its Impact on The Religious and Sexual Life of Christian Women in Federal Capital Territory, Abuja, Nigeria**

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**Abstract**

*The study investigated the “Civil Service Work and its Impact on the Spiritual and Sexual Life of Christian Women in Federal Capital Territory, Abuja, Nigeria”. In an attempt to solve the problem, the study has two objectives from which the research questions and hypotheses were formed. Survey research design was adopted for the study. The population of the study was two hundred and sixteen thousand, eight hundred and twenty-nine (216,829). Seven hundred and eighty-two (782) respondents were sampled to represent the entire population. Seven hundred and sixty-four (764) copies of questionnaire were retrieved. The study employed both descriptive and inferential statistics. The research questions were answered using descriptive statistics such as means and standard deviation. The t-test for independent samples was used to test the null hypotheses. All the null hypotheses were tested at 0.05 levels of significance. The study found that as a result of demands from office, Christian women who are civil servants have less or no time for family devotion, personal quite-time, evangelism, choir practices, women fellowship and visitation. The study also found that most Christian men whose wives are civil servants do not get sexual satisfaction from their wives as a result of office demands, which affect family stability. The study therefore recommends that church leadership and women should as a matter of necessity schedules their programmes in a way and manner that the women civil servants among them will have time to attend. Also, husbands of Christian women civil servants should be sensitive to partners’ sexual advances and respond appropriately. If it is not possible, cogent explanation and not flimsy excuses be given.*

**Keywords:** Civil service work, spiritual life, sexual life and Christian women

**Introduction**

The general practice in a conventional family setting is that the husband fends for the household by taking up a job or engaging in a business. Mostly, the wife is saddled with the responsibility of nurturing the young ones. This kind of family behaviour is gradually fading out in the modern world. Women now compete with the men by joining the workforce or establishing a career and business for themselves with a view to achieve a financial independence and to support families. Nurturing young ones is no more seen as an impediment to making a sustainable income for themselves. Thus, according to Fleetwood and Torres (2011), there appears to be a challenge between women's responsibilities at work and home.

As modern lifestyle begins to creep into the rural communities, there is increase in the standard of living, bringing up huge financial implications to traditional family heads. Such financial implications call for a complementary financial support from the women, who now have to engage in some of employment. More women now get enrolled in school in order to increase their employability status, self-value as well as provide them orientation and motivation to pursue fairness, equity and gender rights that will make them compete favourably with opposite gender. Despite this contemporary women situation (of employability), their domestic obligations have not been reviewed, and this has saddled them with more pressures. In other words, according to Arisi-Nwugballa (2016), while the need for women's employment is now acknowledged by the traditional society, their traditional family obligations are not being adequately considered.

A house wife is said to be in charge of the home and the children but the husband only provides the financial needs of the family, and he is not expected to participate in any way in the running of the household. It is the wife who does most of the work around the home. It is regarded that the husband will help her as he is able while the wife strives to realize herself as a woman within the family. In the traditional setting, family roles were based upon a sexual division of labour. Women were responsible for the "expressive functions". The expressive functions involve the giving of emotional love, preparing meals, washing dishes, making beds and care especially to the young ones. Carlson (2000) opined that in two earner households' spouses' mutual roles of providing financial support as well as engaging in house chores.

The Federal Capital Territory of Nigeria, Abuja, is the centre of the country, comprising of six area councils. It was mostly constructed in the 1980s, but was finally granted the status of a capital in 1991, after which Lagos ceased to be the capital. Federal Capital Territory Authority (2018) presently estimates the population of Abuja to 3,564,100. The city keeps witnessing an upsurge in population as people moved from the neighboring states such as Nasarawa, Kogi, Niger and Kaduna. Among such satellite towns that have witnessed increased population are Karu, Gwagwalada and Kuje. Abuja city is said to be the fourth largest city in Nigeria (after Lagos, Kano and Kaduna), according to 2006 census. The population upsurge has also led to many squatter settlements and towns, which keep growing by the day—one of the results of Mallam Nasiru El-Rufai's eviction in 2003 (Okoh, 2015).

