



INFLUENCE OF SOCIO-CULTURAL FACTORS ON PURDAH WOMEN VENTURE CREATION IN NIGERIA

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Abstract

Purdah women constitute a significant segment of society, especially in some parts of southwestern and northern Nigeria. However, their capacity to engage in entrepreneurial activities appears to be inhibited by social-cultural factors which, if addressed, may enable Society to benefit from their skills and entrepreneurial possibilities to the benefit of their personal growth and national development}. Entrepreneurship drives growth, but socio-cultural misconceptions limit purdah women's participation in entrepreneurial activities. This paper examined the influence of socio-cultural factors on purdah women's venture creation in Nigeria, using an explanatory mixed-method design (QUAN + Qual). It targeted purdah women in North Central (Kwara, Niger) and Southwest (Oyo, Osun) Nigeria. A sample size of 400 was determined using the Taro Yamane formula, with 40 participants purposively selected for qualitative data. Stratified random sampling ensured representation across geography, ethnicity, and regions. Data were collected using a structured questionnaire and interviews. Instrument validity was verified by experts, and a pilot study yielded a reliability coefficient of 0.89 (Cronbach Alpha). Data analysis using mean and standard deviation revealed that religious beliefs (mean = 2.75, SD = 1.05) and education (mean = 2.80, SD = 1.04) positively influenced venture creation among purdah women. The study concluded that socio-cultural factors significantly affect purdah women's involvement in venture creation. It was recommended that religious organizations, local governments,

and stakeholders should create supportive environments through advocacy aligned with purdah beliefs. Educational institutions and vocational training centers should offer flexible, culturally sensitive programs, including online options and local workshops, to address purdah women's constraints. These initiatives should equip them with skills to thrive in venture creation while respecting their lifestyle needs.

Keywords: Socio-cultural, Venture Creation, Purdah Women, Religious belief, Education

Introduction

Education is considered as a fundamental element for both individual and national advancement. It equips individuals with a comprehensive understanding of their surroundings and cultivates an appreciation for diverse viewpoints. Although no legislation in Nigeria explicitly prohibits females from obtaining quality education, certain regions persist in encountering obstacles to achieving equitable access. Furthermore, Nigeria has not fully implemented laws that require all citizens, irrespective of gender, to attain at least secondary education, with violations largely going unpunished. The level of education an individual attains significantly impacts his personal development and social interactions. Entrepreneurial endeavors act as a crucial catalyst for economic growth, poverty reduction, and personal empowerment worldwide.

Entrepreneurship is widely recognized as a fundamental instrument for the development of both individuals and nations. However, the extent to which different demographics engage in entrepreneurship often depends on socio-cultural dynamics. In societies where cultural or religious practices shape gender roles and mobility, the entrepreneurial involvement of women becomes a unique subject of analysis. Entrepreneurship creates new economic opportunities for society and contributes to the overall growth and departure from poverty. It has emerged as a global concept and contributed to the economic development of the country (Balogun & Zhang, 2019).

Operating a small business needs complete dedication and involvement to provide financial stability for the entrepreneur. Conversely, venture formation encompasses the initiation and development of a company, which require active engagement in commercial operations. Participating in a company differs significantly from establishing a venture; a person may participate in entrepreneurship without being the developer or founder of the firm. Female entrepreneurs are women or groups who recognize a market need, develop a company plan, collect resources, and engage in a commercial endeavour. Several women who choose entrepreneurship participate in micro, small, and medium businesses (MSMEs) to enhance their family's economic status and benefit society. Empowered and equipped women in any community will likely enhance productivity and contribute to economic growth, particularly at the grassroots level (Metu & Okeyika, 2018). Nonetheless, several obstacles impede women's engagement in entrepreneurship and venture formation, limiting their potentials and contributions to economic growth. Also noted women in many regions of the developing world, including Nigeria, continue to encounter numerous challenges and constraints that restrict their opportunities to realize their full potentials, consequently impacting their pursuit of entrepreneurial success. Women's entrepreneurial endeavours have been acknowledged as a catalyst for economic growth, job creation, and poverty reduction, especially in developing economies. This implies that when women are involved and empowered, they significantly contribute to their communities and society.

