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Gudeta, K.H.

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Managing Boundarylessness between Work, Family and Community: The Experiences of Women Entrepreneurs in Ethiopia

Konjit Hailu Gudeta

Managing Boundarylessness between Work, Family and Community:

The Experiences of Women Entrepreneurs in Ethiopia.

PROEFSCHRIFT

ter verkrijging van de graad van doctor aan
Tilburg University
op gezag van de rector magnificus,
prof. dr. E.H.L. Aarts,
in het openbaar te verdedigen ten overstaan van een
door het college voor promoties aangewezen commissie
in de Ruth First zaal van de Universiteit

op dinsdag 3 juli 2018 om 16.00 uur

door
Konjit Hailu Gudeta,
geboren op 6 juli 1979 te Addis Ababa, Ethiopië

Promotor: Prof. dr. M.J.P.M. van Veldhoven

Copromotores: Dr. M.L. van Engen

                Dr. P. Peters

Overige leden van de promotiecommissie:

Prof. dr. B.I.J.M. van der Heijden

Prof. dr. R.J. Blomme

Prof. dr. J.J.L. van der Klink

Dr. B. Kroon

Dedication

This dissertation is dedicated to my late (only) sister, Tizita Hailu Gudeta (MD), who was always my biggest supporter in life. You always believed in me, my dearest, even when I myself, didn't. You would have been the happiest person on earth to see me today. This is for you, Tizuye, for all the happiness you would have felt, for all the pride you would have had, for all the times you would have bragged about your big sister… I love you very much, my dearest.

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Chapter One: Introduction

1.1 Background

Early in the year 2012, months before I joined the PhD programme, I volunteered to offer professional support to help 50 women, one of whom was my mother who had just retired after 30 years of service in a public organisation, to establish a business. Little did I know that teaching business at university and actually doing business in practice were quite different. However, inspired by the women's motivation and a desire to contribute, I ended up becoming a shareholder (partner) in a company that was set to retail fresh fruit and vegetables in one of the rapidly developing suburban areas of Addis Ababa. I quickly learnt how demanding owning a business is. In the early weeks and months of the business's operation, some of the women took turns in sourcing the produce from a local wholesale fruit and vegetable market. When it was my turn, I had to get up at 4:00 in the morning, leaving my then four year old and two year old daughters sleeping under the care of a family member and my housekeeper. Some of the other women were tasked to visit the shop every night to do the accounts for daily sales and close the shop at 8:00 in the evening. Then it got me thinking. *If I were to own a business, how would I do it all? Getting up early in the morning, staying out late and returning home after the kids had gone to bed. How do women who are already in business manage all these issues, especially when they are also a mother, a wife, a daughter, a sister, a friend and a member of the community?* This experience sparked my interest in exploring how women entrepreneurs 'do it all' and manage to stay in business.

Globally, women are entering into entrepreneurship at an increasing rate. According to the global entrepreneurship monitor (GEM) report, in the year 2016, an estimated 163 million new start-ups and 111 million already established businesses were run by women in 74 countries around the world (Kelley et al., 2017). In the entrepreneurship literature, entrepreneurship is often consistently reported as a vehicle for a country's economic development (Bradley & Klein, 2016; Millan, Congregado, Roman, Van Praag, & Van Stel, 2014). In particular, women's entrepreneurship is often believed to be the driver of a country's economy, especially in developing countries (Minniti, 2010), where gender inequality still prevails and where women have less opportunity for paid employment (Bradley & Klein, 2016; Minniti & Naudé, 2010). In particular, women's entrepreneurship is believed to have socio-economic benefits for the women

entrepreneurs themselves, and the country in general, as it provides economic freedom (enabling them to support their families and spend more on the welfare of their family and kids' education), empowers women and creates employment for others (Duflo, 2012). This in turn is believed to bring about social change and alleviate poverty, particularly in developing parts of the world (De Vita, Mari, & Poggesi, 2014). Thus, women entrepreneurs are often considered to be an 'untapped resource' (Minniti & Naunde´, 2010), prompting countries and development agencies to promote women's entrepreneurship (De Vita et al., 2014).

However, evidence indicates that despite the increasing rate of women's entrepreneurial activity compared to men, a gender gap still exists in terms of the total number of women participating in entrepreneurship and the performance and growth of their businesses (Vossenberg, 2013) in most part of the world (Kelley et al., 2017). In addition, many studies report that women entrepreneurs lag behind their male counterparts in terms of the profitability, growth, and survival of their businesses (Loscocco & Bird, 2012; Minniti & Naunde´, 2010; Mitchell, 2011; Winn, 2005), which may be attributable to the different factors driving women and men to become entrepreneurs. It is also interesting to note that the gender gap in the success of small businesses is reported in both developed and developing nations (Loscocco & Bird, 2012; Mathew & Panchanatham, 2011; Roomi & Parrott, 2008). Researchers have identified reasons such as limited access to funding, gender stereotypes, and limited or no support from family as contributing to this gap (Abebe, 2014; Singh & Belwal, 2008; Winn, 2005). Moreover, the challenges women entrepreneurs face in balancing work and life responsibilities, which in many cases pressure women entrepreneurs to work reduced hours (Bögenhold & Klinglmair, 2015), was also cited as a factor limiting the growth and success of their businesses (Loscocco & Bird, 2012).

The existing academic literature in the fields of both work-family and women entrepreneurship consists mostly of studies focusing on the experiences of those in the West, leaving most developing economies underrepresented (De Vita et al., 2014; Minniti & Naunde, 2010). Although there are a growing number of studies on women's entrepreneurship, scholars agree that this phenomena needs to be explored more and that the family context in which these women are embedded, and how it affects their business activities and outcomes, should be given much more attention (Aldrich & Cliff, 2003; Brush, Bruin, & Welter, 2009; Hughes, Jennings, Brush, Carter, & Welter, 2012; Kelley, Brush, Greene, & Litovsky, 2011). This study aims to

contribute to filling both of these gaps by exploring the work-life boundary management experiences, challenges and way(s) in which women entrepreneurs try to (successfully) combine their work and life roles, in a sub-Saharan African country context. In the following sections, the relevant country context will be described, and the general theoretical lenses used in the study and specific gaps in the literature identified. Following these, the general and specific research questions and the structure of the dissertation are outlined.

1.2 Context

Country context

Ethiopia is the second most populous country in Africa, next to Nigeria, with a population of 73.8 million, of which 36.5 million are women (CSA, 2007). Although women account for half of the population, they appear to be disadvantaged compared to men (in terms of access to education and access to economic resources, *et cetera*) (Admasu, 2016). For instance, in a 2014 survey by the Central Statistical Agency (CSA), the differential of urban employment to population ratio by sex revealed a significantly higher ratio for men (63.1%) than for women (43.4%) (CSA, 2014). The survey also reports that, out of those employed in urban areas, 24.9% are engaged in the informal sector, where women are significantly more represented (33.6%) than to men (18.7%) (CSA, 2014). The survey also revealed that women in Ethiopia are not only overrepresented in the low-paying informal sector, but also have a higher unemployment rate (28.8%) than men (16.3%) (CSA, 2014). Being in such a disadvantaged position forces women to look for other opportunities, in particular self-employment, to generate income and sustain their lives (Abebe, 2014).

In Ethiopia, as in most parts of the world, women's participation in entrepreneurship is rapidly increasing. Women entrepreneurs account for 73.5% in micro, 13.7% in small manufacturing, and 30% in medium and large enterprises (CSA 2003, 2006 & 2010 cited in Kipnis, 2013). The micro and small enterprises (MSE) sector is also considered to be a major source of employment, next to agriculture, contributing significantly to GDP. Citing CSA (1997), Solomon (2010) reported that MSEs employ eight times more people than medium and large-scale industries. Although women's participation in MSEs in Ethiopia can be considered significant, most of these women are operating in the informal sector, confined to traditional

businesses such as petty trade, food processing and retailing, hairdressing and clothing (Triodos-Facet, 2011).

Looking at the demographics of women entrepreneurs, a report by the International Labour Organization (ILO) states that small businesses in the country are more often run by married women (60%) than by single women (13%) (ILO, 2004). Being married means having more domestic responsibilities related to caring for other family members (i.e., children and spouse), in addition to caring for extended family and engaging in community roles. In the scarce studies available on the status of women entrepreneurs in Ethiopia, it has been reported that women's businesses are constrained by their care and domestic responsibilities at home (Singh & Belwal, 2008; Solomon, 2010), as well as the long-standing traditional normative gender role expectations of society (Mekonnen & Castino, 2017). Women reported domestic and care responsibility as factors limiting their mobility to establish an independent business (outside of the home) and to take a loan/risk in growing their business (Hundera, 2014). In their study, Bekele and Worku (2008) reported that businesses operated by women were 2.52 times more likely to fail and close than those operated by men. Despite such reports, little has been done to further explore the issue of work-family responsibilities and the challenges facing women entrepreneurs.

Community context

Ethiopia, similar to most other sub-Saharan African countries, is characterised as being high in collectivism in the national cultural dimension (Hofstede, 1980), where the family system involves the extended family and the broader community beyond the nuclear family (Acquaah, 2016). In Ethiopia, the most prominent community-based voluntary associations are *iddirs* and *mahabers*. An *iddir* is a formal association that is formed to provide social welfare services (e.g., in cash or kind) at the time of a funeral to members who have lost a family member. Such associations operate based on 'reciprocity and trust' (Tigist, 2000, cited in Teshome, Zenebe, Metaferia, & Biadgilign, 2012), whereby individuals who were supported during times of crisis are expected to extend similar support to other members. Similar to other sub-Saharan Africa countries (Aryee, 2005), mourning periods in Ethiopia may go on for several days to weeks (Johnson, 2015), during which time the bereaved family is expected to host visiting guests (ranging from hundreds to thousands depending on the person's social-network) who come to

pay their respects and comfort the family. Hosting guests may involve serving water and snacks right through to providing meals during lunch and dinner for whomever is visiting at that particular time.

In general, there is some variation between men's and women's *iddirs* in terms of the support they provide to members. Men's *iddirs* primarily provide financial support during times of loss to cover the cost of the funeral and sometimes provide (financial and material) assistance during times of sickness, loss of property from an accident, and weddings, among other things (Mequanent, 1996; Pankhurst & Haile Mariam, 2000; Teshome et al., 2012). On the other hand, women's *iddirs* mostly provide labour (e.g., serving food to guests visiting the deceased family), material support (e.g., lending utensils and other necessities to host visiting guests), as well as emotional support, companionship and solidarity, rather than financial resources, to the deceased family (Teshome et al., 2012).

Mahabers on the other hand, are social networks (based on religion or kinship) and are less formal in comparison to *iddirs*. In *mahabers*, individuals become a member (e.g., based on religious or familial ties) and meet at a specified regular time to exchange information, share resources at times of need, reconnect and have a good time (Mequanent, 1996). *Mahabers* are usually scheduled to take place once a month and are hosted by members on a rotational basis either at their own place, at church (if religion based) or elsewhere. Mequanent (1996, p. 34) describes the activities that takes place at these meetings as being "limited to prayers (if religion based), eating and drinking, expression of primordial sentiments, social and political discussion and resolving disputes among members".

The family and community context in Ethiopia, and in the larger sub-Saharan region, is identified as having an impact on individuals' work-life experiences and on entrepreneurs' business performance. Aryee (2005) describes the family context, including the role of extended family and kin, in the work-life experiences of working individuals in the sub-Saharan context, showing how relationships and roles can be both a resource and a challenge. For instance, distant relatives visiting from rural areas (especially women) may help in care and domestic responsibilities, while at the same time adding a care demand on the host family. In addition, Acquaah (2016) points out the cultural context and that family and community relationships and obligations may negatively impact on the resources available to, and growth of, enterprises. In

their exploratory study on Ethiopian entrepreneurs, Mersha and colleagues (2010) also report that social ties and broad community participation may be a source of business for entrepreneurs, while, on the other hand, put considerable demand on individuals. For instance, engaging in community roles (e.g., attending funerals) may require the entrepreneur to close the business during the work day, thus taking time away from business operations and, ultimately, affecting business success (Mersha et al., 2010). Therefore, these community association and networks with their peculiar roles and demands may pose unique challenges for individuals in their efforts to combine their work, family and community roles, in addition to what is covered in the existing literature. In the next section the theoretical perspectives employed in this study are introduced.

1.3 Theoretical Approach

Boundary management theory

Attaining success in managing work and life roles is a concern for working individuals worldwide. Work-family researchers have been investigating this issue since the matter gained prominence in the 1970s and 1980s, following the significant increase in women joining the workforce in Western countries (Harrington, 2007). Boundary theory helps to understand and explain how people manage their daily work and life roles and/or demands by creating, maintaining and frequently transitioning between their work-life domains (Ashforth, Kreiner, & Fugate, 2000; Nippert-Eng, 1996). Boundary management (also synonymous with boundary work) is a process that individuals are engaged in consisting of decisions, strategies and tactics through which individuals create, maintain and modify boundaries between work and other life domains (Nippert-Eng, 1996; Rothbard & Ollier-Malaterre, 2016). Boundary theory subscribes to Nippert-Eng's (1996) suggestion that the strategies that individuals choose to manage their roles in these two independent, but interrelated, domains are found along a continuum from segmenting to integrating (Ashforth et al., 2000; Desrochers & Sargent, 2004; Nippert-Eng, 1996). The typical position of high integration is where there is no difference between what belongs to home and work, and also no difference between when and where these roles are carried out (Ashforth et al., 2000; Clark, 2000). As Nippert-Eng (1996) explains, in high integration, the two (home and work) are one and the same. In contrast, the typical position of high segmentation entails completely separate domains, where there is no physical, temporal, or conceptual overlap

or overlapping of what belongs to either domain (Ashforth et al., 2000; Nippert-Eng, 1996). However, researchers suggest that in real life people choose a point on a continuum between integration and segregation, rather than assuming a position at the extreme ends of the two dichotomies (Kossek & Lautsch, 2012; Nippert-Eng, 1996). Importantly, there is no one desirable state for all (Clark, 2000), the ideal degree of integration or segmentation being continguent on individual preferences.

Kossek and Lautsch (2007) identified these two strategies—segmentation and integration—as boundary management styles. They defined boundary management styles as general approaches used by individuals to demarcate work and life domain boundaries and attend to roles in these domains. They further extended the predominantly prescribed types of boundary strategies (i.e., segmentation and integration) to come up with three types of boundary management styles: *separating work and life*, *integrating work and life*, and *alternating* (i.e., a hybrid approach that involves alternating between the two styles).

An individual's 'choice' of a specific work-life boundary management strategy is thought to be affected by whether it is permeable and/or flexible. Flexibility and permeability are identified in work-home boundary management studies as two primary characteristics/dimensions of the boundary between work and home. Flexibility is defined as the degree to which an individual is able to contract or expand the boundary to fulfil the demands of another (Clark, 2000; Hall & Richter, 1988). For instance, a boundary can be highly flexible, allowing an individual to leave work early to attend to family affairs and *vice versa*. Permeability is the degree to which a role allows an individual to be psychologically or behaviourally involved in another domain while he/she is physically present in another (Ashforth et al., 2000). A boundary that is highly permeable may allow an individual to engage with his/her home responsibilities (e.g., answering phone calls from family members) while at work, or *vice versa*.

Segmentation and integration, as two extreme poles for managing work and home, have both benefits and challenges. High integration allows the individual to easily transition from one role domain to another, while creating challenges by increasing role blurring, which may, in turn, lead to increased work-family conflict, stress and dissatisfaction with work and life (Desrochers & Sargent, 2004). High integration and the resulting blurred boundaries may also increase the interruption from one role to another, making it more difficult for the individual to create and

maintain effective boundaries between the individual's roles in the realms of work, home and 'third places' (organisational settings outside of work and home such as churches) (Ashforth et al., 2000). On the other hand, too much segmentation of domains can result in high contrast in work and life roles, making it difficult to easily transition between domains (Ashforth et al., 2000).

Studies indicate that individuals vary in the degree of their preference to separate or integrate their work-life roles (Edwards & Rothbard, 1999; Kreiner, 2006; Kreiner, Hollensbe, & Sheep, 2009; Nippert-Eng, 1996). Those who prefer to segment their work-life roles tend to build and maintain highly impermeable boundaries to keep their work and life roles separate (Kreiner, 2006; Kreiner et al., 2009). On the other hand, those who prefer to integrate their work and life roles tend to manage these roles together by maintaining permeable boundaries between these two domains.

However, an individuals' preferred boundary management strategy (segmenting or integrating) may be different from their actual experience of segmenting/separating these roles. Kreiner and colleagues (2009) refer to this mismatch between the preferred and enacted boundary management experience as 'incongruence'. The enactment of the preferred boundary management strategy may be hampered by various individual (e.g., gender, the extent of role demands) (Kossek, Noe, & DeMarr, 1999), environmental (e.g., demands by work-life domain members and their demands) and contextual (e.g., the social context) factors (Desrochers & Sargent, 2004; Kreiner et al., 2009). Furthermore, Clark (2000) states that boundaries are enacted with other domain members whom she refers as 'boarder keepers' (e.g., spouses, bosses), who may influence the way that individuals build and shape their boundaries (see also Kreiner et al., 2009). Although studies point out the importance of context in shaping and transitioning work-life boundaries, most studies in the area focus on the employed (Myrie & Daly, 2009; Rybnikova & Krüger, 2015) and often in Anglo-Saxon countries (Rothbard & Ollier-Malaterre, 2016), which means that the factors that may exist in different work and cultural context have not been explored. In particular, studies suggest the need to explore boundaries in extreme cases (Kreiner et al., 2009), such as in cases of entrepreneurship (Allen, Cho, & Meier, 2014) where there is high flexibility and permeability of boundaries allowed by the autonomy that such entrepreneurship provides to enterprising individuals.

Entrepreneurship is generally characterised as providing more control and/or autonomy than regular employment, which may enable individuals to shape their work-life experiences to their liking (Annink & Den Dulk, 2012; Bögenhold & Klinglmair, 2015; Loscocco, 1997), which is often cited as a motivation for women (in the developed part of the world) to enter into entrepreneurship. However, the resulting flexibility and permeability have been reported to enhance work-life challenges instead of ensuring a better balance between work and life domains (Annink & Den Dulk, 2012; Ezzedeen & Zikic, 2015; McGowan, Redeker, Cooper, & Greenan, 2012). The demanding nature of self-employment (e.g., taking responsibility for the success of the business, working unusual hours) and some of the characteristics of the business (e.g., running a consumer-oriented business) are often cited as reasons for this (Annink & Den Dulk, 2012; Ezzedeen & Zikic, 2015; Reynolds & Renzulli, 2005).

Studies among organisational employees have identified that boundary management styles are linked to outcomes such as intention to turnover and the individuals' wellbeing (Edwards & Rothbard, 1999; Rothbard, Phillips, & Dumas, 2005). Segmentation is often considered to be the positive end of the integration-segmentation continuum, indicating that more segmentation of work-life roles is beneficial and/or results in positive work-life outcomes (see Allen et al., 2014 for a review). However, studies indicate that rather than the chosen/enacted work-life boundary management strategy, the mismatch between the preferred and enacted boundary management (i.e., incongruence) may impact on the work-life outcomes of individuals (Kreiner, 2006; Kreiner et al., 2009).

Individuals are identified as proactive in participating in the construction and management of their boundaries; they develop preferences and enact the preferred strategies in combining their work and life roles (Clark, 2000; Kossek, Ruderman, Braddy, & Hannum, 2012). Although people actively seek to manage their work-life boundaries, several contextual/environmental factors may influence or affect the enactment of desired boundary strategies, resulting in work-family conflict (Ashforth et al., 2000; Kreiner et al., 2009).

Kreiner and colleagues (2009) discovered four types of tactics, defined as specific practices that help individuals to deal with demands from work and other life domains, to attain the desired boundary-management strategies. Individuals use these four broad categories of tactics—behavioural, temporal, physical and communicative—to negotiate their work-life

boundaries and to minimise the effects of any mismatch between their preferred and enacted boundary strategies and which may reduce work-family conflict associated with the (potential) mismatch. Behavioural tactics involve using the support from others (for instance, hiring domestic help to relieve the burden of domestic and care roles), using technology, prioritising urgent matters and allowing the differential permeability of domains. Temporal tactics involve controlling work time or taking time off for an extended period of time from any one of the domains. Physical tactics relate to adapting physical boundaries, by creating or reducing the physical distance between domains and using tangible physical items to represent a specific domain. The last category of tactics, communicative tactics, include clarifying expectations of domain members before interruption occurs and confronting those who interrupted during or after the incident. These boundary tactics are practical ways that people may (separately or in combination) improve the work-life conflict that may result from interruptions. Therefore, individuals may manage their work-life demands and make use of resources by employing various tactics (such as hiring domestic help) to enact a boundary management style, which in turn may help them better combine their work-life roles.

Job demands and resources model

Another influential theory in the work-family literature for exploring and explaining the work-life experiences of individuals is the job demands and resources model (JD-R) (Bakker & Demerouti, 2007; Demerouti, Bakker, Nachreiner, & Schaufeli, 2001). In this model, job characteristics are classified into demands (i.e., those aspects of a job that require individual effort in response) and resources (i.e., those aspects that enable individuals to respond to demands and lower the resulting negative effects, that have motivational potential and that enable one's development). According to the JD-R model, demands (e.g., domestic roles that demand time and energy) may result in negative outcomes, such as increased fatigue, which may affect the person's ability to perform roles in domains in a balanced manner. On the other hand, resources (e.g. having a hired domestic help) may buffer the demands from the other domain that require the individual's energy and time and may also help to motivate the individual or develop other resources, which may result in enrichment (Greenhaus & Powell, 2006). Hence, the resources generated in one domain can facilitate the better performance of roles in the other domain

(Demerouti et al., 2001). Thus hiring household helps can be viewed as a practice or tactic that involves the use of a home resource that helps to meet home demands.

The JD-R model mostly describes, and is often used to investigate, the demands and resources in the work domain. However, in a similar vein, demands and resources are also present at home (or in the life domain) that often follow the same underlying mechanisms (the health impairment process and the motivation process) and may affect the work-life experiences of individuals (Demerouti, Peeters, & Van der Heijden, 2012; Peeters, Montgomery, Bakker, & Schaufeli, 2005). Similar to boundary theory, most existing research using the JD-R model focuses on the experiences of the employed and, therefore, the demands and resources commonly described in the literature may appear differently or may not be available in the context of entrepreneurship, or in the various cultural contexts (Annink, Den Dulk, & Steijn, 2016; Dijkhuizen, Van Veldhoven, & Schalk, 2014). For instance, job resources such as paid leave to attend to pressing family matters may not be available to entrepreneurs. Furthermore, in the JD-R model, limited attention has been given to family aspects, where most studies focus on the demands and resources in the work context (Ten Brummelhuis & Bakker, 2012). However, studies report the importance of the family domain in the work-life experiences of individuals and associated work and life outcomes, such as satisfaction (Peeters et al., 2005).

Similarly, in the entrepreneurship literature, there is a growing interest in incorporating the family aspect of entrepreneurs. This "family embeddedness" perspective (Aldrich & Cliff, 2003) suggests that work and family should not be treated separately, but rather addressed in studies as highly-interrelated domains, in which what happens in one domain considerably affects the other (DeMartino & Barbato, 2003; Eddleston & Powell, 2012; Jennings & McDougald, 2007). In line with this, studies suggest that, on the demand side, women's family demands (varied roles and responsibilities) may result in work-family conflict for women entrepreneurs, which may ultimately affect their business performance (Jennings & McDougald, 2007; Shelton, 2006). On the resource side, studies report that instrumental support (i.e., a resource that may take the form of sharing household responsibilities) may benefit entrepreneurs more in enhancing their business outcomes (e.g., Powell & Eddleston, 2017). Although limited, recent studies in the area look at the roles of demands and resources in the entrepreneurial context (Annink, Den Dulk, & Amorós, 2016) and how they impact on business outcomes (Dijkhuizen, Gorgievski, Van

Veldhoven, & Schalk, 2016; Powell & Eddleston, 2017); however, much still remains to be studied to enhance our understanding of how demands and resources function in a context different from the West (Annor, 2016). Therefore, investigating demands and resources and their relationship to the individuals' work outcomes in a context that may have different work-life demands and resources than what's covered in the existing literature may enhance our understanding of how they work in different contexts.

Normative gender role expectations

Women in most parts of the world are still being defined by stereotypical traditional gender roles, which typically entail providing care and fulfilling family and/or domestic responsibilities. Such normative gender role expectations may influence how individuals 'choose' to manage their roles in their work-life domains (Van Engen, Vinkenburg, & Dikkers, 2012). Furthermore, the shared nature of work and family gender roles leads individuals to behave in a manner that their actions will be approved by society, therefore, in their social interactions individuals feel pressured to behave in a manner that is consistent with, or at least not deviating strongly from, the shared gender roles in a society (Eagly & Wood, 2012). Socialisation and the pressure to fulfil normative expectations may lead individuals to conform to their gender stereotypical roles (Eagly & Wood, 2012). Therefore, the socialisation process, along with the sanctions resulting from non-conformity with societal gender roles, may influence women to accept the primary role of caregiver for their family and dependents (Poelmans, 2012). Normative role expectations are deeply embedded in multiple layers of socio-cultural values at the dyadic (for instance as reflected in the spousal relationship, in the relationship between generations, and between supervisors and subordinates), functional (for instance in how tasks, both in the work domain and in the life domain, are allocated), organisational (for instance in how work-life practices and policies are designed and implemented), societal, and cultural levels (as reflected in for instance the particular laws and legislation as well as the cultural practices that impose certain 'choices' of men and women in how they combine work and life (Poelmans, 2012). Particularly, the normative gender roles associated with parenting may affect how individuals juggle work and home responsibilities (Goldberg et al., 2012; Hegewisch & Gornick, 2011). Normative parenting beliefs describe what it means to be a good mother or father and prescribe how parenthood should

take shape in an individual parent's behaviour, attitudes, relationships, and identity (Bassin, Honey & Kaplan, 1994; Botsford Morgan & King, 2012; Goldberg, et al., 2012; Kroska & Elman, 2009; Van Engen, Vinkenburg, & Dikkers, 2012).

Studies show that although there seems to be a less extreme division of labour between the genders as breadwinners and homemakers in most developed economies, gender differences still remain (Galinksi, Auman, & Bond, 2008; Goldberg et al., 2012). For example, women are assumed to take up more care responsibilities than men (Drew & Humbert, 2012). However, in traditional and/or patriarchal societies, such as those found in most sub-Saharan African countries, there is a far sharper divide between gender role expectations. That is, men are generally not expected to take part in care and domestic roles, but are viewed as the primary providers for the family (Muasya, 2014; Neema, 2015). These normative expectations may impact on how individuals combine their work-life roles and also the demands and resources that may be available to them, which may impact on these boundaries (Annink, Den Dulk, & Steijn, 2016).

In general, the following gaps can be identified in the literatures on work-family boundary management, the Job Demand-Resources (JD-R) model and normative gender role expectations. First, non-work roles in individuals' work-life experiences have not been adequately explored in existing work-family studies. Second, studies on the entrepreneurial context, particularly investigating the work-life roles and experiences of (women) entrepreneurs and how they impact on their functioning in these domains, are needed. Third, there is a dearth of studies in a context such as sub-Saharan African countries, both in the fields of work-family and (women) entrepreneurship. Fourth, few studies have investigating the demands and resources of entrepreneurs, particularly the demands and resources from the family domain and how they may impact on business/work outcomes. Fifth, studies that explore the boundary management tactics that enable individuals to manage work-life boundaries, specifically in the context of entrepreneurship and in the sub-Saharan region, are still rare. This dissertation, therefore, extends the current research in the fields of work-family and women entrepreneurship by addressing these gaps.

1.4 Research questions

In view of the account presented above, the overall research question of this dissertation is "What are the work-life boundary management experiences of women entrepreneurs in Ethiopia and how do they manage their work-life boundaries?" By examining the personal, familial, work and social backgrounds of urban women entrepreneurs in Ethiopia, this study seeks to address the following specific questions:

1. What are the work-life roles and challenges of women entrepreneurs in Ethiopia?
2. What type of boundary management styles/strategies do women entrepreneurs use?
3. How do work-life boundary management challenges affect the boundary management styles of women entrepreneurs?
4. Does the availability of resources affect the work-life (boundary management) experiences and business outcomes of men and women entrepreneurs differently?
5. What boundary management tactics do women entrepreneurs use to (successfully) combine their work-life roles? And how do these tactics help in achieving work-life boundary management strategy?

The data used and the specific chapter(s) in which the general and subsidiary research questions are addressed are summarised in Table 1.1.

1.5 Dissertation outline

In **chapter two**, the work-life domains of women entrepreneurs are explored through in-depth interviews with 25 women. This chapter specifically reports on the varied community roles that the women are expected to fulfil and how these roles impact on the work and family domains of the women entrepreneurs. **Chapter three**, using in-depth interview data with 31 women entrepreneurs, (the 25 in-depth interviews used in chapter two and six additional interviews), explores the various work-life roles that women entrepreneurs have in their work, family and community domains. In addition to their community roles presented in chapter two, this chapter identifies various domestic, care and business roles that women entrepreneurs are expected to fulfil in their work and family domains. The challenges that these women face in combining their roles in these three domains (work, family and community) and how they affect their work-life

boundary management styles/strategies are also described.

Based on the survey data (N=174), **chapter four** investigates if there are gender differences in the work-life experiences and resulting business outcomes for women and men entrepreneurs. Specifically, the effects of paid domestic help, which is viewed as a 'home resource' (Hakanen, Peeters, & Perhoniemi, 2011; Peeters et al., 2005), on the business satisfaction of Ethiopian men and women entrepreneurs is investigated, as well as how this is mediated through the degree of life-to-work-conflict experienced by them. In addition, given the significant differences in normative gender role expectations in the area, which are generally much more patriarchal than in Western countries, this chapter explores whether this relationship is moderated by an individual's enacted boundary segmentation and gender.

Chapter five explores the work-life boundary management tactics used by women entrepreneurs to combine their work-life roles. Based on in-depth interview data with 31 women entrepreneurs (also used in chapter two and three), the specific tactics women use to manage their work, family and community domain boundaries are investigated. In particular, this chapter looks at the tactics that are peculiar to the entrepreneurial and cultural socio-cultural context in Ethiopia, where there are unique roles and demands generated by work, family and community domains, which have not been reported in existing work-family and women entrepreneurship studies. Finally, **chapter six** integrates the findings from the different chapters and discusses the limitations and implications of these findings for work-life boundary management theory and for women entrepreneurship literature, as well as the implications for practice.

Table1.1: Overview of chapters

Research Questions	Data	Chapter
Overall research question: What are the work-life boundary management experiences of women entrepreneurs in Ethiopia and how do they manage their work-life boundaries?	• In-depth interviews with 31 women entrepreneurs • Cross-sectional survey, with structured interview, among 174 men and women entrepreneurs	2, 3, 4, 5
Research question 1: What are the work-life roles and challenges of women entrepreneurs in Ethiopia?	In-depth interviews with 25 and 31 women entrepreneurs (for chapter 2 and 3 respectively)	2 & 3
Research question 2: What type of boundary management styles do women entrepreneurs use?	In-depth interviews with 31 women entrepreneurs	3
Research question 3: How do the work-life boundary management challenges affect the boundary management styles of women entrepreneurs?	In-depth interviews with 25 and 31 women entrepreneurs (for chapter 2 and 3 respectively)	2 & 3
Research question 4: Does the availability of resources affect the work-life (boundary management) experiences and business outcomes of men and women entrepreneurs differently?	Cross-sectional survey of 174 men and women entrepreneurs	4
Research question 5: What boundary management tactics do women entrepreneurs use to (successfully) combine their work-life roles? And how do these tactics help in achieving work-life boundary management strategy?	In-depth interviews with 31 women entrepreneurs	5

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Chapter Two: The Omnipresent Community in the Work-Life Experiences of Women Entrepreneurs in Ethiopia

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Abstract

The study investigates the community roles of women entrepreneurs in a traditional and developing country context—Ethiopia, where various social and/or community expectations on women are present. The study also tried to explore the interface between the various community roles of the women with their other life and work responsibilities. In depth interview was conducted with 20 women entrepreneurs in the capital Addis Ababa. Our analyses show that community holds a strong and omnipresent presence in the work-life experiences of the women entrepreneurs, constituting various roles such as the need to attending social events such as funerals (and resulting social engagements such as subsequent visits to comfort the bereaved), visiting the ill, fulfilling roles at community associations such as *iddirs* and so forth as social obligations that they cannot easily avoid. To a large extent, this makes such community roles as expectations to be fulfilled by the women rather than responsibilities chosen by the women to participate in. The study also shows the time-bound nature of most of these roles, create a challenge for the women in their effort to combine their work and home responsibilities as they interfere with their pre-planned activities. This interference is found to be bidirectional as work and family responsibilities also pose challenge and force the women to avoid participating in some of the social roles as well as fail meeting certain community expectations.

2.1 Introduction and Background

In the field of work-life studies, there is increasing interest in broadening conceptualizations and developing specific measures for non-work roles. Despite the increasing number of studies in the area, so far, much of the focus has been on conceptualizing and developing various measures and aspects of work, rather than on the non-work – or life – domain (Eby, Casper, Lockwood, Bordeaux, & Brinley, 2005; Hall, Kossek, Briscoe, Pichler, & Lee, 2013; Voydanoff, 2001). Scholars agree that we need to better understand the other life roles that make up people's non-work experiences in order to clearly account for and understand their work-life experiences (Hall et al., 2013; Keeney, Boyd, Sinha, Westring, & Ryan, 2013). Researchers also suggest that the conflicting results reported in the literature on work-family conflict and job and life satisfaction may be attributable to poorly-defined measures of work and life roles (Kossek & Ozeki, 1998).

A few studies have attempted to fill this gap by broadening the conceptualization of the non-work domain and developing measures for it. Voydanoff (2001), for example, has emphasized the importance of conceptualizing 'community' in the context of work-life and broadly categorized the work/non-work domains as work, family and community. In her study, community consists of concepts both at the community level (e.g., social networks) and the individual level (e.g., formal volunteering and informal help). Frone (2003) also describes the non-work domain as constituting several roles, including family, religious, community, leisure and student roles.