It is observed that most Christian women civil servants leave early in the morning for their workplace in order to overcome traffic congestion that has crept into the Federal Capital City, it is therefore assumed that they are likely used to leaving their homes early for work

which may cause them not to attend to their marital responsibilities before leaving and yet in most case come back late from work due to same traffic congestion. It is based on this background that this research work investigated the impact of civil service work on the marital responsibilities of Christian women in Abuja, Nigeria.

### **Statement of the Problem**

There seem to be serious challenges in many homes today as Christian women who are into professions like nursing, banking, marketing among others as they hardly have time for their marital responsibilities. For instance, a woman who leaves home very early in the morning and is expected to be in the office on time, comes back home very late, there is no way such a woman can be dedicated to her marital responsibilities. Sometimes she will not be around to participate in the family devotion or night prayer as the case may be. It is perceived that most homes are breaking today as a result of wives not being available for their husbands when they (women) are mostly needed. Also, a good number of Christian women in civil service today have more demanding tasks in civil service especially when they are listed for seminars, workshops, and conferences apart from their official working hours, these sometimes engage them outside the home, thus forcing them to devote less time to the family and thereby denying their children spiritual, mental, social and psychological attention as well as not showing real devotion to their husbands.

Christian women civil servants appear to be straddled with the great task of child care which constitutes role strain as a result of their conflicting roles. Christian women civil servants in their offices may be to work a fixed number of continuous hours a day and are not in most cases expected to bring their children to work thereby making their childcare responsibilities more demanding. This has brought serious problem in some homes which led some men to prevent their wives from engaging in paid jobs because of its interference with their family primary roles at home.

Furthermore, Christian women today seem to be exposed to two sets of conflicting roles. While civil service jobs may require attention at certain hours during the week, marital responsibilities also demand their attention. Again, jobs of many working mothers may exhaust them, especially those of them who are security personnel and those that work in banks, yet, when they get home, there are still many house chores for which they are to care after.

It is perceived that even among Christian husbands, house chores have been relegated to women's responsibility. Such that Christian women are no longer considered as help mate to their husbands going by the initial plan of God in Genesis 2:18. Evidences from scholars like Coleman (2014) have shown that some men do not assist their wives and this may be the reason why some Christian women easily get old due to their family responsibilities. From the foregoing, it is obvious that the civil service work in present Nigeria has created compulsory separation between most women and their families. This scenario is quite possible as civil servants are transferred from time to time in some jobs. Christian women not being available for their husbands at the time they are needed as a result of jobs outside their homes is perceived to have caused many men to indulge in extra marital affairs with other women and in some

cases with their house helps, thereby leading to crisis and divorce. The problem is therefore, does civil service work impact on the marital responsibilities of Christian Women in Federal Capital Territory, Abuja, Nigeria?

### **Objectives of the Study**

The major aim of this research is to investigate the impact of civil service work on the marital responsibilities of Christian women in Federal Capital Territory, Abuja, Nigeria. Specifically, the study intends to:

- i. determine the demands of civil service work impact of on Christian women's religious life in Federal Capital Territory, Abuja, Nigeria.
- ii. evaluate how civil service work impact on sexual relationship of Christian women with their spouses in Federal Capital Territory, Abuja, Nigeria.

### **Research Questions**

This research will attempt to answer the following questions:

- i. How do the demands of civil service work impact on Christian women's religious life in Federal Capital Territory, Abuja, Nigeria?
- ii. How does civil service work impact on sexual relationship of Christian women with their spouses in Federal Capital Territory, Abuja, Nigeria?

### **Hypotheses**

This research is conducted based on the following formulated hypotheses:

- Ho<sub>1</sub>: There is no significant difference in the opinions of respondents with children and those without children on the impact of civil service work on Christian women's religious life in Federal Capital Territory, Abuja, Nigeria.
- Ho<sub>2</sub>: There is no significant difference between the responses of urban and rural respondents on the impact of civil service work on sexual relationship of Christian women with their spouses in Federal Capital Territory, Abuja, Nigeria.

### **Review of Related Literatures**

#### **Theoretical Framework**

The study adopts the work family conflict theory by Beutell (1985).

#### **Work-family Conflict Theory**

Work-family conflict theory was propounded by Beutell in 1985. The work family conflict is a situation, in which "the demands of the work interfere with fulfilling family responsibilities". Work-family conflict is also known as "a type of inter-role conflict in which the role pressures from the work and family domains are mutually incompatible in some ways." That is, involvement in the family role makes participation in the work role more difficult." Work-family conflict is divided into two types: work-to-family interference (WFI) and family-to-work interference (FWI) (FWI). Work-to-family interference refers to work tasks or activities that interfere with employees' family lives (for example, demanding jobs that take up a lot of an individual's time and energy).