Lumpkin and Dess (2016) contend that the fundamental act of entrepreneurship is a new entry. Early scholars in entrepreneurship asserted that creating new ventures is central to the field (Gartner et

al., 2019). This research evaluates the association between new venture formation and its characteristics. The definition of new ventures encompasses any company firm under five years old. The fundamental act of entrepreneurship is establishing new commercial enterprises. Lumpkin and Dess (2016) defined new entry as entering new or existing markets with new or existing products or services. Numerous studies demonstrate a positive correlation between new venture establishment, business sustainability, and technological advancements. Scholars do not concur on the determinants that propel an individual to entrepreneurship.

The field of entrepreneurship is fundamentally dependent on the establishment of new ventures, however, numerous factors that differentiate entrepreneurs from their non-entrepreneurial counterparts have been identified in prior research. Lumpkin and Dess (2016) argue that the introduction of new ventures is the fundamental component of entrepreneurship. The establishment of new enterprises was considered to be a fundamental aspect of the discipline of entrepreneurship by the early researchers (Gartner et al., 2019). The term "new ventures" denotes any business enterprise that has been in operation for less than five years. Entrepreneurship is fundamentally defined as the process of establishing new business ventures. Lumpkin and Dess (2016) defined new entry as the process of expanding into new or established markets with either pre-existing or novel products or services. A significant amount of research suggests that there is a positive correlation between the establishment of new ventures, the longevity of firms, and technological advancements. There is no consensus among researchers regarding the factors that contribute to an individual's ascent to the position of entrepreneur.

Socio-cultural aspects encompass the social structure and the culture of a population; they pertain mostly to human-generated intangible components that influence behavior, relationships, perceptions, lifestyles, survival, and existence. Social-cultural factors consist of all elements, conditions, and influences that shape an individual's personality and potentially affect his attitude, disposition, behaviour, decisions, and activities. Such aspects include ideas, values, attitudes, habits, behaviours, and lifestyles of individuals as evolved from cultural, religious, educational, and social conditioning (Adeleke et al., 2013). Fundamentally, People exist inside certain cultural frameworks, societal ideas, and values that shape their lives. From an entrepreneurial perspective, sociocultural values can be defined as encompassing all elements of the social system that positively and negatively influence the motivation to pursue entrepreneurial endeavours. Cultural or religious beliefs may not seclude Purdah women from participating in entrepreneurial activities; measures or strategies may need to be introduced if true engagement in venture creation is required. Ademiluyi, Nuhu, and Sangodapo (2023) state that strategies, like the business model for purdah women, incubation, idea generation, and mentorship programs, can be designed or adapted to promote purdah participation in entrepreneurship. Nevertheless, numerous academics have contended that the Purdah system does not have to impede women's entrepreneurial endeavours. According to them, Islam has its own entrepreneurial culture and governing principles based on the Al-Quran and Hadith to guide business operations (Ullah, Mahmud & Yousuf, 2013). Zakaria (2016) notes that even though Muslim women who are rigorously sequestered are rarely found in factories, they continue to contribute to the economy by engaging in the concealed informal economy. Abdullahi and Suleiman (2017) assert unequivocally that religion could be impetus to drive entrepreneurship. They emphasize that religion has a role in determining whether the individual in a specific society becomes an entrepreneur.

