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WOMEN AND THE BREADWINNING ROLES: THE PLACE OF ENTREPRENEUR EDUCATION

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Abstract

Men's major function in most African communities, Nigeria being no exception, is being the breadwinners for the family. Nonetheless, as more women obtain education and join paid employment, and as some men lose jobs, conventional breadwinning roles are challenged and, in some cases, inverted, thereby making an increasing percentage of women family breadwinners. Women breadwinners may have an impact on family stability since they challenge established normative gender order in Nigerian patriarchal society. Now that more women are entering breadwinning positions unprepared for, with the majority lacking formal education and training, there is a need for each woman to develop a conscious and purposeful strategy to ensure that she is able to fit in correctly in the breadwinning role status. As a result, there is a need for entrepreneurial education for women. Furthermore, entrepreneurship is a deliberate endeavor aimed at beginning, developing, inventing, and mainstreaming economic activity for the generation and distribution of wealth. As a result, women's entrepreneurship development might be viewed as a feasible path to economic emancipation. A woman entrepreneur is more economically powerful than a worker since ownership, not only imparts control over assets but also allows her to make decisions. As a result, this article investigates women and their breadwinning duties, as well as encouraging women to sustain the Nigerian economy through entrepreneurial education. As a result, this article investigates women and their breadwinning duties, as well as encouraging women to sustain the Nigerian economy through entrepreneurial education.

Keywords: Women, Breadwinning roles, Entrepreneur, Education

Introduction

Female breadwinning is a new and developing phenomena in urban Sub-Saharan Africa, and its ramifications must be addressed. Despite the fact that women have a history of being active in trading and having independent sources of income (George, 2007), they have traditionally played supportive roles and are not established as family breadwinners in the established patriarchal systems (Akanle and Olutayo, 2012; Akanle et al., 2018). Dual-

earner homes formed in such circumstances (Akanle et al., 2018; George, 2007), but the spouses were the primary breadwinners, contributing the majority, if not all, of the family finances. Men are required to be financially or economically capable of providing for their families and homes, including their women, by nature and even from creation, as attested by the Holy Book, the Bible. However, contemporary socio-economic developments in rapidly

urbanising and industrialising societies are resulting in the emergence of social facts that are ordinarily incompatible with the socio-economic and patriarchal structures of many African societies, (Osawa, 2006; Akanle, 2011; Ntoimo and Abanihe, 2014); female breadwinning being one of them.

While this phenomenon is noticeable and growing in industrialised societies such as the United States of America, and such societies have already, for the most part, matured in terms of adjustments (Solomon, 2014), most developing countries in Africa, may be unprepared, yet the phenomenon challenges the traditional gender norms that sustain them. Even in more developed cultures, female breadwinning is not without difficulties, and these difficulties have been linked to increased family instability and divorce (Munsch, 2015; Teachman, 2010).

It demonstrates that women in Africa are not simply employed; in many cases, they are the primary or single breadwinners. Female breadwinning, according to Munsch (2015), is associated with marital infidelity and overall unfavorable family/marriage results, as feminine economic hostile instincts contradict established breadwinning masculinity. In a related version, Teachman (2010) discovered, after investigating the association between wives' economic resources and the likelihood of marital breakdown, that women's economic resources are substantially associated with the probability of divorce. As a result, female breadwinning might result in divergently poor levels of commitment from both or either partner, making the family less secure and fragile (Yu, 2015). According to Yu (2015), this is especially true in urban contexts, such as that of Chinese migrants in the United States, where current familial, economic, and cultural conditions play a role in determining and shaping couples' views of