This theory is important in the light of impact of civil service work on the marital responsibilities of Christian women. According to the theory, work demands conflict with family responsibilities. Work and family role pressures are in some ways incompatible. In a nutshell, this theory emphasizes the fact that a woman may not be efficient both at work and at home, because the two domains compete for the same resources (time, attention, and energy). The theory also assumes that a Christian woman cannot participate in the activities at home; she may withdraw from family activities if she spends a lot of time in her office activities and if she suffers from depression or fatigue at work.

### **Conceptual Framework**

With reference to the topic, the following concepts are explained:

#### **The Christian Dream Home**

Each member of a good Christian family recognizes and fulfils his or her God-given function. The family was not made by man. It was created by God for the benefit of humanity and has been entrusted to man's care. The basic biblical family unit consists of one man and one woman, as well as their offspring or adopted children. Grandparents, nieces, nephews, cousins, aunts, and uncles are examples of blood or marriage-related extended family members. One of the fundamental ideas of the family unit is that it entails a God-given commitment for the members' entire lives.

Woman was provided to man to be a helper to her husband and to bear children (Genesis 2:18–20). The husband and wife are expected to be faithful to one another for the rest of their lives in a Christian marriage. God asserts equality of worth by declaring that men and women were created in His likeness and thus have equal value in His eyes. This does not suggest that men and women have identical roles. Women are better at nurturing and caring for children, according to research, whereas men are better at providing for and protecting their families. As a result, they are on an equal footing, but each has a unique role to play in a Christian marriage.

#### **Christian Women's Marital Responsibilities**

Roles, whether of submission or dominance, speak simply of functions and responsibilities and say nothing about ability or value. God assigns the wife's position of subjugation in marriage, and it has nothing to do with her worth or significance. "But I would have you know, that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God," God says, without referring to marriage. (1 Cor. 11:4) Also in verses 8-10 we read: "For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man; for this cause ought the woman to have a sign of authority on her head, because of the angels." In yet another verse, God adds: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (1st Timothy 2:13-14).

Without order, society cannot function, and the order established by God is the best. Leaders and followers are required in all interactions, and in the family, the husband is the "head" and the wife are to be "subjugated." What does "subjected" mean? It's a military phrase that means "to rank beneath." It denotes the hierarchy of roles: the husband's role is to dominate, while the wife's function is to submit.

### **Challenges Christian Women Face in Civil Service**

Personal and spiritual obstacles, institutional prejudice, a lack of equitable access to opportunities for professional development, as well as difficulties, combining their personal and work lives are among issues that Christian women in civil service face.

Christian women have also faced difficulties as a result of civil service, as they no longer have time for their spouses, children, or household responsibilities. Some of them, who have to leave for work as early as 6 or 7 a.m., race to make it on time, skipping family morning devotions and neglecting to attend church activities, which can jeopardize their spiritual standing with God (Sylvester, 2017). As a result, many women have been kept out of the workforce despite their educational qualifications due to their husbands' desires. Another significant challenge for women in formal employment is their attitude and psychological disposition at the workplace.

Many Nigerian Christian women go into their jobs with the wrong mindset. One of these is some of their desire to avoid attempting to prove the men wrong. As a result, their attitudes and work orientations portray them as unreliable, uncommitted, and incapable of dealing with work-related pressure and stress (Anugwom, 2009).

Due to the harsh economic conditions created by Structural Adjustment Programs (SAP) implemented since the 1980s, Aluko (2016) observed that family and work integration has been and continues to be a major challenge for Christian women in formal employment in modern-day Nigeria, where the dual earner couple's system is fully operational. While Christian women take on extra obligations outside of the home, their household chores generally remain the same, which contradicts Biblical teaching on Christian women. He went on to say that women continue to bear the brunt of household tasks and child care.