The level of education one is exposed to significantly impacts one's life and dealing with others. Based on the researcher's observation, Purdah women's seclusion from venture creation is not the only problem they face, as they also lack access to quality education. One out of ten who manage to acquire a Western education mostly ends up not using the certificate to work, which has limited them in

developing skills for an independent lifestyle and gainful entrepreneurship skills. The growth of female entrepreneurship in developing countries has also been affected over the years, as many opportunities are more available to males than females (Otunaiya et al., 2016). Certain sociocultural factors, which include education, serve as impediments and limit women with entrepreneurial aspirations from actualizing their dreams, which largely accounts for the feminization of poverty in Nigeria. Aramoon (2019) submits that the level of education of close family members, entrepreneur perceptions, and personality significantly affect women's venture creation. Studies have also shown that women entrepreneurs face obstacles in accessing training, networks, and information (Koko et al., 2017). The society where female entrepreneurs find themselves also influences their engagements and business sustainability.

Purdah refers to the practice of seclusion from males outside one's immediate family and the covering of the body, particularly in public settings. Practitioners typically don garments that obscure their faces and entire bodies. While some aspects of religion or society link this practice to religious principles, others view it as conventional attire. Nonetheless, purdah women remain integral to society, and their perspectives, attitudes, and behaviors are essential for achieving inclusivity. They have largely been marginalized as a distinct group within the female population. For instance, Yusuf (2013) characterizes the purdah system as a stringent Islamic religious requirement that mandates the seclusion of married women from public life, implying a limitation on their engagement in economic activities.

It is the considered opinion of the researchers that if social cultural concerns which inhibit their engagement in economic activities are addressed, Purdah women may contribute more vigorously to the productive economic activities of their households. This would not only help to address the entrepreneurship gender gap which is largely responsible for the feminization of poverty in some sections of Nigeria but would also be salutary to national development.

Statement of the Problem

The low level of participation of women in entrepreneurship, as observed by the researchers, is disheartening. The purdah system has inhibited purdah women from venturing into business activities, relegating them to the role of housewives primarily responsible for child-rearing and household management. In certain regions globally, purdah merely represents a mode of dress devoid of religious or cultural connotations; however, in northern and western Nigeria, the context is markedly different. Purdah women are expected to remain confined to the homes, focusing on domestic responsibilities. In educational settings where entrepreneurial knowledge is prioritized, the representation of purdah women is significantly lower compared to their non-purdah female counterparts. Despite the contributions of women entrepreneurs to socio-economic development among nations, being an entrepreneur has been largely seen as a male-gendered enterprise (Achtenhagen & Welter, 2013). Women are significantly hindered by socio-cultural obstacles that impede their capacity for company formation, despite some having access to education and skill development. In other cases, lack of skills, family support, gender discrimination and religious beliefs are obvious constraints to entrepreneurial engagement, especially among women in purdah. In order to achieve significant economic growth and reduce

household poverty, all women, including those in the purdah system, need to be encouraged to engage actively in entrepreneurship in ways that do not injure their communities' religious sensibilities and cultural ethics. To the best knowledge of the researchers, no study on this concern has recently been undertaken in southwestern and northcentral Nigeria, hence the need for this study.

Research Questions

The following research questions were raised to guide this study.

1. To what extent do religious beliefs influence venture creation among purdah women?
2. To what extent does education influence venture creation among purdah women?

Methodology

The study employed an explanatory mixed method research approach; QUAN + Qual mixed design (quantitative driven simultaneous design). The core component was the quantitative, while the supplemental component was qualitative. According to Merriam (2018), the integration of quantitative and qualitative technique offers a more thorough analysis and comprehensive representation of the study problem. When a quantitative method cannot fully convey the focus on salient points that the study requires, a mixed method approach is the best option, and it is utilized to improve quantitative results. To determine the study population area, a preliminary survey was earlier carried out to identify the geographical locations where these women are predominantly found. The entire purdah women in North central (Kwara & Niger) and Southwest (Oyo & Osun) constituted the population for this study. However, there was no official data as to the number of purdah women in the areas covered, therefore the population was unknown. The sample of the study was 400 purdah women which was determined using the Taro Yamane (1967) infinite formula. The sample size of 400 was proportionately distributed among the geographical locations. A stratified random sampling technique was used to select 100 sample representatives from each of population strata, and the strata were made up of geographical locations, ethnicity, and regions. However, for the qualitative aspect of the study, a purposive sampling technique was adopted in selecting a total of 40 purdah which means ten from each of the study area in the two regions (North central and Southwest). Out of the 40 purposively selected for the interview session, only 33 granted the interview.