More recently, Hall and colleagues (2013) argued that studies in work-life literature have failed to identify the multi-dimensional characteristics of the life domain. They classify the non-work domain as consisting of three categories: family, community service and personal life, and define community service as "a high concern for being able to engage in service to the community where one lives at the same time [as] one is pursuing a career" (Hall et al., 2013, p. 541).

Keeney and colleagues (2013) developed a more detailed classification scheme for the non-work domain, which included leisure, household management and community involvement. In this classification, community involvement incorporates activities ranging from volunteering to attend meetings (e.g., city council meetings) and community events.

In these studies, most of the activities in the community domain involve a willful choice made by the individual to participate in community activities, engage in leisure activities, spend time with family/friends, or volunteer, *et cetera*. However, we believe this may not always hold

true, especially in traditional cultures, such as in Ethiopia, which have various community-based associations and traditional practices. In these societies individuals rely largely on fellow community members to help in times of crisis and with major life events (e.g., funerals and weddings). Teshome and colleagues (2012) emphasize the importance of self-help associations, such as Ethiopia's *iddirs*, in empowering women and building their social capital through creating networks and enhancing their confidence. An *iddir* is a formal community association in Ethiopia that provides social welfare services to its members based on "reciprocity and trust" (Tigist, 2000, cited in Teshome et al., 2012). Teshome et al. (2012) explain the importance of such associations in supporting members during challenging times in countries such as Ethiopia, where there is no formal welfare system. The social benefits of *iddirs* are also highlighted by Pankhurst and Haile Mariam (2000) as including providing mutual help during funerals and weddings, establishing and maintaining good relations among members, and providing (financial) support for business development.

Although women's involvement in *iddirs* and active engagement in similar social roles is believed to be important, some studies indicate that women face challenges in trying to balance their responsibilities at home, in the community and at work (Biseswar, 2011; Solomon, 2008). According to the Ethiopian Central Statistical Agency (CSA) survey, women dominate the micro enterprise sector, both in urban and rural areas of Ethiopia, comprising around 70% of the sector (CSA, 2010). However, their participation in small, medium and large enterprises declines as one goes up the ladder. In addition to managing their businesses, women in Ethiopia are expected to fulfil additional family and community roles including food preparation, caring for children, caring for the health of family members and caring for the sick and elderly in the community (Solomon 2008).

This study explores what constitutes the community domain in the work-life experiences of women entrepreneurs in Ethiopia and how their obligations in this domain interact with other life/non-work and work roles. This study contributes to the work-family literature by exploring community as one domain in the work-life experiences of women entrepreneurs. It is unique in three ways. First, it contributes to broadening the conceptualization of community in the work-life context (Hall et al., 2013; Voydanoff 2001). Second, it investigates work-life experiences in a developing country in Africa, thus contextualizing Western theorizing on work-life

experiences. Finally, it contributes to the literature on women entrepreneur's work-life experiences by exploring community in the work-life interface of entrepreneurs, which is often overlooked in the field of work-family studies (Desrochers & Sargent, 2004; Jennings & McDougald, 2007).

2.2 Methodology

Study design and sample

In investigating the roles of women entrepreneurs in Ethiopia, qualitative research methods were found to be relevant because of the dearth of studies that explain life roles in work-life studies in general and that investigate the work-life experiences of women entrepreneurs in the study context (Creswell, 2007). More specifically, a grounded theory approach was used to explore the community roles of women entrepreneurs and the challenges they face in combining such roles with family and work responsibilities. A sample of 25 urban women entrepreneurs who operate micro, small and medium enterprises in the capital, Addis Ababa, were selected to take part in the study. Both purposive and snowball sampling strategies were employed to select participants: purposive sampling during the initial stage of data collection and snowball sampling as the study progressed.

Interviews

Semi-structured interview questions were prepared in English and translated into the local language, Amharic. The questions were primarily focused on the work-life interface experiences of the women entrepreneurs. Detailed questions related to their entrepreneurial experiences, family structures, types of work-life roles/responsibilities, sources and types of support received in managing work and life responsibilities, and challenges faced in managing work and life responsibilities. After two pilot interviews, the recorded interviews were reviewed and discussed; the interview questions were then adapted to improve clarity and to incorporate some more probing questions that were found to be relevant.

Method of analysis

All of the interviews were voice-recorded after obtaining the informed consent of the participant. Each interview lasted 50 minutes on average. Each woman entrepreneur was interviewed separately in a location convenient to her—mostly at the interviewees' workplace, in some instances in restaurants/cafeterias, and two in an office at a university. All except two interviews were conducted in collaboration with a colleague who is conducting research on motivation for business start-ups. To ensure the completeness and accuracy of transcribing and translating, the recorded interviews were listened to numerous times and the transcripts were read and checked simultaneously.

To analyse the data, constant comparison (Corbin & Strauss, 1990) of the interviews was used to compare incidents between and within interviews for similarities and differences. As a result of this process, the strong and omnipresent place of community in the life of women entrepreneurs surfaced as a major theme. More specifically, the two authors read the translated transcripts, open-coded some selected transcripts, and then checked and discussed the coding to ensure inter-coder reliability. Categories were then developed from the number of codes and sub-codes that the researchers came up with. Finally, categories/themes that were found to be relevant to the present study were selected. The findings are reported using thick verbatim quotes accompanied by some descriptions to contextualize the participants and their personal experiences.

2.3 Findings

Four sub-themes emerged from analysis of the interview data, namely: the community roles that women entrepreneurs are expected to fulfil; the community members' expectations and reactions to failure to fulfil community roles; the necessity of community roles; and the interface between community as a domain and the other work and life roles of women entrepreneurs. This section presents the findings for each of these four sub-themes.

Community roles

The study revealed that the participants have a variety of community responsibilities, which they are expected to fulfil in addition to their work and family roles. These include social obligations, such as actively participating in formal community institutions like *iddirs*, paying their respects to

the dead, attending weddings, visiting the ill and so forth. The women also choose or volunteer to take part in some community activities, such as participating in *mahabers* (social/religious associations that meet regularly), actively engaging in faith-related activities, contributing professionally to their community, and helping the disadvantaged.

   Social expectations and obligations. This category encompasses the roles that society expects women to perform. One community role that was mentioned by most participants was attending funerals and comforting the bereaved by being present at their house in the days following the funeral. Attending funerals, which usually takes place during working hours the day after someone has passed away, is considered an obligation that women need to fulfil. As the following participant indicated, a person's presence at a funeral appears to be highly valued:

> *The major things that take too much of my time are funerals. In our country funerals are a ritual. And most of the time, being present on the day of the actual funeral is what's most important. And, often, funerals happen during work hours and as much as you can ... you have to be able to make it, especially if it's a close relative. You have to be present at the funeral and also during [the] salist [the third day after the funeral]. (Designer and cultural gift store owner, 50)*

   Some of the participants reported their duties as going beyond attending the funeral or visiting the bereaved family at home. Traditionally, the bereaved family stays at home for at least two weeks or more, allowing people from near and far to visit and pay their respects. This requires the family to serve food, snacks and drinks to the visiting guests. Active members of formal institutions, such as *iddirs*, are expected to assist the bereaved family during this time. This entails taking turns to prepare food and serve the bereaved and their visitors. Even if it is not their turn to serve food, members of the *iddir* (especially women, close neighbours and relatives) are expected to visit the family and keep them company in the evening of the first few days/week. One participant described her experience as a member of a women's *iddir* as follows:

> *For iddir, where I live, most people are like me. We all are notorious. So sometimes we come together and other times we don't. And I don't say that I have successfully*

managed it [iddir] like it used to be done… when someone died, being present at the
burial, taking time to support the mourning family for the three days, helping in
serving lunch, dinner. I might even be one of those [members] who are considered
difficult. I also travel often and I am not always around. (R3, age 68, four children)

In this quote the participant described some of the typical responsibilities that come with being a member of an *iddir*, which range from being present at the burial to preparing and serving food at the home of the bereaved. She also admits that she and the other members do not always fully participate because of their other work and life responsibilities. One participant indicated that she sometimes hires someone to take care of her responsibilities in the *iddir* as a way of maintaining her membership:

There are women's iddirs, as you know; it is where you have various
responsibilities, where you have to go and do things. ... But me, I have even greater
responsibilities than this [at work]. So when it is [my] turn [at the iddir], there may
be someone [I] assign to represent [me]. [I] pay some money and someone covers
for [me]. (R20, age 46, three children)

This illustrates the pressure on women to ensure that their role is fulfilled in their *iddir*, even to the extent of paying another to cover for them when they are not able to make it.

Participating in mahabers. A mahaber is a voluntary association of people (based on friendship, neighbourhood, kinship, religion etc.) who get together at scheduled times to have fun, share their joy and worries, and so on. For some of the women in the study, being a member of an extended family mahaber or a friends' or neighbours' mahaber is another community role that requires their time, on top of work, family and other life responsibilities. One participant shared:

I even have a mahaber with my nursing school friends. We meet very often. I also
have friends who are business people. There are 14 of us, and we all started business
at around the same time, and we came to know each other in the business. All are

very successful and accomplished businesspeople now, and what's interesting is that all [the other] 13 are men and I'm the only woman in the group. So we have a mahaber once a month. We spend one Sunday every month; we go on a vacation once a year. It can be out of the country or can be within. I socialize well with them. I also have family mahaber, I have cousins ... who are the same age as me; most are in business, and I have a mahaber with them where we meet once a month. (R16, age 45, three children)

Such associations require women to find time to meet at a pre-planned date and time. Unlike *iddirs*, women who are members of *mahabers* describe these obligations as something they like to find time to do when they can.

Faith-related activities. For some participants, their role in faith institutions and other related activities forms part of their community responsibilities. For some this may consist of attending mass or a prayer group for a few hours on Saturday or Sunday, while for others it takes up much of their non-work hours and days. Moreover, for some women these responsibilities are a personal choice, which they tend to whenever they have spare time. A few others consider their faith-related role in the community as something they cannot easily miss. One participant shared as follows:

I don't even get to rest on Sundays because we have to wake up early and take the kids to bible study. After they are done with their studies around 10 am I have to take them back home so I could go to my own bible study session. After I am done I go home to rest for a bit and go to a prayer session with a group of friends. [...] My life, more or less revolves around spirituality. I have to attend a bible study programme on Tuesdays and I lead the bible study group. As a result I have to read beforehand and prepare to head the sessions. On Thursdays there is a group leaders' meeting, and I also have to attend that meeting because that is when I get informed about all the church activities. On Sunday mornings I have church duties to teach other kids [besides my children] the bible and I have to go in the afternoon

to study bible from other teachers. (R2, age 36, three children)

Contributing professionally to community. In our study, volunteering to contribute professionally for the good of society is categorized as a role in the community domain. For the women in our study, this can take different forms. One participant explained:

I willingly give training to those who are unemployed. I do that as one of my services to the church. My training is about mentorship. For example, there is one lady with three [children] living in such a tight situation. So once, we made a campaign and raised some money to support her. But instead of giving the money to her directly, I made plans to use the money to rent her a living place and support her financially so she can sell vegetables, injera [a staple Ethiopian flat bread] or whatever she wants in order to support herself. Instead of using the money right away, we helped her build an asset that will support her sustainably. Now, that for me was a big burden, since it includes looking for a house to rent and things like that. (R15, age 36, three children)

This participant contributed professionally as a service to her church, which is similar to the faith-related roles discussed in the previous section. For another participant, a professional contribution involved serving the community/society through establishing and actively participating in local, regional, and international professional associations and committees.

[I]n my kebele [the smallest administrative unit in the country, similar to a neighbourhood], I serve professionally as a member of a [community] development committee, I participate professionally in health and community development areas [and] last time I coordinated to plant trees in our neighbourhood. There are contributions, like in the association; there are many things that I do that are contributing to and are helping grow the association, and that give me gratification. I'm among the first individuals who insisted on establishing the [professional] association and we established it. We are happy we did that. In addition to that

again, I also serve as executive secretary for the African [chapter of the association]. Also I'm serving as a committee member for the world [chapter of the professional association]. So I use such professional involvements as social contributions. (R3, age 68, four children)

Being a role model. Setting an example for the younger generation and also sharing their experiences and success stories with those who may learn from them is another role that Ethiopian women play in their communities. Some of the interviewees believe strongly in sharing their experiences with others, sharing the hard and challenging road they have travelled to reach where they are now in the hope that they will have a positive impact on others, especially those who would like to venture into entrepreneurship. One participant said that she never misses an opportunity when invited by local administrators to share her own ups and downs with the youth who are in the process of starting their own businesses, as she hopes to be an inspiration to them. She shared the following:

> *Around where I live, the woreda [a higher administrative unit than a kebele] officials call me. They call me and say there are kids who are organized under micro enterprises [agency]—give them a lesson, share your story with them. I go and share my story. Whenever I'm invited to do something like this, I never miss such an invitation, because I'd really be happy if everybody surpasses the kind of life I had in the past to live the life I'm leading today. I get invited to woreda ... to do things like that. When they tell me to say something, I do it. (R 17, age 38, three children)*

Another participant made the following comment:

> *Especially in different radio programmes, they do a segment introducing heroic women and they feature my [achievements] ... I don't refuse; there are not many role models now, and role modelling is important for the younger generation. And the current situation the younger generation is in and the priorities they have might seem different, but the core societal commitment and how to cope with difficult*

situations/problems—and in the final analysis how one can reach the desired place—I deliberately do that to show these. When they ask me, I don't do it for the sake of promoting myself ... You know I am exiting now ... but I use these opportunities believing that it will contribute to others. (R2, age 68, four children)

In general, the participants in the study appear to have a number of roles that they play in the community domain. These roles generally take two forms. On the one hand, there are social obligations that members of the community expect them to fulfil and that they find difficult to avoid, such as attending funerals and associated activities. On the other hand, the women have various responsibilities that they voluntarily undertake, like participating in *mahabers*, which allow them to stay networked and share concerns with others; engaging in various faith-related activities, which benefit members in various ways; and, lastly, contributing professionally and being a role model to the younger generation, in order to improve the community as well as for the gratification resulting from the experience.

Expectations and reactions

As indicated in some of the quotes, women are expected to fulfil certain community expectations. In this section we present the experiences of the interviewees related to such expectations. Some of the participants described experiencing prejudice for not being able to fulfil society's expectations. One participant, who has returned to Ethiopia after living abroad for many years, described her experience as follows:

When it's a very close relative it's a must that you attend the funeral. If it's a little distant, even if they get disappointed in me, I can't help but miss it. You try your best to give it the attention it deserves. You see, when you come after staying abroad for a while people say, "Is she not coming to funerals because she turned into a foreigner now?" [Y]ou know how it is. There is a certain stereotype attached to it ... I am also afraid of that—So you have to be conscious and mind your actions. (R11, age 50, two children)

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Here, she describes how members are disappointed in her when she fails to fulfil their expectations. She also explains how she tries to make it to some of the social engagements depending on how close the people are to her. This shows us that the social engagements expected to be fulfilled by the women are not only for those who are close to them, but also for those members with whom they do not have close relations or ties. In addition, in this quote, it appears that the participant feels extra concern about fulfilling her social roles, because failing to do so could be misunderstood by members as signifying that she has lost her traditional values due to years of living abroad.

One participant summarized the expectations and/or consequences of failing to meet community obligations in three as:

[T]he community punishes you through money, alienating you, [and by] not being there for you to help when you need them ... [...] [all have] influence. (R22, age 31, two children)

Another interviewee agreed with this and stressed the need to participate in community roles so as to avoid being isolated. She also described other ways that she shows people that she shares their happiness or sadness, e.g., by giving gifts to newlyweds and by giving money or taking food to families in mourning. She said:

You feel ashamed for not visiting the people and you will not feel comfortable to meet with them [afterwards]. So as much as you can, without overdoing it ... maybe one person might need to go visit a mourning family repeatedly ... two three times ... If you cannot visit repeatedly, you may treat it in different ways. You may do things that show your feelings [that you share their loss], if it is a loss. You do the same for weddings as well. But you don't need to be isolated from the society, never. You should be there. (R16, age 45, three children)

However, a few participants appear to experience better understanding and acceptance from community members than the rest of the participants. One interviewee, who has risen from having next to nothing to owning three mini-bus taxis and retailing dairy products, believes her business

has earned her respect. She shared her experiences as follows:

> *[A]s I told you, when you say paying your respects, if there is a funeral today, I go and attend. When the neighbours come together and sit there [at the mourners' place], I don't do that. It's just me... It's because I don't like sitting and since they know that too, when there is a funeral I go and attend, when there are things to do, I go and help out at night after the funeral, If I have to spend the night there, I go there after I put my kids to bed. Otherwise ... I don't abandon my work and go to attend whatever happens to anyone. That's a must. What made me respectable is my business ... it's what makes my living. (R18, age 35, two children)*

In an earlier quote as well, one interviewee who owns and runs a school in a compound near her home indicated that she has earned the understanding of her community members. She said that members of her community know what type of business she is in and, therefore, allow her to be 'covered' by paying someone to perform her duties in the *iddir*.

Community as necessity

In the previous sub-sections, we have described the various community roles that women have to fulfil and the pressure on them from society to fulfil these roles. Most participants agreed that taking part in community activities is a necessity. They said that peoples' lifestyle demands the type of support provided by the neighbourhood and formal community institutions like *iddirs*, especially during important life events such as funerals and weddings. This is so because, traditionally, when a family is bereaved or during a wedding, the family receives many visitors. Hosting them requires all possible support from neighbours and community members. The following account of one participant reflects this:

> *When you look at the way of living in our country, it's like—you support each other at funerals, you support each other for weddings; a lot of things are like that. And there is no bad thing in getting that [support]. Especially, you might have guests and they [the community members] stand by your side at that time. We need people.*

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Even though you have lots of money, there are some things that your money can't cover. That's because of the lifestyle, the system around you. (R22, age 31, two children)

For others, some of the networks they create through their community participation and membership enriching their life and work experiences. One participant who has a *mahaber* with her 13 male business friends shared the following:

We exchange lots of experience about the business. We talk a lot about business, about government policy, about the ups and downs of our own business, about everybody's business situation… We talk about a lot of things. We talk about our personal things as well. We talk about lots of serious and fun things too. (R16, age 45, three children)

Another participant describes finding time to reconnect with friends in her *mahaber* as an enjoyable and refreshing experience, where she can have a good time away from other work and life responsibilities:

When your life revolves around work and your home, you want something refreshing. You want to see how your peers are doing, how they are living, to fill what you're missing—that's basically social life. So you have to entertain yourself a little. You see, you get to laugh with your friends, you talk about the past and the like. (R11, age 50, two children)

One participant, while acknowledging the importance of such institutions, questions their continued existence in the face of the society's changing lifestyle, even though they are of unique cultural and traditional value to society. She wonders whether such institutions can withstand current social changes to support the "working women in Ethiopia, those who are living and raising their kids alone, [and] those elderly people who have raised their kids and are now living in an empty nest".

[I]n earlier times, Ethiopian iddir is when somebody has died it will be announced in the neighbourhood and people go out to attend the burial… This is a very important support system... How can our current lifestyle go smoothly with this? Or do we need to find other ways? ... Our current lifestyle—we are [in the process of] changing our lifestyle; the social structure that we've had earlier like iddir do not fulfil our current social needs. [When we are] struggling to get the old system to fit in the current situation ... sometimes they break up. Some iddirs are breaking now ... but they should not be breaking; they should be adapted to address our current needs. (R3, age 68, four children)

Despite agreeing with the importance of fulfilling community obligations, some participants do not accept the stringent requirements set by community institutions, such as *iddirs*. Women failing to attend funerals and fulfilling their roles at women's *iddir* are classed as absentees, which results in monetary fines. This was mentioned by one participant, as follows:

[I]n the evening, staying late [at the bereaved home], I don't like it. For example, let's say kids lose their mother or father—I don't want to be there to eat whatever they have left. To tell you the truth, I don't really like that. I don't like eating there today and depriving the kids tomorrow. Secondly, even concerning time, I can't stay there up to 8:30 pm. And as for attending funerals, I don't want to commit to it and have my name marked as an attendee. (R17, age 36, three children)

This participant expresses her disagreement with what *iddir* members are expected to do, including being served food at the home of the mourning family, which, in her opinion, places an additional burden on the family. She also indicates her disagreement with the requirement that all members of an *iddir* be present at a funeral, especially the taking of attendance and imposition of fines for those who couldn't make it.

Interestingly, the level of engagement and pressure felt to fulfil community obligations appears to differ between women who have embraced traditional values regarding community

relations and those who lead a "modern life". While the former appear to be affected by the interruption resulting from community obligations, the younger generation seem to be transitioning to a more modern way of life and their involvement in community institutions is decreasing. The following participants shared their experiences in this regard:

I would want it if I have time to go to a funeral, to be with my family, time to work… if one doesn't conflict with the other, I would like it to... Ethiopian way of living is just like that. We're used to it... the next generation seems to change in the future but current community/society is not like that. I was raised by the previous generation and there are things that I've learnt from them and I find it hard to abandon that. (R7, age 48, three children)

We have [an] iddir… [in] our neighbourhood. It's a very modern one. It's not like the traditional one where you'll be asked to go there (to the bereaved home) and do things—we also have mahaber where we meet every two months. When there is some important event like [a] funeral/loss of someone [members] we go and visit. I am okay with that, but I'm not so good at it. Like I may not go there [for] five days— depending on how close I am, I may go twice ... but not to the extent that it is done in our society. (R24, age 42, three children)

In summary, we found that most women in the study consider their community roles to be important, as involvement in these roles helps them, especially during difficult times, such as loss of a family member, and during weddings. In addition, some social networking platforms, such as *mahaber*, are also considered beneficial for women, as they keep them informed of important business issues as well as the family and personal matters of their friends and relatives. However, some question the continued existence of some of the institutions, like *iddirs*, as, in their opinion, they fail to serve the changing needs of society. In addition, the extent of involvement in community obligations and the pressure felt seems to differ for those who are leading a more modern life, compared to those who hold on to traditional societal values.

Interface with work and family

For the participants in our study, community roles appear to be impacted on by (as well as impacting on) the way respondents manage their work and life roles. This section looks at how community roles are affected by the various work and family responsibilities of women entrepreneurs, as well as how their other life and family roles impact on their community roles.

       Work and family responsibilities interfering with community roles. Most participants said that they face challenges in fulfilling all of their community responsibilities due to a lack of time resulting from work and family responsibilities. One participant put it like this:

> *I think after you get married, friendship becomes lesser. I have friends, but ... our involvement lessens and we only have a few limited friends... We even use the phone to update each other—"Such and such things happened…" and so on—or when we pass by near our friend's [home/workplace] we say, "I'll come, I'll drop by and see you on my way..." That's how it is, or when we go to the hairdresser or somewhere… our appointments have become usually scheduled with something else. Otherwise, just to meet with them, especially when there are many kids, that doesn't happen. Your responsibility for your kids is too much—one leaves school at 12:00, the other at 4:00—there is also tutoring. (R9, age 31, four children)*

In the above quote the respondent who, during the interview, was in the final weeks of pregnancy expecting her fifth child, shared how her family, in particular her responsibility for her kids, makes it difficult to make time to spend with friends.

       In an earlier quote, a social entrepreneur who travels back and forth to a neighbouring country, where her husband is working and is often busy with her work and family responsibilities shared that she finds it difficult to participate in the *iddir* and fulfil all the requirements expected of her. Another participant, who strongly believes in the importance of fulfilling community roles shared her struggle to spare some time from her work and family responsibilities:

I try to do all that [attend funerals, weddings, visit the ill] with whatever time I've got. It's a must to socialize. That [part of] socializing is very difficult. And that's what I struggle to fulfil, because, first the work. I cannot leave the work to go attend. Outside of work hours, with the little time I have, when I want to go to the kids, that [social] thing will be something that I cannot skip. You must go visit a mourning family [or] it may be an invitation that you cannot miss—and these things, I do them but they are very challenging for me I do them—it's a must ... but they are not easy. (R16, age 45, three children)

Some of the participants, although they acknowledge the importance of participating in some social obligations, decide not to be active members of associations like *iddirs* and *mahabers* for lack of time. One participant said the following:

I don't really get involved in social life because I don't have time for it. It's really difficult... But whenever I hear someone is sick I make time to go and visit them. I also do my best not to miss funerals. I make time after I get home, or I close my shop early to go. (R2, age 36, three children)

This participant complains that she lacks time to attend social obligations as a result of work responsibilities, but also that such roles interrupt her business activities, as she sometimes has to close her shop early to attend community engagements. This leads us to the next section, which looks at the impact of community roles on family and work responsibilities.

Community roles interfering with other life and work responsibilities. Some of the respondents said that community responsibilities and social obligations such as funerals interfere with their work and other life responsibilities. The experience of one interviewee illustrates how a phone call she received about a social problem affected her daily work schedule:

Sometimes, we are led astray. For example, the moment I step into my office and get to work on the paper full of things-to-do that I listed, my phone rings and someone

tells me, "Somebody is sick and is in the hospital" … [or] "Somebody passed away".
In these situations, we have to help and there is nothing you can do. You leave to go
attend. (R4, age 55, two children)

The expecting mother, who in one of the earlier quotes disclosed how difficult it is for her to find time to meet friends, explains the challenge of community roles by saying:

[S]ocial factors like funerals, weddings, when people give birth—all these are
factors; especially when people see that you're self-employed, people think you're
always available... Everybody would want to pull you from here and there ... Even
my mom started now saying "She doesn't go out of the house anymore" [because of
her pregnancy]—because somebody has died, somebody has given birth, somebody
wed... It doesn't stop. (R9, age 31, four children)

Here, the participant describes society's expectation on her to fulfil her seemingly never-ending and varied community roles. She also describes society's belief that self-employed individuals are able to leave their work and take up community roles whenever they like.

On the other hand, some participants say that they try to manage their social obligations/responsibilities without affecting their work and family roles. One participant shared that she tries to find time for her social commitments, like comforting the bereaved and fulfilling her role as a member of an *iddir*, on evenings and weekends.

There could be a funeral. Yes? And if so, I am at work. They might penalize me. And
if there is something, I can help in my free time, in the evening or so. I could be
going [there] and serving food or helping wash hands, just to participate in social
affairs... But if you tell me to put my work aside and go, I won't do it. This is
something I teach to others. What I have here is work, and we have to do what we
have to do. It doesn't mean you throw away social obligations. You find a way to
participate on evenings or Sundays. (R18, age 34, two children)

This participant explained that although not being present for social commitments can have consequences, such as a fine for not actively participating in an *iddir*, she gives priority to her work and tries to find time and ways to fulfil her community roles outside of work.

In summary, for women, participating in community activities and fulfilling social obligations interfere with their work and family responsibilities. Some of the women admitted that they close their businesses so that they can attend a social crisis, help out a friend, or attend a funeral during the work day. The respondents indicated that the interference is bidirectional, as their work and family responsibilities also affect their ability to participate in some of the community roles. Some women appear to decide not to take part in some of the community activities because of lack of time to spare from their other life and work responsibilities.

2.4 Discussion and Conclusion

The study identified the different social roles that women have to play in the community domain and established that some of these roles are more of an obligation than others and cannot be easily avoided. The community roles that the women engage in can be broadly classified into two types. The first category is those activities that society expects them to fulfil and that the women feel a strong obligation to fulfil, such as attending funerals and participating in associations like *iddirs*. The second category involves activities that the women choose to perform, mostly of their free will, such as faith-related responsibilities, serving in the community administration, acting as a role model for youth, and contributing professionally to society.

Among these roles (both categories), those most stressed by the participants are attending funerals and participating in associated activities to provide comfort for the bereaved. All of the interviewees stressed that attending funerals, paying their respects to the deceased, comforting grieving neighbours or community members, providing domestic support for the bereaved and serving visitors to the home of the bereaved during the days after the funeral are activities that they are expected to do by community members. This finding is also supported by (Aryee, 2005), who describes the work-family context in sub-Saharan Africa, where he found that social life involving extended family takes up a significant amount of time and energy. For instance, he reported that mourning may take up to two months, depending on the strength of the relationship.

For the women in our study, participating in voluntary community associations called

iddirs was identified as an important responsibility. Some of the entrepreneurs interviewed were members of one or more *iddirs* and they frequently described attending funerals and helping the bereaved in their home, including other roles as a member of an *iddir*, as obligations they found difficult to avoid. This indicates that women's community roles are not always a choice, but that women are expected by society to fulfil these roles. This poses a challenge for women who are trying to combine work, family and community responsibilities. In most similar studies conducted in Western contexts, community roles are described differently as activities in which individuals participate of their own free choice, including volunteering, spending time with family, leisure time and the like (Keeney et al., 2013; Hall et al., 2013).

The study also found that failing to fulfil some of the social obligations and expectations of the community has serious consequences for the women. Some participants said that they risk being alienated by society if they fail to fulfil their obligation (such as not making time to visit the bereaved or attend a funeral), especially if the woman is close to the deceased. In addition, as some of the community roles, such as membership and participation in community associations like *iddirs* are based on "reciprocity and trust" (Tigist, 2000, cited in Teshome et al., 2012), some women fear that failing to be active in such roles might result in them missing out on support in times of crisis. The participants also reported the imposition of monetary fines by voluntary associations such as *iddirs* on those members who do not show up to a funeral or to serve at the home of the bereaved.

The seemingly stringent regulations imposed by formal social associations like *iddirs* create challenges for working women and appear to discourage some participants from becoming members of such associations. This raises concerns for some of the participants, as they believe that such institutions make an important contribution to society. Some women said that the social networks that result from associations like *mahabers* are beneficial to them and their businesses, as they keeps them informed about current issues. Having a good time away from the stress of work and family was also identified as a benefit of membership of such institutions. Some of the women interviewed suggested that the traditional expectations of such institutions should be adapted to suit changing lifestyles in Ethiopia. For instance, *iddirs* could be used to support single mothers to become economically independent and venture into various entrepreneurial activities by providing help with care responsibilities.

The time-bound nature of some of the roles and the fact that some community responsibilities, especially those associated with funerals, paying your respects to the dead and so on, take place during work hours, usually without prior notice, appears to conflict with the women's work and family responsibilities. Also, going and visiting individuals after work or on the weekend takes time that would otherwise be spent with family. This notion is supported by (Voydanoff, 2005), who suggests that community demands and resources may affect the work-life interface of individuals.

On the other hand, family and work responsibilities also interfere with women's efforts to meet social expectations and fulfil their community roles. Due to lack of time (resulting from women's multiple roles in the family and at work), some participants reported finding it difficult to fulfil some of the community roles that are considered necessary by most. For instance, a few participants deliberately choose to avoid some community activities, mostly because of lack of time for anything other than their work and family responsibilities. Other studies support this idea, saying that the sustainability of communities may be affected by the work and life interface of individuals because of the time pressure resulting from focusing on other life and work roles (Rosenblatt, Cheshire, & Lawrence, 2009; Pocock, 2003 cited in Vujinović, Williams, & Boyd, 2013).

In conclusion, from the interviews conducted, it is apparent that society places high expectations on women to fulfil their community roles and there are strong repercussions if a woman fails to live up to these expectations. Interestingly, for most, this means that such roles in the community domain are an obligation to be fulfilled rather than a voluntary form of participation in community work. As a result, women entrepreneurs' community roles interfere with their ability to fulfil other life and work responsibilities and, in some cases, are impacted on by family and work responsibilities.

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Chapter Three: Work-Life Boundary Management Styles of Women Entrepreneurs in Ethiopia – "Choice" Or Imposition?

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Abstract

This study explores the work-life boundary management experiences and challenges women entrepreneurs face in combining their work-life responsibilities. Following a grounded theory approach, the study utilized in-depth interviews with 31 women entrepreneurs in Ethiopia to investigate how they manage the boundaries between their work-life roles, the difficulties they face and how these challenges affect their boundary management experiences. Analysis revealed that integration as a work-life boundary management strategy is imposed on the women as a result of normative expectations on the women to ultimately shoulder the care and household responsibilities as well as to fulfil societal roles and obligations. In addition, challenges related to managing employees at home and at work further demands the women to frequently combine work and life roles, thus forcing them to integrate more. The findings of this study underline the need to recognize the work-life interface challenges of women entrepreneurs and to develop programs and hands-on training on work-life boundary management tactics. In addition, it informs policies and women entrepreneurship development programs designed by the government, development partners and other stakeholders. This study contributes to the work-family literature by highlighting the contextual and environmental factors imposing work-family boundary management styles on women entrepreneurs in the sub-Saharan country of Ethiopia.

3.1 Introduction

Worldwide, women are engaging in entrepreneurship in large numbers (Kelley, Brush, Greene, & Litovsky, 2011). The flexibility allowed by self-employment is identified as one of the factors motivating women to become entrepreneurs, as it allows them to manage their work-life interface (Tremblay & Genin, 2008). Although some research findings support the idea that being self-employed helps women to achieve the desired autonomy, flexibility and control (Annink & Den Dulk, 2012; DeMartino & Barbato, 2003; Loscocco, 1997), other evidence indicates it may not ease the management of their work-life challenges (Lee Siew Kim & Seow Ling, 2001; Marlow, 1997; Parasuraman & Simmers, 2001; Shelton, 2006). This may be because women have many and varied responsibilities in both domains (at work and at home) and mere flexibility alone, as allowed by self-employment, cannot solve their work-life issues (Ezzedeen & Zikic, 2015; McGowan, Redeker, Cooper, & Greenan, 2012; Reynolds & Renzulli, 2005).

While there is growing research interest in the work-life interface experiences of women entrepreneurs, scholars suggest that more research is needed (Jennings & McDougald, 2007; Kirkwood & Tootell, 2008; Shelton, 2006). Most of the existing work-family research focuses on those employed in organisations. However, organisational employment has a different structure and context than entrepreneurship, thus making it difficult to generalize the findings and conclusions from such research to women who are self-employed (Desrochers & Sargent, 2004).

Furthermore, the literature on women entrepreneurship identifies the need to include family and household dynamics when studying women entrepreneurs, as work and life are highly interrelated with considerable effects on each another (Aldrich & Cliff, 2003; Brush, Bruin, & Welter, 2009; Jennings & McDougald, 2007). Studies suggest that women's many family roles and responsibilities may result in work-family conflict for women entrepreneurs, which may ultimately affect their business performance (Jennings & McDougald, 2007; Shelton, 2006). Moreover, the family demands on (women) waged employees and entrepreneurs may be highly contextual, as the gender role expectations of women and men tend to differ across countries.