Only a few women have been reported to be able to balance the conventional roles of mothering, cooking, and housework with the rigors of achieving professional success. It goes without saying that many women have been hampered in their jobs by their household or traditional obligations. Pregnancy is physically demanding, and the added responsibility of child care can leave Christian women too exhausted to work efficiently in some situations, according to Oderinde (2018). Women increasingly play a variety of responsibilities both within and outside the house as Nigeria's capitalist economy develops, with no significant reduction in the reproductive obligations traditionally assigned to women (Aluko & Edewor, 2018).

Work-family integration is certainly still a key issue in the workplace. The majority of these women openly admit to having guilty feelings about parenthood. They also indicated a sense of hopelessness about their predicament as household income contributors, according to Aluko (2016).

### **Marriage and the Role of Sex**

Sex is a sacrament and a holy mystery, and it must be at the heart of relationship. The sexual act serves as the focal point, symbol, and physical expression of the leaving, cleaving, and becoming one flesh that define the essence of marriage. According to the Bible, "God created them male and female from the beginning of creation." "Therefore, a man shall leave



his father and mother and hold fast to his wife, and the two shall become one flesh,” it continues (Mark 10:6-8, ESV, quoting Genesis 1:27 and 2:24). Sex binds a husband and wife because the sexual union elevates their relationship above all others. According to Paul:

Husbands and wives need to learn how to put their spouses’ needs and interests ahead of their own. A husband should satisfy his wife’s needs. And a wife should satisfy her husband’s needs. The wife’s body does not belong only to her. It also belongs to her husband. In the same way, the husband’s body does not belong only to him. It also belongs to his wife. You shouldn’t stop giving yourselves to each other. You might possibly do this when you both agree to it. And you should only agree to it to give yourselves time to pray. Then you should come together again. In that way, Satan will not tempt you when you can’t control yourselves. (1 Corinthians 7:3-5, NIRV).

According to Kelli (2020), the absence of sex, particularly during the adolescent years, can lead to frustration and a sense of emptiness in one or both partners. As a result, Christian spouses should look into ways to give sexually to each other in order to see their marriage as a ministry and connection rather than a chore.

### **Advantages of Sex in Marriage**

Love and affection are the most important factors in keeping a couple's bond alive. Sex has been conceived as a factor that contributes to increased closeness and intimacy between partners. Sex can enhance your marital status and improve your relationship, in addition to providing numerous health benefits. In light of this, the Times of India (2020) discusses the following sex in marriage benefits: Enhances marital intimacy; preserves the relationship's longevity; it is an excellent way to relieve stress; it fosters a strong emotional bond; and it aids partners in maintaining their relationship focus.

Marriages frequently become monotonous, and people begin to seek out other love interests outside of their marital relationship. This could be as a result of a dysfunctional sexual life. There is no need for distractions if your physical relationship with your partner is solid. Having said that, sex can help you stay focused on your relationship.

### **Methodology**

The study employed descriptive survey research design which is realistic and more appropriate for a research of this nature. Taking into cognisance the large number of respondents involved in the study. The target population is two hundred and sixteen thousand, eight hundred and twenty-nine (216,829). These are Christian women and men dully engaged in civil service work in ministries, parastatals and other government agencies in Federal Capital Territory, Abuja.

The researcher used a sample size of seven hundred and eighty-two (782) respondents at 0.035 (3.5%) margin of error drawn from the population using Research Advisor (2013) sample size table. The researcher used simple random sampling in the selection of respondents for the study. The instrument used for data collection in this study was a self-structured

questionnaire titled "Civil Service Work and its Impact the Spiritual and Sexual Life of Christian Women Questionnaire (CSWISSLCWQ)." The Modified Four Point-Likert Scale was used to structure the questionnaire.

The researcher employed both descriptive and inferential statistics. The research questions were answered using descriptive statistics such as means and standard deviation, at the 0.05 level of significance. All the two null hypotheses were tested at 0.05 levels of significance.

### **Response to Research Questions and Testing the Hull Hypotheses**

**Research Question 1:** What is the impact of civil service work on Christian women's religious life in Federal Capital Territory, Abuja, Nigeria?

The opinions of respondents on impact of civil service work on Christian women's religious life in Federal Capital Territory, Abuja, Nigeria is presented in Table 1.