Data were collected using a researcher-designed structured questionnaire, for illiterate respondents, the research assistants explained the questionnaire to them in the language they understood to fill them out appropriately. Questionnaire items were developed with response categories as follows: High Extent (HE) 4-point, Moderate Extent (ME) 3-point, Low Extent (LE) 2-point, and Very Low Extent (VLE) 1-point. An interview guide which contains eight questions designed by the researcher was also made available to the interviewees. The interviews were conducted face-to-face with the help of research assistants in the study area, and the medium of communication was the best language the respondents were comfortable with through the help of research assistants. Ethical considerations such as voluntary participation, readiness and confidentiality were duly observed. The privacy of the respondents was respected and only the same gender with similar characteristics (language and purdah) were used as research assistants to allow free and ease of communication. The respondents were assured of confidentiality and privacy of their data, as it would be used strictly for the purpose of the study.

The instrument was validated and subjected to a reliability test using Cronbach alpha given reliability coefficient of 0.89. This affirm that the instrument was reliable for this study, this is in line with Umoru (2022) who stated that every instrument designed for the purpose of gathering data must be tested for reliability and for such an instrument to be adjudged reliable and stable, its coefficient must be above 0.75. The demographic data for the respondents were analyzed using frequency and percentage, while the research questions were answered using mean and standard deviation. The level of acceptance or rejection of each questionnaire item was determined based on the mean ratings of

items interpreted relative to real limits of numbers as follows:

Response Category	Rating	Real Number Limits
High Extent	4	3.25 – 4.00
Moderate Extent	3	2.50 – 3.24
Low Extent	2	1.75 – 2.49
Very Low Extent	1	1.00 – 1.74

The taped recorded interviews were transcribed and used as the qualitative data which were profiled, and content analyzed. The qualitative data collected through the interview was comprehensively discussed and was used to give more insight to areas not captured from the quantitative data.

Findings

Research Question 1: To what extent do religious beliefs influence venture creation among purdah women?

Table 1: Mean and standard deviation of responses on the extent of religious beliefs influence venture creation among purdah women

S/N	Item Statements	\bar{X}	SD	Remark
1.	Principles and practices of religious belief guides purdah women involvement in venture creation.	2.90	1.16	High extent
2.	Tradition in religious belief dictates purdah women engagements in venture creation.	2.46	0.89	Low extent
3.	The spirituality of the purdah women in religious belief justifies their engagements in venture creation.	2.36	1.05	Low extent
4.	The scripture of religious belief binds purdah women towards venture creation.	2.57	1.03	High extent
5.	Teaching and knowledge of religious doctrines impacts purdah women engagements in venture creation.	3.15	1.06	High extent
6.	Morals developed in religious beliefs dictates purdah women engagements in venture creation.	2.70	1.18	High extent
7.	Faith developed in religious beliefs dictates purdah women engagements in venture creation	2.95	0.81	High extent
8.	Societal practices and religious beliefs towards purdah women impacts their engagements in venture creation.	2.97	1.16	High extent
9.	Seclusion and marginalization through religious belief impacts purdah women in engagements in venture creation.	3.08	1.05	High extent
10.	Religious belief and ideologies of purdah women impacts their involvement in venture creation.	2.38	1.15	Low extent
Weighted average		2.75	1.05	High extent

