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Female Entrepreneurship and the Economics of Motor Parks in Southern Tivland, 1965- 2018

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Abstract

There is this widely held perception in the Tiv area of Benue state in central Nigeria with an impression that commercial motor parks are simply avenues for the congregation of hooligans who obstruct the smooth flow of activities of motorists and travelers. This opinion appears to have infiltrated academia in a way that has made the institution of the motor park in the area, including the masses providing services at these facilities, suffer marginalization even within the realm of scholarship. It is rather curious that such a large institution accommodating a substantial number of men and women who play different roles in economic and social relations is demonized and relegated to the dark corners of history. The government-concerned agencies from the Tiv area also appear to be undermining the motor parks. The neglect is evident in their inability to put in place mechanisms for the transformation of this institution that anchors the road transport industry in the area. This study has examined the relationship between motor parks and entrepreneurship among women in southern Tivland. The work shows that the establishment of the motor parks presented women within the area with opportunities to engage in different entrepreneurial endeavors that impacted their well-being and that of society. It is noted that certain inappropriate acts often associated with motor parks have blindfolded people from understanding the socio-economic transformational potential of the institution. Haven indicated its role in the rise of entrepreneurship among women in southern Tivland, concerned government authorities and the private sector are expected to show more commitment to supporting the motor parks to harness their potential.

Keywords: Female Entrepreneurs; Economics; Motor Parks; Southern Tivland; Government.

Introduction

Among the Tiv people of central Nigeria, women played important roles in the key areas of the economy namely agriculture, industries, and trade. Generally, roles under the Tiv economy were shared based on sex, age, ability, and not

class.[1] There was a clear distinction between the roles to be performed by men, women, and children. For example, the clearing of farmland *(hyande u huran)*and making of heaps or ridges (*sule-kahan)*, was done by the male, and weeding of the farm (*sule u huran*)was considered a female task. Young people among these gender groups did much of the hard and tediouswork while the elderly people were mostly saddled with the responsibility of directing and supervising. In production, men handled tasks that required more physical strength while the females undertook less strenuous roles in the production process.[2] While local and external trade was also an important component of the Tiv economy, women only featured prominently in local trade. Their participation in long-distance trade, which would require them to trek long distances for several days was low. This was a result of their perceived vulnerability. Traditionally, the Tiv man considered it obligatory to protect women and children who were considered as being more endangered within society.[3]

With the introduction of motor vehicles in southern Tivland (Konshisha, Vandeikya, and parts of Kwande local governments) in the 1930s and the subsequent establishment of motor parks (beginning from 1965), much of the impediment occasioned by the non-availability of a dependable source of transportation was broken. This improved the chances of the women who had the desire to engage in commercial activities. Subsequently, female folks could also travel far distances via motor vehicles and return on the same day. Business opportunities were also increasing at the various motor parks in the area for female entrepreneurs to explore.

Curiously, even with the plethora of historical discourses that exist on the subject of women in Tivland, the aspect that connects them with the motor parks remains relatively unexplored. This article has examined the extent to which the introduction of the road transport system, and most specifically, the establishment of motor parks in southern Tivland orchestrated a rise in female entrepreneurs within the area. The period covered by the article spans from 1965 when the first crop of motor parks was established in the area, and 2018 when the rise in street loading began to obstruct the structure of motor parks in southern Tivland.

Conceptual Clarifications

It is imperative to put certain concepts used in this paper in perspective.
Entrepreneurship

[1] M.A. Kamnan (2017), "An Economic History of Diiv District in Tivland, 1918 – 1960", Unpublished M.A. Thesis, Department of History, Bayero University Kano p.42
[2] A D. Igirgi (2007), *A History of the Tiv Textile Industry C.1850 – 2000*, Makurdi: Aboki Publishers p..66
[3] Kimbi Usese, 100 years, Farmer, Oral Interview at Mbagwaza, 10/06/2020