**Table 1: Impact of Civil Service Work on Christian Women's Religious Life.**

S/N	ITEM	SA	A	D	SD	Mean	SD	Decision
1	Christian women do not attend family morning devotions due to their office work.	37	103	354	270	1.87	0.81	Disagreed
2	Christian women hardly observe personal quite –times due to office demands.	117	275	271	101	2.53	0.90	Agreed
3	Christian women hardly participate in the family night prayer due to fatigue at work.	77	84	491	112	2.16	0.79	Disagreed
4	Demands at work do not allow Christian women full participation in church evangelism.	204	379	104	77	2.92	0.89	Agreed
5	Office demands hardly allow Christian women engage in personal evangelism.	238	255	227	44	2.89	0.91	Agreed
6	Office demands do not allow Christian women attend women fellowship activities regularly.	127	437	161	39	2.85	0.74	Agreed
7	Christian women do not attend house fellowship meetings due to their schedules.	101	212	350	101	2.40	0.87	Disagreed
8	Christian women hardly attend Christian conferences as a result of their office engagements.	116	251	323	74	2.53	0.86	Agreed



9	Demands at work do not allow Christian women to attend church weekly Bible studies.	272	300	115	77	3.00	0.95	Agreed
10	Christian women skip Sunday services due to their office responsibilities.	32	78	422	232	1.88	0.74	Disagreed
11	Christian women do not regularly attend choir practices as a result of their office demands.	134	412	138	80	2.78	0.85	Agreed
12	Christian women do not have time to participate in members' house visitation programme due to their office responsibilities.	164	382	128	90	2.81	0.90	Agreed
<b>Grand Mean</b>						<b>2.55</b>	<b>0.85</b>	<b>Agreed</b>

*Benchmark: Mean  $\geq 2.50$  = Agree; Mean  $< 2.50$  = Disagree*

Table 1 shows the respondents' opinions on impact of civil service work on Christian women's religious life in Federal Capital Territory, Abuja, Nigeria. The Grand mean of all the items is 2.5573 which is greater than the benchmark means of 2.50 revealing that their responses were remarkable and in turn agreed. From the above revelation, civil service has serious impact on Christian women's religious life. It is so disturbing because it is capable of affecting their spiritual life if not properly addressed on time.

The study clearly showed in table 1 that most of the respondents agreed to the fact that civil service work has a negative impact on Christian women's religious life, judging from the Grand mean of all the items which is 2.5573 that is greater than the benchmark mean of 2.50; apparently, most of the respondents were of the opinion that demands at work do not allow Christian women attend church weekly Bible studies as the item (9) attracted the highest mean of 3.0039 and standard deviation of 0.9544 with details showing that 572 respondents agreed to the item while only 192 respondents disagreed. This is in agreement with Sylvester (2017) when he observed that civil service work make some women to leave for work as early as 6 or 7 am, rushing to meet up with time and thereby absconding from family morning devotion and sometimes failing to attend church activities which and this dangerous to their spiritual standing with God. The table specifically indicated that Christian women hardly have time to observe personal quite-time, fully participate in church evangelism, engage in personal evangelism, regularly attend women fellowship activities, attend Christian conferences, attend choir practices and as well as participating in members' house visitation programme. In the interview, a woman expressed a concern of how her prayer life is gradually going down as she no longer have time for spiritual activities since she picked up a job with civil service. According to her, the favourite mid-week programme that she does not like missing is prayer meeting; but she has suddenly discovered that attending prayer meeting is so difficult due to

her work schedules. It is actually worrisome as it is capable of affecting women's spiritual life if care is not taken.

**Research Question 2:** How does civil service work impact on sexual relationship of Christian women with their spouses in Federal Capital Territory, Abuja, Nigeria?

The opinions of respondents on impact of civil service work on sexual relationship of Christian women with their spouses in Federal Capital Territory, Abuja, Nigeria is presented in Table 2.