The data in Table 1 show the mean and standard deviation of responses on the extent to which religious beliefs influence venture creation among purdah women. The table reveals that the respondents indicated that principles and practices of religious beliefs guide purdah women's involvement in venture creation the same way the scripture of religious beliefs largely binds purdah women towards venture creation to a great extent. Mean scores of 2.90 and 2.57 supported these. The respondents also indicated that teaching and knowledge of religious doctrines impact Purdah women's

engagement in venture creation and morals largely developed in religious beliefs dictate Purdah women's engagement in venture creation to a great extent. Mean scores of 3.15 and 2.70 also supported these. In addition, the respondents indicated that faith developed in religious beliefs dictates Purdah women's engagements in venture creation to a great extent; in the same way, societal practices and religious beliefs towards purdah women impact their engagements in venture creation to a great extent, as well as seclusion and marginalization through religious belief impacts purdah women in engagements in venture creation to a great extent. Mean scores of 2.95, 2.97, and 3.08 supported these.

Table 1 also reveals that the respondents indicated that tradition in religious belief dictates purdah women's engagements in venture creation to a low extent, the same way the spirituality of the purdah women in religious belief justifies their engagements in venture creation to a low extent and religious belief, as well as ideologies of purdah women, impacts their involvement in venture creation to a low extent. These were supported by mean scores of 2.46, 2.36, and 2.38. All the 10 constructed items have a standard deviation ranging from 0.81 to 1.18. This means the respondents' responses are not widespread, as they are close to their respective mean scores. The table has a weighted average mean and standard deviation score of 2.75 and 1.05, respectively. This implies that religious beliefs influenced venture creation among purdah women to a high extent (mean = 2.75, SD = 1.05).

Research Question 2: To what extent does education influence venture creation among purdah women?

Table 2: Mean and standard deviation of responses on the extent of education's influence on venture creation among purdah women

S/N	Item Statements	\bar{X}	SD	Remark
11.	The high interest of purdah women in education influences their engagements in venture creation.	2.72	1.20	High extent
12.	Understanding business management through knowledge actualization by Purdah women impacts their involvement in venture creation.	2.69	1.02	High extent
13.	The readiness of purdah women in education influences their engagement in venture creation.	3.26	1.08	Very high extent
14.	Knowledge of Idea/market opportunities available for purdah women assists their engagements in venture creation.	2.75	1.13	High extent
15.	Understanding customer segmentation through education by purdah women influence their engagements in venture creation.	2.95	0.81	High extent
16.	Knowledge about entrepreneurial skills required by purdah women justifies their level of engagement in venture creation.	3.10	1.12	High extent
17.	Society orientation educates Purdah women's involvement in venture creation.	2.27	0.94	Low extent
18.	Behaviour modification impacts purdah women's education on venture creation.	2.28	0.97	Low extent
19.	Attending formal school setting to acquire relevant skills and knowledge has impacts on purdah women engagements in venture creation.	3.27	0.94	Very high extent
20.	Purdah women's ideologies and views about education have a significant impact on engagements in venture creation.	2.72	1.23	High extent
Weighted average		2.80	1.04	High extent

The data in Table 2 show the mean and standard deviation of responses on how much education influences venture creation among Purdah women. The table reveals that the respondents indicated that

the high interest of Purdah women in education influences their engagements in venture creation to a great extent, and understanding business management through knowledge actualization by Purdah women impacts their involvement in venture creation to a great extent. Mean scores of 2.72 and 2.69 supported these. The respondents also indicated that the readiness of purdah women in education influences their engagements in venture creation to a great extent, in the same way, knowledge of idea/market opportunities available for purdah women assists their engagements in venture creation to a great extent. Mean scores of 3.26 and 2.75 also supported these. In addition, the respondents indicated that understanding customer segmentation through education by purdah women influences their engagement in venture creation to a great extent, and knowledge about entrepreneurial skills required by purdah women justifies their level of engagement in venture creation to a great extent. Mean scores of 2.95 and 3.10 supported these. Also, the respondents indicated that attending a formal school setting to acquire relevant skills and knowledge has an impact on Purdah women's engagements in venture creation to a great extent; in the same way, Purdah women's ideologies and views about education have a significant impact on engagements in venture creation to a great extent. These were supported by mean scores of 3.27 and 2.72