Studies report that self-employed individuals work long hours (Ebbers & Piper, 2017), resulting in high job stress, burnout and health problems (Jemal, 2007). Some also show the role overload on women entrepreneurs, which, combined with the demands of running and growing a business, may affect the well-being of women entrepreneurs (Jemal, 2009). Having a multitude

of family responsibilities coupled with long working hours leaves entrepreneurs with limited time to spend with their family, in general, and less quality time with their husbands, in particular, which may result in marital tension/conflict (Danes & Morgan, 2004; Lee Siew Kim & Seow Ling, 2001).

This may be more so for women entrepreneurs in less developed parts of the world, where women entrepreneurs have to fulfil primary domestic and care responsibilities, as well as other social obligations, while trying to manage and grow their businesses. Ethiopia can be described as a patriarchal society where traditional gender roles are widely accepted by both men and women and where women are expected to be the primary caregivers in the family. A longitudinal study of women entrepreneurs in Ethiopia found that women's businesses were 2.52 times more likely to fail and exit the market than those operated by men (Bekele & Worku, 2008), with one of the reasons cited being the challenge of juggling family and business responsibilities. Similarly, other studies in Ethiopia also report the challenges involved in juggling a business, household and family responsibilities as one of the main reasons for the failure, or limited growth, of women-owned businesses (Bekele & Worku, 2008; Singh & Belwal, 2008; Solomon, 2010).

In addition, most women entrepreneurs operate in trade and personal services such as retail, hairdressing, etcetera, where there is less flexibility in working hours as the need to respond to customer demands creates unpredictability. This, in addition to familial and societal roles, overloads the women, creating challenges for them in combining their work and life responsibilities.

Thus, by employing boundary management theory, this study investigated how women entrepreneurs manage their work-life roles and the challenges they face in the process. In doing so, the study aims to contribute to the fields of both work-family and women entrepreneurship. First, it answers the call for the need to contextualize work-family theories (Lewis & Cooper, 1999; Powell, Francesco, & Ling, 2009) and enhance our understanding of work-family issues in sub-Saharan country contexts, on which there is a dearth of similar studies (Annor, 2014; Aryee, 2005). Second, it contributes to the growing literature on the work-life experiences of women entrepreneurs by exploring and explaining their work-life boundary management experiences and challenges in a less-researched context, namely, Ethiopia.

3.2 Theoretical Perspectives

Boundary theory

Boundary theory (Ashforth, Kreiner, & Fugate, 2000; Bianchi & Milkie, 2010; Harrington, 2007; Nippert-Eng, 1996) is a relatively recent development in the work-family field (Bianchi & Milkie, 2010; Harrington, 2007). According to boundary theory, people create, maintain and transition between boundaries at work and home to fulfil daily demands in these two important domains of their lives (Ashforth et al., 2000). The boundaries that separate work and home can be temporal, spatial, or psychological (Nippert-Eng, 1996).

To manage their roles in these two independent, but interrelated, domains individuals choose strategies that can be described as falling along a continuum from segmenting to integrating work and life (Ashforth et al., 2000; Desrochers & Sargent, 2004; Nippert-Eng, 1996). Kossek and Lautsch (2007) extended this and came up with three types of boundary management styles – separating work and life, integrating work and life, and alternating between the two domains. They also identified two sub-categories (positive and negative) for each style, based on the level of control individuals have over circumstances to either separate or integrate and the extent to which the specific work/life role is aligned with the individuals' preference (Kossek & Lautsch, 2007). For instance, those who integrate may choose to do so and enjoy blending and multitasking between work and life responsibilities (referred to as 'fusion lovers'); others may have less or no control over the circumstances at home or work and be forced to integrate almost all aspects of their life (referred to as 'reactors').

The 'choice' of a specific boundary management style is affected by the characteristics of the boundary, i.e., whether it is permeable or flexible (Kossek & Lautsch, 2012). Ashforth and colleagues (2000) defined permeability as the degree to which a role allows an individual to be involved in another domain psychologically or behaviourally while he/she is physically present in another role. For instance, a person with relatively high boundary permeability may take care of family responsibilities during his/her work hours. Flexibility, on the other hand, is defined as the degree to which an individual is able to contract or expand the boundary to fulfil the demands of another (Clark, 2000; Hall & Richter, 1988). For instance, a highly flexible boundary may allow an individual to leave work early to attend to family affairs and *vice versa*.

Segmenting and integrating, as boundary management strategies, have their own benefits

and challenges for those employing these strategies. Segmentation may benefit the individual by maintaining clear roles between work and life domains, but it makes the transition between these domains difficult (Ashforth et al., 2000). On the other hand, integration may allow for individuals to easily transition between roles, but cause role-blurring (Ashforth et al., 2000; Clark, 2000) resulting in more work-life conflict (Desrochers & Sargent, 2004; Galvin & Schieman, 2012). Entrepreneurship, through the autonomy it provides to decide when, where and with whom to work (Kirkwood & Tootell, 2008), may allow individuals to easily integrate their work-life roles, thus resulting in role blurring or 'boundarylessness' (Ezzedeen & Zikic, 2015).

Normative beliefs about gender roles

Gender roles – the shared beliefs about the typical characteristics and behaviours of men and women in a society – are key to understanding an individual's work-life experiences (Ahmad, King, & Anderson, 2013). In particular, normative beliefs and expectations on individuals to fulfil societal gender roles may affect the way they 'choose' to combine their work and life roles (Van Engen, Vinkenburg, & Dikkers, 2012). Such normative beliefs often disproportionately assign domestic and care responsibilities to women, while men are generally assigned the provider role in the family.

Furthermore, studies show that socialization and the pressures exerted by normative expectations lead individuals to conform to their gender stereotype roles (Eagly & Wood, 2012). Therefore, socialization and the sanctions resulting from non-conformity with societal gender roles may influence women to accept the primary role of caregiver for their family and dependents (Poelmans, 2012). Indeed, studies have shown that women entrepreneurs often experience work-family interruptions as a result of the high level of normative expectations on them to fulfil care and domestic responsibilities (Drew & Humbert, 2012; Rehman & Azam Roomi, 2012).

Such normative expectations may be even more pronounced for women in developing parts of the world, such as Ethiopia, where gender role stereotypes are widely accepted and where men are generally not expected to share domestic and care responsibilities. In Ethiopia, women shoulder most of the domestic and care responsibilities (Biseswar, 2011; Tadesse, 2014), unless they get paid help or assistance from close family members (mostly women), even if they are

also involved in income-generating activities. As in most places in sub-Saharan Africa (Amine & Staub, 2009; Aryee, 2005), maintaining a household in Ethiopia is different than in the West: it consumes a huge amount of time and is mostly undertaken manually in the absence of labour-saving appliances (Zewdie & Associates, 2002). Most families, for instance, do not have washing machines, which necessitates washing family members' clothes by hand, requiring considerable time and energy.

Thus, women entrepreneurs operating in such traditional and/or patriarchal societies who have to confirm to such expectations may experience challenges while managing their roles at home, in their business and in the community. Therefore, this study explores how Ethiopian women entrepreneurs manage their work-life boundaries and the challenges they face in doing so. Specifically, the study aims to address the following questions:

RQ1. What type of boundary management styles do women entrepreneurs in Ethiopia use to manage their work and life roles?

RQ2. What are the hindrances women in Ethiopia face in combining their entrepreneurial and life responsibilities?

RQ3. How do these challenges affect their choice of boundary management strategy and overall boundary management experiences?

3.3 Methods

Context

Ethiopia is the second most populous country in Africa with a population size of 73,750,932 million of which 36,533,802 are women (CSA, 2007). The patriarchal society that prevails in the country systematically place women in a subordinate position, limiting their access to economic and productive opportunities (Mekonnen & Castino, 2017). Women in Ethiopia are generally less educated and have fewer employment opportunities than men, which often forces them to resort to self-employment to sustain their lives.

Citing reports by the Ethiopian Central Statistics Agency (CSA), Kipnis (2013) reports that women entrepreneurs account for 73.5% in micro, 13.7% in small manufacturing and 30% in medium and large enterprises in Ethiopia. Micro and small enterprises (MSEs) dominate the private sector in the country (Solomon, 2008) and are considered a major source of employment,

next to agriculture, contributing significantly to GDP. Although women's participation in MSEs can be considered significant in the country, most women operate in the informal sector and are confined to traditional businesses such as petty trade, food processing and retailing, hairdressing and selling clothing (Triodos-Facet, 2011), which are gernerally low performing and have low opportunities for growth.

Study Design

As there is relatively little research aimed at understanding and explaining the work-life interface experiences of women entrepreneurs, particularly in the context of Ethiopia, a qualitative research method was found to be most appropriate (Creswell, 2007). Grounded theory was chosen as the approach for exploring and explaining the work-life boundary management experiences of women entrepreneurs, as the social expectations on these women and structures in which they live and work are different from those in the developed world (Strauss, 2003). Contrary to the common misconception about grounded theory (Suddaby, 2006), this study used theoretical constructs and/or concepts related to work-life boundary management and normative expectations pertaining to gender roles to sensitize the researchers on various aspects of the research problem.

Sample

The respondents to this study were urban women entrepreneurs operating in micro, small and medium enterprises in Addis Ababa, the capital of Ethiopia. A sample of 31 women entrepreneurs were selected from this most urban part of the country. A purposive sampling strategy was used, initially selecting 12 women, with considerable variation in the age of the respondents, their family characteristics (marital status, number of children), and type and age of the business. This variety in selecting respondents enhances the representativeness of the findings, as it allows the different perspectives and experiences of the respondents to be reflected in the results of the study (Rubin & Rubin, 2005). In the next stage, a snowball sampling technique was used: referrals through friends and already interviewed women entrepreneurs were used to recruit 13 more respondents. Following up on the feedback provided by reviewers of an earlier version of the analysis, six more respondents were recruited to obtain more explanations and gain new insights into any weakly developed themes. Appendix A contains descriptive information on all participants.

Interview Protocol

Based on the work of Kossek, Ruderman, Braddy, and Hannum (2012) and Kreiner, Hollensbe, and Sheep (2009), semi-structured interview questions were prepared in English and translated into the local language, Amharic. The Amharic translation was checked by a language expert and two colleagues familiar with the field.

The questions focus primarily on the work-life boundary management experiences of women entrepreneurs. Detailed questions were asked about the women's entrepreneurial experiences, family structure, responsibilities at work and in life, types and sources of support received in managing work and home responsibilities (e.g., advice, financial support, the sharing of household chores and so forth), and strategy used and challenges experienced in managing work and life boundaries (e.g., whether they integrate/separate their life and business responsibilities), among other things. After two pilot interviews, which were included in the final analysis, the recorded interviews were listened to and discussed by the authors and the interview questions were adapted to improve clarity on some questions and incorporate more probing questions where relevant. For example, in subsequent interviews, more questions were added concerning hired help, as the issue emerged as an important topic.

All interviews were voice-recorded, after obtaining informed consent from the respondents. The interviews lasted 50 minutes on average (with the shortest lasting 25 minutes and the longest 140 minutes). Each entrepreneur was interviewed separately in a location convenient to her – mostly at the respondent's place of work, in some instances in restaurants/cafeterias and in two instances in an office at a university. All except for eight interviews were conducted in collaboration with a colleague who is conducting research on motivation for business start-ups. To ensure the completeness and accuracy of the transcription and translation, the recorded interviews were listened to numerous times and the transcripts read and checked simultaneously.

Method of Analysis

Constant comparison (Corbin & Strauss, 1990) was used to analyse the data. In this method incidents in the data are constantly compared with other incidents, both within and between interviews, to identify similarities and differences. Transcripts were coded following the steps outlined by Burnard (1991; Burnard, Gill, Stewart, E., & B., 2008). Initially, the three researchers

(two of the authors and a colleague who teamed up for data collection) open-coded selected transcripts independently to identify loose categories. They then checked and discussed their coding to ensure inter-coder reliability. Corbin and Strauss (1990) suggest that working as a team in analysing data may bring more fresh insights and 'increase theoretical sensitivity', as well as guarding against bias. Later, the transcripts were re-read along with the agreed codes. In the next step, categories were developed from the multitude of codes and sub-codes. Finally, the categories/themes that were found to be relevant to boundary management were selected for study. Throughout the process of analysing the data, memos were written which included developing ideas about, and identifying relationship between, categories and themes in the study.

3.4 Results

The findings of the study are summarized in Table 3.1, classified under the two overarching themes that emerged during analysis: the boundary management styles of the women and their work-life boundary management challenges.

Boundary management styles

The majority of the women entrepreneurs in the study revealed that they manage their work and life responsibilities by integrating their roles in the two domains to a great extent. Most respondents share experiences of finding time during their work hours to do shopping and run errands for home, care for family members and tend to community roles such as attending funerals and so on. On the other hand, they sometimes take work home and work late into the night or during weekends. One respondent explains it like this:

> [I]t goes together… you cannot separate it. When I go home, in fact, if there is something that's of [the business], and the kids are there, I put my grandchildren on my lap and work on my computer. So there is no such thing as [time] for work, for family…. (R3, age 68, four adult children)

Table 3.1: Summary of results

No	Main findings	Summary
1	Boundary management styles	Most participants were identified as integrators who, in most cases, manage work and life responsibilities together. However, a few (three in number) were found to deliberately and asymmetrically separate their roles, guarding work against interference from home, but allowing work to enter their home.
2	Work-life challenges: expectations and work-life role	Normative expectations that require women to take primary responsibility for family care and domestic responsibilities, even with the presence of live-in hired help, were found to pose a challenge for women in managing their work-life boundary. In addition, the women's roles in taking care of their husbands, fulfilling social obligations and engagements, and viewing their business as one of their children, while also taking sole responsibility for its care and success, exacerbate the challenges and interfere with their work and life roles, forcing them to constantly integrate their work-life responsibilities.
3	Work-life challenges: quality of support at home and work	Lack of skilled, dependable and trustworthy employees both at work and at home (hired helps) appears to place an extra burden on the women, requiring them to constantly supervise activities in both domains, demanding constant interruption (psychologically and behaviourally). This requires integration of work-life responsibilities, frequently interrupting and sacrificing other life responsibilities.

This quotation shows how the respondent often psychologically and behaviourally integrates her roles at work and at home. One interesting thing to note here is that she describes separation as something that is not possible to attain. Similarly, other respondents describe their experience of integrating as something they 'can do nothing about'. In the following example, a respondent explicitly addresses the experienced mismatch between what she prefers and what she actually does when trying to manage her work-life roles. She starts off saying, 'As much as I can, I don't

want [work] to interfere with my home…' but moves on to explain as follows:

> *I do them together; you do that (separate) when you work in the office …. When you're employed, you can separate such things… otherwise, you integrate. In fact, you weigh which is serious, urgent, immediate, [and] you divide them. Aside from that, I try to integrate as much as possible. (R9, age 34, four children)*

Interesting to note here is that the respondent, who previously was employed in an international organisation, reflects how separating could be attained as an employee but not as an entrepreneur.

Although 28 of the respondents integrate their roles in the two domains, 3 respondents separate their work and life responsibilities. One respondent explains it as:

> *I deliberately take care of [home and life] separately. So when I am out I am out. It's when I get back to the house that I think about [home]…. I do the same when I go on vacation too. I don't want to think anything about work. [T]here are times that I take work to my home. But I make sure that I don't bring home affairs to [work]. (R12, age 50, three children)*

Here the respondent explains how she deliberately guards her work so as not to be interrupted with home issues and how she protects her leisure time from interruption by work. However, she is aware of an asymmetry in protecting the boundaries between roles as she does sometimes take work to her home. Similarly another respondent, with two children under five, shares that she takes care of her work while at home but does not allow home to interfere with work 'except for emergencies with kids'.

The following section explains these work-life challenges that appear to have an impact on the women's work-life boundary management experiences.

Work-life challenges

The work-life boundary management experiences of several of the respondents indicate the challenges the women face in making a choice and/or following a preference of a strategy to best

combine their work-life roles. These challenges are presented in two broad categories as: 1) expectations and work-life roles and 2) quality of support at home and at work.

Expectations and work-life roles. In the interviews, normative expectations by society, i.e., gender roles, for the women to fulfil certain familial and social obligations as well as certain work-life roles emerged as a factor affecting their work-life boundary management experiences.

Expectations. Society expects women to take the sole and ultimate responsibility for the household, including caring for children, their husband, dependents (including maids), and other extended family members. Moreover, there are numerous obligations related to networks of communities that are considered part of women's roles in Ethiopia. This is seen clearly in how the women describe their responsibilities, particularly at home and in the community.

Most of the women in the study (20 in number) agree that responsibilities at home are 'theirs'. Some appeared to be surprised at being asked about what responsibilities they have at home – something they seem to believe as natural. One respondent replied with a question, asking 'What home responsibility is there that doesn't concern a woman?'

Another respondent, who is a mother of four and expecting her fifth child at the time of the interview, puts it like this:

> *There is no responsibility in the house that doesn't belong to a woman. Every responsibility at home is a woman's responsibility; there is no question about it. I don't have anything that I'd say 'this doesn't concern me'. I have no one I can expect [support] from, as every mother has these responsibilities. (R9, age 34, four children)*

By stating 'as every mother has these responsibilities', the respondent clearly normalizes responsibilities as a 'natural' part of a woman's role. What is interesting is that this respondent lives in a context of sharing a household with her husband and two live-in maids. In fact, all but three of the respondents have hired live-in help to take care of their household chores and care responsibilities, most respondents still believe that they shoulder much of the home responsibility themselves.

Interestingly, the women appear to have accepted the societal expectations as can be seen from the following quotes.

It's my job to take care of my husband and my children. (R2, age 36, three children)

[I]f there are any kind of responsibilities [related to the extended family] it rests on us; whether the [extended] family is healthy, sick, it rests on us [...], since we think of it as fulfilling our responsibilities. (R9, age 34, four children)

This point is further strengthened by the way some of the women describe the sparingly mentioned support they get from their husbands on domestic responsibilities. They describe the support as what the husbands do 'for them' instead of as sharing their part of the household responsibilities. One respondent says her husband 'gives baths to the kids for her' when she cannot return home early to do so.

Care for husbands. One intriguing responsibility that was mentioned by eight of the women was the care responsibility for their husbands. For most (15 of the 23 married women), the responsibility is to make sure that the husbands' needs are fully tended to at home. This includes that meals are served, the house is kept clean and other chores are taken care of. For some others it is much more than this. Two of the respondents described a husband as 'a child' that requires the wife's attention and care. One even described a husband as 'children', not one child but many, to show the amount of care and effort required to tend to his needs. She adds that children will ultimately 'grow up and leave the house', while a husband is 'a child that doesn't grow' and who constantly needs the wife's care and attention.

One respondent explains being a wife as one of her home responsibilities and went on to detail what caring for her husband is like and how it sometimes interferes with her work and other responsibilities. She puts it as:

[N]o matter how busy I am he cannot take out his clothes to wear himself. I even take out his shoes to wear, choosing, checking if [his clothes] are ironed or not…. Even if I'm late [for work] if he wants to wear this shirt, it has to be ironed, and I do that; otherwise there will be a huge [problem]. So I take care of these things. (R15, age 36, three children)

Similarly, one respondent shares her experience where she was temporarily without house

help for few weeks, saying that she had to take the extra responsibility of caring for her husband, which required her to 'leave her work early' to reach home before her husband, for 'the door has to wait open when [he] returns'. This meant temporarily interrupting her work and missing out on serving 'clients who come to visit after 5 [pm]', which she considers is usually the peak hour for her business.

Business as a child. Some of the women (seven in number) describe their business as one of their 'children' that needs as much attention and care for its well-being and success. This is attained through taking sole responsibility for the business, ensuring it is running smoothly and being always ready to answer to emergencies, even at unlikely work hours such as late in the evening, weekends and holidays. Thus, this necessitates frequently integrating work with life responsibilities, often interrupting those life responsibilities. One respondent says:

> *[Business] is like a child, because when we leave our office [as an employed], we lock the door and we leave. [We say] tomorrow I will do this and that, maybe we'll jot down this and then go.   But when it is your own business it's not like that; we take it home. [W]hen we return, too.   If we hear something happened in the middle of the night, it's us [who deal with it]. It's not something you can pass to somebody else.   So it is like a child.   (R9, age 34, four children)*

Community roles. Twenty-four of the women identify participating in communities at one of their major roles in life.   In these roles they are expected to engage in various social obligations, tripling the challenges in combining work-life roles. Their community responsibilities include attending funerals and weddings (both multiple-day events with many prescribed obligations), visiting the ill, visiting close family or friends/colleagues with a newborn baby and participating in community or kinship-based voluntary associations such as *iddir*[1] and *mahaber*[2] and the like. One respondent explains the responsibilities related to attending funerals and comforting the bereaved, which are regarded as an obligation by the society and have repercussions on

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[1] *Iddir* is a traditional voluntary community organisation/association whose members assist each other during the mourning process.

[2] *Mahaber* is a voluntary association of people (based on friendship, neighborhood, kinship or religion) who get together at scheduled intervals where people share their joy and concerns on a structured basis.

respondents and their families if unfulfilled. She says:

> *[W]hen you're here you don't get time to participate in those things you have to. You may need to be there and help out, for instance when there's a loss. Our system is not like: you go to the funeral and leave, saying goodbye. You have to sit there [to comfort], lunch has to be served, breakfast has to be served, you have to help prepare these…. people [get] unhappy about it [when you fail to do it]. Does it affect your relationship with people? Yes. They may not be there for you tomorrow when you're in need, and your community ties and relationships will loosen and ultimately may disappear.   (R26, age 38, two children)*

Quality of support at home and work. The support the women hire both at home and work was found to interfere with their boundary management experiences.

The need for constant supervision of hired help and employees. All except six of the respondents have live-in maids to help them with their care and domestic responsibilities. However, most respondents (15 out of the 25 who have maids) report that their maids pose challenges, in more ways than one, affecting their work-life boundary management efforts. The first issue that several respondents raised was the need for constant supervision to ensure that the maids fulfil their responsibilities. The women believe their maids do not take initiative to take care of household duties; rather they 'only do what they're told to do'. This requires the women to regularly check whether the help have taken care of things such as food preparation, providing care for small children, cleaning and the like up to the acceptable standard of the household.

In some cases, the women need to give regular instructions as to what should be done during the day and monitor whether things are done by making phone calls while they are at work. This was especially prominent in interviews with women with toddlers. This puts extra pressure on the women, requiring them to assume the ultimate care responsibility and maintain the household, even with the presence of more than one hired help. One of the reasons for the need to closely supervise appears to be the lack of skill and proper training of the maids available for hire in the market. The following example demonstrates this challenge:

I have three maids at home that cook and clean. They get everything done, but as you know, supervision is needed. You tell them what to do and how to do it and they get it done. (R2, age 36, three children)

Some respondents emphasized how providing close supervision and training is becoming increasingly more demanding because of the high turnover of maids. Those who already received training or are experienced leave for 'Arab countries' after 'only staying for three to six months' with a hiring family. This requires the women to constantly train new help and to sometimes interrupt their work to do so, either leaving work early or staying home late in the morning before going to work.

Similarly, the need for close supervision appears to be a challenge some respondents face with their work employees. Lack of 'skilled' and 'well trained' employees is another challenge that some of the women face that requires their presence at the business most of the time, interfering with other business and life responsibilities. One respondent considers this as a reason for her lack of 'complete' control over managing her work-life boundary:

I can't say I completely have [control]. You get [employees] who are not well trained. [W]hen you go away from the business there are lots of things, it's better that you stay close. [B]ut you know that [by staying close] you'll hurt your home. I have a supervisor, but [I] have to be at the business. [I]t's not the same when I'm here and [when I'm] not. (R6, age 28, two children)

As a result, this woman feels she always has to stay close to the business and even 'drop[s] by the restaurant on Sundays', a day she 'wants to spend with [her] family', for she usually reaches home 'late at night' after her 'kids are already asleep'. One thing she discloses is that sometimes simply her 'presence at the business' affects how the employees behave and that 'they perform as they should' without being told to do so. Thus, the need for close supervision appears to result not only from lack of skill/training but also from lack of dependability of the employees.

One other challenge that affects the work-life boundary management experiences of 19 of the women is the lack of trust in their maids at home and employees at work. In addition to the

maids' inability to take initiative and lack of proper skill/training, a lack of trustworthiness in discharging household, particularly child care, responsibilities force some of the women to call and, when possible, go check how things are going in the house. This challenge is more evident in the experiences of those with small children. One puts it this way:

> [Y]ou know, first and most important of all, you have children. Only if you have someone who, in your place, can feed them, clothe them, wake up early in the morning and pack food for them, is when your mind can be free to carry out other responsibilities. Only if you have confidence that they won't be abused or mistreated, can you calmly carry on with your work. A lot of mothers are distressed about this. (R15, age 36, three children)

The issue with lack of trust in hired help is not limited to their inability to discharge responsibilities. There were several accounts in the data where the women report that their maids stole from them things like clothes, food and money. One shares her experience as follows:

> When I tell you that the help do damages, it's like this. For instance, I spend most of the day outside and when [I] return [I] may find them [maids] at the neighbours' place. They take many things from you with the neighbours. [T]hey spoil your work, they take (steal) [items meant for sale], your clothes go missing from the house, money too[…]. (R18, age 34, two children)

Here, she articulates the untrustworthiness of her maids, which led her to ultimately 'decide not to hire a maid' in her house again. The issue of untrustworthiness is also shared by other respondents, and it appears to make women feel insecure and on guard, aggravating the strain experienced in combining work and life roles.

For some of the respondents (14 in number), a lack of trustworthiness is a challenge they face with their work employees as well. They report that their employees steal items and money from the business. For one respondent, controlling her employees meant doing daily inventory of items at her store. She shares her experience as follows:

[Everyday] to come and count the clothes – how many of the clothes [do] you count? I see that they took things. [There are] things missing…. [W]hat I realized now is people who control their employees better are more successful than me. Employees are a challenge. (R7, age 48, three children)

Some respondents disclose that employees' lack of 'work ethics and understanding of work values' poses challenges and demands them to closely control and supervise activities. This makes it difficult to delegate work. A designer and bakery owner who, although she hires a trained 'store keeper' and an 'accountant', feels she needs to double-check their work, says this hampers her ability to 'participate in social life'. She explains further:

[C]ontrolling the daily activity is yours. Your material, what is out, what remains and related things…. You can't [delegate]. It's because, for instance at the bakery, hygiene may not be kept. [I]f you don't see them, some things may not be done properly, so you need to cross-check those things when they least expect it. All that is in your mind, on top of your [other] activities. (R21, age 39, two children)

There were three cases where owners report that their 'employees stop working for them' to 'start their own business and contact [their] customers and take them away', affecting their business as well as their trust towards employees. And only four of the respondents appreciate the support they receive from their employees, indicating how it helps them manage their work-life roles. In sum, most women (16 in number) mention that a lack of skilled, dependable and trustworthy employees both at work and home puts an extra burden on them, requiring them to constantly supervise activities in both domains, demanding constant integration of their work-life responsibilities and frequently interrupting and impeding other life responsibilities.

3.5 Discussion

The aim of this study was to explore and explain the work-life boundary management experiences and challenges of women entrepreneurs in Ethiopia. The study identified integration as a boundary

management strategy for most women, which is enabled by the thin work-life boundary attributable to the women's self-employment. Similar to the study findings, other recent studies have also noted 'boundarylessness' (Ezzedeen & Zikic, 2015) and relatively high permeability and flexibility as characteristics of entrepreneurship (Galvin & Schieman, 2012). This boundarylessness permits the frequent transition by women between the two domains of work and home behaviourally (e.g., making phone calls to home while at work and *vice versa*), psychologically (e.g., worrying about child care while at work and thinking about work while at home), and temporally (e.g., getting things fixed at home during work hours).

However, the study revealed that integration, as a strategy, appears to be forced on women entrepreneurs as a result of societal expectations and family role challenges, on top of their entrepreneurial responsibilities. In particular, women appear to be 'reactors' (Kossek & Lautsch, 2012), who shoulder business, family and social roles, while having little control over circumstances and events.

The few entrepreneurs in the study, who choose to separate their work and life responsibilities are found to have asymmetrically permeable boundaries (Kossek & Lautsch, 2012; Pleck, 1977), whereby they deliberately guard work from being interrupted by home, while allowing work to freely enter the home. This is contrary to findings that suggest that women with asymmetrical boundaries guard against work interfering with their family (Loscocco, 1997; Pleck, 1977). This may be because women, in most parts of the world, are responsible for most of the care and domestic responsibilities, and thus face much interruption from life in their work.

One of the challenges identified in the study as influencing work-life boundary management experiences is the normative expectation on women to fulfil their traditional gender roles. Women in Ethiopia are expected to be solely responsible for the household and child care responsibilities and for fulfilling community roles, in a place where access to labour-saving household appliances (Zewdie & Associates, 2002) and child care facilities (Mengistu, 2012) is limited. Studies have found that women in most parts of the world are still expected to fulfil normative gender roles (Drew & Humbert, 2012; Nikina, Shelton, & LeLoarne, 2015), and this may be more prevalent in more traditional or patriarchal societies (Rehman & Azam Roomi, 2012).

Interestingly, the women who participated in this study reported every domestic responsibility was 'theirs', despite having live-in hired helpers who they hired to ease this burden.

Such normative expectations leave the women with little or no control over the choice of boundary management strategy. This is further reinforced by the way that the women present integrating their roles as something 'they can do nothing about' (implying that they have little control over their work-home boundary) and end up doing everything simultaneously (multitasking and responding to roles from either domain as they arise). Previous studies report that gender role expectations on women create work-life challenges, especially for those women who hold traditional gender role beliefs (Beutell & Greenhaus, 1983).

The women in this study appear to have accepted and normalized being solely responsible for household and care responsibilities. Rather than expecting domestic responsibilities to be shared with their husbands, the women interpreted taking up household responsibilities as something their husbands do for them. This is supported by studies conducted in traditional societies, where domestic responsibilities are generally the exclusive domain of women and men's participation in these roles is highly condemned (Neema, 2015).

One intriguing finding related to the women's role at home is their responsibility to care for their husbands and the fact that they need to prioritize their husbands' needs, even if they interfere with their own work schedule. Therefore, by giving priority to fulfilling their husbands' demands the women were found to interrupt their temporal boundaries, leaving work early or staying home late. Previous studies have reported that taking responsibility for the care of dependents and family members puts extra pressure on women in their effort to combine their work and life roles (Lee Siew Kim & Seow Ling, 2001; Rehman & Azam Roomi, 2012).

Furthermore, women entrepreneurs talk about their business as another 'child' that requires them to provide care and attention to tend to the business's needs, even at unlikely hours like on weekends and at night. Therefore, being solely responsible for the care of the business appears to contribute to their lack of control over their boundary management style and interfere with their temporal and psychological boundaries. This occurs when the women attend to business matters or worry/think about business affairs during their non-work hours. For some of the women, this is further exacerbated as they are operating businesses that are client-oriented and/or focused on providing personal services. This can result in them working long hours, including at night and on weekends, as well as a lack of control and flexibility in schedules. Similar to the findings of other studies, individuals in these kinds of businesses may be forced to spend much of their time on their

business, taking away time that they would have spent with family or on fulfilling other life roles (Annink, Den Dulk, & Amorós, 2016; Kossek, Noe, & DeMarr, 1999; Parasuraman, Purohit, Godshalk, & Beutell, 1996).

Another challenge experienced by the women in this study was the need to train and constantly supervise their hired help and to take ultimate responsibility for making sure everything in the household is managed. This was found to interfere with their work boundary psychologically, as they were continually thinking about their home roles, and behaviourally, as they often needed to check in with household staff by phone.

The literature shows that not only the availability, but also the quality, of care support impacts on the work-life management experiences of women (Kossek et al., 1999; Paso, 2005). Similar to Muasya (2014) in a study conducted among employed women in Kenya, it was found that women entrepreneurs in Ethiopia appear to be highly dependent on the domestic and care support provided by their hired help; however, paradoxically, most considered their help as posing a challenge in managing their work-life boundaries. This appears to be the result of the low quality of support they get from their hired help and a lack of trustworthiness, requiring them to often interrupt their psychological boundary (worrying about domestic responsibilities while at work) and forcing them to constantly integrate work and home roles, even when they prefer not to. The need to closely supervise maids may also explain why most women feel that they are solely responsible for domestic chores, even though they have maids, as they have to check to see whether or not things are done.

Similarly, the findings reveal that the women also experience the impact of low quality support from their work employees, requiring them to be present at the business and to constantly supervise employees. This, too, necessitates integration as a way of managing work-life roles, forcing the women to stay close to their business, even when they need to be elsewhere.

The various social obligations of women entrepreneurs, such as visiting the ill, attending weddings and funerals and the like, is an additional source of responsibilities that the women must shoulder. Some work-family studies have identified similar obligations related to extended family and neighbours as creating a demand on the women's time and posing a challenge for women in managing their work-life roles (Annor, 2014; Aryee, 2005). In a previous study it was reported that the unpredictable nature of some of the community roles, such as funerals, forces women to interrupt their temporal boundary as they are expected to leave work to attend to such obligations (Gudeta &

Van Engen, 2017). Moreover, the study found a decline in members' participation in community roles because of a lack of time resulting from the demands of work and their family roles.

3.6 Conclusion

The study highlights that integration as a boundary management style appears to be imposed on most women as a result of the normative expectations on women to fulfil traditional gender roles (as a wife and mother) and societal expectations on women to participate in social networks. Most of the women integrate their work-life roles substantially, to the point that a boundary between life and work hardly exists. The literature identifies individuals as proactive, taking a lead in making decisions based on their preference of work-life management style (Ashforth et al., 2000; Clark, 2000; Kossek et al., 1999). Yet, individuals' work-life boundary management experiences are influenced by different environmental and contextual factors (Kossek & Lautsch, 2012; Kreiner, 2006; Kreiner et al., 2009). The study revealed that the women's choice of boundary management style is not only influenced by normative societal expectations on women to ultimately handle care and domestic responsibilities, but also by expectations to fulfil certain community obligations while also taking responsibility for managing and growing their businesses. This requires them to be everywhere and fulfil all their responsibilities by constantly integrating their work and life roles.