traditional family and decisions to adapt or reject them in relation to perceived marital stability. Cheung and Choi (2013) discovered in a related study that as husbands face economic pressures and insecurity, as well as spousal economic disparities, they struggle and desire to have more power in their relationships; this significantly leads to and increases husband-on-wife physical assault, generalised domestic violence, and ultimately, family instability. In "The Myth of the Male Breadwinner: Caribbean Women and Industrialisation" Safa (1995) examined the limits of male breadwinning in the Caribbean, concentrating on rising industrialisation and women's waged labour. These findings, based on research conducted in Puerto Rico, the Dominican Republic, and Cuba, indicated an increase in women's wage/income-earning capacity, which has implications for women's household authority patterns, greater control over household budgets, and more effective capabilities to challenge female dominance in the home - but not without consequences for family stability. There are also studies on breadwinning in the African context, particularly in the context of urbanisation and modernisation as major trends and defining events driving changes in African family social systems (Akanle et al., 2018; Bigombe and Khadigala, 2003; Iyenda and Simon, 2006; Tamale, 2004; Becker, 1981). Akanle et al. (2018) investigated the turbulent nature of female breadwinning and women's coping mechanisms and concluded that female breadwinning is not a bed of roses, contemporary problematic reconfigurations of breadwinning roles in the context of family increased in Africa, particularly in East Africa, from the 1980s to the early 2000s, as a result of the HIV/AIDS pandemic (Withers et al., 2015).

Couples' disposition in female breadwinning families

Women's greater labour-force involvement has weakened the male-breadwinner paradigm of family life. Although males continue to earn more than women on average, a large proportion of women are now the major breadwinners in most industrialised nations (Vitali&Arpino, 2016). Drago, Black, and Wooden (2005) discovered that women provided more than 60% of home income in 20.5% of Australian couple families. Winkler, McBride, and Andrews (2005) discovered that women contributed 51% or more of total yearly household earnings in 19% of couple homes chosen from the Current Population Survey and 21.2% of households sampled from the Survey of Income Program Participation in the United States. Klesment and Van Bavel (2017) discovered that on average across all countries, 21.9% of couple households had female breadwinners, with women contributing 51% or more to household income, but this varied from a high of 33% in Slovenia to a low of 15.7% in Austria. There is additional evidence from Australia (Wooden & Hahn, 2014) and the United States (Winkler et al., 2005) that female-breadwinner families are becoming more common.

This is, especially, relevant since female breadwinning occurs within a patriarchal setting in which spouses have been socialized, and this may shape future family activities (Ntoimo and Abanihe, 2014). It is not proper for a woman to be the family breadwinner. The ultimate reason for this is that it is against cultural norms and will result in low self-esteem, reduced honour and respect for men (Cheung and Choi, 2013; Yu, 2015).

Despite this, anecdotal evidence suggests that female breadwinning makes the woman

haughty and desires to lead and make choices in the family; this is a job traditionally thought to be the sole responsibility of the husband as the family's leader. Although there may be specific situations or problems that lead to this, it is not suitable for women to take the position of males in the families as breadwinners. In African environments and mentalities, there will undoubtedly be an influence and effect from two dimensions; good and negative impact, depending on the persons and two primary elements; the husband and the wife. When the guy continues to share away his role as the earner in the family, the wife may become upset, which may lead to an argument before one realizes it. In this way, the male will begin to feel inferior, believing that his wife did not value him. This is due to the fact that they have found themselves in it and are adjusting to it. It is risky and can have bad consequences.

Most men see the phenomenon as an affront on their masculinity, identity, culture and spiritually ordained glory. It is noteworthy, however, that this disposition is not necessarily of the men in isolation but even the response and perception of others, who tend to see such men as irresponsible at home and outside for failing in their most important responsibility as breadwinners for the family.

Women's breadwinning activities and entrepreneurship

Entrepreneurship is critical to the economic and social fabric of African countries, including Nigeria. Entrepreneurship is a means of generating revenue, reducing poverty, and improving household welfare. Small businesses also play important roles in their communities. They produce goods and services to fulfill local needs and are more likely to provide work possibilities for

individuals who have less opportunities. Furthermore, entrepreneurship drives productivity and generates solutions to promote the Sustainable Development Goals (SDGs). "Entrepreneurial Education" refers to a comprehensive strategy to empowering and developing entrepreneurs. This is promoted in lieu of traditional instruction on the fundamentals of running a business. It includes innovation, recognising and exploiting opportunities, and fostering social growth (Sánchez, 2011).