**Table 2:** Impact of Civil Service Work on Sexual Relationship of Christian Women with their Spouses

S/N	ITEM	SA	A	D	SD	Mean	Std.D	Decision
1	Christian women do not respond to foreplay before sex due to tiredness from work.	213	338	142	71	2.90	0.91	Agreed
2	Husbands of Christian women do complain of low performance during sex as their wives do not give in to different style of sex positions due to fatigue at work.	230	294	182	58	2.91	0.91	Agreed
3	Christian women experience delay in pregnancy due to sex inconsistency caused by their office demands.	85	93	421	165	2.12	0.87	Disagreed
4	Christian women do not like having sex in the morning for fear of going late to work.	173	391	143	57	2.89	0.83	Agreed
5	Office chains of activities make Christian women dislike sex at night.	335	117	225	87	2.91	1.08	Agreed
6	Husbands of Christian women suffer prostate related problems as a result of sex starvation by their wives.	54	155	346	209	2.07	0.86	Disagreed
7	Husbands of Christian women engage in extra marital affairs for lack of their wives being with them at all times.	99	148	325	192	2.20	0.96	Disagreed

8	Christian women engage in extra marital affairs with office colleagues as their husbands are not around to sexually satisfy them.	71	104	366	223	2.03	0.89	Agreed
<b>Grand Mean</b>						<b>2.50</b>	<b>0.91</b>	<b>Agreed</b>

Benchmark: Mean  $\geq$  2.50 = Agree; Mean  $<$  2.50 = Disagree

In the respondents' opinion on the civil service work impact on sexual relationship of Christian women with their spouses as presented in table 2, the result indicated that the Grand mean of all the items was 2.5069 which is above the benchmark mean of 2.50 inferring that their responses were not significant and in turn agreed. Obviously, majority of the respondents agreed that office chain of activities make Christian women dislike sex at night; this item (5) attracted the highest mean of 2.9162 and standard deviation of 1.0877 with details indicating that 452 respondents agreed to the item, while 312 disagreed. God's instruction in the Bible says: "Wives, submit yourselves unto your own husbands, as unto the Lord." (Ephesians 5:22). Submission here covers many aspects of matrimonial life including sex which is major in marriage. Both the man and woman owe themselves this responsibility if their union must be devoid of impurity. In order to prevent Christian couples from falling victims of marital infidelity, spouses must not deny each other sexual intimacy except on health grounds (1 Corinthians 7:3, 4). If there be any other reason, it must be communicated appropriately by both spouses. Kelli (2020) is in agreement with the suggestion when he asserted that sex in married life is important, and if there are problems prevalent in your sex life, proper communication can help. Importance of sex in happy marriage cannot be marginalized, through communication; the roadblocks to healthy sex life can be overcome. Gigi (2020) advises that partners not to form the habit of skipping sex just because they are tired from work and would rather watch television. Having maintenance sex will serve as reminder of you what they mean to each other. Therefore, partners are to always take an opportunity to work sex into their schedule. The more they have it, the happier they will be. Furthermore, both partners need to be willing to show up for each other and put in the effort. Everyone in a relationship deserves to feel sexy, safe, and happy. Have sex and make a commitment to keep having sex through all of life's changes, ups, and downs.

Table 2 revealed that the impact of civil service work on the sexual relationship of Christian women with their spouses has been so negative. As a result of this, Christian women do not respond to foreplay before sex, dislike sex in the morning, and this make their husbands to complain of their wives' low performance during sex as they (wives) do not give in to different style of sex positions. During the interview, some of the respondents (men) had to explain how their spouses choose to sleep in different room just to avoid sex. The women not yielding to foreplay before sex and not wanting sex in morning could be as a result of tiredness from work and for fear of going late to work. In addition to the items in table 11, a woman narrated as part of the impact of civil service work on sexual relationship of Christian women with their spouses. According to her, she said "I nearly lost her husband to her house help all

in the name of civil service work which makes me leave very early and come home late”. Apparently, the sex affairs between couples of this category need to be worked on in order to avoid physical and emotional separation among them. Interestingly, some of the respondents were of the opinion that despite the impact of civil service work on their sex life, they still do not engage in extra marital affairs. To a large extent, this can be seen as a welcome development for Christian homes and by extension the Christendom.

### **Conclusions**

The study concludes that Civil service work poses a threat to the time Christian women have to engage in religious activities. Civil service work threatens the consistent sexual relationship of Christian women with their husbands.

### **Recommendations**

On the basis of the research findings, the following recommendations are made:

1. Since women are tasked with so much responsibilities and expectations (especially at home), a unanimous effort of husbands, the church leadership, the work place and also the larger society, could as a matter of necessity schedule programmes and activities in such a way that is encompassing and suitable for Christian women civil servants to participate and contribute subsequently.
2. There’s need for a consensus between Christian couples, this would be an avenue where they can converge to discuss the balance and management of partner’s sexual demands.

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