The concept of entrepreneurship has yet to present a generally agreeable definition. However, a cluster analysis of the term indicates that there are two main perspectives on the subject matter. First, entrepreneurship is considered a process involving the emergence of opportunities; the recognition of these opportunities by specific persons; the evaluation of the economic potential of these opportunities; the attainment of required resources; the development of a strategy or business model for using these resources to exploit the opportunities; and the actual exploitation, which involves launching and operating a new organization.[4] This perception conforms to that of Delmur[5] who opines that entrepreneurship is an active initiation, commitment, and leadership of a change process that results in durable consequences on the supply side of the market such that initiators may gain financial benefits. Extrapolating from the above, entrepreneurship is both the process of creating new ventures from new opportunities as well as the study of that process. In this context, a premium is placed on examining the extent to which the establishment of the motor transport system and indeed motor parks in southern Tivland created new opportunities for the female folk within the area and how female entrepreneurs were able to initiate and engage in profitable ventures that were derived from such opportunities.

Motor Parks:

Motor parks in this context are considered as defined locations in communities, towns, or cities, where passengers board or alight from commercial vehicles.[6] Such areas are also used for loading and unloading goods. All intending passengers are expected to board vehicles at these spots which serve as originating or transit points for their journeys. Equally, the last point of discharge of passengers is motor parks, in which case they could be referred to as destination points for commercial vehicles conveying passengers and luggage.

Perspectives on Female Entrepreneurs and Motor Parks

There is a plethora of documented perspectives that are related to women's economic activities in southern Tivland. Some of these works are reviewed in this section. The first examined in this series is "A History of Non-governmental Organizations and Women Development in Benue State, 1985 – 2010" written by Myom.[7] The work examines the contributions of Non-Governmental organizations (NGOs) to the development of women in Benue state. Historically, the author has demonstrated that community development was at the core of

[4] Baron, R. A., and Henry, R. A., (2011), "Entrepreneurship: The Genesis of Organizations" in S. Zedeck (Ed.), APA Handbook of Industrial and Organizational Psychology, Vol. 1
[5] Delmar (1996) ……..
[6] NAK/MAKPROF/RUL/65. VOL. 1 – The Tiv Native Authority (Motor Park) Rules, 1959
[7] T. Myom (2014), A History of Non-governmental Organizations and Women Development in Benue State, 1985 – 2010, Unpublished Ph.D. Thesis, Benue State University Makurdi.

traditional African societies. As a practice, community members organized welfare associations where they took cooperative measures to satisfy their needs. These measures were usually managed by the elders. During the colonial period, traditional self-help structures were weakened and the colonialists encouraged the formation of cooperative societies where persons with common social and economic problems came together to mobilize resources to promote their interests and development. According to the author, it was from the background of these localized community development associations that NGOs began to emerge in Nigeria after independence in 1960.

After the oil boom of the 1970s, there was a slump in the economic fortunes of Nigeria, which prompted the introduction of economic reforms in 1986. Unfortunately, Myom has argued that the reforms occasioned massive unemployment, poverty, and hunger in Nigeria. This is because the reforms occasioned the sacking of employees in the country. Those who were fired from government jobs began to seek refuge in the informal sector. Consequently, NGOs increasingly took the central stage as stakeholders in poverty reduction strategies, with a good number of them focusing on issues of women's development. However, Myom has decried what she termed "the socio-economic and political marginalization of women" in the state during the period of his study. According to her, most of the NGOs that operated in Benue state during the period were more concerned with material gains than service delivery and development objectives. As a result, the proportion of women from the state who were in economically active sectors was low. Even where loans were given, the author has noted that the percentage of women who accessed the loans was rather low.

The analysis provided by Myom has availed the present work with an understanding of some of the challenges that bedeviled women in Benue State. However, the author turned to present the case of women in the state as a hopeless one. This study provides an alternative assessment concerning the resilience of some women in southern Tivland who engaged themselves in entrepreneurial activities during the period of this study, and how their number continued to rise with the spread of motor parks in the area.