Contribution

Theoretical contribution. Primarily, the study contributes to the work-life boundary management literature by showing that integration, as a boundary management strategy, is imposed on women entrepreneurs in Ethiopia as a result of various contextual factors. Therefore, it seems that there is no boundary management preferences for women entrepreneurs in the area. Second, it contributes to the literature by outlining the contextual challenges affecting the boundary management experiences of women entrepreneurs in a different context than the often explored western context. Women living in less developed nations, where gender norms are more prevalent and deviations less accepted, are expected to primarily shoulder familial and community responsibilities, while also running their businesses. These expectations were found to impose integration on the women as a boundary management strategy, rather than it being a proactive choice. The pressure from normative expectations and other role challenges, coupled with the

responsibilities of managing a business (especially a consumer-oriented business, as operated by most of the respondents), forces women to 'react' to whatever pressing demand arises from either domain. Third, the study generally contributes to the scant literature on the work-life management experiences of women entrepreneurs, particularly on the challenges involved in combining business and life responsibilities in a sub-Saharan African country.

Practical implications. So far, attention has been afforded by policy-makers and development partners to support women entrepreneurs by improving their access to finance and developing their managerial/business capital through business development services and skill training. The study suggests that women entrepreneurs could be facilitated beyond these material incentives, as their ability to perform well in business is affected by the inability to manage the boundary between work and life roles in a way that serves them well. Therefore, women (and men) entrepreneurs would benefit from entrepreneurship development programmes and trainings that present hands-on boundary management tactics. This would help aspiring women entrepreneurs by preparing them for the challenges they may face in establishing and growing their businesses.

Another suggestion could be for women to use the support of *iddir* and *mahaber* communities in incorporating additional roles that directly help with the current challenges faced by women entrepreneurs. For instance, as more and more families are becoming nuclear families in urban parts of the country, forming *mahabers* and or *iddirs* may benefit the women by addressing their child care needs. Within their communities, women entrepreneurs could also share their business experiences, as well as their daily struggles and ask for support. By sharing experiences and supporting one another in business life, these communities may have the potential to transform societal expectations from within.

Limitations and future directions

Although the respondents in the study have a relatively varied background in terms of the stage of their business, the business sector they are in, the size of their business, their family size and more, the small sample size rendered it hard to perform a comparison between the respondents in terms of these differing characteristics. Therefore, future research with a large sample may investigate if there is a difference in work-life boundary management styles/experiences among women with different backgrounds. For instance, investigating the experiences of women who are

at different stages of business formation might give more insight, as there might be a difference between those who have already established a working system to operate and manage their business and those who are just starting their business and struggling to grow. In addition, the study only included women in the sample; it might be interesting for future research to compare and investigate the work-home boundary management experiences and preferences of women and men entrepreneurs to see if their experiences have an impact on their business operations. This is deemed important as the differing normative expectations on women and men in a particular context may result in more work-life challenges for women. Last, future studies investigating the work-life interface of women entrepreneurs in a (mostly) patriarchal sub-Saharan context could benefit from employing feminist lenses that challenge the gendered context that they operate in and the (often inferior) gendered positions they take in the domestic and business spheres.

In conclusion, women entrepreneurs in Ethiopia face many challenges in fulfilling their roles as entrepreneur, family member, spouse, daughter, mother, sister and community member. The 'choice' of boundary management style appears to be imposed on most women as a result of the normative expectations on women to fulfil traditional gender roles (e.g., as wife and mother) and the societal expectations on them to participate in social networks. Hence, women entrepreneurs in a sub-Saharan country as Ethiopia find themselves integrating work-life roles to such an extent that there is hardly any boundary between their life and work.

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Chapter Four: Hired Domestic Help as Home Resources Predicting Business Satisfaction

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Abstract

This study investigates the role of domestic household help, viewed as a 'home resource', in predicting business satisfaction by reducing the family-to-work conflict of men and women entrepreneurs in Ethiopia. More specifically, the study tests the moderated moderated indirect effect of the number of hired domestic help (HDH) on business satisfaction, looking at the (two- and three-way) interaction effects of gender and enacted boundary segmentation of family roles from work. A person administered survey was conducted among 174 men and women entrepreneurs in Addis Ababa, Ethiopia. The results of the analysis, which was conducted using PROCESS Macro, did not support the prediction that women's business satisfaction, in comparison with men's would benefit more from using the instrumental support from HDH, under conditions of segmenting family roles from work roles through reduced family–to-work conflict. However, a simplified model test, controlling for gender, revealed that HDH as a home resource, has the potential to indirectly enhance both genders' perceived business satisfaction, when high segmentation of family and business is attained. This study gives an insight into how a home resource (HDH) in a different context than the West may impact on entrepreneurs' business outcome. The study concludes by discussing the theoretical and practical implications of using HDH for work-life-conflict and business outcomes.

4.1 Introduction

Globally, women's entry into entrepreneurship continues to grow year by year. This is especially true in sub-Saharan African countries, which had the highest reported entrepreneurial activity for women worldwide (Kelley et al., 2017). However, studies continue to report the performance differential between women and men entrepreneurs in terms of business sales, profitability, growth and survival (Loscocco & Bird, 2012; Minniti & Naunde´, 2010; Mitchell, 2011). In the latest report of the Global Entrepreneurship Monitor, women entrepreneurs, particularly those in the sub-Saharan African region, were reported to have the highest exit rates and to face greater challenges with unprofitability than their male counterparts (Kelley et al., 2017). Demands from the home or life domain to fulfil various roles (i.e., wife, mother, daughter, community member, *et cetera*) were cited as impacting on the performance of women's businesses (Adom, Asare-Yeboa, Quaye, & Ampomah, 2017). In their review, De Vita, Mari and Poggesi (2014) reported family responsibilities as the primary problem impacting on the development of women entrepreneurs in the sub-Saharan region. Although a growing number of studies have looked at the effect of the work-life experiences of women entrepreneurs, little attention has been given to exploring the issue well, particularly in developing country contexts (Annor, 2014; Aryee, 2005).

Women entrepreneurship is often argued to be particularly crucial in developing countries, because it is believed to lead to women's empowerment and economic freedom for women entrepreneurs, which, in turn, brings about social change (e.g., gender equality)— beyond economic growth and poverty alleviation (Minniti & Arenius, 2003; Singh & Belwal, 2008). Thus, for women's entrepreneurship to play the envisaged role in alleviating poverty and empowering women entrepreneurs, addressing the challenges (such as juggling demanding work-life roles) that are affecting their performance, in terms of objective and subjective business success, is of paramount importance. In the present study, business success is operationalised as the level of satisfaction that entrepreneurs feel with their overall business operation. This is particularly so as entrepreneurial careers are often characterised as 'boundaryless' (Ezzedeen & Zikic, 2015; Hytti, 2010), rather than hierarchical; hence, focusing on subjective career success (such as business satisfaction) is more relevant. In addition, women entrepreneurs can have various goals/objectives in engaging in entrepreneurial activities (Gorgievski, Ascalon, & Stephan, 2011; Hailemariam & Kroon, 2018; Hechavarría et al., 2017; Jennings & Brush, 2013), which makes it difficult to identify a single

criterion for success. Therefore, in this study, 'business satisfaction' was used as a measure of success, as it reflects how entrepreneurs themselves experience their careers to be satisfactory.

Individuals may experience work-life conflict when demands from one role make it difficult for them to fulfil their roles in other domains (Greenhaus & Beutell, 1985). Such conflict may be time-based (time devoted to one role makes it impossible to fulfil the other role), strain-based (strain created in one role makes it difficult to function in the other role due to fatigue, anxiety, *et cetera*) or behaviour-based (the behaviour required to function in one domain does not meet the behaviour expectations to function in the other) (Greenhaus & Beutell, 1985). A study of work-family conflict for self-employed individuals, comparing their experiences with organisational employees, revealed that life interferes more with work than the other way around (this is especially true for women). The study further suggests that this asymmetry of interference can be attributed to the job autonomy and temporal control that is attained through self-employment (Reynolds & Renzulli, 2005). This indicates a need to look at the influence of the family domain on women entrepreneurs' experiences in managing their businesses.

The family context in urban sub-Saharan Africa is often characterised as having demanding parental, domestic and care roles. For instance, individuals are expected to fulfil domestic work with limited access to modern energy and time-saving appliances (e.g., washing machines, vacuum cleaners) and an irregular supply of utilities (e.g., electricity, water). Moreover, providing care for elderly parents (or extended family members), when there is no access to nursing homes or other care support, also adds to the demands individuals experience (see Aryee, 2005). On top of such demands, women in these societies are expected to take responsibility for caring for their husbands and to be involved in various community roles (Gudeta & Van Engen, 2017b). Such demanding roles interfere with the efforts of women entrepreneurs to manage their businesses (Adom et al., 2017; Gudeta & Van Engen, 2017b).

In addition, most countries in sub-Saharan Africa are still largely characterised as patriarchal, with prevalent normative gender roles (Annor, 2014). Therefore, men are usually not expected to provide support in domestic roles, and less so in urban areas where women are expected to take sole responsibility for such roles (Amine & Staub, 2009). For dual income families in more urban areas, seeking paid help to take care of domestic roles appears to be widely practised in many African countries (Hoobler, 2016). Female domestic employment accounts for 13.6% of total

employment in African countries, where the top five ranked countries in terms of domestic employment are in the sub-Saharan region (ILO, 2013).

In view of the above, hired domestic help are an important resource in the home domain and facilitate the management of work-life roles for working individuals (Fu & Shaffer, 2001; Muasya, 2014). The job demands and resources model (Demerouti, Bakker, Nachreiner, & Schaufeli, 2001) identifies resources as aspects of a domain that lessen the negative impacts of demanding situations originating from that domain. The work-life balance experiences of women entrepreneurs in less developed countries reveal that women receive support from hired domestic workers in taking care of major household responsibilities (Gudeta & Van Engen, 2017b; Lee Siew Kim & Seow Ling, 2001; Muasya, 2014; Rehman & Azam Roomi, 2012).

According to boundary theory, people manage their work and life roles by building, maintaining and constantly transitioning between their work and life domains (Ashforth, Kreiner, & Fugate, 2000; Nippert-Eng, 1996). They do so using boundary segmenting or integrating strategies, which are understood as existing on a continuum (Nippert-Eng, 1996). Having instrumental support in the household that eases the pressure of domestic and care responsibilities can enable individuals to segment their family roles so that they do not interfere with their work responsibilities (Mari, Poggesi, & De Vita, 2016), affording them the ability to focus on and the time to fulfil business roles, which may enhance their performance in their business (Eddleston & Powell, 2012; Powell & Eddleston, 2017).

However, not all studies confirm the benefits of hired help. Some have found that not only the availability, but also the quality, of these hired domestic help determine their impact on the work-life experiences of individuals (Fu & Shaffer, 2001; Muasya & Martin, 2016; Shaffer, Joplin, Francesco, & Lau, 2005). For example, women entrepreneurs have to manage domestic help workers and, consequently, their business activities are often interrupted by home issues (Gudeta & Van Engen, 2017b). More generally, rather than being able to focus on their business and segment the boundaries between work and non-work, these entrepreneurs need to allow the boundaries between work and non-work to be highly flexible and permeable, which can increase life-to-work conflict (Reynolds & Renzulli, 2005). Despite this, in most changing urban and big cities in Africa, such as in Ethiopia, where there is less access to formal child care facilities (Mengistu, 2012) and less support from extended family or relatives (Aryee, 2005), hiring domestic help is often a

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necessity for working individuals, particularly for working women (Muasya, 2014).

In the Ethiopian context, as in the rest of sub-Saharan Africa, maintaining the household is highly demanding. For instance, food needs to be prepared daily and most activities are undertaken manually in the absence of labour saving appliances (Aryee, 2005; Zewdie and Associates, 2002). Therefore, most working women seek help, paid or unpaid, to take care of their household responsibilities. Such help is expected to ease the challenges faced by women in managing their work-life roles. Although hiring domestic help is common practice, especially in the urban parts of the country (and in other sub-Saharan countries), there is little understanding of the role of hired help in the work-life experiences of individuals (Hoobler, 2016; Muasya, 2014). However, other studies conducted in similar contexts have reported that such support is becoming increasingly scarce and unaffordable to most working middle-class families, because of socio-economic development in some emerging sub-Saharan African countries (Annor, 2014; Mengistu, 2012).

Therefore, the present study aims to contribute to the debate on entrepreneurship and work-family conflict by investigating the effects of paid domestic help, viewed as a 'home resource' (Hakanen, Peeters, & Perhoniemi, 2011; Peeters, Montgomery, Bakker, & Schaufeli, 2005), on the business satisfaction of Ethiopian men and women entrepreneurs and how this is mediated through the degree of life-to-work conflict experienced by them. In addition, given the significant differences in normative gender roles in the area, which are much more patriarchal than in Western countries, the study explores whether this relationship is moderated by enacted boundary segmentation and gender. In doing so, the study aims to contribute to both the work-family and entrepreneurship literature in a number of ways.

First, it seeks to address the gap in work-family studies in the sub-Saharan African context, which is underrepresented in the literature (Annor, 2014; De Vita et al., 2014; Kelley, Brush, Greene, & Litovsky, 2011). Researchers argue that studies conducted in the developed context and western theorising may not apply to the context in sub-Saharan (and developing) countries and suggest exploring the particular context more (Annor, 2016; Powell, Francesco, & Ling, 2009; Wolf & Frese, 2018; Zoogah, Peng, & Woldu, 2015).

Second, although there is a growing interest in investigating family aspects of women entrepreneurs' experiences and how they may explain the business performance of the women, a lot still remains to be explored (Poggesi, Mari, & De Vita, 2015). This is especially true for women

entrepreneurs in non-Western contexts (Neneh, 2017). Furthermore, studies suggest that there is a need to investigate (women) entrepreneurship in new contexts that have not been investigated by existing studies, as such contexts may affect their entrepreneurial experiences and business outcomes differently (Goyal & Yadav, 2014; Poggesi et al., 2015; Welter, 2011).

Third, this study aims to contribute to the work-family literature by applying the job demands and resources model (JD-R) (Demerouti et al., 2001), incorporating the concept of paid domestic help as an important home resource (Hakanen et al., 2011; Peeters et al., 2005). Particularly in African countries, domestic help can impact positively or negatively on the work-family experiences of individuals, depending on how boundaries are managed.

In the following section, the theoretical framework is presented, together with the hypotheses to be tested in the study.

4.2 Theoretical Framework

Relationship between hired domestic help and business satisfaction

In order to understand the relationship between having hired domestic help, viewed as a 'home resource', and business satisfaction, the concepts and principles of the JD-R model (Demerouti et al., 2001) were applied. The JD-R model groups work characteristics into two broad categories: demands or resources. Demands are those aspects of the job (physical, social, *et cetera*) that require an individual's effort to respond to. On the other hand, resources are those aspects (physical, social, *et cetera*) that enable an individual to respond to demands and to lower the negative effects that may result from demands. The JD-R model mostly describes, and is often used to, investigate the demands and resources in the work domain. However, in a similar vein, demands and resources that may affect the work-life experiences of individuals are also present at home in the life domain (Demerouti, Peeters, & Van der Heijden, 2012; Peeters et al., 2005)

According to the JD-R model, there are two processes in which demands and resources function, resulting in negative and positive outcomes. In the first process, the health impairment process, demands (for example, caring for a child) may result in negative outcomes, such as increased fatigue, which affects the ability of the person to function in both domains in a balanced manner. On the other hand, the availability of resources (for example, having hired domestic help), may prompt the second process, the motivation process, in which resources can counter the

demanding domain characteristics that require an individual's energy, time and the like. Moreover, resources can help to develop the individual, leading to more motivation and resources, which may result in the facilitation of roles in the other domain (Demerouti et al., 2001).

In the scant studies available on the family domain, social support in the form, both psychological (for example, emotional, information, *et cetera*) and instrumental (for example, sharing domestic workload with a spouse), was reported. Such social support (for example, from family and friends) can be conceptualised as a 'home resource' (Hakanen et al., 2011; Peeters et al., 2005). In the sub-Saharan African context, hired domestic help is considered to be a critical home resource, especially as such service/support is widely used (Hoobler, 2016) and families depend on the availability of such support to fulfil their home roles/responsibilities (Muasya, 2014) in combination with doing business. Scholars suggest that hiring domestic help to assist in household chores and care responsibilities is one of the strategies used by highly career-oriented families to balance work and family responsibilities (Jennings & McDougald, 2007). Evidence from a meta-analytic study also suggests that the availability of resources in the work and life domains can have positive outcomes, such as on work and life satisfaction (Ford, Heinen, & Langkamer, 2007). In the growing number of studies on the work-life experiences of (women) entrepreneurs, it is reported that support in domestic and care roles generally results in positive firm performance and business satisfaction (Eddleston & Powell, 2012; Powell & Eddleston, 2013). Hands-on support from family was reported to benefit entrepreneurs, more than psychological or emotional support (Powell & Eddleston, 2017). Therefore, it is argued in this study that hiring domestic help to support an individual's domestic roles and other dependent care responsibilities would free entrepreneurs from home demands that are too high, enabling them to function better in their businesses, resulting in more satisfaction in the business domain. Hence, it can be expected that:

Hypotheses 1: *Having hired domestic help (viewed as a home resource) is positively related to business satisfaction.*

Relationship between hired domestic help and family-to-work conflict

In addition, hiring domestic help in the household may also impact on the life-to-work conflict experiences of entrepreneurs. Work-family conflict (WFC) is a state where the negative interference (or conflict) originating from one domain affects functioning in other domains (Greenhaus & Beutell, 1985). This definition is based on the 'scarcity of resources hypothesis' (Goode, 1960), in which the demands from one domain may deplete the limited resources (for example, time or energy) that an individual may otherwise use to function in the other domain, resulting in inter-role conflict (Kahn, Wolfe, Quinn, Snoek, & Rosenthal, 1964; Katz & Kahn, 1978). Although the work-life interference may take place in two directions (work-to-life and life-to-work) (Geurts et al., 2005), this study focuses mainly on the direction of negative interference from family-to-work (FWC), as such interference and the resources in the home domain that may help buffer it are likely to have outcomes in the work domain (Byron, 2005; Rogers, 2005).

Reviews of the work-family literature cite evidence that experiencing WFC has negative consequences for individuals, such as reduced physical and mental health, family and/or satisfaction (Eby, Casper, Lockwood, Bordeaux, & Brinley, 2005; Ford et al., 2007). Similarly, Aryee, Luk, Leung and Lo (1999) report that parental overload can lead to family-to-work conflict, which, in turn, reduces job and life satisfaction. Such negative experiences can be reduced through support from either domain of course. More specifically, however, the availability of home resources that can lessen the demands emerging from the home domain may help reduce family-to-work conflict (Demerouti et al., 2012). This is supported by an empirical study which reported the effect of home demands on FWC and described the effect of home resources on family-work-facilitation (Demerouti, Bakker, & Voydanoff, 2010).

In addition, studies on (women) entrepreneurs have reported that the challenges involved in managing domestic and care responsibilities, while taking care of a business, are a source of tension and stress for women entrepreneurs (McGowan, Redeker, Cooper, & Greenan, 2012), resulting in lower economic performance of their business (Longstreth, Stafford, & Mauldin, 1987; Rogers, 2005; Shelton, 2006) and possibly lower business satisfaction. While, on the other hand, family support contributes to business success (Powell & Eddleston, 2013).

Demerouti and colleagues (2010) argue that there may be multiple ways in which home resources affect an individual's work behaviour and performance. Most studies focusing on home

resources investigate their effects on or through family-to-work enrichment (or enhancement), by arguing that resources generated from home will have a positive spill-over effect on the functioning of the work domain (Ten Brummelhuis & Bakker, 2012). In a similar vein, it can be argued that home resources can have a negative relationship with home-interfering-with-work, ultimately leading to positive business outcomes, such as business satisfaction. Thus, it is hypothesised that:

Hypothesis 2: *The relationship between having hired domestic help and business satisfaction is mediated by family-to-work conflict.*

Moderation role of enacted segmentation and gender in the indirect relationship between hiring domestic help and business satisfaction

According to boundary management theory (Ashforth et al., 2000; Nippert-Eng, 1996), people create, maintain and transition in their lives between the spatial, temporal and psychological boundaries that exist between their work and home. To manage their interrelated work and life roles, individuals may be found at a point on a continuum from segmenting (complete separation of domains) to integrating (where both are one and the same) their work life roles (Ashforth et al., 2000; Clark, 2000; Nippert-Eng, 1996).

Segmentation is often considered to be at the positive end of the integration-segmentation continuum, indicating that more segmentation of work-life roles is beneficial and/or results in positive work-life outcomes (see for a review, Allen, Cho, & Meier, 2014). Individuals who can segment their roles may benefit from low cross-domain interruptions, allowing for better functioning in the other domain. However, in daily practice, integration is often chosen to fulfil the demands from the often demanding entrepreneurial work-role (Ezzedeen & Zikic, 2015) as well as those from the family-role, which is facilitated by the enhanced autonomy and flexibility allowed by entrepreneurship (Annink & Den Dulk, 2012).

Even though integration is enabled by entrepreneurship, it may create work-life conflict through the blurring of boundaries and the associated interruptions originating from work and life domains. Olson-Buchanan and Boswell (2006) explain that individuals who integrate create more permeable and flexible boundaries between work and non-work, leading to higher work-family conflict (Kossek, Ruderman, Braddy, & Hannum, 2012). Lewis (2003) asserts that managerial or

'knowledge workers' with flexible schedules and who have more autonomy and control over their work schedule are the ones who work more hours. In addition, a type of work that has weaker or more permeable and flexible boundaries, such as entrepreneurship, may force individuals to spend the time that would otherwise have been spent on family and other life responsibilities at work. Studies report that the segmentation of work and life roles is linked to reduced work-family conflict (see for a review, Allen et al., 2014; Powell & Greenhaus, 2010), and specifically leads to less FWC (Kossek, Lautsch, & Eaton, 2006; Kossek et al., 2012).

The job conditions of individuals in professional careers are demanding (for example, long working hours and permanent availability). In view of this, in order to succeed in their business careers, it would be best for professionals to be able to segment their work and life roles, as segmentation buffers the effects of role demands (Hoobler, 2016). In this vein, entrepreneurship shares many similarities with these job contexts and is often characterised as demanding, requiring enterprising individuals to 'always be on' (Hilbrecht & Lero, 2014), work long hours, take responsibility for business survival and business employees, and always be looking for business opportunities (Örtqvist, Drnovsek, & Wincent, 2007; Winn, 2005). All these demands put extra pressure on enterprising individuals trying to combine their work and life roles (Hilbrecht & Lero, 2014). It is often believed that entrepreneurship can provide the autonomy and flexibility that is needed for entrepreneurs to integrate their demanding work with non-work roles (Ezzedeen & Zikic, 2015). Yet, integration may ultimately result in more life-to-work conflict as the nature of the job results in reduced schedule control and enhanced work pressure (Kossek et al., 2006). Therefore, it is argued here that individuals in such job contexts may be better off segmenting their work-life roles in order to reduce life-to-work-conflict. This may be more so for women entrepreneurs, who have a multitude of care and domestic responsibilities, compared to men.

However, in practices, normative beliefs and expectations of fulfilling gender roles generally assign women to be responsible for domestic and care responsibilities, while men are seen as the provider for the family (Van Engen, Vinkenburg, & Dikkers, 2012; Vinkenburg, Van Engen, & Peters, 2015). Such role expectations and stereotypes force women to disproportionately shoulder family/life roles. This puts extra pressure on women (entrepreneurs) and impacts on their ability to segment their work-life roles, forcing them to integrate their roles in both domains, which can lead to FWC and associated outcomes. This can even be the case for women who have hired

domestic help, as they may be required to interrupt their work roles and integrate to provide assistance, supervision and support to enable hired domestic help fulfil their support role.

In general, separating business and life roles may be challenging for women in Ethiopia, and other sub-Saharan African countries, because of the prevailing normative role expectations and the nature of entrepreneurship. However, in this study it is assume that having hired domestic help enables women entrepreneurs to obtain relief from their domestic and care responsibilities, reducing the negative interference of their life/family domain in their work domain, motivating them to spend more time and energy (less stress) on their business activities, which may result in more business satisfaction. This conflict reducing effect is aggravated when women entrepreneurs manage to keep strong boundaries between work and non-work domains.

For men, however, who are structurally and culturally allowed to prioritise their business role over their roles outside the work domain, and who are mostly not expected to provide support in domestic and care roles (Muasya, 2014), having hired help does not result in much change in terms of their work-life experiences and, hence, does not have much impact on their perceived business satisfaction. Taken together this reasoning leads to the expectation that gender will moderate the moderated effect of enacted segmentation on family-to-work conflict. This expectation is only relevant to this research if it can be extended to expecting that this moderated moderation effect will also reveal itself in the indirect effect of hired domestic help on business satisfaction. The following arguments subscribe to such expectation.

Normative gender role beliefs and expectations impact on the work-life experiences of individuals (Van Engen et al., 2012). Powell and colleagues (2009) posit that work-family conflict may be more pronounced in patriarchal societies, where women are expected to assume normative gender roles. Studies also indicate that women face more interference from the home/family domain than men as a result of the role demands they experience from the home domain (Loscocco, 1997; Pleck, 1977). The disproportional distribution of domestic roles on the household, and the limited instrumental support that women entrepreneurs get in the family domain (compared to men), negatively affects their work-life experiences (Drew & Humbert, 2012; Eddleston & Powell, 2012). Thus, as women (entrepreneurs) are impacted more by family-related issues than their male counterparts, a lot remains to be researched (Kirkwood & Tootell, 2008; Shelton, 2006), particularly, to understand the consequences of such interruptions for their business outcomes. The

attention that women give, and are expected to give, to their family roles may negatively impact on their business outcomes (Eddleston & Powell, 2012).

This may be more true for women entrepreneurs in the developing world, such as in the study context of Ethiopia, where there are a multiple role demands on women. Such role demands are not easily fulfilled without support and other resources (such as labour saving appliances in the household) that facilitate the fulfilment of such roles. These, however, are lacking in Ethiopia, and most sub-Saharan African countries (Aryee, 2005; Zewdie & Associates, 2002). Thus, the difficulty of managing family and business roles may result in more conflict for women entrepreneurs and, ultimately, affect their business outcomes. In contrast, men entrepreneurs can easily prioritise their business role so that they have less or (in most cases in the sub-Saharan African context) no responsibility for domestic roles. Thus, it is argued in this study that, as women have more domestic role demands than men, the availability of domestic help, which facilitates the higher segmentation of family from business roles, will ease the FWC for women entrepreneurs more than for their male counterparts. This in turn will result in more business satisfaction for women than men. Therefore, the following is hypothesised:

Hypothesis 3: *The indirect effect of having hired domestic help on business satisfaction, as specified in hypothesis 2, is moderated by enacted segmentation of life from work such that with increasing levels of enacted segmentation the indirect effect of hired domestic help becomes stronger, as enacted segmentation moderates the effect of hired domestic help on family-to-work conflict. This moderated mediation effect in itself is also moderated, as it is expected to be stronger for women than for men.*

If gender does not moderate the moderated indirect effect, the model should be simplified by using enacted segmentation as the only moderator. Hypothesis 3 would then be restricted to the first part of the sentence.
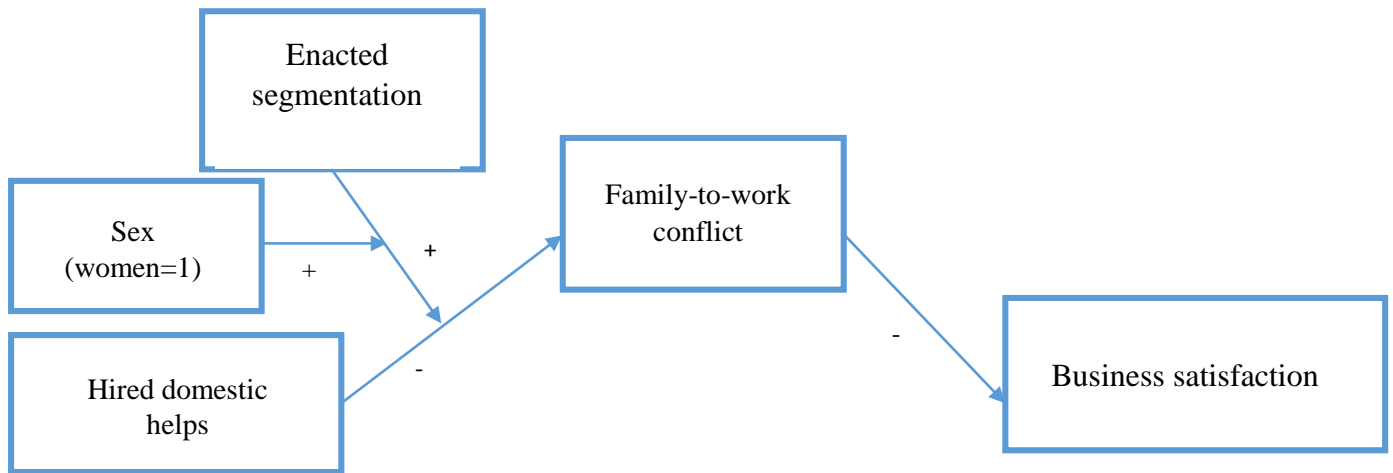
Figure 1. Theoretical conceptual model

4.3 Methods

Study design, procedure and participants

This study employed a cross-sectional survey design, collecting data through personally-administered structured questionnaire interviews conducted with 184 men and women entrepreneurs operating businesses in Addis Ababa, the capital of Ethiopia. A total of 174 questionnaires were included in the final analysis after excluding seven cases because of the small number of hours spent in the business (< 20 hours per week) and because they reported that they were not full-time entrepreneurs and three more cases because of missing values.

The questionnaire was initially designed in the English language, but was translated into the local language, Amharic, and then translated back into English by language experts. Subsequently, the instrument was pilot tested via interviews with four entrepreneurs. The participants were two men and two women. One from each group (male and female) was married with children and the other was single. During the interviews, notes were taken in order to improve items in the questionnaire that appeared to be unclear or confusing to the respondents. Using their feedback, further improvements were made to the survey instrument, such as replacing ambiguous items and wording, shortening the length of the survey instrument, including options that were not perfectly exhaustive (e.g., adding 'in a relationship' under marital status). Furthermore, each scale in the

questionnaire was introduced with a more elaborate instruction than in the original English survey instrument. The final questionnaire then was administered by the author and seven research assistants. In the initial phase, the author and the assistants did the interviews together (a total of 12 interviews). The author conducted 29 interviews, whereas the assistants conducted 15 to 29 interviews each. On average, the interviews lasted 30 to 120 minutes.

Initially, a list of 11,615 businesses operating in and around Merkato, the largest open-air market in Africa and the hub for business operations (particularly in the wholesale and retail trade sector) in Ethiopia was obtained from Addis Ketema Sub-city Trade Office. On this list, 2,086 of the business owners were women and 9,529 men. Using the list, random sampling was attempted to collect data, but not many of the entrepreneurs approached agreed to participate, mainly because of lack of trust by the business owners, as they suspected that the data collection may be a covert attempt by tax authorities to gather information on their business operations (Gobena & Van Dijke, 2017, p. 2). Therefore, in addition to using random sampling, participants were recruited through personal contacts (people known to the data collectors), through acquaintances (not personally known to the data collectors) and using the snowball method. Out of the 174 respondents, 29 (17%) interviews were conducted with randomly-selected businesses, 130 (74%) participants were recruited through personal contacts and acquaintances, and the remaining 15 (7%) were recruited using the snowballing method.

From the overall sample, 91 (51%) of the respondents were men and 86 (49%) were women. Their ages ranged from 19 to 68 years, with a mean of 36.5 and standard deviation of 9.7. Regarding marital status, 98 (55%) were married, 45 (25%) were single, 21 (12%) were in a relationship, but not living together, 3 (2%) were widowed and 2 (1%) were divorced. Among the participants, 101 (57%) had children. A total of 118 (67%) respondents had at least one hired domestic help in the household, of which 104 reported having live-in help. How long the hired domestic help had been with the household ranged from 1 month to 15 years, with a mean of 2.2 and standard deviation of 2.4 years. Among the entrepreneurs, 30 (28%) had a bachelors, masters or PhD, 25 (23%) had a college diploma, 31 (29%) had completed secondary education, 18 (17%) had completed elementary education or technical/vocational training, and 3 (3%) did not have any formal education. The majority of respondents 98 (55%) were in trade, owning a retail store for clothing/shoes/accessories, mobile devices and electronics products, household items, and the like.

The remaining participants were operating various types of businesses, such as imports and exports, restaurants/cafeterias, business consulting services, advertising and manufacturing.

Measures

'Business satisfaction' was measured using the Satisfaction With Life Scale (SWLS) developed by Diener, Emmons, Larsen, and Griffin (1985), adapted to measure satisfaction with entrepreneurship. Initially, the goal was to measure both subjective and objective business success and/or performance. However, as a result of the lack of trust between authorities and entrepreneurs, it was impossible to measure objective business success by inquiring after the entrepreneur's profit/sales; hence, it was decided to measure business performance or business success by inquiring after the perceived satisfaction of the entrepreneurs with their business success only (Satisfaction With Business Scale, SWBS).

The SWBS used a Likert-type scale ranging from (1) strongly disagree to (7) strongly agree, with (4) representing the neutral option. Reliability analysis was conducted on the scale including all the adapted items to measure SWBS (Cronbach's α= .79). However, removing one item, which is 'If I could live my life over, I would change almost nothing related to my business life', resulted in a significant improvement in the internal consistency of the scale (α= 0.90). In addition, conducting factor analysis with Varimax rotation, it was decided to only include items whose factor loading was 0.6 or above on the main factor and not greater than 0.3 on the other factor(s). Thus, following these criteria and the reliability analysis result, it was decided to remove the fifth item and the remaining four items were averaged to form the 'business satisfaction scale'.

'Having hired domestic help (HDH)' was measured by asking participants 'How many paid help do you have?' in order to identify whether they have HDH at home, and they were provided with an option to give the exact number. The responses were labelled as 0 = no help; 1 = one help; …..; and 4 = four or more helps. In Ethiopia, hiring at least one domestic help is a common practice for most working families in urban areas. When children are present in the household, especially pre-schoolers, individuals in Ethiopia may hire two or more domestic help. This was confirmed by the data, as 44.6% of respondents had hired one domestic help, whereas only 33.3% had never hired domestic help. The remaining 22.1% had hired two or more domestic help. Preliminary analysis revealed a linear relationship between business satisfaction and hired help with no evidence that the

principal cleavage would be between having HDH versus not. For this reason, the original scoring of the variable was maintained, rather than dichotomising it into two categories reflecting only whether or not respondents hired domestic help.