Women are valued in African traditional civilisations for housekeeping and management, while men are valued for breadwinning. Females bear and raise children, cook, gather firewood, bring water, and do a variety of domestic tasks. It is often assumed that females are equipped with these household tasks by nature. Ukonu and Tafamel (2011) said that the beauty of any home is a dutiful woman.

Furthermore, according to Folorunsho (2009), people are born males or females, grow up to be boys or girls, and then take on duties as men or women. Situations have recently changed. According to Kester, (2002), Nwosu, (1999), and Fashoyin (1985), although there has been no tradition or expected public policy in Nigeria that excludes women from wage-earning activities, no public policy in the country that allows sex discrimination in the labour market. The fact remains that despite this non-discrimination attitude towards women in the labour market, wage and salary jobs, they continue to confront challenges in both entering the modern sector labour market and effectively competing on equal terms with their male colleagues.

Despite the aforementioned beliefs, females are becoming more educated, dispelling the notion that women should only stay at home, bear and raise children, cook, go to the

market, and care for the house and family members. For example, the number of women in Nigeria who are gainfully employed grows by the day. Female entrepreneurship is a rising segment in developing nations, and it has the ability to drive economic growth. They continue to face hurdles in both entering the modern sector labour market and effectively competing on equal terms with their male counterparts.

Females are getting more educated, eliminating the myth that women should only stay at home, bear and raise children, cook, go to the market, and care for the house and family members. For example, the number of women working in Nigeria is increasing by the day. Female entrepreneurship is growing in developing countries like Nigeria, and it has the potential to promote economic progress. This paradigm shift arose as a result of international and national laws governing equal opportunities and equal pay, fair employment practices changing societal attitudes toward females in the workplace, and organisations' desire to place qualified women in managerial positions in order to project a positive image and status. From the late twentieth century to the present, Nigerian ladies have engaged in a variety of entrepreneurial enterprises. As a consequence of difficult times in families and societies, as well as an increase in entrepreneurial knowledge, the desire for money, choice, and financial rewards from entrepreneurship encouraged women to rise to difficulties. Again, the worldwide drive for gender equality, as well as Her Excellency, Dame Patience Jonathan of Nigeria's 35% Affirmative Action, inspired women's interest in business. Thus, although some women participate in business in order to socialise and make friends, as well as

achieve fame and high positions in life, others do so in order to collaborate with males in meeting the myriad requirements of families and societies. Changes in family structure and roles brought about by increasing urbanisation have pushed women into the mainstream of the Nigerian economy and corporate sector. Within traditional Nigerian civilisations, where the man is considered as the provider and protector of the family, there appears to be a role reversal. Many women are now de facto heads of homes in their settings, and a lot of these women are interested in entrepreneurship and company management to generate revenue for their families.

Promoting the growth of women entrepreneurs needs a greater emphasis on the barriers that women entrepreneurs face. Gender data will assist in the development of supportive policies and programmes for monitoring and assessing the challenges that women entrepreneurs experience in developing nations, as well as the best way to meet their needs. Several studies, such as Odoemene (2003) and Mansor (2005), have emphasised the importance of psychological and economic factors on entrepreneurial growth. Few studies have focused on the environmental factors that are likely to impact company participation. There is still a case to be made in Nigeria about the influence of environmental variables on female entrepreneurs.

Women's Obstacles Entrepreneur Training

Female business has several challenges in the patriarchal African society. For example, progress in Arab female education has been tremendous, with females accounting for more than half of Arab university graduates (Majcher-Teleon and Slimène, 2009). Sadly, after years of education investment, Arab

female labour force participation rates remain the lowest in the world (Barucci and Mryyan, 2014; ILO, 2014).

Females' professional choices are hampered by external influences, namely familial and societal constraints derived from Arab society's patriarchal and tribal customs (Sidani, 2005). According to research, females are less likely than males to pursue entrepreneurship (Daz-García and Jiménez-Moreno, 2010; Mueller and Dato-on, 2010; Wilson et al., 2007). This has been linked to a variety of complicated factors. Among the causes include the notion that entrepreneurship is a male domain, certain economic and social factors that favour men, lack of training and education, and general lack of confidence in one's ability to succeed (Davidson et al., 2010; Pathak et al., 2013). Dabi et al., 2012; Dickson et al., 2008; Fayolle et al., 2006; Kakouris, 2016; Mehtap, 2014b) have all written extensively about the importance and impact of education, particularly training, on entrepreneurial activity.