Faith Akor's PhD thesis "Women Entrepreneurship Development in Benue State: A Study of Tiv and Idoma Societies, 1900 – 2010"[8]examines entrepreneurship development among women in the state. The work is an exposition of the nature and character of women entrepreneurship in Tiv and Idoma societies with emphasis on their contributions to growth and development in Benue. The author opines that the inability of the Nigerian economy to turn the tide of poverty and underdevelopment around has brought to the fore the role of women entrepreneurs in the Nigerian development process. The submission of the work is that women entrepreneurs in Tiv and Idoma societies have contributed immensely to the development of Benue state.

[8]F. O. Akor (2017) "Women Entrepreneurship Development in Benue State: A study of Tiv and Idoma Societies, 1900 – 2010", Unpublished Ph.D. Thesis, Benue University Makurdi

Hence, the subject matter of women and economic growth and development must be encouraged to ensure the sustained participation of women in the development agenda of the state.

The author has given a satisfactory account of how some women defiled societal hurdles to undertake viable ventures to contribute to societal development in Benue state. It states that wherever new opportunities presented themselves, the Benue woman took risks and explored them to enhance the economic well-being of her society. This assertion is further assessed in the present study to ascertain the extent to which the establishment of motor parks in southern Tivland enhanced female entrepreneurship in the area.

Oluwatomipe, Adebanke, Babatunde and Paul[9] their work, "Exploring the Hindrances to Women Entrepreneurship, Development, and Prosperity in Nigeria", examines the core obstacles to women entrepreneurship in the country. The quartet opines that certain socio-cultural impediments have limited women with impetuous entrepreneurial aspirations from actualizing their dreams, which has also contributed to the feminization of poverty. The study posits that such hindrances include poverty; as many Nigerian women live below the poverty line (1.25 USD per day). Another factor is the inability of female entrepreneurs to secure long-term loans for business expansion. Interest rates from micro-finance banks are usually high, which discourages women from borrowing. This is worsened by the fact that in most loans collaterals are demanded and most women do not have them. The work has also acknowledged other bottlenecks which are associated with religion; like *purdah*, a religious practice, which believes that a woman's major territory is the home and consequently excludes her from every form of social and political engagement. This, according to the authors, worsens female entrepreneurship in parts of the country. Other hindrances identified by the work are child marriage and low levels of education.

One particular point of emphasis from the work, which is of interest to the present study is the assertion that some socio-cultural hindrances in Nigeria have limited the growth of entrepreneurship among women. While this might be true, the author has not shown how the women have tried to manage the challenges. This work has examined the role of motor parks in resolving some of the socio-cultural bottlenecks in the area and how such efforts contributed to a rise in entrepreneurship among the female folk.

In "A History of Modern Transportation and Communication and their Impact on the Economy and Society of Gboko, 1930 – 2010",[10] Chaga has examined

[9]A.P. Oluwatomipe, et al (2015), "Exploring the Hindrances to Women Entrepreneurship, Development, and Prosperity in Nigeria", Journal of Entrepreneurship: Research and Practice Vol.2015 pp 1 – 13

[10] E.T. Chaga 2014, "A History of Modern Transportation and Communication and their Impact on the Economy and Society of Gboko, 1930 – 2010", Unpublished M.A. Dissertation, Bayero University Kano

transportation and communication as major factors in the development of Gboko. He opines that the sole aim of British colonialists in the development of transport and communication infrastructure in Gboko area was to facilitate economic exploitation of the area. According to him, transportation facilitated the operation of European trading companies as well as the establishment of markets where European manufactured goods were stored and sold to the local people. The work reiterates that due to the availability of transport and communication infrastructure, Gboko developed and transformed into an urban center, and has continued to witness an upsurge in the level of socio-economic activities.