The 'enacted segmentation (ES)' of family from business was measured using four items derived from an adapted version of the segmentation preference scale (Kreiner, 2006), which was later adapted and used by Powell and Greenhaus (2010) to measure actual/ES. The items were used after adapting them to fit the context of entrepreneurship. Sample items included 'I don't think about home/family issues when I am at my business' and 'I don't allow family/home issues to creep into my business' (Crohnbach's $\alpha = .87$). Response options ranged from (1) strongly disagree to (7) strongly agree, with (4) representing the neutral option.

'Family-to-work conflict (FWC)' was measured using two items from the scale Survey Work-home Interaction NijmeGen (SWING) (Geurts et al., 2005). From the SWING items, four items that measure negative family-to-work interference (conflict) were initially selected and adapted to fit the entrepreneurship context. However, the results of factor analysis with Varimax rotation on these items (and all the 31 items from the SWING scale included in the data collection instrument) showed that two of the items, namely, 'Problems with your spouse/family affect your business performance' and 'You do not feel like working (doing your business) because of problems with your spouse/family' could not be included in the scale.

During the data collection process, in which the author had participated, interviewees had difficulty understanding and responding to questions that included the term 'problem'. Most posed a question back to the interviewer asking whether 'problem' refers to a disagreement (with a spouse or family member, *et cetera*). In the particular context, individuals are not culturally expected to openly disclose difficulties or disagreements in their marriage or family to third parties or 'outsiders'. Therefore, it was felt that this might have contributed to the respondents' misunderstanding of some of the scale items. As a result of this, and also following the same criteria for including items on the business satisfaction scale, items were removed when their factor loading was less than 0.6 on the main factor (i.e., family-to-work interference/conflict) and their factor loading was found to be higher than 0.3 on the other factor(s).

Consequently, the remaining two items, 'The situation at home/with your family makes you so irritable that you take your frustrations out on your employees/ partners/ clients' and 'You have

difficulty concentrating on your business because you are preoccupied with home/family matters' were averaged and used in the study. The items used a four point Likert-scale, where 1 = Never and 4 = Always.

Control variables

The statistical models were tested using a number of control variables. Our choice of control variables was guided by the existing work-family literature and, more specifically, based on findings from previous qualitative studies conducted in the specific context (Gudeta & Van Engen, 2017a, 2017b), which highlighted the multiple family and life roles that women (especially married women) need to fulfil and how these impact on their ability to manage work-life boundaries. In addition, the type of businesses that entrepreneurs are running (Annink & Den Dulk, 2012) and their life-stage were also found to affect their work-life experiences differently. Therefore, in the study, we selected the following control variables: age, parental status, marital status, number of years in business, and type of business.

Conditional processes model

The analysis was run using SPSS Statistics 23.0. To test the proposed moderated moderated mediation model (Hayes, 2018), SPSS Macro PROCESS Version 2.12 was used (Hayes, 2013), a path-analysis based analytical tool for estimating moderation and mediation and conditional process effects. More specifically, Model 11 was selected to estimate the hypothesised model. The benefit of this approach is that it allowed for the estimation of the significance of indirect effects by means of (bias-corrected) bootstrap sampling. As this procedure does not depend on assuming a normal distribution in the multiplication of the paths defining the indirect effect, it is superior to the Sobel test (Hayes, 2013). On top of this, it allows for easy probing for moderation effects by estimating effects at typical values of moderators.

4.4 Results

Descriptive statistics and correlations

Table 4.1 presents the Pearson's correlation coefficients, means, standard deviations and correlations between the study variables. As we can see, overall, the association of the listed variables with the dependent variable 'business satisfaction (BS)' are weak to modest (first column). This already signals that BS might be an individualised experience that is not easily linked to particular attributes of the experience of individuals. Nevertheless, it is worth mentioning particular results. The outcome variable BS is significantly and positively correlated with having HDH ($r=$ 0.16, $p< 0.05$), indicating that individuals with more domestic help have increased BS. Similarly, the primarily moderator variable in the study, the 'enacted boundary segmentation of family from business', is significantly positively related with the outcome variable BS ($r= 0.16$, $p< 0.05$), showing that the segmentation of family from work by entrepreneurs is associated with higher levels of BS. This is in line with previous studies, indicating that the segmentation of family roles from work roles, in general, leads to positive work-related outcomes (see Allen et al., 2014). On the other hand, BS is significantly and negatively associated with FWC ($r= 0.22$, $p< 0.01$). However, the outcome variable positively, but not significantly, correlates with sex (dummy coded as men $= 0$ and female $= 1$), the secondary moderator variable in this study ($r= .04$, $p= 0.64$). The analysis shows that sex does not significantly correlate with any of the main study variables.

In the pattern of inter-correlations, a high correlation was observed between marital and parental status ($r= 0.76$) and between age and number of years in business ($r= 0.60$). These correlations are logical given the close connection between marriage and parental status and because number of years in business also depends on one's age. Both correlations are substantively higher than the correlation between variables of interest to this research and might be causing collinearity issues, if they were included simultaneously. For this reason, it was decided to report the results together with age, parental status and business type as control variables. The results, including all selected control variables, did not substantially alter the findings, but impacted on estimates of certain standard deviations.

Table 4.1. Pearson's correlation coefficients for study variables.

Variables	Mean (SD)	1	2	3	4	5	6	7	8	9	10
Business satisfaction (BS)	4.50 (1.46)	(.90)									
Hired domestic help (HDH)	1.00 (0.95)	.16*	–								
Family-to-work conflict (FWC)	1.41 (0.50	-.22**	-.11	–							
Enacted family-to work boundary segmentation (ES)	2.90 (1.50)	.16*	.10	.07	(.87)						
GENDER (1 = women)	0.49 (0.50)	.04	-.01	.04	-.13	–					
Control variables											
Parental status	0.57 (0.50)	.17*	.43**	-.01	-.01	.07	–				
Marital status	0.57 (0.50)	.14	.38**	-.01	-.08	.03	.76**	–			
Age	35.9 (9.30)	.15	.42**	-.13	.18*	-.21**	.60**	.50**	–		
No. of years in Business	6.86 (5.90)	.07	.42**	-.02	.13	-.26**	.48**	.39**	.60**	–	
Business type	0.59 (0.49)	-.18*	-.22**	-.02	-.20**	.32*	-.11	-.12	-.30**	-.18*	–

Notes: Reliabilities (Cronbach's α coefficients) appear along the diagonal in parentheses for multi-item scales; N= 174; *$p<$ .05; **$p<$ .01

Before reporting the results, it is important to understand how results from a conditional process model relate to the hypotheses leading to the defined model. Hypothesis 1 defines the expected relationship between the number of HDH and BS. This hypothesis defines the overall expected relationship, not taking mediation, moderation and/or spuriousness into account. This overall effect is presented in Table 4.1 in the correlation between HDH and BD ($r=$ 0.16), which is consistent with Hypothesis 1. Hypotheses 2 refers to the overall mediating effect of FWC in the relationship between HDH and BS. This hypothesis would be confirmed in a conditional process model, where the mediation effect would be observed in all conditions of the moderator. For this reason we need to first look at the results from the moderation part of the model and see whether the hypothesis regarding moderated moderation mediation can be confirmed.

In this model, the 'number of HDH' was entered as the independent variable, ES as a primary moderator, 'gender' as a secondary moderator, FWC as a mediator, and BS as the outcome variable. Participants' parental status, age, and business type were included as covariates. The table with the ordinary least squares (OLS) regression coefficients from this analysis is reported in Appendix D. The three-way interaction effect 'HDH*ES*GENDER' was not significant ($b=$ -.067; $p=$ 0.132) and the index of 'moderated moderated mediation' ($a_7=$

0.041; bootstrap 95% confidence interval [-.008; .136]) indicated that there was no evidence that gender moderates the moderated mediation of HDH on BS. As such, Hypothesis 3 is rejected.

In the next step of the analysis, the model was simplified by omitting the moderating effect of gender. The resulting model can be tested with using Model 7 in Hayes conditional process macro. In this way, whether the indirect effect of HDH on BS is moderated by ES, as indicated in the first part (sentence) of Hypothesis 3, was tested. The table with OLS regression coefficients is presented in Appendix E. Table 4.2 brings together the essential statistics on the conditional indirect and the direct effects. The model is presented both with and without age, gender, parental status and business type as control variables because the comparison provides an interesting finding in its own right.

From the estimates of the index of moderated mediation it can be concluded that the moderated mediation models hold, as the bootstrap confidence interval does not include the 0 score (in the model with control variables [0.002; 0.069]). Comparing the conditional indirect effects of HDH on BS through FWC at different levels of ES, no substantive differences can be seen. Consequently, it can be concluded that the control variables have little effect on estimating the indirect effect. The direct effect of HDH on BS, on the contrary, drops to almost a quarter of its value when including covariates (= .056/.210). In the model without covariates, the direct effect is marginally insignificant ($p= .063$), whereas in the model with covariates the significance level drops considerably ($p= .666$). The main conclusion to be drawn here is that the spuriousness in the effect of HDH on BS is only in the direct effect. The indirect effect remains unchanged.

Directly relevant to the hypothesis is the conditional indirect effects. Table 4.2 reports these effects at the 10th, 25th, 50th (= median), 75th and 90th decile, as well as at the mean value of the moderator and +1 and −1 standard deviation. It is only from the 75th decile upwards that small, but significant, effects can be observed: .0498 at P75; 0.0600 at +1 SD, and .0806 at P90, in the model with covariates. These effects are small as the scale of BS ranges from 1 through to 7. This small effect should not come as a big surprise, as Table 4.1 already showed that the correlation of BS with HDH is merely 0.16. What is important though, is that if FWC is to mediate the effect of HDH on BS, a relatively high level of ES is required. This observation sketches the limits of Hypothesis 2: mediation only applies at higher levels of ES.

Table 4.2 Test of the indirect effect of HDH on BS through FWC, moderated by ES

Index of Moderated Mediation

	Model tested without control variables				Model tested with control variables			
			95% confidence interval				95% confidence interval	
Mediator	Effect	se	Low	High	Effect	se	Low	High
FWI	0.024	0.016	0.002	0.069	0.025	0.016	0.002	0.069

Direct effect of HDH on BS

	Model tested without Control Variables				Model tested with control variables			
			95% confidence interval				95% confidence interval	
	Effect	se	Low	High	Effect	se	Low	High
Direct effect of HDH on BS	0.210	0.112	-0.011	0.432	0.056	0.128	-0.198	0.309

P-value= 0.0627   P-value = 0. 0.6658

Conditional indirect effect(s) of HDH on BS through FWI at different levels of ES

	Model tested without control variables				Model tested with control variables (age, gender, parental status and business type)			
			95% Confidence interval				95% Confidence interval	
Different levels of ES	Indirect effect	se	Low	High	Indirect effect	se	Low	High
P_{10}	-0.019	0.041	-0.121	0.048	-0.024	0.047	-0.136	0.053
-1SD from the mean	-0.010	0.036	-0.095	0.054	-0.014	0.042	-0.115	0.057
P_{25}	0.005	0.030	-0.056	0.069	0.001	0.035	-0.074	0.070
P_{50} (Median)	0.011	0.028	-0.041	0.074	0.007	0.033	-0.058	0.077
Mean	0.026	0.025	-0.013	0.089	0.023	0.030	-0.030	0.090
P_{75}	0.046	0.028	0.005	0.119	0.050	0.031	0.004	0.127
+1SD from the mean	0.062	0.033	0.011	0.144	0.060	0.034	0.007	0.140
P_{90}	0.082	0.044	0.015	0.198	0.081	0.042	0.017	0.190

In summary, the overall effect of HDH on BS was modest, but consistent, with what we expected in Hypothesis 1. Both Hypothesis 2 and Hypothesis 3 are partially confirmed. As far as Hypothesis 3 is concerned, it was found that ES moderated the indirect effect of HDH on BS

through FWC, as expected, but no evidence was found that gender moderated this moderation mediation process. Furthermore mediation was not observed at all levels of ES, thus rejecting the overall mediation hypothesis defined in Hypothesis 2. However, a mediation effect was found, as expected, at higher levels of the moderator ES. As such, this partially confirms Hypothesis 2.

4.5 Discussion and Conclusion

Discussion

Women entrepreneurship studies suggest that work-family role challenges and the way women manage their work-life roles may explain the performance gap between the businesses run by men and those run by women entrepreneurs (Jennings & McDougald, 2007). The available work-family studies mostly report the experiences of women and men entrepreneurs in the Western context, overlooking non-Western, and particularly sub-Saharan African, contexts. One particular characteristic of families in sub-Saharan Africa is the presence of HDH, which offer instrumental support for working families to fulfil domestic and care roles. The present study focused on investigating the role of HDH as a home resource in predicting BS through the reduction of FWC, moderated by ES and gender. A total of 174 men and women entrepreneurs were surveyed through personally-administered structured questionnaire interviews. In this section, the outcomes of the study are summarised and discussed.

In a previous studies having instrumental support from home (in taking care of domestic and care roles) was shown to enable entrepreneurs to lessen the demands from family and give them more time to deal with their work responsibilities, which was found to be related to BS (Eddleston & Powell, 2012; Powell & Eddleston, 2017). However, existing studies on the role of domestic help in contributing to positive work/business outcomes is mixed. Some studies report positive relationships with work/business performance (Mari et al., 2016), while others show that such support may be a source of stress for individuals (Shaffer et al., 2005). Negative outcomes are reported as the result of less reliable support received from domestic help (Fu & Shaffer, 2001; Muasya, 2014) or due to interpersonal-conflict between the employer and hired help, which can exacerbate stress in the home domain (Muasya & Martin, 2016).

Despite these mixed reports, in this study it was hypothesised that having HDH positively

contributed more to the BS of women, than for men, entrepreneurs in Ethiopia because of the contextual factors (gender role expectations, the multiple family and community roles, and high dependence on HDH for domestic and care responsibilities), as reported in previous qualitative studies on women entrepreneurs in Ethiopia (Biseswar, 2011; Gudeta & Van Engen, 2017a, 2017b). The existence of gender differences in the work-life experiences of men and women entrepreneurs and resulting business outcomes (Jennings & McDougald, 2007; Shelton, 2006) further support this decision to follow the argument that HDH positively contribute to the work-life experiences of (women) entrepreneurs. Therefore, it was predicted that there will be gender differences in the moderated indirect effect of HDH on BS (through family-to-work conflict), in such a way that having support from HDH will enable women to segment their family roles from their business roles and experience less FWCs than men. This, in turn, may lead to enhanced BS. However, the results of this study failed to support the expected gender difference, leading to the conclusion that Hypothesis 3 is not supported. This finding was rather unexpected given the results of previous studies on which the argument was based.

This unexpected result may be explained by the strength of normative gender role expectations in the Ethiopian context. It is likely that men and women in Ethiopia embrace or subscribe to these gendered roles, which affects their individual perceptions of the role demands and how men and women perceive their work-life differently. Most women in previous qualitative studies conducted in the context perceived their domestic and care roles as 'their own' (Gudeta & Van Engen, 2017b) and did not appear to expect support from their spouses on that front (Biseswar, 2011; Tadesse, 2014). Therefore, a regular family care or domestic role demand may not be perceived by women as an interruption impacting on her work role, but rather a responsibility that is so obvious that it is not even considered to be a choice. While on the other hand, men who accept or embrace their 'provider' role in the family, as is true in most patriarichal societies (Annor, 2014), may consider the need to share care or domestic responsibilities in the family as significantly interferring with their work domain (Rothbard & Edwards, 2003; Rothbard, Phillips, & Dumas, 2005).

Another plausible explanation for the non-significant results could be the way HDH was operationalised. In this study, the availability of HDH was measured by the number of help that individuals have in the household (ranging from 0 to 4 and more). However the literature suggests

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that not only the availability, but also the quality, of support individuals get from hired help matters in terms of contributing positively to the work-life experiences of individuals (Fu & Shaffer, 2001; Kossek, Noe, & DeMarr, 1999). Hence, for individuals (mostly women) to reap the benefit of the support provided by HDH, they should be relieved of their domestic and care responsibilities by the HDH and, thereby, relieved of the stress associated with these roles and have more available time to take care of business responsibilities. However, as studies reporting the negative influence of HDH on the work-life experiences of individuals report (Fu & Shaffer, 2001; Muasya & Martin, 2016), if the support provided by HDH is not dependable, reliable and to the expected standard of the individual, such support may result in more stress and conflict than positive outcomes. In particular, a recent study conducted in the context revealed that women entrepreneurs reported lack of trust in, and dependable support from, domestic help, because of their low skills to perform household chores and their constant turnover, which required women to continuously supervise new hired help (Gudeta & Van Engen, 2017b). This was found to impact on the work-life boundary management experiences of the women, forcing them to integrate their work and life roles. Similarly, a study conducted in Kenya also reported that the relationship between working women and their HDH may result in conflict as a result of the perceived poor performance of hired help in accomplishing tasks, which may, in turn, affect the work-life experiences of the employing women (Muasya & Martin, 2016). Therefore, these findings suggest that the quality of service obtained may be more important than simply having HDH at home.

As a result, in the second part of the study, the model was simplified by taking gender as a control variable, rather than a moderator, to test Hypothesis 2 and the first part of Hypothesis 3. Hypothesis 2 refers to the overall mediating effect of FWC in the relationship between HDH and BS and in the first part of Hypothesis 3 it was predicted that the indirect effect of HDH on BS is moderated by ES. The findings of this analysis revealed a small, but significant, indirect effect of having (more) HDH on the BS of entrepreneurs, which is moderated by ES between family and work domains. However, this moderation effect was observed only at a higher level of ES of family from work roles, indicating that for the mediation of FWC to work in the relationship between HDH and BS, there has to be high level of enacted family-to-work boundary segmentation. Therefore, with this finding it can be concluded that Hypothesis 2 and Hypothesis 3 are partially supported. Thus, for individuals who are able to highly segment their family roles from their work,

having hired help may lead to greater BS, while those experiencing low ES of their family roles may not experience the same benefits. This finding appears to be in line with the previous argument, which states that the role of HDH may result in positive business outcomes, i.e., BS, so long as it enables the high segmentation of family roles from business roles.

Referring back to the two lines of arguments outlined above on the role of HDHs in contributing to positive business/life outcome, this result (although with small observed effects) may be extended to suggest that having HDH as a home resource may benefit individuals when the support allows greater segmentation of family roles. Thus, it may be taken as highlighting the quality of support obtained from the help, which may enable the better segmentation of family roles, rather than the mere availability of them, as suggested by previous studies (Fu & Shaffer, 2001; Muasya & Martin, 2016; Shaffer et al., 2005).

It is interesting to note that the observed small, but significant, effect of the indirect relationship between HDH and BS, at higher levels of ES, was similar for both men and women. The reason for this could be that having HDH may benefit men entrepreneurs indirectly, rather than directly, through improved marital relations. That is, having HDH in the household may result in less family demands on both the male entrepreneur and his spouse, reducing the stress in the household that may be otherwise caused by the domestic workload. This may be extended to result in more time for the entrepreneur's spouse to fulfil the needs of her husband, more time for both to devote to their relationship, as well as less marital tension, which might be caused by the stress resulting from domestic role overload. Future research could address whether indeed such support contributes to positive outcomes for men entrepreneurs.

Third, looking at the direct relationship between HDH and BS, as predicted in Hypothesis 1, the results of the analysis found no relationship between them, thereby rejecting the first hypothesis. The simplified model presented shows two comparisons of all the predicted relationships, one without including covariates and another one with covariates (i.e., gender, age, parental status and business type). It is worth noting that the comparison revealed a spurious result for the hypothesised direct relationship of HDH and BS, but not for the indirect relationship. This suggests the existence of a true, albeit small, effect of HDH on BS. This also indicates that the control variables had little impact on explaining the hypothesised indirect relationship.

In conclusion, the results of the analysis indicate that having HDH may have a positive

impact on BS by reducing FWC, but only when the high segmentation of family roles is achieved. This may be an indication that the quality of support from HDH may be linked to positive work-life outcomes. Although with the observed small effects in the relationship it may not be possible to conclusively claim the moderated indirect relationship between HDH and BS, the findings justify the need to explore the issue further.

In addition, the absence of the hypothesised gender differences may indicate that gender per se may not show a different mechanism for the moderated indirect relationship of having HDH and BS. This claim may be supported by the suggestion that gender differences in the work-life experiences of individuals should be examined along with other household contexts (such as being married, having children) (Van Veldhoven & Beijer, 2012).   As other studies in Ethiopia report, married women are responsible for caring for their husband and children, participating in community roles, and so forth (Annor, 2016; Gudeta & Van Engen, 2017a, 2017b), with very little or no support from their spouses. Therefore, family role overload may be more prevalent for married women with dependent care roles and other community roles than for men and single women. Given the number of cases in our data, it was not possible to do such multi-group comparisons, including a number of household factors such as parental status, marital status, having hired domestic help and the like.

Theoretical contributions and implications

Our study contributes to the job-demands and resources model in that it explores the role of HDH, as a home resource, in predicting positive business outcomes. In existing work family studies, support from spouses, family and friends are the most investigated resources in the home domain (Hakanen et al., 2011). In the present study, however, the role of HDH as a home resource was investigated using the job demands-resources model, including how it may be linked to the BS of men and women entrepreneurs. The study explores the probable mechanism of a home resource (namely, HDH) operating in a context (Ethiopia) other than what is generally reported in the existing work-family literature and in the literature on job-demands-resources model in particular. Furthermore, this study aimed to address the recent call to investigate the role of domestic workers (Hoobler, 2016) and domestic support (Hilbrecht, 2016) in the work-family experiences of individuals, as more women are entering into (self) employment, while still disproportionately

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shouldering domestic and care responsibilities.

Studies on work-home resources are often described in enrichment models in such a way that shows that the resources (e.g., spousal support in domestic roles) from one domain facilitate the functioning of roles in other domains (e.g., enhancing work satisfaction) (Ten Brummelhuis & Bakker, 2012). However, the present study investigated how resources may work to reduce negative work-life interference and are, thereby, linked to positive work-life outcomes. This study provides an insight into how one particular home resource, HDH, is linked to positive entrepreneurial work outcomes, such as BS, by reducing the FWC of men and women entrepreneurs, but only on the condition that there is ES between family and business roles. Although not conclusive, the findings of this study may give insight into the existing mixed reports on the role of HDH in enhancing business outcomes, suggesting that the quality of support may matter, also warranting further investigation.

Practical implications

Some of the findings of this study indicate that having HDH may contribute positively to BS by reducing FWC when the segmentation of family roles from business roles is achieved. The literature suggests that such support may serve as a resource for hiring individuals, mostly women, if the person can depend on the support obtained (Fu & Shaffer, 2001) to allow the segmenting of family (domestic and care) roles to allow him/her to participate more in the business.

In practice, individuals in Ethiopia (and in other similar country context) are reported to rely on such support to enhance their work-life experiences (Biseswar, 2011; Fu & Shaffer, 2001; Muasya, 2014). As suggested by some of the findings of the study, this support may be beneficial in enhancing work and life outcomes, when high segmentation is allowed and with reduced family-to-work conflict enabling better functioning of roles in the business domain – thus, indicating the importance of having dependable support that allows high segmentation as an important factor in BS.. Similarly, a previous study, in the same context, by Gudeta and Van Engen (2017b) identified dependability issues with HDH as one of the challenges women entrepreneurs face in effectively combining their work and life roles This is particularly so in a changing socio-economic context, as in some parts of urban Ethiopia, that is impacting on the availability and affordability of support from HDH (Annor, 2014).

Therefore, considering the findings of this study, and similar findings in the context, it can be concluded that having a reliable and dependable source of domestic care support at home may help entrepreneurs to separate their family and work roles better and focus on their businesses. For this, the availability of alternative support mechanisms (such as affordable child care) may facilitate individual work-life experiences, especially in times where there is a shortage of trained domestic help to provide the desired quality support in urban areas. This alternative support may be made available by the government and other private investors, so as to fill the gap and enable working individuals, particularly women in the Ethiopian context, to better function in their endeavours.

Limitations and future research

The present study has a number of limitations. The first limitation is that the non-random sampling technique is likely to limit the representativeness of the respondents regarding the population from which they were drawn. The particular business context and the regulations practised by authorities made it almost impossible to recruit a sample randomly. However, this limitation was mitigated by including individuals from varied demographic backgrounds as much as possible.

Furthermore, the study only focused on the negative aspects of family-to-work interference. However, recent reviews in the work-family literature show the need to focus on investigating the facilitation/enhancement aspect of the work-life interface. Therefore, future research that investigates the facilitation aspects of life interference with work/business for entrepreneurs in Ethiopia would add to the growing literature showing different sources of resources (HDH) that have not yet been reported.

Another limitation of the study could be the way that the predictor variable (HDH) was measured. HDH was measured by asking respondents how many hired help they have. However, previous studies report that not only the availability, but also the quality, of reliable support that HDH provides impact on the work-life experiences of individuals (Fu & Shaffer, 2001; Muasya, 2014).

In addition, the results of this study may have been impacted on by social desirability bias

in relation to the reporting of perceived BS; in other words respondents may have overstated their satisfaction with their business. The findings suggest a response bias as the scores were negatively skewed. Furthermore, business satsifaction, a subjective business success measure, was chosen as the outcome variable. However, using a combination of objective (such as business economic performance) and subjective criteria when measuring the success of an enterprise may be complementarity in explaining the overall success of the business (Dijkhuizen, Gorgievski, Van Veldhoven, & Schalk, 2016). Therefore, future studies may consider using BS measures that minimise the suggested response bias, as well complement the subjective measure with the objective measure, including, for instance, the profit, sales or turnover of the business.

Conclusion

This study used the JD-R model and boundary management theory to investigate the conditional indirect effect of HDH, as a home resource, on the business success of men and women entrepreneurs in Ethiopia. Initially, it was hypothesised that there would be gender differences in the use of HDH and its indirect relationship with business satisfaction BS, through reduced FWC. However, this hypothesis was not supported by the data. Analysis using a simplified model indicated the possibility of HDH positively influencing BS by reducing family-to-work conflict, but only when there was segmentation of family roles from business roles. This indicative result justifies further exploration in the area, for instance, replication of the study using different samples (for instance employed men and women) in similar contexts, or using randomised samples, to see if the hypothesised relationships hold true.

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Chapter Five: The Work-Life Boundary Management Tactics of Women Entrepreneurs in Ethiopia

This chapter is currently being prepared for publication.

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In a symposium on work, family and culture in non-western and developing country contexts at the Work Family Researchers Network (WFRN) annual conference in New York, from : June 19- 21, 2014 and,

At the IV International Conference of Work and Family, IESE Business School, Barcelona on July 1 & 2, 2015.

Abstract

This study examines the work-life boundary-management tactics women entrepreneurs employ to transition between boundaries (psychological, physical, or temporal), that help them segment or integrate their roles in their work and life domains. Using in-depth interview data with 31 women entrepreneurs in Addis Ababa, Ethiopia, it is shown that contextual factors (i.e., entrepreneurship and cultural context) affect the boundary-management strategies used by women entrepreneurs to balance their roles in the work, family and community domains. First, in contrast to the general perspective on boundary management, the analysis reveals that enacted boundary management strategies should not be viewed as a continuum having only two ends (segmentation versus integration), but rather as a complex and multi-layered phenomenon. That is, the women entrepreneurs in this study were found to use both integration and segmentation strategies simultaneously to reduce the work-life conflict involved in running their businesses, in addition to their roles in their non-work domains (family and community). Secondly, the study gives in-depth insight into *how* the boundary management strategies that women entrepreneurs use are supported by various context-specific boundary-management tactics the women develop in order to mitigate the environmental challenges that affect their boundary-management experiences. The study also identified that women entrepreneurs 'stack' multiple tactics to help them use a combination of strategies (both integrating and segmenting) simultaneously in order to manage boundaries and fulfill roles in the light of the challenges they face from their work, family and community domains. Third, in addition to the various types and examples of tactics explicated by Kreiner et al. (2009), this study found additional tactics that particularly fit the community-oriented and patriarchal society in which women entrepreneurs operate in Ethiopia.

Introduction

Managing work and balancing it with the rest of life is a challenge for most working families worldwide. Most of the existing work-family research focuses on addressing the experiences and challenges of those employed in organisations (Desrochers & Sargent, 2004; Ezzedeen & Zikic, 2015). However, following the increased participation of women in entrepreneurship worldwide, there is a growing research interest in investigating the work-life interface experiences of women entrepreneurs (Aldrich & Cliff, 2003; Jennings & McDougald, 2007). Despite women's increased participation in entrepreneurship, however, studies show that women's business performance is weaker than their male counterparts in terms of profitability and growth, partly due to women entrepreneurs working reduced hours (Bögenhold & Klinglmair, 2015). Among other reasons, the often conflicting roles of work and family (in terms of time and energy) make it difficult for these women to succeed and grow their businesses (Loscocco & Bird, 2012). This being the case, scholars believe that the work-life experiences of women entrepreneurs have not been explored sufficiently well and that more research is needed to explore work-family experiences further (Jennings, Hughes, & Jennings, 2010; Jennings & McDougald, 2007; Shelton, 2006). This is particularly important as most work-family studies are based on the experiences of the employed and their findings and conclusions may be difficult to generalise to entrepreneurs, as this mode of employment has a different structure than organisational employment (Desrochers & Sargent, 2004).

In the limited number of studies available on the work-life experiences of women entrepreneurs, scholars have reported the importance of managing work-family roles and demands in order to succeed in, and grow, their businesses (Örtqvist, Drnovsek, & Wincent, 2007; Shelton, 2006) and that increased family-role demands may cause work-family conflict, a form of inter-role conflict in which pressure from the work domain or family affect functioning in the other domain (Greenhaus & Beutell, 1985), which may ultimately affect business performance (Jennings & McDougald, 2007; Shelton, 2006). Existing studies in the area mostly focus on explaining women entrepreneurs' work-life experiences. However, it can be argued that the success of women entrepreneurs' businesses depends on the specific techniques they use to combine their roles in their work-life domains (Jennings et al., 2010; Jennings & McDougald, 2007). More specifically, Jennings and McDougald (2007) have suggested that women entrepreneurs may experience more

work-family conflict than men entrepreneurs and the work-life strategies they use may limit the growth of their businesses compared to men entrepreneurs, explaining the performance differential between men and women's businesses. Some of the work-life strategies identified in the study include reducing the hours spent on business to fulfil family and/or domestic roles and postponing the decision to expand their business until children get older (prioritising fulfilling family/care demands) (Jennings & McDougald, 2007). Hence, these suggestions make exploring and understanding the strategies that help women entrepreneurs to successfully combine work and life roles important.

Similarly, in the work-family field, the need to explore the specific ways people manage their roles in their work-life domains has been highlighted (Sturges, 2012). Studies underline the need to identify how individuals combine their work-life roles by using so called boundary management strategies to manage their work and family roles, as well as how such choices affect individual outcomes in work and non-work domains (Ammons, 2012; Kossek, Noe, & DeMarr, 1999; Kreiner, Hollensbe, & Sheep, 2009). Boundary theory (Ashforth, Kreiner, & Fugate, 2000; Kossek et al., 1999; Nippert-Eng, 1996) states that people create, maintain and frequently transition across boundaries in order to manage their work-life roles. Ashforth et al. (2000) presents two concepts that affect the process of role transitions: boundary flexibility and boundary permeability. Flexibility refers to roles being enacted in variable physical and temporal locations (Sundaramurthy & Kreiner, 2008). Permeability refers to the degree to which roles are enacted during the execution of another role. Importantly, these roles are psychologically and/or behaviourally located in other roles, referring to the extent to which a role can spill over into another role (Sundaramurthy & Kreiner, 2008). To manage their physical, temporal or psychological boundaries, mainstream boundary theory assumes that people choose a boundary management strategy and that such strategies lie on a continuum from segmentation (where work-life roles are separately undertaken) to integration (where people deal with their work-life roles together) (Nippert-Eng, 1996). Moreover, individuals may have different preferences for either segmenting or integrating their work-life roles. However, as a result of various environmental influences, they may not always be able to enact their preferred boundary management strategy (Kreiner et al., 2009). The incongruence between an individual's preferred boundary management strategy and the enacted boundary management strategy may have negative consequences on, for

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example, (perceived) work-family conflict, which studies report as having negative effects on wellbeing. More concrete, when 'supplies' (i.e., the resources provided by the environment to allow segmentation/integration) in the work context are insufficient, unrealised preferences can lead to work-life conflict (Kreiner, 2006), which, in turn, may lead to lower commitment, negative work attitudes, reduced productivity, less job satisfaction, increased strain, and higher intentions to quit (Kreiner, 2006; Kreiner et al., 2009; Rothbard, Phillips, & Dumas, 2005).

In view of the account above, boundary theory states that individuals may develop so-called 'boundary-management tactics' (i.e., specific mechanisms that help individuals to negotiate between the demands of work and life roles) to reduce boundary incongruence and its undesired consequences. Building on boundary theory (Ashforth et al., 2000; Nippert-Eng, 1996), Kreiner and colleagues (2009) describe *how* individuals take active steps to create, maintain and transition boundaries between their work and non-work domains. They identified a number of boundary tactics that can help individuals to achieve their boundary-management strategies. Therefore, understanding the work-life challenges that women entrepreneurs experience, and identifying which boundary management strategies and tactics may help to minimise the influence of these challenges, may enable them to perform better and succeed in their businesses.

Knowledge of women entrepreneurs' boundary management tactics, which support their strategies to combine their work and non-work roles, is particularly important in a developing country context such as Ethiopia, where the work-life experiences of individuals are less frequently explored. In such a context, the prevalent traditional cultural and normative gender role expectations may pose challenges for women entrepreneurs' efforts to combine their work, family and community roles (Biseswar, 2011; De Vita, Mari, & Poggesi, 2014). A previous study, by Gudeta and Van Engen (2017b), found that women entrepreneurs in Ethiopia have multiple roles in their family (e.g., caring for their husbands) and community domains (e.g., attending funerals and comforting the bereaved), which constantly interfere with their efforts to manage their work-life boundaries. In addition, the same study by Gudeta and Van Engen (2017b) reports additional challenges that emerge from the lack of quality of support received by women entrepreneurs from their employees, both at work and at home (hired domestic help). As a result of the low quality of skills and lack of trustworthiness of employees, most women in the study were forced to integrate their work-life boundary more than they would prefer (Gudeta & Van Engen, 2017b).