Table 2 also reveals that the respondents indicated that society orientation educates purdah women's involvement in venture creation to a low extent, behaviour modification impacts purdah women's education in venture creation to a low extent. Mean scores of 2.27 and 2.28 supported these. All the 10 constructed items have a standard deviation ranging from 0.81 to 1.23. This means the respondents' responses are not widespread, as they are close to their respective mean scores. The table has a weighted average mean and standard deviation score of 2.80 and 1.04, respectively. This implies that education influenced venture creation among purdah women to a high extent (mean = 2.80, SD = 1.04).

Qualitative Analysis

Data collected from the interview parts were analyzed around the theme and findings were presented to reflect how each interview questions were answered.

Interview Question One: What is your perception on the influence of religious belief on purdah women venture creation?

Responses:

An interview was conducted with 33 purdah women about their perception of the influence of religious beliefs on venture creation. About 66.5% of respondents said religious belief, particularly within Islam, plays a significant role in shaping purdah women's venture creation. They emphasized that Islam permits women to engage in business and adds a unique dimension to their entrepreneurial activities. The values instilled by their faith, such as honesty, integrity, and modesty, naturally manifest in their ventures, making these businesses stand out in both practice and ethics. They also agreed that the religious principles they adhere to ensure that their businesses operate in a manner that reflects their faith, making their entrepreneurial journey distinct from others.

Meanwhile, 33.5% of respondents highlighted that religious beliefs do not hinder purdah women from starting their businesses. However, they stressed that certain measures must be followed to protect the values associated with purdah. These guidelines ensure that while women engage in entrepreneurship, they do not compromise on the religious and cultural principles they uphold.

Additionally, their religious beliefs guide how they grow their ventures, from maintaining ethical practices to sourcing capital that aligns with Islamic principles, such as avoiding interest-based

loans. This demonstrates that religious beliefs, rather than being a limitation, serve as a guiding framework for purdah women in business. This was how some of the purdah women responded:

PW13: My religion does not forbid starting a business

PW14: with my knowledge and practice of Islam, I know their measures to follow in starting a business as purdah women.

PW15: I think religious beliefs also guide on doing good business and doing it right.

PW18: I do not think religion forbids business oh, I know there is limit to how I can go about it.

Interview Question Two: In your own opinion, how has education influenced purdah women venture creation?

Responses:

The interview conducted on 33 purdah women revealed that formal and informal education significantly impact purdah women's decision to start a business, representing 100% of the respondents. The knowledge they acquire through traditional schooling or life experiences equips them with the necessary skills and understanding for venture creation. Education broadens their perspectives and helps them identify the ventures they can successfully pursue. They also stressed that having specific knowledge about the industry or venture is vital, as no knowledge is ever wasted because Islam encourages lifelong learning, from the cradle to the grave, further reinforcing the value of education in the lives of Purdah women. As a result, education serves as a driving force behind their entrepreneurial aspirations. However, the type and scale of the business they create often depend on their level of education; with more educated purdah, women are likely to pursue more complex ventures. This was how some of the purdah women responded:

PW8: I did not attend formal education, but I know it would have assisted me more if I did.

PW9: We all know why we should be educated, one of the reasons my children are in school

PW10: If I have more knowledge I know starting and getting support won't be hard.

PW11: No future without education. I started my tailoring business because I learnt it.

PW12: Left to me, no business can be done without knowing it or someone to guide you. Unless you want to waste resources.

PW14: I know what my level of education has done for me and my business, even among known Purdah.