Chaga has adeptly demonstrated the kind of synergy that exists between transportation, urbanization, and socio-economic transformation. He has shown that transportation and communication are vital elements in the development of societies. Where these infrastructures are provided, places grow as astronomically as witnessed in the case of Gboko. Conversely, where these infrastructures are lacking, settlements strive disadvantageously to transform. With this background, the present work has gone further to ascertain how the provision of transport infrastructure occasioned a surge in female entrepreneurship in southern Tivland.

In "A History of Periodic Market Centers in Southern Tivland, Benue State, Nigeria",[11] Ikpanor demonstrated how periodic markets in pre-colonial southern Tivland encouraged internal and external trade as well as influenced production. This facilitated the construction of road networks to link emerging settlements within the area. The author has further shown how the periodic markets played fundamental roles in the distribution of both indigenously produced goods and imported commodities.[12] According to him, some of the periodic markets served as central places for economic, social, political, and cultural activities for surrounding villages. During the colonial period, Ikpanor noted that existing markets witnessed growth and expansion in southern Tivland. The development was orchestrated by certain colonial policies in the area, namely the introduction of universal currency, taxation, and the construction of roads. Rallying on the "Central Place Theory", the author argues that a conglomerate of the aforementioned factors placed periodic markets at the center of rural transformation wherefore people migrated and settled around such areas. As these markets grew, they became revenue-generation avenues for the colonial government.

Generally, the work under review shows that trade and periodic markets were key in the historical development of settlements in southern Tivland. What has not received attention in the work is the role that Motor parks played in sustaining the trade and exchange that endured at the periodic markets within

[11] E.T. Ikpanor 2017, "A History of Periodic Market Centers in Southern Tivland, 1914 – 2015", Unpublished Ph.D. Thesis, Nassarawa State University
[12] E.T. Ikpanor 2017, "A History of Periodic Market Centers in Southern Tivland, 1914 – 2015"… p.13

the area. There is a need to examine the changes that occurred in the life of periodic markets and trade as a result of the establishment of motor parks, especially as it affected female entrepreneurship within southern Tivland.

The Evolution of Motor Parks in Southern Tivland and the Rise of Female Entrepreneurs 1965 – 2018

Motor vehicles were already plying the few routes in southern Tivland by the early 1930s. These early vehicles were either owned by missionaries or the Public Works Department (PWD). Nonetheless, drivers of such vehicles frequently assisted in picking up travelers without necessarily demanding fares. Jape Amaaga[13] has confirmed that it was in 1938 that commercial vehicles began to ply the routes of southern Tivland. Popular among this early crop of vehicles were the Bedford 3tons, Austin, Morris, Peugeot 304 (Ajav Ityo), and Volkswagen. However, as a result of the scanty nature of commercial vehicles during this period, intending travelers in most cases had to endure several days of waiting before a vehicle would eventually come around to pick them up. During this period there were no organized motor parks where travelers could board vehicles. Prospective travelers waited at designated houses within the communities or under trees along the road. According to Kimbi Usese the practice of using tree shields to wait for vehicles by the roadside gradually led to the development and naming of settlements across Tivland as Anyiase, Anchiha, Angbaaye, and Tine Nune.[14]

With the enactment of the Tiv Native Authority (Motor Park) Rules in 1959, the idea of the motor park system was inaugurated in the Tiv area. Consequently, the first motor park under the Tiv Native Authority (NA) was established at Gboko.[15] Elsewhere in southern Tivland, there were no motor parks up to 1965. Jimadu Orhii recounted that some Hausa and Igbo traders who brought vehicles from Gboko to convey goods from Agbo market and other buying centers around Vandeikya usually parked by the roadside.[16] However, as trade and markets continued to grow in volume and size, vehicular movement also intensified within southern Tivland.[17] This created the need to control and regulate the activities of commercial vehicles within the area. Correspondingly, the first crop of motor parks in southern Tivland was inaugurated. First was the Adikpo (Kwande) motor park, established in 1965 by the Katsina-ala Division. The park was initially managed by Uba Akaa, Adugba Nyon, and Faakaa Akanyi,