Furthermore, another study in the same context identified 'community' as a separate and demanding domain, in addition to work and family domains (Gudeta & Van Engen, 2017a). The community domain imposes a multitude of expectations in exchange for financial, practical and emotional support in times of need. Some of community service deliverables are seen as obligations that need to be fulfilled, such as attending funerals and serving in community associations (e.g., *iddirs*). Not attending to these obligations may result in negative consequences, for women, such as social exclusion (e.g., lack of support in time of crisis) or monetary fines (e.g., if a person fails to attend a funeral of an *iddir* member's family) (Gudeta & Van Engen, 2017a). Moreover, the demands from these and other community expectations were also reported as affecting women entrepreneurs' work and family domains (e.g., being called to attend a funeral while being at work) and, in turn, were affected by the demands originating from work and home domains (e.g., choosing not to become a member of *iddir* because of work and family demands).

The present study, therefore, aims to contribute to both the fields of work-family research and women entrepreneurship studies by exploring the boundary-management tactics supporting the boundary management strategies used by women entrepreneurs in a less-researched sub-Saharan African context. More specifically, using boundary theory, and building on the contribution of Kreiner and colleagues (2009), who identified a number of work-life boundary-management tactics that may also be salient in non-Western contexts, this part of the study explores the work-life boundary-management tactics of 31 women entrepreneurs in Addis Ababa, Ethiopia and shows how these tactics enable them to manage their work-life boundaries and fulfil their multiple roles in the work, family and community domains.

This study contributes to the work-life and entrepreneurial literature in several ways. First, it shows how the unique contextual factors (i.e., entrepreneurship and cultural context) affect the boundary-management strategies used by women entrepreneurs to balance their roles in the work, private and community domains. More specifically, in contrast to the general perspective on boundary management, the analysis reveals that enacted boundary management strategies should not be viewed as a continuum having only two ends (segmentation versus integration), but rather as a complex and multi-layered phenomenon. That is, the women entrepreneurs in this study were found to use both integration and segmentation strategies simultaneously to reduce the work-life

conflict involved in running their businesses, in addition to their salient tasks in their non-work domains.

Second, the study gives in-depth insight into *how* the boundary management strategies that women entrepreneurs use are supported by various context-specific boundary-management tactics (Kreiner et al., 2009; Mirchandani, 2000), which they develop in order to mitigate the environmental challenges that may affect their boundary-management experiences, which in turn affect their business success. Third, in addition to the various types and examples of tactics explicated by Kreiner et al. (2009), this study found additional some tactics that particularly fit the community-oriented and patriarchal society in which women entrepreneurs operate in Ethiopia. More specifically, this study shows how women entrepreneurs in Ethiopia run their businesses by drawing upon multiple (familial and professional) resources.

Boundary Management: A Theoretical Lens

Boundary theory

According to boundary theory, individuals create, maintain and frequently transition between boundaries (psychological, physical, or temporal), in order to fulfil their roles in their work and life domains (Ashforth et al., 2000; Nippert-Eng, 1996). In managing these roles, people may choose a strategy at a point along a continuum, from segmentation (where roles in domains are sharply separated) to integration (where roles in domains are accomplished simultaneously) (Kossek & Lautsch, 2012; Nippert-Eng, 1996).

In her seminal work exploring work and home boundaries, Nippert-Eng (1996) described boundary work as a mental process that individuals engage in and that consists of strategies and tactics used to create, maintain and modify work/non-work boundaries. She suggests that boundary work can be achieved by placing and transcending boundaries, allowing individuals to go back and forth between domains, accomplishing responsibilities in their work and non-work domains (Nippert-Eng, 1996). This may give individuals the opportunity to manage their work-life domains based on their own preferences (Desrochers & Sargent, 2004). The literature suggests that the choice of a boundary strategy is a personal preference, which is often influenced by the trade-offs one has to make, looking at the benefits or losses of choosing a specific strategy (Edwards & Rothbard, 2000; Kreiner, 2006; Nippert-Eng, 1996). Segmentation allows individuals to isolate a

domain from the interruptions of roles originating in the other domain(s). On the other hand, however, segmentation increases the contrasts between domains and makes it difficult to transition between domains. In comparison, integration allows for easy transitions between domains, while at the same time enhancing role blurring, which may result in work-life conflict (Kossek, Ruderman, Braddy, & Hannum, 2012; Kreiner et al., 2009).

Boundaries may be characterised by the extent to which they are flexible and/or permeable (Hall & Richter, 1988). Flexibility is the extent to which an individual is able to contract or expand the physical or temporal boundary to fulfil the demands from other domains (Clark, 2000). Whereas, permeability is the extent to which a domain allows elements of other domains to enter behaviourally (e.g., calling home to check on children while at work) or psychologically/cognitively (e.g., worrying about work while at home) (Ashforth et al., 2000; Hall & Richter, 1988). Individuals may have different preferences for segmenting or integrating their work-life boundaries (Kossek & Lautsch, 2012) and they may also have a preference for the extent to which they attain high/low flexibility and permeability, which matches their preferred 'choice' of a boundary management strategy (Piszczek & Berg, 2014). For instance an individual who prefers to segment his/her work from other life roles, may also have a preference for a highly impermeable boundary that will keep family demands from interfering with work.

Studies have identified the existence of asymmetric boundaries, where one domain, such as work, may more frequently interrupt family, instead of family interrupting work (Kossek & Lautsch, 2012; Pleck, 1977). Pleck (1977) identified the asymmetry of boundary interruptions as happening in different directions for men and women. That is, for women, the demands of home interfere more with their work, while for men work interferes more with their home domain. Similarly, in a comparative study among the employed and self-employed, life was identified as interfering more with work, particularly among women in the study, which the researchers attributed to the autonomy and temporal control that is allowed by self-employment (Reynolds & Renzulli, 2005). This boundary asymmetry direction, in which home interrupt work more for women, may be so as women, in most parts of the world, are responsible for the lion share of care and domestic responsibilities.

Boundary-management tactics

Investigating the experiences of individuals in extreme work-life situations (in their case, Episcopal priests), Kreiner and colleagues (2009) explained the boundary work that individuals engage in in order to successfully combine their work and life roles. In their boundary-work model, they focused on identifying practical ways that enable individuals to combine their work/non-work roles in such a way that reduces any work-life conflict that may result from the mismatch between the preferred and enacted boundary-management strategies (i.e., 'incongruence') (Kreiner et al., 2009). They suggest that this incongruence may stem from different environmental challenges (created by the domains and domain members) and hinders individuals from enacting their preferred boundary management strategy. These environmental challenges/situations, according to Kreiner and colleagues (2009), may originate from five different sources: family members, supervisors, staff, clients or the nature of work/occupation, resulting in different aspects of work-family incongruence. Therefore, the extent to which these domain members and domain aspects hinder the individual from attaining the desired level of work-home boundary segmentation or integration leads to boundary incongruence (Kreiner et al., 2009). This incongruence, in turn, may lead to what Kreiner and colleagues refer to as 'boundary violations', where environmental factors make enacting a desired boundary-segmentation strategy impossible, ultimately leading to work-family conflict. Boundary violations can be of two types: one, where the individual prefers segmentation and the environmental situations impose integration (referred as 'intrusion') and second, where segmentation is forced on the individual although he/she desires integration of the domains (referred as 'distance') (Kreiner et al., 2009, p. 713). However, they propose that individuals may be able to minimise the impact of boundary incongruence, and thereby minimise boundary violations and the resulting conflict, by using a number of boundary-management tactics.

Boundary-management tactics are practical ways/actions that people can take (separately or in combination) to improve the work-life conflict that may result from interruptions (Kreiner et al., 2009). The boundary-management tactics identified by Kreiner and colleagues can be broadly categorised into four categories. The first tactic is *behavioural*, which comprises support from others (e.g., support from spouse to care for children), using technology (e.g. using voicemail to screen calls), prioritising urgent matters (e.g. child emergencies) and allowing asymmetric permeability of domains (e.g. separating work from home, but bringing work home).

The second category of tactics includes *temporal tactics*, which involve managing time by controlling work time (e.g., dedicating a specific time to see clients), or removing oneself from one of the domains for a certain period of time (e.g., taking a vacation). The third category identified refers to *physical tactics*, where people create, maintain or remove their physical boundary, as well as through managing the physical space between domains. Physical tactics relate to adapting physical boundaries (e.g., locking the door at work in order to focus on a work task and prevent non-work activities from interrupting) and may include creating or reducing physical distance between domains (e.g., integrating by placing home closer to work) and using tangible physical items representing a specific domain (e.g., integrating family into work by putting family pictures in the office). The fourth and last category of tactics includes *communicative tactics*, where individuals use techniques that create understanding or set the expectations of domain members before and/or after violations have occurred (Kreiner et al., 2009). This last category of tactics include clarifying expectations to domain members before an interruption occurs (e.g., letting employees know when to be contacted or not, which can either support integration or segmentation) and through confronting those who interrupted during or after the interference has occurred (e.g. segmenting by telling family members not to call during work time. This study explores and identifies the work-life boundary-management tactics women entrepreneurs in Ethiopia use to combine their multiple work-life roles and achieve better work-life balance, contributing to their wellbeing.

Methods

Data collection

The present study used a qualitative research design to explore the work-life boundary management strategies and tactics used by women entrepreneurs in Ethiopia. A grounded theory approach was followed in order to gain a more in-depth understanding of Ethiopian women entrepreneurs' work-life boundary management experiences, in general, and the specific boundary management tactics they use to better combine their roles at the work, family and community domains. Grounded theory allows the analysis of data by incorporating relevant theoretical frameworks to inform the analysis (Suddaby, 2006). In this study, the analyses is informed by boundary management theory, in general, and Kreiner and colleagues' (2009) work on boundary

management tactics, in particular. Hence, the approach is both deductive, in that the four categories of tactics, as distinguished by Kreiner and colleagues (2009), serve as sensitising concepts, and inductive, in the sense that room is left for different forms of enactment tactics to emerge in the study context (Murphy, Klotz, & Kreiner, 2017).

The participants in this study were 31 women entrepreneurs operating in micro, small and medium enterprises in the capital city of Ethiopia, Addis Ababa. In the first step of the study, a purposive sampling strategy was employed to recruit participants by contacting various women's association groups and organisations (e.g., Addis Ababa Women Entrepreneurs Association, Association of Women in Business, *et cetera*) to gain access to respondents. The study included participants with varied demographic backgrounds (in terms of age, marital and parental status, number of children and educational background), as well as varied lines of business and number of years in business. Maintaining such variety in participants enhances the credibility of the findings and allows the different perspectives and experiences of the interviewees to be reflected in the study (Rubin & Rubin, 2005). In a later stage, snowball sampling techniques and referrals through friends and already interviewed women entrepreneurs were used to include more participants.

Semi-structured interview questions were prepared in English based on the work of Kreiner et al. (2009) and Kossek and Lautsch (2012) and later translated into the local language, Amharic. The interview questions sought to explore the work-life boundary-management experiences, challenges and boundary-management strategies and tactics of the selected 31 women entrepreneurs. Detailed questions were asked about their work-life roles/responsibilities, their preferred boundary-management styles, the boundary-management strategy they use, the challenges they face in managing their work-life boundaries, and the specific tactics they employ in combining their work-life roles. After two pilot interviews, the recorded interviews were reviewed and the interview questions adapted to incorporate more probing questions, which were found relevant. For instance, the women's community roles were identified as challenges impacting on their work-life role and questions were added to explore the specific tactics they use to overcome these challenges.

Method of analysis

The interviews lasted for 50 minutes on average (ranging from 25 to 140 minutes) and all interviews were recorded after the respondents were asked for consent. The interview location was chosen based on the convenience of the interviewees and often took place at the entrepreneurs' place of work, while the entrepreneurs were handling their business and serving clients. In a few instances, interviews were conducted in a restaurant/cafeteria and two interviews were conducted in the author's office in a university compound. Of the interviews, 23 were conducted in collaboration with a colleague who is conducting research on success factors and motivation for business start-ups. To ensure the completeness and accuracy of transcribing and translating, the recorded interviews were listened to numerous times and the transcripts were read and checked simultaneously.

To analyse the data, constant comparison (Corbin & Strauss, 1990) was used, in which incidents were constantly compared, both within and between interviews, to identify similarities and differences. Based on this, the translated transcripts were read and initial codes identify by the research team. As suggested by Corbin and Strauss (1990), working as a team in analysing data may bring   fresh insights and increase 'theoretical sensitivity', as well as guard against bias. The identification of codes was guided by the category of boundary-management tactics developed by Kreiner and colleagues (2009), which helped the research team to focus when analysing the data, and supplemented by open coding to identify boundary-management tactics that were not included in the initial category distinguished by Kreiner et al. (2009) (Murphy et al., 2017). The coded interviews were organised and excerpts related to each category and sub-category of tactics presented in a spreadsheet for each participant, and later summarised and presented in one sheet under the major themes identified as relevant to the specific study. In the following section, the results of the analysis are presented, using thick verbatim quotes accompanied by some descriptions to contextualise the participants and their particular experiences of the incidents.

5.4 Findings

Work-life boundary-management tactics

This section illustrates the specific work-life boundary-management tactics that women use in

order to ease the challenges of managing work-life boundaries and combining their responsibilities in business, family and community domains. The four categories of tactics developed by Kreiner et al. (2009) were followed (i.e., behavioural, temporal, physical and communicative) to organise and present the findings and to add new (contextual) types where appropriate.

Behavioural tactics

The first category of tactics, behavioural tactics, are those social practices exercised by individuals in order to help them minimise the work-life boundary-management challenges they face (Kreiner et al., 2009). In this category, the specific tactics identified by Kreiner and colleagues include: using support from other people, leveraging technology, invoking triage and allowing differential permeability of domains. In the present study, additional behavioural tactics were identified that are specific to the work and cultural context in Ethiopia. These are: hiring relatives, incorporating family into business, and using money. In this section, each of these specific tactics is elaborated on.

Using support from others. Other domain members (such as spouses, hired domestic help, community member, *et cetera*) play an important role in influencing how individuals manage their work-life boundaries (Clark, 2000) by facilitating or hindering the enactment of preferred boundaries. The participants reported how paid and unpaid support received in both domains takes some of the burden off their shoulders and helps them to achieve some segmentation (or integration) of their roles in a domain, while functioning in the other domain. Extended family, in particular mothers of participants, were the most frequently cited source of support, especially in caring for small children during emergencies, such as the absence of hired domestic help. In addition, the role of sisters and other close (female) relatives was also mentioned as instrumental in helping with domestic responsibilities, as well as providing close supervision of maids on behalf of the women entrepreneurs.

A footwear company owner with three children shared her experiences with her mother's support in caring for her kids and watching over the hired domestic help (a nanny) "to be sure something won't happen", so that she "moves easily, [can] work with [her] full energy and [allowing her] to focus on work". Thus the mother's support helps this woman to cognitively separate her family and care roles and minimise the need for her enacting integrating behaviour,

for example, by interrupting her business work to check on her kids and provide supervision, either physically or through the telephone. In line with previous studies (Gudeta & Van Engen, 2017b), keeping watch over the hired domestic help is required as a result of the low quality and lack of dependable care that the women reportedly get from their hired domestic help. One respondent who used to drop her child at her mother's before hiring dependable domestic support describes her mother's support as primary and explains what it was like before:

> First, I have much support from my mother. I used to drop the children with the maid at my mother's. My mother is doing great contributions. I stopped taking my kids now [that I have a maid that] takes care of my kid very well, just like a mother. To get something like that is being lucky, especially in today's time. It is difficult, you don't go out leaving your kid to the maid. I paid a lot of sacrifice to get [the maid] from [her place] to my mothers' house, it is far [...]. (R8, age 28, two children)

This respondent feels that she needs a trusted person, in this case her mother, to keep a watchful eye on her maid to ensure that her children are well taken care of, helping her to focus on her work, with less psychological (worrying about kids) interruption. She also describes behavioural interruptions (calling or going home to check on children). However, the quote also shows how she has found dependable support from a new hired domestic help, enabling her to leave the care role to her hired helper. Although most of the women respondents complained about the support they get from hired domestic help, complaining of a lack of quality and dependability, they still value that support as it helps them to tend to their business.

Another respondent also reported cherishing the support she gets from her mother in taking care of her domestic and home responsibilities:

> My mom does every [all domestic and household responsibilities] I have at home so that I won't be interrupted at work. She goes to the vegetable market to buy stuff for me. She's a regular with people there and she leaves it with them and will tell me to pick it up on my way home. She helps me like this. She also prepares me some food stuff, the ingredients, like paper [to prepare 'wot'—staple stew] that will last me

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long, if I have [a] program at home like [a] children's' birthday or others she helps me a lot. She helps me a lot with what needs to be done at home. (R29, Age 31, two children)

The following quote shows how respondent's mother supports her, including through the network of support the mother has:

[…] For instance, if there's a birthday coming, my mom will bake the bread, I don't have to worry the least bit [about it], this is how things are handled in our house […] You see, she has a lot of people who have lived with her for a long time […] and so she says, "this person will handle everything, you just do your work without worrying. (R11, age 50, two children)

Another source of support that the participants identified in relation to their domestic and care roles was from paid domestic help. Most of the women (25 out of 31) had a live-in domestic helper at home and they described the support they get from them as instrumental in helping them go out and tend to their business. One respondent puts it as follows:

I am very lucky. Because, one of my biggest support is my maid at home. She has been with me for twelve years helping me and so I have no big concerns in the house. She takes care of my children. She handles the house very well. So, if I want to work and come home late, I have no worries. She takes some load off my shoulders [...] So I am just like a single woman going through life. […] Like the one who didn't give birth and doesn't have related concerns. I have as much energy as a woman like that. (R15, age 36, three children)

The above excerpt shows how important this woman finds the support of her hired domestic help, which enables her to come and go as she pleases and do her work without worrying (without psychologically integrating her work and life roles). However, the same respondent considers herself as 'lucky', indicating that this is not the experience of all women who have domestic help,

but rather a privilege for those with reliable support from hired help. Another respondent agreed, describing how frequently she has had to change her hired help in the last three months from the date of the interview, requiring her to constantly supervise newly hired domestic help. The quote also shows how much the mother's support is valued by this woman:

> *[the support you get from hired help] depends on how lucky you are. You rarely get someone that gives you a relief just like a mother. My current maid has been with me for less than a month now. One before her only stayed for a month. And in this semester [kid's school calendar] only, I changed four times. (R26, age 38, two children)*

In the study by Gudeta and Van Engen (2017b), the paradox of such support, and the work-life challenges that result from constantly supervising reportedly low-skilled and hired domestic help, who are sometimes untrustworthy, was reported. In the same study, this challenge was found to interfere with the work-life boundary management styles/strategies of women.

Some respondents mentioned seeking support from their spouses in taking care of their work roles and, in a few the cases, helping with care responsibilities at home. For most of the participants, their husbands' role in sharing domestic chores appeared to be minimal and even non-existent for a few. However, they did report receiving support from their husbands in their businesses and/or in caring for their children in some way. One respondent described how her husband's support allows her to focus on her business (when he cares for their children) and sometimes to focus on her family roles (when he helps her with the business). She shared:

> *When I am called to work or when we [she and her employees] have urgent orders and have to meet deadlines, I will be needed here [at the business]. So when they need me at home, I give him [her husband] to cover that for me. He covers it. Or sometimes, when we have to work overnight to meet a deadline, I will go home to be with the kids and he will cover here [at the business]. (R28, age 30, two children)*

Furthermore, some of the women reported receiving help from family members or hired help to fulfil community roles. Community roles, such as attending important life events (e.g., weddings and child birth) or serving *iddir* to family members at times of loss (e.g., funerals) is reported as an important aspect of the women's work-life (Gudeta & Van Engen, 2017a). Thus, the support they get from others was reported as instrumental in helping them separate some of their life responsibilities, which would have otherwise interfered with their family or work roles. The following quotes explain this:

> *In an unlikely time, you will be needed to go attend a funeral. When your work is stressing you a lot, you face that [demand], but most of the time, since I cannot leave my work and go, I send my family members. They give excuses on my behalf. They even sometimes say "she was there" [when I was not]. (R28, age 30, two children)*

> *[…] when it is your turn [at the iddir], there may be someone you assign to represent you. You pay some money and someone covers for you. (R20, age 46, three children)*

The first respondent explained that the support from family members helps her fulfil her community roles, so that she can take care of her business, including sometimes lying about her presence at an event. This is because community events, such as funerals, are not pre-planned and are time bound (under normal circumstances, burial has to take place within a day or two after the person has passed away), often requiring women entrepreneurs to interrupt their work. The second respondent, on the other hand, described actively seeking support by hiring someone to help her fulfilling her community roles, thus enabling her to separate her work and protecting it from interruption by community demands.

The respondents also reported seeking support from others in the work domain. One respondent described how her three friends took over the running of her business when she had to leave the country for a year to seek treatment for her ill child. She put it as:

[…] Last year when I took my child and left, I couldn't teach my sessions. So I had three friends who came at least once a week and took turns to teach my classes. So, they didn't miss a day! […] They just kept the base of my clients. You know, it's not to say that the business went well and it wasn't about making money, but they kept my client base. (R10, age 37, two children)

Using technology (to postpone response): The data revealed that technology, such as the use of cell phones, can pose a challenge, while at the same time providing a way to manage undesired interruptions and enabling women entrepreneurs to segment work-life roles from other domains. One woman showed how she may get interrupted with (extended) family calls concerning community issues, and how she deliberately ignores calls (responding at a later time), allowing her to separate her work from the interruption at that specific moment. She explained that she sometimes even lies about missing the call, when she actually chose to ignore it, in order to buy time to respond to community demands, while at the same time focusing on her work. She reported the following:

When I see a call that I suspect is from family members, I will take two, three hours before calling back and saying "I left my phone, didn't see your call, why did you call me?—thinking that they might say either there's a funeral. Come and attend. Or to tell me somebody is sick. Just because I'm afraid they'll tell me such news [which requires leaving work]. So if that's the case when I call back after hours, it means it will be too late to attend. I am able to skip the one of the times that I have to be there. (R26, age 38, two children)

Another respondent explained how she uses her cell phone to control interruptions from work or business clients, so as not to disappoint her callers who want her services at the time when she is at home with her children. In this way she manages to temporarily separate her work while she focuses on her care responsibilities. She says:

I sometimes switch off my phone… when it gets too much and I want not to be interrupted I switch it off […] when I am with my children and something is keeping me busy or when I know that I may be interrupted with stuff I switch off my phone, that way you don't disappoint people [who call]. (R29, age 31, two children)

Invoking triage: This tactic involves making decisions about the order in which simultaneous emergencies from different domains are handled. This is important as individuals are faced with challenges in managing multiple simultaneous demands emerging from multiple domains that both appear salient and urgent. In order to deal with this, people may prioritise tasks based on the seriousness of the circumstances.

Our analysis revealed that, when faced with simultaneous emergencies from their work and life domains (pre-planned or not), some of the women entrepreneurs interviewed chose to prioritise these demands based on the importance they attached to a given role/domain, the urgency of the matter, and the severity of the consequences. One of the respondents, who in a previous quote described the support from her friends, disclosed the priority she gives to family during an emergency situation (illness of her child). However, she explained that her business deserves equal attention under normal circumstances, as she considers her business to be her 'child', requiring as much care. She also implied that being at the start-up stage of a business is more demanding, requiring her attention and presence at the business:

[…] of course it's your family—that is what comes first. No matter what. For instance once my child had a speech delay and I was concerned—so I left everything and I went away. So, this is secondary—my business. But if it is in normal circumstances, I have to do this too, to [pay] for [the children's] school, to sustain your life, to educate your children—for everything, I have to work. But if I am asked to prioritise things in my life, I would choose my family first. But this [the business] is also my second baby. I mean, since I'm just starting it. (R10, age 37, two children)

Setting priorities before emergencies occur may make this tactics more effective in enabling individuals to manage their boundaries (Kreiner et al., 2009), as it makes it clear which role take

precedence at times of emergencies. Some of the women shared how they are able to prioritise their roles depending on their urgency and importance "weighing [which is serious]" among the responsibilities, as described in the following quotes.

I always plan my work. [...] I plan ahead. I also prioritise. If the three things I planned need to be done at the same time, I say what shall I do today? Which one of them will I find again tomorrow? I prioritise like this. I give priority to what needs my attention the most [...]. (R4, age 55, two children)

Paying your respects [to the mourning family] is your obligation. And I usually do that after 6 in the evening, on a Sunday or Saturday afternoon. I arrange for the right time. I have a notebook. I write down the time when I need to go to pay my respects, where I need to go, I write it down, so I don't forget. [...] where there is something like paying my respects, I don't miss it. It is a social matter. But I wouldn't immediately stop my work and go participate in such matters. I have responsibilities too. (R20, age 46, three children)

In the above quotes, both women explain how they plan ahead and prioritise the activities they need to fulfil. The second respondent describes how she sets priority for attending a community role (comforting the bereaved), which is often mentioned by the women as an emergency requiring them to interrupt work or family. However, in her case, she schedules a specific day (weekends) or time (in the evening) to attend to such a role, instead of leaving her work to attend to a funeral during the day, thereby actively separating community roles from work roles during work time.

Allowing differential permeability: Earlier studies document the existence of asymmetrical boundaries, where individuals protect one domain from interruption from the demands of other domain(s), but not the other way around (Pleck, 1977; Kossek et al., 2012). However, Kreiner and colleagues (2009) identified how, when, and in which direction people actually enact their boundaries asymmetrically, recognising it as one boundary management tactic, referred to as "allowing differential permeability" (2009, p. 718). Doing so, individuals make an active choice about when to allow demand(s) from one domain to enter another domain

and when not to.

In the present study, three women appeared to be segmenting asymmetrically, allowing work to interfere with their life domain, meanwhile protecting their work domain against interruptions from life/home. This enabled the women to separate their demanding domestic and care roles, while taking care of their businesses. Interestingly, all three women used this tactic to protect their work from interruptions from their home or family demands. One said:

It's when I get back to the house that I think about [home] [...]. I do the same when I go on vacation too. I don't want to think anything about work. [T]here are times that I take work to my home. But I make sure that I don't bring home affairs to [work]. (R12, age 50, three children)

When I'm at home I do my work, on the phone. I do lots of things using the phone, but I don't call home when I'm here. (R8, age 28, two children).

A school owner who hired her husband and daughter in her business said that they interacted "professionally at the school", not discussing family issues, but that they do take work home and "discuss on work issues, prepare lesson plans, correcting exam papers". One of the respondents said that she only asymmetrically segments her work and family roles when she has something urgent to deal with, either at work or at home. She explained:

I assume I handle [work, family and community] in unison. [I]f I'm working on something serious, I take it home with me [...]. I completely ignore what I have to do at home; and sometimes my mind wonders home when I'm at work and vice versa. And at other times, I completely focus on my work when I'm at the office. So if I don't have to deal with anything serious, I handle them both together. (R11, age 50, two children)

Hiring relatives. In order to mitigate the difficulty of finding trustworthy and dependable employees, which is reported by the women as a challenge in combining their work and life roles

(Gudeta & Van Engen, 2017b), some participants choose to hire relatives, both at home and at work. Relatives, in their opinion, are more concerned with their success and "will not do worse harm", in comparison to non-related employees. Thus, they feel more secure to leave things in their care, making close supervision less necessary, thereby psychologically segmenting their role in that domain. One of the interviewed women entrepreneurs said:

> *Around my office, my relatives [...] really handle things with care and concern; and as the saying goes 'blood is thicker than water' [...]. They really care about me, if they notice someone is not a good person, they honestly say "this girl doesn't seem like a good person and lock everything'—so they are really valuable. [T]hey help me a great deal. (R11, age 50, two children)*

Incorporating family into work. The data reveals that for the women entrepreneurs to manage their work-life boundaries sometimes demands that they integrate their family with their work**.** For some of the interviewees, bringing family into their work was used as a tactic to overcome difficulties in caring for their small children, thus integrating their family and work domains. One interviewee recalled the time that she had to "bring her child and a crib" to her office at her shop, when she was without a nanny as well as "shortening" her time-off after giving birth, so that she could come back to her "other child"—her business. Another respondent shared her experience of "integrating" her children in her work as follows:

> *I can integrate my children with my work. That is the most beautiful thing about [my work]. For instance, twice to three times a week when I teach kids I also bring my kids to my class. [...] Sometimes I also bring my kids with their nanny and they play/run around in the compound [while I work]. Most people don't have such privilege. I'm lucky to have that. (R10, age 37, two children)*

In the above quote, the respondent not only brings her kids to her class, but also allows them to play in the compound with their nanny while she is running her business. This enables her to keep a close watch over both her children and the nanny. Similar to the previous tactic of support

from others (i.e., support from their mothers), this reveals that women entrepreneurs sometimes employ a double strategy (simultaneously) to manage boundaries. On the one hand, they integrate their family into work, by bringing their children to their work, which, on the other hand, this allows them to psychological segment family from work, as they do not need to worry about what will happen at home with the children while they are at work.

It is interesting to note here that the women use two strategies simultaneously, that is behaviourally integrating (i.e., bringing family members into the business) and cognitively segmenting (i.e., not being worried about what will happen in their absence) to manage the challenge of having reportedly less qualified and dependable employees in their work and family domains.

Using money (paying ones way out). Some of the women entrepreneurs said that they pay their way out of responsibilities that they have to fulfil in a particular domain. This takes different forms, such as buying gifts or covering the recreational expenses of family members (e.g., their children), or sending money or taking gifts (at a later date) for community members. They reported doing this in order to compensate for the time that they cannot spend with their family or in fulfilling expected community roles. One participant described how she manages to postpone attending community emergencies by taking gifts that are more than what they would expect to the mourning family, to convince them that she really cares. She said:

> *[…] if there is some funeral that I haven't heard about or heard about it, but didn't find time to go, I ask [myself]: 'How shall I comfort that individual?' [I]f the person expects much [from me] when I go visit in the morning, I bring a special 'izin'[3] with me. And that shows them that I consider myself as a family—[Not being there for the funeral] will force me to do the things I would not have done if I had enough time, if I happen to be there during the funeral. […] By doing more things [than expected], I show them that [their loss] concerns me—[…]so that they think that it's not because that doesn't concern me, rather it's because I didn't actually hear about the loss. A person who brought them the 'izin'—how could I miss the*

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[3] *Izin* is a gift that people take to a mourning family, mostly consisting of money or food and drink items (such as prepared food ready to be served, sugar, tea leaves, snacks (e.g.. roasted barley), coffee beans, soft drinks, water, beer, *et cetera*) that the family use to host visiting guests during the morning period.

funeral if I heard about it…? Some gets suspicious, others believe me. (R26, age 38,
two children)

Another respondent echoed the use of money to buy things for her children in order to show how much she loves them, which she is unable to do in other ways because of her demanding work schedule:

[B]eing in business makes it difficult for you to give enough [time] to family. You
cannot give love, you cannot give yourself. You can show the love through different
ways like with money, buying stuff and things like that. But you cannot give yourself.
I work from Sunday to Sunday so my children don't get to see me enough. (R24, age
42, three children)

Temporal tactics

This group of tactics involve those strategies individuals use to manage their time in a way that allows them to combine their roles in their work-life domains. As identified by Kreiner et al. (2009), this category includes two tactics—controlling work time and finding respite—which may be useful in the long term and short term in individuals' boundary management experiences.

Controlling work time: This tactic involves finding ways to manage time allocated to work in such a way that it allows time to spend with family and on other life roles. For instance, Kreiner et al. (2009, p. 217) identified allowing "blocks of time", which may be allocated on a regular basis or to deal with certain important and occasional incidents (e.g., the need to meet a deadline for customer orders), as a way to manage work time.

For some of the women in the study, their busy work schedule makes it difficult to spend much time with their family and they reported sometimes choosing to 'dedicate' some time, most often Sundays, to be with their family or fulfil community roles. This was especially true in cases where the women's business requires them to work late into the night and on Saturdays, leaving them little time to spend with their family and/or attending to community matters. The following quotes explain this point:

I consider that Sunday is the day I reserve for my family. I don't do anything on that day. I wake up early in the morning and give my children a bath—I braid their hair, and I take them out for lunch […] we also go and visit some relatives. So I try everything I can to spend the whole day with them. (R11, age 50, two children)

I don't work on Sundays, so you divide your Sunday for such [community] events. When you go here and there you finish the day, without even spending time with your children. I try to fulfil such things on Sunday. (R28, age 30, two children)

I work half days on Saturday so I can go home early to work in the house. Since work on Saturdays is relatively less busy, I use the opportunity to make up for the work I haven't been doing at home. (R2, age 36, three children)

However, such time allocation does not seem to work for all respondents. For some, it is not possible for them to free themselves from work responsibilities, as their line of business (e.g., running a restaurant) requires them to work on Sundays. One interviewee who runs a fashion design business, shared her experiences of allocating time to her work in a different direction than what was presented above. Instead of manipulating work time to get some free time to spend with family, she takes away from her home/family time when she is faced with work emergencies (e.g., to fill an order/meet a deadline).