Furthermore, appropriate infrastructure is required to run any business successfully. There should be adequate power supply, building and space, and communication facilities for women entrepreneurs. It is impossible to establish a firm without financial help. Despite their enthusiasm, many women are unable to establish their own businesses due to lack of funds. Most female entrepreneurs start their own businesses but fail to achieve success. Because of the lengthy and difficult procedure, women entrepreneurs are hesitant to seek financial assistance from banks. In modern culture, women entrepreneurs face a variety of socio-personal issues that impede them from becoming prospective entrepreneurs. These issues are linked to family issues, child raising, restricted

freedom, and masculine domination. The majority of entrepreneurs regarded their business as secondary to their home and family. Both researchers and policy-makers see formal entrepreneurship education as a means of encouraging innovation, risk taking, creativity, and critical thinking skills, which will lead to job creation and long-term economic growth (Borozan and Dabi, 2008; European Commission, 2010; Rialti et al., 2017). As a result, there is a greater emphasis within entrepreneurship education on the process of new venture development and developing graduates with a global mentality and skills set who are job creators rather than job seekers (Mehtap, 2014a).

Female entrepreneurs in Asia-Pacific face more systemic barriers than men due to discriminatory socio-cultural norms, a greater unpaid care burden, a lack of access to and control over productive assets, fewer opportunities to develop relevant skills, lower access to finance and technology, a lack of entrepreneurial networks and mentors, and gender-blind policies, laws, and regulations. These barriers compound and exacerbate one another, threatening women's capacity to develop and operate businesses. 2020 (ILO, ADB).

Conclusion

Given women's multiple roles in our society (mothers, wives, breadwinners, and so on) and the circumstances surrounding their unique nature that limit their full participation in business, there is a need to create a conducive and enabling environment to encourage their participation in economic development.

Women entrepreneurs have steadily become increasingly essential in stimulating economic development and employment creation. Equality between men and women, which is necessary for societal growth, may be achieved through women's economic

independence. Women entrepreneurs should embrace the new economic policy challenges. Entrepreneurship development in Nigeria was limited at the time of independence. Despite the fact that the government has taken many initiatives to promote women's entrepreneurship, progress remains slow. Developing entrepreneurship among women will undoubtedly be the best strategy for women's empowerment, determination, and a positive attitude that may aid the development of entrepreneurship among women.

At the moment, it is some satisfaction that a growing number of female entrepreneurs are entering traditional industries such as weaving, embroidery, pickle making, knitting, jam jelly making, and so on, as well as non-traditional industries such as beauty parlors, computer cafés, crèches, restaurants, readymade garments, nurseries, food catering centers, tailoring firms, and so on. In this circumstance, all forms of assistance from family members, the government, banks, and society are required. Furthermore, expansion of education, financial help, entrepreneurial training, infrastructure development, marketing facilities, family and societal support, and so on are critical for a revolution in female business.

Indonesia, which had the same per capita income as Nigeria in the 1960s, opted to pursue sustainable growth through entrepreneurship; now, Indonesia has a per capita income four times that of Nigeria. Women should be encouraged in the following areas when it comes to empowerment: Future orientation, foresight, risk-taking ability, and adventurousness; leadership strategies to motivate, responsive to suggestions and criticisms, good judgment, critically minded, and objectivity on issues; perseverance stamina to withstand

frustrations; readiness/willingness to learn new things; eagerness to develop in order to do things better; dynamism in order to be ambitious and dynamically oriented; courage because entrepreneurship is riddled with dangers and setbacks; and prudence in resource management. As a result of the above, it is crucial to recognise that gender relations in the setting of families are changing, as evidenced by female breadwinning, and these changes have practical consequences for family stability now and in the future, even if these changes are unstable.

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