[13] Jape Amaaga, 100+ Years, Farmer, Oral Interview at Adeiyongo, 09/06/2020
[14] Kimbi Usese, 100 years, Farmer, Oral Interview at Mbagwaza, 10/06/2020
[15] NAK – Annual Volumes of the Laws of the Northern Region of Nigeria 1959 (Kaduna – Government Printer) p 291
[16] Jimadu Orhii, 68 years, NURTW Branch Chairman (Vandeikya), Oral Interview at Vandeikya, 08/07'2020
[17] T. Wuam, (2011), "Trade and Exchange in the Tiv Area of the Lower Benue Valley, 1850 – 2000"Unpublished Ph.D. Thesis, Benue State University Makurdi

who were assigned to collect revenue on behalf of the Division.[18] Another motor park was established at Agbo (Vandeikya) in 1965, and another at Ihugh (also in Vandeikya) in 1968.[19] In 1973, the second crop of motor parks was inaugurated at Agbeede, Korinya, and Gungul. An important point to note is that apart from the first motor park that was established at Adikpo, nearly all other motor parks in southern Tivland were initiated by freelance workers (commission agents) before they were later taken over by the local authorities.

The establishment of these motor parks across southern Tivland marked a watershed in the history of female entrepreneurship in the area. First, the motor parks served as a hub that provided mobility for women to travel with ease during the conduct of their business activities. Before the introduction of vehicular transportation and indeed motor parks, women entrepreneurs were mostly restricted from traveling outside their local environments. For instance, Yachiga Ikyo, a prominent businessman from Jato-aka in Turan, had alleged in 1959 that the Nanev people of Adikpo were taking over their wives.[20] According to him, because their women had to travel by foot to arrive Adikpo a day to the market day and stay the night after, the Nanev men were taking advantage to engage their wives in love affairs. This allegation prompted all Turan people to ban their wives from attending the Adikpo market. Rather, smaller markets from Turan collapsed to establish a mega market at Jato-aka. Similar instances like the one that was raised by Yachiga Ikyo limited the participation of women in key economic activities in southern Tivland. However, with the establishment of motor parks, it became easier for female entrepreneurs to travel on market days and return on the same day. Market attendance became more flexible for women.

With the introduction of the Global Systems for Communication (GSM) in 2001 and the attendant usage of mobile phones in southern Tivland, the motor parks began to serve as third parties between buyers and sellers. Consequently, even female entrepreneurs who were indisposed to travel could adopt the way-billing system to engage in commercial transactions. This was a system where goods were sent through the motor park with a waybill stating the content of the goods and the point of delivery. This system was easily used by female entrepreneurs to move goods without necessarily having to travel. All the buyer needed to do was to advance money through mobile transfer and the goods would be sent through the motor park. Where items that were sent did not conform to specification, they were returned at the expense of the person who breached the terms.

Additional opportunities were created for female entrepreneurs in southern Tivland when Aper Aku, the council chairman of Kwande Local Government,

[18] A. Ayabam, Ex-serviceman, 65 years, Oral interview at Adikpo, 20/06/2018
[19] Gum Emmanuel, Transporter, 62 years, Oral Interview at Vandeikya, 08/07/2020, Sunday Akortsaha, Transporter, 58 years, Oral Interview at Adikpo, 09/07/2020, and Iornumbe Angula Ihugh, 62 years, Market Chief, Oral Interview at Ihugh, 07/07/2020
[20] R. Anzowua, 53 years, Trader, Oral Interview at Jato-aka, 09/072020

began to recede from the traditional linear system of fencing motor parks in 1977. He undertook the building of stalls around the Adikpo motor park. The stalls were subsequently rented out to individuals to establish businesses within the motor park. With the fortunes that Kwande Local Government derived from the rent that was collected from the stalls as well as dues and licenses on businesses, the practice of building stalls at motor parks gradually became the standard for all motor parks within southern Tivland. Local authorities erected stalls at the motor parks and in some cases allocated land to individuals to erect the stalls. Owners of the stalls either used them or rented them out to people intending to establish businesses. With the availability of stalls at the motor parks, some female entrepreneurs who saw opportunities elsewhere began to venture into businesses at the various motor parks within the area.Gradually, the number of female entrepreneurs at the motor parks began to rise.The table below is a list of selected female entrepreneurs at three major motor parks in southern Tivland in 2018:

Table 1: List of Selected Informal Female Entrepreneurs at Major Motor Parks in Southern Tivland

S/No	Name	Business	Motor Park
1	Wanger Aondoakura	Bags Sales	Tse-Agberagba
2	Mwuese Tiza	Restaurant	Tse-Agberagba
3	Madam Patience	Provisions	Tse-Agberagba
4	Blessing Sunday	Hot Drinks	Tse-Agberagba
5	Nancy Akpensongon	Tailoring	Tse-Agberagba
6	Kwaghher Ioramber	Restaurant	Tse-Agberagba
7	Eunice Ivuriyo	Restaurant	Tse-Agberagba
8	Wandoo Ageen	Beer Parlor	Tse-Agberagba
9	Seember Liambee	Bread	Vandeikya
10	Aluashima Gaamlu	Restaurant	Vandeikya
11	Mbazan Adeke	Restaurant	Vandeikya
12	Tabitha Gusa	Restaurant	Vandeikya
13	Ierna Bem	Restaurant	Vandeikya
14	Elizabeth Orya	Palm Wine	Vandeikya
15	Hembadoon Kor	Palm wine	Vandeikya
16	Hembafan Tarzoho	Hot Drinks	Vandeikya
17	Mwuese Gaando	Restaurant	Vandeikya
18	Msuurshima Verem	Palm Wine	Vandeikya
19	Theresa Mayange	Beauty Saloon	Vandeikya
20	Demvihin Gaando	Restaurant	Vandeikya
21	Beatrice Daniel	Agro-chem.	Adikpo
22	Magdalene Ebesine	Hot Drinks	Adikpo
23	Madam B. M.	Garri Shop	Adikpo

24	Doom Steve	Plastics	Adikpo
25	Catherine Ajaver	Garri Shop	Adikpo
26	Ada Otakwu	Drinks	Adikpo
27	Queen Akume	Beer Parlor	Adikpo
28	Madam David	Medicine store	Adikpo
29	Madam Ter	Restaurant	Adikpo

Source: Personal Field Work of the Researcher, 2019

The table 1 above, provided a list of female entrepreneurs operating shops at the Adikpo, Vandeikya, and Tse-agberagba motor parks. Apart from those enlisted in the table, there were eighty-seven (87) female entrepreneurs across other motor parks in southern Tivland in 2018.[21] As could be seen from the table, most of these women engaged in a variety of business activities at the motor parks for several years. According to Demvihin,[22] the female entrepreneurs who operated businesses at the motor parks were mostly parents, spouses, or children of members of the National Union of Road Transport Workers (NURTW), drivers, and motor owners. All the businesses established at the motor parks enjoyed patronage from passengers who transited through the parks as well as other persons who operated at the parks. The profit that was generated by the female entrepreneurs at the motor parks was either reinvested or used to offset family bills. For instance, Catherine Ajaver and Madam B. M. who operated garri shops at the Adikpo Motor Park reinvested their profits in the transport business. There were others like Theresa Mayange and Seember Liambee, at the Vandeikya Motor Park, who reinvested their profit in the education of their children. At the Tse-agberagba Motor Park, female entrepreneurs like Wanger Aondokura, Blessing Sunday, and Wandoo Ageen reinvested their profit in agricultural production to enhance their standards of living as well as those of their families.