Our line of work [is different] usually it could be [orders] for weddings and similar [events]. It's a very big responsibility. So, if it cannot get ready tomorrow [it will] spoil [the] program. That's not something I can take. So when there are such kind of things, if we have to spend the night working, we do that. Now, […] instead of taking work to home, we stay in the office. [My husband] will go home to the children and [I] work late [at the shop]. Or I take my children home and spend some time with them, help them with their homework till 7 pm and come back to work till 12 [midnight]. Since it's my own, it's beautiful you can manage your time. (R27, age 34, three children)

This participant shared how having the autonomy of an entrepreneur helps her to manage her time in such a way that she can fulfil her pressing work demands by staying late at night at her business. As part of this category, Kreiner et al. (2009, p. 720) also identified "banking time", which refers to where individuals try to compensate for the time they took away from, for instance, the family domain when taking care of work, by later attending family matters during their regular work schedules. In this study, few respondents were found to use this tactic, attending some family or community roles, when business seemed to have slowed down. One respondent who owns a retail kids clothing store, and who admitted to working the whole week without usually having a day off, put it this way:

> *There's a month that business is slow… The month of October […] is when we don't have much sales. So I attend all community, family matters that take place that month. The problem is not all things happen in a program like that…*

She then moved on and said that despite her busy work schedule she deliberately takes a day off after a major holiday, even if she knows there's good business/sales that day. She shared:

> *The day after a major holiday, I want to take time to rest, I want to spend that time with my kids only. I don't want to share that with anyone. (R26, age 36, two children)*

Finding respite: The other temporal tactic, finding respite, focuses on taking a break from work for a certain period of time to allow individuals to recover from the stress and demands of the work domain, which may ultimately reduce work-family conflict. For one respondent in this study "Sunday is [her] day" where she "enjoys'" spending at home, sometimes even switching her phone off to avoid work and other social interruptions. This overlaps with the tactic 'use of technology', which is where women actively manage the use of their cell phones to manage their work-life boundary. One respondent said she sometimes takes time off in the middle of the week to spend time with her children and to take them to church, if she could not do so on Sunday due to   the strain she feel managing three branches of a beauty salon and training centres. She also says that she switches off her mobile not to be interrupted by business and other issues, showing that she

combines tactics (taking time off from work with using technology) in order to separate work from family and personal life. She puts it as follows:

> *As you see my work is wide. Most of the time spending time with my family, let alone my mother and father, with my children. [My business] makes it difficult [to take] my children wherever they need to go. Sometimes, even if I have to go to church on Sundays, I get very tired and there are times that I don't go. So what I do is I say "today I go to church" there is a church that has a program on Wednesdays [...] close to my home. I switch off my mobile [and] take my kids and I go to church. (R8, age 28, two children)*

Physical tactics

This category involves managing the physical boundary (which could be a wall or an imaginary line) by erecting, maintaining or removing this boundary in order to manage work and life roles, as well as to manage the physical space that exists between domains.

    Adapting physical boundaries: This can be done by erecting a boundary between work, home and community domains, or by minimising the effects of the physical boundaries between these domains. Some respondents noted that they sometimes use 'focus time' to allow for a slot of uninterrupted time and space to manage work and home/life, while also often integrating their responsibilities in both realms. This strategy is implemented by allocating specific time or locking a door at the office or at home, serving as both a physical and temporal boundary management tactic. The respondents were found to use this tactic especially when faced with a situation that is urgent or that requires their particular attention. One respondent describes her experience as follows:

> *There is a time when you need to focus and you want to be all by yourself and work locking your door… either here [work] or there [home]… But the norm is doing it together […]. Sometimes, I may say now it is enough with work and let me go*

somewhere with the children [her grandchildren]. Then I leave the work. (R3, age 68, four children)

Manipulating physical space: This tactic involves managing the space that exists between domains, either by increasing distance (to attain segmentation) or decreasing distance (to attain integration) between domains or roles in domains. This study found a number of instances where respondents desired and actually maintained proximity between their work and home. For some of the women entrepreneurs, working from home, or in close proximity to their home, appeared to facilitate integration, allowing them to better balance their roles in both domains.

We are working within [our] residence for the time being. That is helpful in many aspects. To do work and to also help around the house… […] So the fact that the children find us to be around most of the time, they are very happy. […] And it is because of such benefits, that I wanted to stay even when the government offered us a production site. (R22, age 31, two children)

Yet, the benefits of proximity come at a cost. The same interviewee, also admitted that working from home affects her business and that she is "not using [her] full potential" for her business, because she has to be "here and there", concurrently fulfilling roles in both domains. She also believes that she could "focus more on work" if her work was not at home. However, she underlines that she chose to be close to home so that she can assist her hired domestic help in caring for her two young children. Interestingly, she also disclosed that she declined an offer for a work place provided by the government (15 kilometres outside the city), choosing to stay close and care for her young children. Mirchandani (2000) reports on the challenge of working from home, which can result in stressful situations in an individual's effort to combine work and care responsibilities, which is especially true for women, because of the expectation on them to shoulder (most of) the care and domestic roles in the family.

Communicative tactics

Communicative tactics entail communicating with domain members to create understanding and shape their expectations of the work-life boundary and boundary management preference of the individual. In Kreiner and colleagues' work (2009), this tactic was categorised as having two parts: setting expectations and confronting violators. In addition to this, this study revealed the following:

Setting expectations: This tactic involves letting important domain members (such as spouse, hired domestic helps, and clients) know how the person desires to have a boundary between his/her work-life domains. This could be achieved by explicitly telling these domain members or through signalling or giving cues about the person's preference before actual interruption of the domain occurs.

Communicating with domain members to set their expectations or attain their understanding may be done to facilitate a long-term separation (or integration) of domains, as well as to get some segmentation during a special situation. In the following quote the respondent shows how she explained to family members that she cannot attend a pressing family demand by explicitly explaining the consequences of interrupting work to attend family matters.

> *For instance […] one time, some family [emergency] happened—I had to be there.*
> *[but] [at work] I also had some big work here, so […] I said "please handle it*
> *yourself… I have to take care of my work… if I'm not around this, this, this will*
> *happen". There was a time that I came here saying that. (R8, age 28, two children)*

In the following excerpt, a factory owner explains how she managed to limit work interruptions outside of work hours by hiring a manager and making it known to her lower level employees that she can only be contacted through him at time of crises that demand her attention.

> *[N]owadays, even if there is an accident, they don't call me directly. There is the*
> *Manager, if it goes beyond him then there is the CEO so they will finish it there.*
> *Because you delegated… no matter what [has happened] the solution is on their*

hands, if it is beyond that and if I have to know about it then they will call me. Otherwise, people from the factory, they don't just pick up the phone and call me. But before, when the manager was not around they used to call me for every little thing, but now since he has been hired I left it to him and the workers now know who to contact. (R16, age 45, three children)

One of the respondents, who in one of earlier quotes mentioned that she asymmetrically segments her work from her family roles, shared her experience in setting the expectations of her maids and creating understanding about when they can approach her with questions and when they cannot, saying:

One thing I instruct to the maids when I first hire them is not to ask me anything when I am leaving for work. It is usually common for them [the hired help] to get you and ask you… this… that… and you leave the house thinking about things to take care [for] home. So [I say] when I leave, don't ask me anything, you talk to me when I get back at night. So when I am out, I am out. It's when I get back to the house that I think about it, even if there is something lacking… Whatever there is. (R12, Age 51, three children)

Confronting violators: This tactic involves setting straight a violation of the person's preferred boundary management experiences after the interruption has occurred. In the present study, some respondents were found to use this tactic to reduce the boundary violations created by people in their home, family and work domains. A few attained this by asking directly or letting people know how demanding their other life domain is. One respondent, who was expecting her fifth child at the time of the interview, explained how she confronted her husband when he planned to invite friends over to their home, forcing her to integrate community to her family life. She said:

[My husband] likes to invite people over. [I say] "Please don't bring that on me, I have enough responsibilities [at home]" especially [now that I am] pregnant, I say "my pregnancy is enough" I say things like that. (R9, age 31, four children)

Cognitive tactics

The analysis identified one unique tactic, which is referred to as trusting in God (having faith). Many of the women described having faith and strong trust in God, which helps them to psychologically separate or integrate their roles.

Trusting in God (having faith). For some of the women entrepreneurs interviewed, their faith and spirituality helps ease their work-life challenges and they appear to owe their success in combining their roles in both domains to God. Although they have multiple responsibilities, both at work and in their non-work domains, these women's believe that "God has given [them] the strength and perseverance" to help them to keep going and find ways, frequently integrating, to accomplish their roles. One of the three women who reported asymmetrically segmenting her work-life roles, shared why she doesn't feel the need to call and check on her small children while working:

> *[…] I have children right? I have to call right? I don't call […] I put my hand [on them] and pray 'God keep them safe, protect them from all bad things' and I leave believing. Believe it or not—not a single day [I called to check on kids]. (R8, age 28, two children)*

While her faith in God has helped this woman to psychologically separate her family domain and care roles, another respondent showed how her faith prompted her to 'happily' integrate and fulfil her care responsibilities to her children and her husband, while running her business. She said:

> *Now that I am growing and maturing, I see my family as a responsibility God bestowed on me. It's my job to take care of my husband and my children; so my being here is essential for their wellbeing. And their presence makes my life happy and purposeful. Since I see my family as God's gift, even if I am tired and fed up I take care of them joyfully. (R2, age 36, three children)*

In summary, the women entrepreneurs in this study used various boundary-management tactics, which appear to allow them enact boundary management strategies and to manage their work,

family and community boundaries successfully. Some tactics were found to allow the women to segment their roles (switching off mobile phones), whereas others allow them to integrate their roles (maintaining proximity to work and home). In some cases, the stacking of tactics was used to help women attain some integration and separation at the same time, to enable them to cope with demands from domains.

Furthermore, the study identified a unique category of tactics, i.e., cognitive tactics, which involve segmenting ones work domain, by leaving aside the worries of care/home roles by having faith in God. In addition, the women entrepreneurs who participated in this study were identified using boundary-management tactics that counters the challenges resulting from the particular nature of their businesses (entrepreneurship) and the cultural context (e.g. roles, expectations *et cetera* resulting from living in a patriarchal, traditional society).

5.5 Discussion and conclusion

The aim of this qualitative study was to explore the work-life boundary-management strategies and tactics used by women entrepreneurs in Ethiopia and determine how these enable them to combine their work and life roles. Employing boundary theory and building on the work of Kreiner and colleagues (2009), this study identified a number of boundary-management tactics, which resemble the categories of boundary-management strategies identified by Kreiner and colleagues (2009). However, this study also revealed tactics that are unique to the work and cultural context of the study (Annor, 2014; Aryee, 2005; Jaga & Bagraim, 2017). The main findings of this study are summarised and discussed in this section, as well as the main conclusions, contributions and implications for theory and practice.

The women entrepreneurs in this study have multiple work, family and community roles, as well as societal expectations to fulfil normative gender roles, which often pressure them to integrate their roles in these three domains (Gudeta & Van Engen, 2017a, 2017b). Similarly, the analysis revealed that the multiple work-life roles, along with societal expectations, pose challenges, hindering women entrepreneurs in Ethiopia from enacting their preferred boundary-management strategies or styles and creating boundary incongruence. This is in line with what Kreiner and colleagues (2009) identified as environmental influences, which play a role in the boundary-work experiences of individuals. Such environmental challenges were also noted in

other studies as impacting on the decision to enact a particular boundary-management strategy (Kossek et al., 2012).

The present study identified a number of environmental influences/challenges originating from the interaction with actors in all three domains (work, home and community), as well as certain situational factors in the work domain (such as the need to work long and unlikely hours). In the following sub-sections, the environmental influences on each domain are presented, together with the respective tactics women entrepreneurs use to implement boundary-management strategies that help them to combine their work and other life roles.

Home/family influences and tactics

In the home/family domain, this study revealed that the role of women entrepreneurs to provide care for their children and husbands, fulfil domestic roles, and constantly supervise hired domestic help resulted in boundary incongruence (see also Gudeta & Van Engen, 2017b). For instance, the frequent turnover of domestic help and their lack of skills and trustworthiness (as reported by the women entrepreneurs) forces women entrepreneurs to find ways to watch over their hired help or to constantly interrupt their work (by phone or in person) to check on how their children are doing. This interruption can create 'intrusion'—a boundary violation in which integration is imposed on the women although they desire to separate their roles—creating boundary incongruence (Kreiner et al., 2009), ultimately affecting their business.

Interestingly, however, the study revealed that women 'counteract' this intrusion by 'stacking' segmentation tactics on top of integration tactics. For instance, some women entrepreneurs brought their children and the nanny to their work place (integrating family and business domains), which can be viewed a physical boundary-management tactic (Kreiner et al., 2009), as well as psychologically segmenting their family (not worrying about what will happen to their children in their absence), while enabling them to run their business. In addition, the women participants reported seeking the support of their mothers to watch over the hired help while focusing on their business, still psychologically separating work from family. These tactics are aimed at creating some (psychological) separation between their child-care roles and work roles. This is rather interesting, as the women entrepreneurs are using both segmentation and integration strategies simultaneously to enable them to fulfil their work role, while physically

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integrating their family/care roles with their work role. It is also important to note that such integration of family into business is possible because of the autonomy that entrepreneurship brings, which some respondents highly appreciated about their work. Previous studies have reported the autonomy allowed by entrepreneurship as enabling individuals to integrate their work-life roles, resulting in enhanced work-life balance (Ezzedeen & Zikic, 2015). One unique finding in the study was that the women's faith and trust in God, which was categorised as a cognitive tactic, enables women to leave their worries at home (e.g., related to the care their children get in their absence) and helps them to psychologically separate their family role, while leaving them to attend to their business role. Yet, for other respondents, faith in God was reported as a reason for their willingness to accept multiple roles in the home domain and to integrate these with work and community roles, reducing the psychologically strain that the multiple role expectations place on these women.

Community influences and tactics

In the community domain, certain roles, and the expectations on women entrepreneurs to fulfil them, were found to influence the women's ability to manage their boundaries to their liking. The most frequently cited community roles during the interviews were the need to attend funerals, comfort the bereaved and fulfil their roles as members of community association (such as *iddirs*) (Gudeta & Van Engen, 2017a). The need to attend to community demands, which are often unplanned and come as an 'emergency', interrupts the work and family domains of women entrepreneurs, requiring them to sometimes leave work, affecting their business operations. In view of this, a number of tactics reveal how women employ a segmentation strategy to reduce this type of violation of their work-community and private-community boundaries, allowing them to focus on their roles in the other domains. For instance, one of the tactics used was deliberately ignoring answering their phone (using technology) to postpone a response to a call made by an (extended) family or community member, in case the call carried news of an emergency situation (temporarily segmenting their business roles). Such tactics and similar other tactics (such as hiring support to take care of community roles) allow women entrepreneurs to attain the desired (often temporary) segmentation of their community roles, enabling them to reduce interference with their business and family domains.

Work influences and tactics

With regard to the work domain, the study found that the demanding nature of women's businesses (e.g., unlikely work hours, attending to customers at all times) was a challenge for some of the women and brought about boundary violations. To minimise these violations, a number of tactics were used by the women, such as managing their work time (e.g., allocating Sundays for family and/or community roles), which is a temporal tactic aimed at attaining separation of work and other roles and lowering undesired interruptions from other domains. This, however, was not equally applicable to all women, as, for some, the nature of their business (e.g., cafeteria, retail foods store, *et cetera*) made it impossible to take Sunday's off, forcing them to take time for work that would have otherwise have been used to fulfil family or community roles. In addition, certain behavioural tactics, such as seeking help from others (e.g., their spouse) with care and work roles and using technology (e.g., having more than one cell phone and switching off their phone outside of work hours), were used by women entrepreneurs to reduce the negative influences that results from the work domain. Some physical tactics (e.g., maintaining proximity to home and work) were also used to help combine work and family roles, thereby facilitating integration.

Considering the boundaries between all three domains (private, community and work), it was found that the women entrepreneurs who participated in the study allowed asymmetrical permeability between all these domains in managing their work-life boundaries (Kossek & Lautsch, 2012; Pleck, 1977). Specifically, the findings reveal that allowing a differential permeability of domains as a boundary-management tactic helps women entrepreneurs in Ethiopia to segment work from family and community roles, both as a long-term and short-term strategy. Few women deliberately protected work from the interruptions of family and there were few instances identified where such segmentation was achieved to temporarily take care of urgent and pressing demands originating in the work domain (e.g., to meet a deadline). Similar to our findings, Sundaramurthy and Kreiner (2008), in a study investigating how family business are governed, suggested that for highly-integrated family and business domains, building and maintaining asymmetrical boundaries may enable individuals to benefit from both domains and may enhance business performance.

One interesting finding in the present study was that to deal with the violations stemming from the lack of skill and trustworthiness of hired help, some women enlisted their relatives (a

behavioural tactic) to check on their helpers. Doing so allowed the women to worry less about, for instance, whether their children were being looked after adequately or whether the hired help were stealing from them (segmenting psychologically). Women also reported asking relatives to attend to their family and community roles in their place (physically segmenting). Here too, the stacking of boundary management strategies/styles was observed.

General tactics

In addition to the above domain-specific influences and tactics, this study identified some tactics that allow some separation of roles in the three domains to reduce the impact of the situational challenges originating from other domains. First, responding to urgent simultaneous matters (e.g., child care and a work deadline) by setting priorities (a behavioural tactic) before the actual emergencies took place (e.g., deciding that the family always comes first before work or community) was found to reduce the impact of environmental challenges from work, home and community domains. Second, another tactic was to pay money to compensate for the time that they could not devote in the community domain or for the role they were not able to fulfil at home (e.g., paying for the recreation expenses of children). This tactic allowed women entrepreneurs to psychologically segment (e.g., by reducing guilt and time spent worrying about not spending time with family) or temporally separate community roles (e.g., by postponing a visit to a mourning family), thereby minimising the incongruence resulting from these domains. To some extent this may be interpreted as setting priorities.

Third, the study also revealed communicative tactics, in which women entrepreneurs explain and create understanding among domain members in the business, home or community domains (e.g., letting employees/hired helps/*iddir* members know when they are reachable or not, so that they achieve their desired boundary management strategy). In addition, confronting domain members after boundary violations have occurred (e.g., telling their hired help never to call at the business anymore) was also reported in the study as a way to allow a desired boundary-management strategy.

In conclusion, this study identified the boundary-management tactics identified by Kreiner and colleagues (2009), which allow women entrepreneurs to attain some separation of their roles in different domains by minimising boundary violations resulting from all the three domains.

However, some tactics were also identified as enabling desired integration between domains, such as managing the physical space between work and home by placing home close to the business or vice versa. Furthermore, the study identified some unique tactics that are relevant to the challenges that women face as a result of the entrepreneurial and the cultural context in Ethiopia, where traditional gender roles are widely accepted and women shoulder multiple family, community and work roles. Interestingly, some of the tactics were identified as enabling women entrepreneurs to simultaneously integrate and separate their roles, as well as allowing the temporary separation of roles (e.g., allowing differentially permeability of roles during urgent situations) or the long-term separation of domains.

Theoretical contributions and implications

This study contributes to the fields of work-family and women entrepreneurship in a number of ways. First, drawing on boundary theory (Ashforth et al., 2000; Kossek et al., 1999; Nippert-Eng, 1996) and the boundary work model suggested by Kreiner et al. (2009), the study identified four boundary management tactics (behavioural, cognitive, spatial and communicative) used by women entrepreneurs in Ethiopia. Primarily, the study extends our understanding of boundary-management strategies by showing that individuals, in order to attain some desired segmentation/integration of domains, use a combination of strategies or styles (integrating and segmenting). Therefore, the findings contribute to the work-family boundary-management literature, showing that boundary management is more complex than generally conceptualised in the mainstream boundary theory (Kreiner et al., 2009; Rothbard & Ollier-Malaterre, 2016) and is in fact a multi-layered phenomenon. It follows from this that individuals may not always be found at a point on a continuum between segmentation and integration, but may in fact 'stack' these strategies, using them simultaneously to attain a desired separation/integration of roles   (Kossek & Lautsch, 2012; Kossek et al., 2012).

Second, another unique contribution of this study is that it adds the community as a domain and investigates the demands from this domain, which are considered to be a challenge for women entrepreneurs in Ethiopia, resulting in a number of boundary-management violations that impact on their work and family domains. This study identified the different contextual community roles of women entrepreneurs and how the demands from this domain frequently interrupt work and

family domains, resulting in boundary violations. Such violations were also found to affect the women's functioning in other domains. For instance, community demands to attend a funeral, which usually happen during the work day, require women to close their business, affecting the day's sales. In order to mitigate this, women entrepreneurs were found to use a number of specific tactics, such as deliberately ignoring phone calls and postponing responses so that they could attend to such demands at a later time.

Third, the findings of this study contribute to the fields of work-family, in general, and boundary management, in particular, as well as the women's entrepreneurship literature, by showing the various environmental challenges that pose a challenge to the use of boundary-management strategies, which may ultimately impact on a woman's functioning in her work, life and community domains. The study also shows how women entrepreneurs, in a developing country context, combine their work-life roles, an area that has not been well investigated previously (Ahl, 2006; Hughes, Jennings, Brush, Carter, & Welter, 2012).

In the women's entrepreneurship literature, studies identify the need to explore the techniques used by women entrepreneurs to offset the challenges emanating from work and life roles, especially in a cultural context where there are varied work life expectations that need to be fulfilled by women (Goyal & Yadav, 2014; Jennings & McDougald, 2007). Therefore, fourth, this study, by exploring the different tactics used by women and how these tactics enable them to achieve their (desired) boundary management strategy, shows how women run their businesses drawing upon multiple resources, for instance, support (both professional and informal).

Practical implications

The findings of this study reveal the various tactics women entrepreneurs use to reduce the impact of environmental challenges, which may ultimately affect their performance in their work, family and community domains. Therefore, the findings may provide insights to women entrepreneurs and those working to develop women's entrepreneurship in the country about the specific challenges women face from the environment and how they can be minimised using boundary management tactics. Such practical knowledge might inform trainings, mentoring and/or development programmes, by showing how women are able to run their businesses, despite the challenges they face from their multiple roles in all three domains.

Furthermore, some of the environmental influences (such as the demands from community members, the women's multiple family demands, and the role of hired domestic help, *et cetera*), and the resulting boundary violations, may also be applicable to other working women (not just entrepreneurs) who live in the same context. Therefore, the findings may also inform these women, their families and the organisations they work for about the challenges that working women with family who have care, domestic, and community responsibilities face, as well as possible strategies and tactics that may be used to address them. This may also inform human resource professionals in different organisations in Ethiopia and other similar developing contexts and help them to understand the work-life boundary-management challenges, as well as the different tactics that may be used by (female) employees to enable them to implement the desired work-life boundary strategies and, thus, function better at work and in other domains.

The findings of this study may also inform members of the entrepreneurs' work-life domain, especially their husbands, extended family members, friends, *et cetera*, of the value of the support these women obtain in helping them manage their work-life roles. Specifically, one of the oft-cited forms of support that women entrepreneurs use to help them manage their work-life boundaries and combine their multiple roles at home and at work is from their mothers. Support from husbands, although sparingly mentioned, was also reported as valuable in helping women run their businesses and care for their children. However, very few women mentioned support from spouses on the domestic front. Yet, those who reported spousal investment in all domains faired relatively well. Therefore, recognising such benefits may encourage those providing support to continue to do so, as well as others who are not to rethink their roles in contributing to the success of women entrepreneurs in their work, home and community lives.

Limitations and future directions

As suggested by recent reviews in the women's entrepreneurship literature and work-life (boundary management) literature (Henry, Foss, & Ahl, 2016; Rothbard & Ollier-Malaterre, 2016), this study used a qualitative, cross-sectional research design, which was deemed appropriate to meet the study objective. However, studies report that preferred boundary management strategies and their enactment may differ over time, due to the various contextual challenges faced by individuals (see for a review, Rothbard & Ollier-Malaterre, 2016). Therefore,

future research may benefit from employing a longitudinal research approach to investigate the particular use of tactics and how these may help women entrepreneurs to match their changing preferred boundary-management strategies to reduce work-family conflict and produce positive business and other life outcomes.

The second limitation of the study is the sampling method employed. Convenient sampling was used to recruit the participants, mostly though referrals, as well as the snowball sampling technique to secure more interviewees. In order to mitigate the limitation imposed by referrals, the research team tried to recruit women with different (demographic) backgrounds and business experience. In addition, the qualitative design approach, along with the number of participants, did not allow comparison between groups of women entrepreneurs in terms of their use of boundary management tactics according to demographic and contextual factors. For instance a recent review suggested the need to look at the sector the women are participating in (Henry et al., 2016). Thus, using a quantitative research design, comparing the boundary preferences, and the enacted strategies and tactics used may give more insight into the difference in the boundary management experiences of women entrepreneurs, who may face different challenges as a result of operating in different sectors.

Third, comparison could also be made among male entrepreneurs, using quantitative design, to see if men also use similar boundary-management tactic(s), as studies suggest that men and women entrepreneurs may use different strategies to manage their work and life roles, which may ultimately affect their business performance differently (Jennings & McDougald, 2007). Fourth and last, the study focused only on women entrepreneurs, however, as reported recently, husbands play an important role in their spouses entrepreneurial activities, particularly in sub-Saharan Africa (Wolf & Frese, 2018). Therefore, it would also be interesting to include the spouses of women entrepreneurs to see how husbands' boundary management experiences, in general, and boundary tactics, in particular, unfold in the study context.

In conclusion, the study explored and identified the various work-life boundary-management tactics used by women entrepreneurs in Ethiopia to combine their multiple work-life roles and achieve better work-life balance, contributing to their wellbeing. The study found that segmentation and integration, as boundary-management strategies, are not as simple as previously described, where individuals assume a point on a continuum having two ends (segmentation and

integration). Instead, in this study women were found to use multiple (integration and segmentation) strategies and associated tactics simultaneously to manage their work-life roles. In addition, the study distinguishes between various environmental influences that result in boundary violations in the three domains, namely, work, family and community, as well as the associated boundary-management tactics that reduced the influence of the (work and cultural) context on the functioning of women in their work and other life roles. The study found that, women entrepreneurs in Ethiopia appear to stack boundary-management strategies and tactics in order to better combine their roles in work, family and community domains.

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Chapter Six: Discussion

6.1 Main Findings

The aim of this dissertation is to contribute to the literature on work-life boundary management and women's entrepreneurship by exploring and explaining the work-life boundary management challenges faced by women entrepreneurs in Ethiopia and the strategies and tactics they use to overcome them and better combine their work, family and community roles. As outlined in chapter one, the overall research question is: "*What are the boundary management experiences of women entrepreneurs in Ethiopia and how do they manage their work-life boundaries?*" In addition, the following sub-questions were addressed in the separate chapters:

1. What are the work-life roles and challenges of women entrepreneurs in Ethiopia?
2. What type of boundary management styles do women entrepreneurs use?
3. How do the work-life boundary management challenges affect the boundary management styles of women entrepreneurs?
4. Does the availability of resources affect the work-life (boundary management) experiences and business outcomes of men and women entrepreneurs differently?
5. What boundary management tactics do women entrepreneurs use to (successfully) combine their work-life roles? And how do these tactics help in achieving work-life boundary management strategy?

In this concluding chapter, I will answer the study's sub-questions and the overarching research question and reflect on the study's results by discussing their implications for future research and policy.

Sub-question 1 – *What are the work-life roles and challenges of women entrepreneurs in Ethiopia?* – was addressed in chapters two and three, where the analysis of in-depth interviews with women entrepreneurs revealed the multiple work, family and community roles that women have to juggle. These roles include the domestic and care responsibilities of women for their children, spouse and other kin; their various community roles (such as attending funerals and comforting the bereaved including visiting them frequently in the days after the funeral, attending wedding, *et cetera*); and their business commitments (they consider their business 'as a child' and

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take responsibility for its management and success). In addition, the need to provide constant supervision for hired domestic help at home and employees at work was also reported as a responsibility of women, requiring a considerable amount of attention and time.

In chapter two, community emerged as a separate domain, comprising a wide variety of roles, demanding time and energy from the enterprising women who participated in the study. Among the community roles, two broad categories were identified: voluntary roles (such as faith-related roles) and roles that were (perceived) to be obligatory (such as attending funerals). The second category encompasses community roles, which have some stringent regulations and may result in social sanctions and even monetary fines for non-compliance, thus placing significant demands on women and impacting on their ability to fulfil family and business roles.

Furthermore, the study identified that women's participation in community roles in Ethiopia is diminishing, due to time constraints and pressure from home and work roles. This phenomenon is reported in transitioning urban areas of developing nations, threatening the beneficial aspects of these social networks, which serve as an important safety net in times of crisis and can help ease the burden place on women by work and family domains (e.g., by providing domestic support form of extended family members) (Annor, 2016; Aryee, 2005).

The demands placed on women by family and managing a business (such as caring for children/husband and constantly supervising work employees) were found to impact on the extent to which women participated in these community roles. The study revealed the reciprocal nature of these roles and the normative expectations of society, which require women to participate in community roles or face the consequences. Failing to fulfil such roles and, thereby, failing to meet societal expectations carries sanctions (e.g., in the forms of fines) and may result in exclusion of women who do not participate from the community, adding to their work-life challenges/pressures, as most value community support during life's important events (such as loss of a loved one and weddings). Thus, not fulfilling one's role in the community by extending support to a member during times of crisis may mean not receiving that same support when facing a similar crisis. This finding is also supported by Annor (2016), who points out the social sanctions that individuals face for not fulfilling normative community roles, such as attending funerals, in a similar context in Ghana.

In general, these findings highlight the non-work role (domain), which is not fully

recognised in the existing work-family literature. Although studies indicate a need to investigate non-work roles more in order to fully account for individuals' work-life experiences, so far little has been done to explore these roles (Eby, Casper, Lockwood, Bordeaux, & Brinley, 2005), particularly in a non-Western context and in relation to the work-life boundary management experiences of individuals (Rothbard & Ollier-Malaterre, 2016). Among the limited studies available (Hall, Kossek, Briscoe, Pichler, & Lee, 2013; Keeney, Boyd, Sinha, Westring, & Ryan, 2013; Voydanoff, 2001), non-work roles other than family roles, such as private life (including leisure activities and art), community service and the like, are described as voluntarily. However, the findings of the present study reveal that community roles in Ethiopia are different from in Western contexts in that they are not always a choice, but have serious consequences if not fulfilled.

In general, trying to fulfil these multiple roles from work, family and community domains was found to impact on women's participation in the other domains. For instance, the expectation to fulfil various community roles, such as attending funerals, may require women to close their business during the working day. The time-bound nature of community roles such as this creates unpredictable demands for women. Furthermore, although the majority of the women interviewed depend on hired domestic help to fulfil their care and domestic roles, they still must take ultimate responsibility for these domestic roles and need to supervise their hired domestic help who, in most cases, reportedly had skill and dependability issues, requiring the women entrepreneurs to frequently interrupt their work in order to attend to domestic matters. Such challenges and interruptions limited the ability of women entrepreneurs to successfully participate in their roles in other domains, such as managing a business.

Sub-question 2 – *What type of boundary management styles do women entrepreneurs use?* – and Sub-question 3 – *How do the work-life boundary management challenges affect the boundary management styles of women entrepreneurs?* – were answered in chapters two and three. The women entrepreneurs who participated in this part of the study were found to overwhelming integrate work, family and community roles to the point that the boundaries between these domains were almost non-existent, that is, completely flexible and permeable. Although some women explicitly stated a preference to segment their work and life roles, they often described segmentation as 'impossible', given their multiple roles in these domains. The associated work-

life role challenges and the normative expectations to fulfil these roles appeared to limit the women's ability to enact segmentation when they were in other domains than where the interruption originated. For instance, the women perceived their business 'as a child' and took responsibility for its operation and success, as well as the need to supervise their employees (who were often described by the women as lacking dependability). This required the women to be 'always on guard' and think about their business day and night, which strongly interfered their family and community roles. Also, the reported lack of trust and lack of dependable support from work employees required the women to stay close to their business, even when they were expected to be at home or fulfilling some roles in the community.

Taken together, the findings of the second and third chapter of the dissertation (interviews with 25 and 31 women entrepreneurs respectively) revealed that segmentation or integration as a work-life boundary management strategy is hardly a choice and most of the women interviewed said that they are forced to integrate their work-life roles as a result of role demands and expectations originating from work, family and community domains. This is contrary to some other studies, which report individuals as taking an active role in making choices to shape their boundaries in a way that reflects their preferences (Clark, 2000; Kossek, Noe, & DeMarr, 1999; Kreiner, 2006; Nippert-Eng, 1996). Although the impact of contextual and environmental factors on such choices has also been reported (Kossek et al., 1999; Kreiner, Hollensbe, & Sheep, 2009), such factors are described as influencing the ultimate choice of individuals to either segment or integrate their roles (Rothbard & Ollier-Malaterre, 2016). The findings of the present study, however, reveal that women often do not have the ability to make such choices, but that contextual influences impose integration.

Sub-question 4 – *Does the availability of resources affect the work-life (boundary management) experiences and business outcomes of men and women entrepreneurs differently?* – was addressed in chapter four, which examined whether or not there is a gender difference in business outcomes (measured by business satisfaction) among entrepreneurs that may be explained by the availability of (more) home resource in the form of hired domestic help. Existing limited studies on the role of domestic help in contributing to positive work/business outcomes is mixed where some studies support this (Mari, Poggesi, & De Vita, 2016) and others show that such support may be a source of stress for individuals (Shaffer, Joplin, Francesco, & Lau, 2005) because

of less reliable support received from domestic help (Fu & Shaffer, 2001; Muasya, 2014) or due to interpersonal-conflict between the employer and hired help, which can exacerbate stress in the home domain (Muasya & Martin, 2016). However, in this quantitate study, based on the findings in chapter 2 and 3 regarding the contextual challenges that women entrepreneurs face (e.g., multiple roles and normative gender role expectations in each domain of work, home and community), we postulated that the number of hired domestic help would be indirectly related to men and women entrepreneurs' business satisfaction, through reduced family-to-work conflict. It was also hypothesised that this relationship was moderated by the degree to which the entrepreneurs managed to enact a segmentation strategy between the work and family domains. This prediction is also supported by the indication from women entrepreneurship studies about the existence of gender differences in the work-life experiences of men and women entrepreneurs and resulting business outcomes (Jennings & McDougald, 2007; Shelton, 2006).

The job demands and resources model (JD-R) was used to test the hypothesised relationships in the study. This model is widely used in studies that investigate the context of organizational employment when exploring the role of job demands and resources in employees' wellbeing. Some recent studies, however, used the model to test whether entrepreneurial work characteristics can be considered to be demands and resources (Annink, Den Dulk, & Amorós, 2016), linking entrepreneurial demands and resources to work-family conflict (Annink, Den Dulk, & Steijn, 2016) and business success (Dijkhuizen, Gorgievski, Van Veldhoven, & Schalk, 2016). In addition, most studies using JD-R focus on demands and resources from the work domain, giving little attention to the demands and resources of the home (or community) domain (ten Brummelhuis & Bakker, 2012). In the present study, however, given the findings of studies that show the importance of family and its impact on the work-family experiences and work or business outcomes (Annor, 2016; Powell & Eddleston, 2017), the focus was on one home resource, hired domestic help, which is an important source of support in the study context.