Discussion of Findings

Findings from research question one shows that religious beliefs have a significant influence on venture creation among purdah women. Religious values, such as honesty, hard work, and community service, often inspire purdah women to start businesses that align with their faith. This is consistent with the findings of Cader and Al Tenaiji (2016), who argue that religious values can provide a moral framework that guides entrepreneurial ventures. However, strict religious interpretations can also constrain business activities. For example, businesses involving certain products or services deemed inappropriate under Islamic law may be avoided, limiting the scope of venture creation. This restriction is highlighted in a study by Altinay and Altinay (2018), who found that religious regulations could restrict purdah women business choices. Critics suggest that a more dynamic interpretation of religious principles could foster more diverse entrepreneurial activities. As noted by Basu and Virick (2016), there is potential for reinterpretation of religious texts to encourage broader business engagements while still adhering to faith-based values.

The findings from the qualitative data through the interview conducted on 33 purdah women also noted the significant influence on religious beliefs on purdah women venture creation. The findings revealed that religious beliefs do not present any barriers to purdah women starting their own businesses. However, it was stressed that there are certain measures that need to be followed to protect the values associated with purdah. These guidelines ensure that while women engage in entrepreneurship, they do not compromise on the religious and cultural principles they uphold. Additionally, their religious beliefs guide how they grow their ventures, from maintaining ethical practices to sourcing capital in ways that align with Islamic principles, such as avoiding interest-based loans. This demonstrates that religious beliefs, rather than being a limitation, serve as a guiding framework for purdah women in business.

The findings from research question two shows that education positively influences venture creation among purdah women, providing them with the skills and knowledge necessary to navigate the complexities of starting and running a business. Education equips purdah women with business management skills, financial literacy, and market research capabilities, all of which are critical for successful venture creation. This finding is supported by Minniti and Naudé (2016), who argue that education is a key driver of entrepreneurial activity. However, the impact of education is uneven across different regions and socio-economic groups. Women in urban areas or from affluent backgrounds tend to have better educational opportunities, which translates into more successful ventures. Critics like Olaniyan and Okemakinde (2018) argue that without addressing systemic inequalities in educational access, the potential for education to drive venture creation remains limited. This shows that purdah women also certain level of educational attainment to ascertain kinds of venture to be created and how to manage it.

The findings from the qualitative data through the interview conducted on 33 purdah women also noted the significant influence education on purdah women venture creation. It was revealed from the findings that the knowledge they acquire through traditional schooling or life experiences equips them with the necessary skills and understanding for venture creation. The respondents further added that education not only broadens their perspectives but also helps them identify the types of ventures they can successfully pursue. They also stressed that having specific knowledge about the industry or venture is vital, as no knowledge is ever wasted because Islam itself encourages lifelong learning, from cradle to grave, further reinforcing the value of education in the lives of purdah women. As a result, education serves as a driving force behind their entrepreneurial aspirations. The type and scale of the business they create often depend on their level of education, with more educated purdah women are likely to pursue more complex ventures and contribute more to economic development.

Conclusion

The study concluded that socio cultural factors significantly influence purdah women entrepreneurial engagements. This shows that religious beliefs serve not only as a source of motivation but also provide a supportive framework that legitimizes entrepreneurial activities within this unique cultural group. Education, on the other hand, empowers purdah women by equipping them with the skills and knowledge necessary to navigate the complexities of the business environment. This combination of religious and educational support significantly enhances their ability to engage in entrepreneurial ventures.

Recommendations

The following recommendations were made in line with the findings of the study

1. Religious organizations, local government agencies, and other relevant stakeholders should take an active role in creating an enabling environment for Purdah women entrepreneurs through religious advocacies that will not affect their beliefs and support Purdah women's venture creation.
2. Educational institutions and vocational training centers should offer flexible and culturally sensitive training programs for purdah women. These programs should accommodate the time and mobility constraints often faced by these women by providing online options or local workshops in accessible locations that align with their lifestyle needs and provide them with the skills necessary to thrive in venture creation.

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