An interesting point of note is that most of the female entrepreneurs who converged at the motor parks for petty business activities engaged in daily financial savings. Although it was voluntary, the practice gradually became a norm among women. Every one of them saved a certain amount of their choice at the close of every business day. The daily savings were either retrieved at the end of the month or allowed to accumulate for a year before they were withdrawn. After withdrawal, most of the female entrepreneurs used the proceeds as capital to reinvest in other businesses. For instance, Mbawuese Amia was a beer parlor owner at the Adikpo motor park. After saving from the daily savings scheme for a reasonable period, she withdrew the money in 1978 and acquired three liteace buses, which were engaged in transport services at the park. Similarly, Kwaghhembe Zawua Agbo Kpile introduced *adashi,* a contribution scheme among food vendors at the Vandeikya motor park in

[21] Personal Field Work of the Researcher, 2019
[22] Demvihin Gaaondo, 55 years, Food vendor, Oral Interview at Vandeikya on 25/4/2019

1998.[23] The *adashi* was in the form of meetings where every member contributed an amount to the member that played host. Meanwhile, every member needed to reciprocate with the same amount that was contributed to her when the other member also played host. From this background, the food vendors were able to form a cooperative society which was eventually registered with the local government authority in 2012.

Apart from the female entrepreneurs who operated shops at the motor parks, there was a category of female entrepreneurs who hawked their products at the motor parks. This class of entrepreneurs did not require a shop for their operations. Usually, they movedaround the motor parkwith items such as kola-nuts, fried or cooked groundnuts, groundnuts-cake (nyata), bread, white melon (ichegher-i-*pupuu*), *akpekpa,* banana, mangos, and oranges. The picture below shows a young female entrepreneur selling *akpekpa* at the Vandeikya Motor Park:

Figure 1: A Young Female Entrepreneur Hawking Akpekpa at Vandeikya Motor Park



Source: Personal Fieldwork of the Researcher, 2018

The above Figure shows a young female entrepreneur with a plastic container on her head hawking *akpekpa* at the Vandeikya motor park. As she did, other young ladies also went around the Vandeikya and other parks with different items to seek patronage. Hawking was mostly undertaken on a part-time basis by young people between 7 and 15 years.[24] A young female who returned from daily farm work could go out to hawk. Even those in school could go on hawking after the close of school. An important point to note is that nearly all items hawked were part of family businesses. It was very unlikely to find a family that would allow their wards to hawk for another person. Proceeds from the sales were returned to the families where adults appropriated them according to the needs of the family. This category of entrepreneurs, which was also made

[23] Demvihin Gondo, 55 years, Food vendor, Oral Interview at Vandeikya on 25/4/2019
[24] Akortsaha Sunday, 58 Years, Transporter, Oral Interview at Adikpo, 9/7/2020

possible by the presence of the motor parks constituted a viable source of livelihood for many families during the period of this study.

Conclusion

The study has been undertaken to unravel the relationship between motor parks and entrepreneurship among women in southern Tivland. In the discourse, it was demonstrated that the establishment of motor parks in southern Tivland presented women within the area with opportunities to engage in different entrepreneurial endeavors. First, the transport system allowed women to travel around for commercial activities with more ease. For those who were indisposed to travel out, the motor park as an institution became a third party in commercial transactions. Goods were sent from the motor parks through the way-billing system and picked up at the designated motor park by the customer. As the motor parks became hubs for commercial activities, some women aptly identified opportunities and engaged in useful ventures to make a profit, which was mostly reinvested in other ventures that promoted the well-being of the women as well as that of their families. This saw a rise in female entrepreneurship during the period.

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S/N	Name	Age	Occupation	Place	Date
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3	Anzowua Reuben	53 years	Trader	Jato-Aka	09/07/2020
4	Ayabam A.	65 years	Ex-soldier	Adikpo	20/06/2018
5	Demvihin Gaando	55 years	Food Vendor	Vandeikya	25/04/2019
6	Gum Elizabeth	62 years	Trader	Vandeikya	25/07/2019
7	Jape Amaaga	100 years	Farmer	Adeiyongo	09/06/2020
8	Jimadu Orhii,	68 years	Transporter	Vandeikya	08/07/2020
9	Mson Agudu	68 years	Trader	Shiriki	04/07/2017

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