Contrary to expectations, the results of the analysis showed no meaningful gender difference. This is despite the results of the qualitative findings reported in chapters two and three on the varied responsibilities of women at home and in the community and the fact that they receive little or no support from their husbands in fulfilling these roles. This finding may be explained by the extent to which individuals embrace or subscribe to these gendered roles, as this can affect an

individual's perception of role demands and explain how men and women perceive their work-life differently. For instance, it can be argued that a woman who embraces her care giving role as 'her own' (as most women in the third part of the study did), may not expect support from her spouse to fulfil this role and may not consider a regular care demand from the family domain as interfering with her work. However, a man who considers himself the 'primary provider for his family' may consider an occupational demand to care for his child or share the domestic work as a significant interruption to his work (Rothbard & Edwards, 2003; Rothbard, Phillips, & Dumas, 2005).

In the second part of the study, a simplified model, taking gender as a control variable, predicted that a high level of segmentation of family roles from work would moderate the relationship between having (more) domestic help and the business satisfaction of men and women entrepreneurs mediated via reduced home-work conflict. The findings suggested that (although with small observed effects) hired domestic help has the potential to predict business satisfaction, when there is high segmentation of family roles from work roles. This result may be extended to suggest that having HDH as a home resource may benefit individuals when the support allows greater segmentation of family roles. Therefore, this may provide support to previous studies (Fu & Shaffer, 2001; Muasya & Martin, 2016; Shaffer et al., 2005), highlighting the quality of support obtained from the help, which may enable the better segmentation of family roles, rather than the mere availability of them.

Considering that previous studies in similar contexts report that men have no or limited roles in domestic and care activities (Biseswar, 2011; Muasya, 2014) even in some cases their participation in such roles is highly condemned (Neema, 2015), the findings of the alternative model, that having the support of hired domestic help for care and domestic roles may equally benefit men and women, was not expected. A plausible explanation for this finding (and also for the lack of support for the hypothesised gender differences) may be that having hired domestic help may help men entrepreneurs indirectly, rather than directly. That is, having hired domestic help may result in fewer family demands for both the man entrepreneur and his spouse, reducing the stress in the household and, in particular, on his spouse, from the domestic workload. This may result in less marital tension, as the man entrepreneur's spouse may have more time to devote to the relationship and provide (the expected level of) care to their husband, contributing to positive outcomes for the men entrepreneurs in the study.

Last, in chapter five, the specific boundary management tactics used by women to enact boundary management strategies in order to fulfil their work, family and community roles were explored to answer Sub-question 5 – *What boundary management tactics do women entrepreneurs use to (successfully) combine their work-life roles? And how do these tactics help in achieving work-life boundary management strategy and run their businesses?*. Building on the work of Kreiner and colleagues (2009), through in-depth interviews with 31 women entrepreneurs, this part of the study explored the work-life boundary management tactics used by women entrepreneurs to combine their roles in their work, family and community domains in the midst of the challenges identified in the previous parts of the dissertation. This fourth part of the study revealed the various tactics used by the women, including behavioural (using support from family members), physical (moving their business closer to home), temporal (controlling when to be contacted from work), and communicative (setting expectations explaining role demands) tactics. In addition we identified unique set of boundary-management tactics that have not been reported in existing literature which fall under the categories identified by Kreiner et al. (2009) such as using money to compensate for not fulfilling roles (behavioural tactic) as well as a newly identified category—cognitive tactic (having faith/trusting in God), that has not been reported in existing literature (Araujo, Tureta, & Araujo, 2015; Kreiner et al., 2009; Sturges, 2012).

This study furthers the existing literature on boundary management (strategies and tactics) in a number of ways. First, the data suggests that boundary management strategies are not found on a continuum, as reflected in the general perspectives on boundary management, but are multi-layered and complex. To attain a desired work-life boundary management strategy, the women interviewed reported using multiple tactics (allowing both integration and segmentation) simultaneously. For instance, in order to feel safe to leave her children in the care of a nanny, a women may bring her children and the nanny to her place of business (integrate work and family), enabling her to be free mentally of thoughts of how the kids are doing at home (psychologically segmenting family from work). Second, the study distinguished the various environmental influences that affected the women's ability to enact their desired boundary-management strategies as well as the associated tactics that reduced the impacts of these influences. Third, the present study revealed a number of specific boundary management tactics that are peculiar to the cultural

and entrepreneurial context, which have not been reported in previous studies on boundary management tactics (Kreiner et al., 2009).

Taken together, the findings of the different parts of the studies (in chapters two, three, four and five) answer the overall question of this study: *"What are the work-life boundary management experiences of women entrepreneurs in Ethiopia and how do they manage their work-life boundaries?"* First, the findings of the exploratory parts of the study (chapters two and three) reveal the multiple roles that women entrepreneurs in Ethiopia play at work, at home and in their community. In addition, the omnipresence of community roles in women's lives was reported as a separate work-life domain (chapter two). Second, the findings highlight the peculiar work, family and community roles that women entrepreneurs have and how they pose challenges for women in their efforts to combine their roles in these three domains and in managing the boundaries between these domains. More specifically, being in a patriarchal society, along with the normative expectation on women to fulfil gender roles, forces women entrepreneurs in Ethiopia to integrate and often interrupt their roles in one domain in order to fulfil responsibilities in another domain. This appears to affect their business, family and community lives. For instance, because of the need to attend a funeral (a community demand), women are often forced to interrupt their business, which may affect their day's operation/sales. On the other hand, because of the need to always be available in the business (as a result of less dependable support from employees) and running a customer-oriented business (with unpredictable business timings), women are often forced to reduce their participation in (valued) community networks and associations. This diminishing participation in community roles, due to pressure from family and work demands, may threaten the sustainability of these associations in the long run.

Third, the findings of the study (chapter four) indicate that family demands may negatively impact on the business satisfaction of men and women entrepreneurs and that having home resources (such as hired domestic help), together with a high level of segmentation of family roles, may be indirectly linked to the enhanced business satisfaction of entrepreneurs by reducing family-to-work conflict. Last, although women entrepreneurs appear to function in three domains, which often appear to be boundaryless, as a result of various environmental influences (such as the normative gender role expectations, community roles *et cetera*), the women stack different tactics to enable them enact (simultaneous) boundary-management strategies (integration and

segmentation), and create and maintain some boundaries between their work, family and community domains.

6.3 Limitations

The study has a number of limitations. Recognising the need to explore the work-life boundary management experiences of entrepreneurs in a sub-Saharan African context, where both the professional group and study area are not well explored in the work-family and women's entrepreneurship literature, a qualitative study was used to try to explain most of the research questions (four out of five). In doing so, grounded theory approach was used to conduct in-depth interviews with women entrepreneurs in Addis Ababa, Ethiopia. The choice to unravel the underlying mechanisms and contextual factors through in-depth interviews had the benefit of revealing the context-specific work-life boundary management experiences of women entrepreneurs in Ethiopia. Yet, the data collection for the different parts of the study followed a cross-sectional design to explore and explain the work-life boundary management experiences of women entrepreneurs, making it difficult to make causal inferences between relationships, particularly for the survey design of the study (chapter four). A longitudinal research design would be required to investigate any possible causality that may exist between the variables in the study and the bi-directionality of relationships or developments over a period of time. In addition, such a longitudinal design is timely as the results of the qualitative study in chapter two suggests that Ethiopia is currently facing a huge transitioning in the importance of community networks which is strengthened by globalization of labour, such as reflected in the educated Ethiopian diaspora population as well as domestic labour.

Another limitation was the use of convenient sampling technique to recruit participants for the survey. Although, initially, random sampling was planned and tried (by obtaining a list from a local governing institution), because of the mistrust between the entrepreneurs and tax authorities, (Gobena & Van Dijke, 2017), it was decided to use a convenient sampling technique, where personal acquaintances (of the data collectors) referred participants, and the snowball techniques to collect data. Future studies may use random sampling to ensure more representativeness. In the present study, however, an attempt was made to mitigate this limitation by trying to include participants with as varied a demographic background as possible. In addition, the difficulty of

approaching respondents and personally administrating the survey which sometimes took a day per interviewee posed a challenge in the data collection process and contributed to the small sample size in the study.

In a previous study venture stage was identified as an important contextual factor in boundary management experiences of entrepreneurs (Ezzedeen & Zikic, 2015). In our study venture stage that women entrepreneurs were found at was not explicitly explored or included. More specifically, in the quantitative part of the study the variable that measures the venture state (i.e., years in business) had to be excluded because of collinearity issues as it was found highly correlating with the age of participants. However, while recruiting participants for the qualitative part of the study, we tried to purposely include entrepreneurs with varied years of experiences in operating businesses so as to get a (diverse) insight on their work-life boundary management experiences.

6.4 Theoretical Contributions and Future Research

This study has a number of theoretical implications for the fields of work-family and women entrepreneurship. The main theoretical implication is about the role of context, such as being in a patriarchal society, and the collectivist culture that imposes various family and community roles) in understanding the boundary management experiences of women entrepreneurs and how certain context-specific demands and roles affect women's functioning in their business, family and community domains. More specifically, first, community, with its multiple roles was identified as a separate work-life domain, that is omnipresent in the women's lives and has a bi-directional impact on work and family domains, where the demand from community roles interfere with functioning at work or at home and the demands from home or work affect participation in community roles). In addition, some community roles were found to be more like obligations, resulting in social exclusion and sanctions if not complied with, instead of voluntary activities, as often reported in the limited work-family studies describing non-work roles. The novelty of including community for the work family literature is something that future research on work family conflict, enrichment and work family outcomes should incorporate. Also the extent to which community is something that is voluntary in the western world but compulsory for the developing world is a question that needs to be looked at further.

Second, the study revealed that normative gender role expectations, multiple role demands in family and work domains, and obligatory community roles can create an overload, influencing the boundary management experiences of women entrepreneurs and impacting on their functioning at work, home and in the community. In addition, the high permeability and flexibility of entrepreneurship, which creates 'boundarylessness' (Ezzedeen & Zikic, 2015), and how entrepreneurship is perceived by women 'as a child' and by society (as allowing enterprising women to do anything they want, anytime), results in businesses being frequently interfered with and interrupted by other domains. Therefore, the nature of entrepreneurship, particularly in the study context, coupled with the pressure from the many roles, norms and expectations, often make it impossible for women entrepreneurs to erect and maintain a boundary, forcing them to integrate their roles in the three domains, even when they wish to segment. Thus, integration, as a boundary management style of women, is often imposed, rather than a choice. Contrary to existing literature that often presents boundary-management as an individual choice without considering other contextual factors, our findings highlight the impact of such factors limiting individuals' ability to choose. One interesting finding in the study related to the normative gender roles expectations was how the women themselves appeared to have accepted these roles as 'theirs'. It would be worth investigating what they meant by asking "what responsibility at home is not entirely women's?" when asked what roles they have at home. It would also be interesting to see if this is changing among the young generation, or whether it is different among different families (e.g. among families that differ in educational background, families that have a history of international (re)migration such as the Ethiopian diaspora, *et cetera*).

Third, the results of the study suggests that (dependable) support from hired domestic help may contribute to a positive business outcome for men and women entrepreneurs. This finding contributes to J-DR model investigating the mechanism how one specific home resource (i.e., hired domestic help) may potentially contribute to perceived business satisfaction of entrepreneurs. As women highly depend on the hired domestic helps we hypothesized that women particularly would gain benefit in business satisfaction from hired helps as a resource, yet nog gender differences were found. Both men and women entrepreneurs who are particularly high in their preference to segment work form other life roles were shown to benefit from hired help pointing out that home resources may have the potential to predict the business outcomes of

both men and women entrepreneurs. This finding may serve as a starting point for future studies to investigate the issue further for instance, studies may conduct a cross-cultural comparison with other countries that largely depend on the support of hired domestic helps, similar to Ethiopia. In addition, studies may explore whether families in the West who employ nannies (e.g., au pairs) have similar dependability and/or trust issues and, if so, how it affects their work-life boundary management experiences.

Fourth, the study highlights certain environmental influences that are peculiar to entrepreneurial (e.g., the need to manage less dependable employees) and the study context (i.e., expectations to fulfil community roles such as attending funerals) that affects women entrepreneurs' ability to enact their preferred strategies. Most importantly it identifies the corresponding work-life boundary management tactics that are relevant to the particular context to help reduce the impacts of these environmental influences and the mechanisms through which these tactics help attain some separation/integration of work, family and community domains, despite the work-life challenges, were reported. For instance in the study a unique cognitive tactic category was identified where some of the entrepreneurs' trust in God was reported as one specific boundary-management tactic, where women described their faith in God helped them to leave everything to Him and not worry about their children when they are away doing business. In addition, other specific tactics such as hiring relatives to mitigate the challenges of dependability issues of work-employees was also identified, where it helped the women to psychologically separate work roles when they are away fulfilling family or community roles.

In the study, these tactics were found to work in layers, with two or more tactics and counter tactics (allowing segmentation and integration at the same time) used to help women entrepreneurs fulfil their roles and function better in their work-life domains. This leads to questions about whether or not boundary management strategies lie on a continuum. The findings of this study suggest that individuals in highly permeable and flexible work situations, where there are considerable demands and pressures from different domains, may use tactics that allow segmentation and integration at the same time, in order to create and maintain some boundaries between domains. Studies in the future may explore whether the newly identified tactics also appear in other countries such as those in other sub-Saharan African countries that has considerable cultural similarities and if similar multi-layered mechanisms through which the tactics work could

be identified. Furthermore, the use of tactics may be explored in different settings, for instance referring studies may explore if there are any differences in the use of tactics between those who recruited more formalized domestic help (e.g., those who were trained by agencies), those who use formal child care (e.g., day care) and those who hire informal hired or non-hired (e.g., relatives) help.

In conclusion, these contextual factors and challenges, along with the entrepreneurial context (autonomy, being one's own boss, the need to take responsibility for their business and thereby work long hours, *et cetera*) (Ezzedeen & Zikic, 2015), appear to have resulted in boundarylessness, where women find it difficult to have some space or time that is uninterrupted by other domain roles. Therefore, highly integrating and dealing with things as they surface depending on their urgency is a common tactic among the women interviewed.

6.5 Practical Implications

Individual level

From the identified tactics used by women, workable solutions have been identified that may ease the burden of women entrepreneurs and aide in the management of boundaries between their work, family and community domains. In this study, expectations from their spouse, family, community members, hired domestic help, employees and clients to fulfil certain roles were reported as posing the biggest challenge for women in managing their work, family and community domain boundaries. Drawing on the findings, women entrepreneurs are advised to actively use communicative tactics, such as discussing role expectations and their temporal and physical boundaries so that they are respected by others. For instance, in the interviews, it emerged that friends and community members casually drop by women entrepreneurs at their work place, requiring them to play host (take them out for coffee or lunch), which interferes with their work responsibilities. Therefore, communicating their working hours to family, friends and community members and explaining that they are unavailable to socialize during work hours may enable women to maintain and manage their work-life boundaries.

Furthermore, as family embeddedness perspectives about (women) entrepreneurship outlines (Aldrich & Cliff, 2003), certain challenges faced by individuals in the family domain

have, from time to time, contributed to new opportunities and business ventures. Therefore, the current challenges faced by women entrepreneurs may provide them with business opportunities. For example, they may seize the opportunity to provide quality child/elder care, deliver grocery items, or provide quality (semi-) processed food, easing the burden of (working) women's care and domestic roles and providing a service to society.

Community, family and household level

The prevalent community roles, the high expectations of members to participate in community rituals, and the seemingly stringent regulations and sanctions imposed by community associations like *iddirs* and *mahabers* create challenges for women entrepreneurs in Ethiopia, affecting their business and   family roles. These expectations should be more realistic, given the current socio-economic and cultural transitions and changes that most urban communities in Ethiopia are undergoing. One recent study found that trying to fulfil all community roles would make it impossible for women to participate in business at all (Johnson, 2015). These expectations and social sanctions appear to discourage some women from becoming members of such associations, which may threaten the sustainability of community networks such as *iddirs* and *mahabers*, which are valued by women as a source of support at times of crisis and for keeping them informed about current issues (business or otherwise), as well as providing them with a place where they can relax and have a good time, relieving work and family stress.

Therefore, these networks and associations should be adapted to the changing needs of society, in general, and women entrepreneurs, in particular, so that they sustain and remain valuable to participating members. For instance, *iddirs* and *mahabers* may benefit women entrepreneurs by addressing their child care and elderly care needs by providing affordable care services that can be managed by members. Providing such services may also generate income generating for members, as well as for the networks/associations, which can then be used to better support members with enhanced financial capital.

With regard to family, one of the effective boundary management tactics that emerged was the support that women get from their family, both nuclear and extended, as well as distant relatives, in combining their work, family and community roles. For instance, grandmothers play

an instrumental role in helping women entrepreneur focus on their business and not worry about the care that her children are receiving from hired domestic help; grandmothers can also serve as a temporary or permanent substitute for hired domestic help. Therefore, family and friends should continue to provide support to enable women to succeed in their businesses. On the other hand, expectations from family and friends to consistently fulfil certain roles (such as repeatedly visiting ill family members) may add an additional burden or increase the stress on women. Therefore, understanding women's challenges and, instead of always expecting visits in person, accepting other ways of showing concern (such as phone calls to wish an ill person well), should be taken as acceptable.

The role of spouses or partners and relatives in supporting women's businesses has been reported in the literature (see Wolf & Frese, 2018 for a review). However, in patriarchal societies like Ethiopia, where men are traditionally perceived as weak if they participate in domestic and care roles (Muasya, 2014), women are still expected to shoulder a disproportionate amount of these roles (Biseswar, 2011; Johnson, 2015; Tadesse, 2014). These traditional gender role expectations, although they appear to be slowly changing in many urban areas of societies such as in Ethiopia (Muasya, 2014), give women and men different roles, as care provider and bread winner, respectively. However, more women are entering the workforce, participating in economic activities and generating income for their families, while still taking responsibility for care and domestic roles, resulting in more pressure to combine their work-life roles. This leaves women to face the burden of these roles with no support from their spouses and with increasingly diminishing (quality) support from hired help.

Given this reality for women entrepreneurs in Ethiopia, spouses could play a significant role in easing their wives' work-life burden, thereby positively influencing the women's businesses, if they take a more active role in domestic and care responsibilities. This would translate into more successful wives, families and communities in general.

Institutional level

Recognising the role of women (entrepreneurs) in economic development, a number of governmental and non-governmental organisations in Ethiopia are promoting women and youth entrepreneurship (Mekonnen & Castino, 2017; Wasihun & Paul, 2010), despite the reported gaps

in implementing some of their programs and strategies (Hundera, 2014). For instance, in 1997, the Government of Ethiopia introduced the National Micro and Small Enterprises strategy, with the aim of providing various support services (such as access to working premises, training, market linkages, credit facilities and the like) to entrepreneurs, including women, in micro and small enterprises. This, and similar programmes, emphasise the need to provide training and other services, such as access to finance, to enhance the entrepreneurial capabilities of women (Vossenberg, 2013). However, although women receiving such support from government and other agencies value their contribution to their start-up or business growth, the challenge of combining their work and life roles is reported as limiting their access to, and use of, such services (Hundera, 2014; Strobbe & Alibhai, 2015). Therefore, the present study is expected to inform government and development partners working to provide such services that, for women entrepreneurs, allocating time for training and similar activities, on top of their entrepreneurial, family and community roles, although important to their development and success, may be impossible. These organisations should take into consideration the work-life challenges of women entrepreneurs when designing programmes to provide them in a way (place and time) that is convenient to women. In addition, by incorporating work-life issues and possible coping strategies/tactics in their training packages, these organisations will inform aspiring young entrepreneurs of the work, family and community challenges that they should expect in running a businesses and the possible solutions.

Furthermore, organisations and government agencies that are working to reduce gender inequality and improve gender relations in Ethiopia, should consider raising awareness among men and women of the disproportional burden that women have to shoulder at home, in the community and at work (in their business). For instance, recently, a local FM radio station (FM 102.1) on its one of regular programmes ('*Ye Nigat Wog*'), funded by an international foundation working on promoting men's partnership in improving gender equality, featured a group of young men who referred to themselves as '*arif wend*' ('cool men'). These men are challenging normative gender roles and working to create awareness among fellow young men to help changing the traditionally held believes about men and women's roles. Such initiatives should be supported by government agencies (such as the Federal Ministry of Women, Children and Youth and local partners and international organisations) to reach to wider audience and have more impact. For

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instance, this can be done by informing men that taking an active role in care and home responsibilities contributes to children's development and family wellbeing.

Although such initiatives are critically important in influencing men's attitudes towards gender equality, similar activities should also be undertaken to change women's expectations of the role men play in care and domestic responsibilities. It is reported in this study (chapter 3) and in other similar studies that women appear to have accepted domestic and care roles as exclusively theirs, with no or little expectation of help from their partners (Tadesse, 2014), failing to question the status quo (Biseswar, 2011). In fact, the little support that women do get from their husbands is highly appreciated and considered as something that husbands' do 'for them', but are not expected to. Thus, arranging forums, especially that involve men, such as the '*arif wends*', may help raise awareness of such issues and lead to changes in the long run.

To ease these burdens, women in Ethiopia and other sub-Saharan African countries appear to depend greatly on the support of hired domestic help (Hoobler, 2016; Muasya, 2014). However, the availability of such support is increasingly diminishing, particularity for middle income families, as a result of the increasing cost of living and the financial burden hiring domestic help places on families (Annor, 2014), as well as the (education and economic) opportunities created for girls and youth in rural areas (who otherwise would have migrated to urban areas seeking domestic employment) (Mengistu, 2012). Therefore, limited access to care services and modern household appliances (Aryee, 2005) may enhance the burden of domestic and care responsibilities on women, which, in turn, may affect the performance of women's businesses. This may also limit their contribution to the family, community and country's development in general. Therefore, the government should work to increase the availability of such care support and provide facilities that may serve as a substitute to women entrepreneurs in the absence of (reliable) care from hired domestic help. One thing that can be considered to alleviate both the shortage of hired domestic help for hire as well as the reported trust issues, is for the government and other agencies to invest in formal child care arrangements (daycare centers and so forth) and educational programs in these daycare centers to produce more trained care professionals. In addition government could provide incentives to business who work/plan to work in this area (by reducing tax) or availing working space to start-ups that also provide care services.

6.6 Conclusion

This dissertation has shown the importance of context in exploring and understanding the boundary management experiences of women entrepreneurs. It explored how living in a patriarchal society where traditional normative gender roles are highly prevalent, and having multiple role demands originating from family, community and work domains impact women entrepreneurs' work-life boundary management experiences. The study identified unique set of roles that women entrepreneurs in Ethiopia need to fulfil in their work and other life domains. In addition, community as a separate domain has emerged having a considerable impact on other domains and at the same time being impacted on by the demand from work and/or home. The study also revealed how such contextual environmental influences impact their use of boundary management strategy (integration/segmentation) and the various boundary-management tactics help facilitate use of preferred strategy, often combining strategies simultaneously.

In general, in the study boundarylessness appears to result from the entrepreneurial context (e.g., working in unlikely hours and how it is perceived by individuals as giving autonomy to work when), the normative expectations on women to fulfil gendered roles, and the demands placed on women by their work, family and community roles. The study shows how this impacts on the boundary management experiences in the context. Although there appears to be no (or very weak) boundaries between domains, women entrepreneurs do engage in some boundary management through the use of multiple tactics (drawing on various resources) to employ desired boundary management strategy and to attain some balance between work, family and community domains.

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Appendices

Appendix A: Participants' Descriptive Information (for Studies in Chapter Two, Three and Six)

Id	Type of business	Age	Marital status	Number of children	Age of children	Educational background	Years in business
R1	Guest house	51	Single	-	-	BA	4
R2	Stationery store	36	Married	Three	16, 9 and 7	High school	13
R3	Social entrepreneur	68	Married	Four	40, 35, 35 and 32	PhD	8
R4	Jam and spread processing company	55	Married	Two	33 and 32	Diploma	-
R5	Footwear company	31	Married	Three	8, 4 and 2.5	Diploma	10
R6	Food processing company	28	Married	Two		MSc	2
R7	Designer and traditional clothes store	48	Married	Three	Above 18	Diploma	15
R8	Beauty salon and training centre	28	Married	Two	2.5 and 1.5	High school	10
R9	Importer, distributor and health services company	31	Married	Four	11, 7, 4, 2.5	BA	11
R10	Yoga & wellness centre	37	Married	Two	5 and 3	MSc	0.5
R11	Designer, exporter, cultural gift store	50	Married	Two	23 and 25	BA	21
R12	Building material production company	51	Married	Three	25, 23 and 21	BA	5
R13	Food processing & catering	50	Widowed	One	37	Diploma	9
R14	Roadside coffee seller (informal)		Divorced	One	10	No formal education	1
R15	Management consultant and foodstuff shop	36	Married	Three	17, 11 and 4	MSc	10
R16	Confectionery producing company	45	Divorced	Three	13, 11 and 9	BA	8
R17	Restaurant and construction equipment rental	38	Married	Three	17, 16 and 8	High school dropout	13
R18	Dairy products retail and transportation business	34	Married	Two	12 and 9	Elementary school dropout	8
R19	Souvenir shop		Single	-	-	High school	2
R20	School	46	Married	Three	28, 22 and 18	BA	16
R21	Designer and bakery	39	Single	Two	10 and 6	Diploma	15
R22	Leather products designer and manufacturer	31	Married	Two	3 and 1	Diploma	7
R23	Transportation agent	42	Married	Two	19 and 8	BA	4
R24	Restaurant	42	Married	Three	15, 12 and 8	High school	5
R25	Designer	34	Single	-	-	BA	2
R26	Kids' clothing store	38	Married	Two	3 and 1.5	BA	4
R27	Designer	34	Married	Three	7, 5 and 1.5	MA	7
R28	Advertising and printing	30	Married	Two	3 and 1.5	Diploma	4
R29	Women's clothing store	31	Married	Two	3 and 1	Certificate	1.2
R30	Kid's clothing store	28	Married	one	2	BA	1
R31	Clothing store	40	Single	One	25	High school	2

Appendix B: Interview Protocol

1. I just have some background questions to ask.
    a) What is your age?
    b) What is your ethnic group?
    c) Where is your place of birth/origin?   If different from where you are running your business now, when and why did you come to this place?
    d) What is your level of education?
    e) What is the age of the business?
2. Is the location of your business close to your home? Take me back through the history in your life that made you start the business.
    a) When did you start the business?
    b) What motivated you?
    c) Why did you decide to choose this particular business sector?
    d) What was your background (education and experience) prior to start-up of the business?
    e) Who in your family supported your decision to start your business?   Who didn't? And why?
    f) Did you have any financial or other support (like emotional) during set-up and currently?   If so, how and from where did you get the support?
3. Tell me how you are running the business.
    a) How many employees are there (male, female)?
    b) How is the management structure?*
    c) What is the goal of your business (when started and currently)?*
    d) What are the major strategies you use to achieve your business goal?*
    e) What are your responsibilities in your business?
    f) Whom do you consult in making major business decisions?*
4. What does success in business mean to you? *
5. Based on your definition of success do you believe your business is successful?   If so:
    I. What are the factors that, in your opinion, most contribute to the success of your business? *
    a) What are the personal traits which have contributed to the success of your business? (risk taking, need for achievement, hard work, etc.)
    b) What are the managerial factors which have contributed to the success of your business? (customer service, commitment to product/quality, etc.)
    c) What are the external factors which have contributed to the success of your business? (government support, bribe, political involvement, etc.)
    II. If you believe your business is not successful, what do you think is the reason? *
        a) What are the major challenges that are preventing you from succeeding?

6. Can you tell me about your family and social life?
   a) What is your marital status?   Do you have children?   If yes, what are their ages?
   b) Do you have other dependent(s)?   If yes, who are they and for what reason are they depending on you?
   c) What are your responsibilities at home?
   d) Do you have social responsibilities other than at home and at the business?
   e) How do you combine your family and social life responsibilities with your business activities?
7. Tell me about the support you get, if any, in taking care of:
   I.   Your family responsibilities
      a) From whom do you get support (spouse, nanny, employees…)?
      b) Do you believe this support is helping you achieve your family and business goals? If not, why do you think is the case?
   II.   Your business responsibilities
      a) From whom do you get support (spouse, nanny, employees…)?
      b) Do you believe this support is helping you achieve your family and business goals? If not, why do you think is the case?
8. How do you see yourself as a business owner and as a family person?
   a) How important is your business for you as a person?
   b) How important is your family for you as a person?
   c) Do you feel you spend enough time with your family and dependent(s)?
9. How do you combine your business and family responsibilities?
   a) Do you feel your business affects your family life?   In what way?
   b) Do you feel your business contributes positively to your family life?   In what way?
   c) Do you feel your family life affects your business?   In what way?
   d) Do you feel your family contributes positively to your business?   In what way?
   e) What is your strategy for combining your business and family responsibilities?
      i.   Do you integrate your life and business responsibilities?   If so, how?
      ii.   Do you separate your life and business responsibilities?   If so, how?
   f) Do you feel you have control when you want to take care of your family responsibilities and when you want to do your business?
10. Is there anything else you would like to share, related to what we have talked about so far?

   Additional questions used during interview with final 6 respondents

1. Some people like to separate their work, home and community lives while others prefer to integrate them. How would you describe yourself in that regard?
2. a. Do you ever take care of your business work at home?
   b. Does your family life ever enter into your business work?
   c. Does your community life enter/affect your business work and/or family life?

    d.   Does your community life/obligations get interrupted/affected by your business work and/or family life?

    e.   Are there particular things (at home, in your business, at the community) you actively try to keep separate? Integrate?

3.   Do you have frequent interruptions:
    a.   when at home?
    b.   while at work?
    c.   while taking care of community obligations?
    d.   Is it a problem? Do you have tactics or strategies for dealing with that?

4.   a)   Do the demands of your business ever take away (time, energy, dedication, flow) from your home life? From your community/social life?
    b) Do the demands of home ever take away from your work life? From your community life?
    c) Do the demands of your social life ever take away from your family life? What about from your business life?

5.   Individuals may have boundaries between their work, home and community lives that help separate their roles in these three domains. Do you feel you have such boundaries between your business, home, and community roles?

6.   Do you prefer to have boundary between your business, family and community life?

7.   a. Are there certain people who respect your work-home boundary?
    b.   Are there any who do not?
    c.   Have there been times when others did not respect the boundary you were trying to keep?
    d.   How did/do you deal with that?

8.   Have you found that there are certain things you can do to maintain the work-life boundary to your liking/preference?

9.   Have your attitudes about work-life balance changed over time? (From what to what?) If so, what kinds of things prompted that change?

10. What would you recommend to a new business owner regarding balancing work and life?

*   These questions are not part of our study.

Appendix C: Work-Life Experiences of Entrepreneurs (WoLEEs) Questionnaire (Chapter Four)

Dear Participant

My name is Konjit Hailu Gudeta and I am a PhD candidate at the department of Human Resource Studies, Tilburg University, the Netherlands. As part of my dissertation project, I am examining the work-life boundary management experiences, challenges, and tactics used by entrepreneurs in Ethiopia. Because you are a registered entrepreneur in the country, I am inviting you to participate in this research study by providing your response to the questions included in the attached data collection instrument.

During the interview, first, we will ask you some general background questions about you, your family, your community, and your business roles. Second, we ask you to indicate how you combine your business, your family, and your community role as well as various factors that affect your preferences and actual experiences of managing your work-life responsibilities. Third, we will ask you about the tactics/strategies you use to overcome these challenges and/or better combine your work, home, and community roles. Then, we will ask you about your level of satisfaction with your work, family and community life.

The questionnaire will require approximately 50 minutes to complete. The data will be processed anonymously and will be treated confidentially. It will remain in the possession of the research team to be used for scientific publications only and will not be made available to third parties. If you choose to participate in this project, please answer all questions as honestly as possible to the individual administering the questionnaire in person. There is no right or wrong answer. It's about your experience, your thoughts, and your situation!

Thank you for taking the time to assist me in my educational endeavors. On a date that will be communicated to participants in the future, I will present a summary report of this research for interested study participants. It will give them an insight in the work-life boundary management challenges and tactics that may help to overcome these difficulties. Completion of the questionnaire, with the help of a data collection enumerator, will indicate your willingness to participate in this study. If you require additional information or have questions, please contact me at the number listed below.

Sincerely,
Konjit Hailu Gudeta, PhD-candidate at Tilburg University, the Netherlands
Phone No. 251-911 031 836/ E-mail: K.HailuGudeta@tilburguniver sity.edu or

Supervisors:
Dr. Marloes van Engen, e-mail M.L.vEngen@tilburguniversity.edu
Prof. Dr. Marc van Veldhoven , e-mail M.J.P.M. vanVeldhoven@tilburguniversity.edu and
Dr. Pascale Peters, e-mail p.peters@fm.ru.nl (Radboud University Nijmegen, Business Administration, IMR)

Date: _____Time Started (concluded) : _____
Place of participant's business _____ Opportunity Obtained: _____

Part 1. General Personal and Business Background

The first category of questions relate to general personal and/family background, your community obligation(s), and your general business background.

1.1 The following section addresses your personal and family background questions.

1. Are you…
  a. ❒ Male
  b. ❒ Female	

2. What is your Age? I am _____ years old	
3. Ethnic Background _____	a.

4. What is your religion
  a. ❒ Orthodox Christian
  b. ❒ Muslim
	c. ❒ Protestant
	d. ❒ Catholic
	e. ❒ Other (please specify)_____

5. What is your highest level of education attained?
  a. ❒ No formal education
  b. ❒ Completed Elementary Education
  c. ❒ Completed high school
	d. ❒ Technical or vocational education
	e. ❒ College Diploma/Certificate
	f. ❒ BA/BSc
	g. ❒ MA/MSc and above
	h. ❒ Other (please specify) _____-_____

6. Are you…
(It is possible to select more than one option)
  a. ❒ Single
  b. ❒ Married
  c. ❒ Living with a partner (Cohabiting)
	d. ❒ In a relationship (not living together)
	e. ❒ Divorced
	f. ❒ Separated
	g. ❒ Widowed
	h. Other (please specify) _____

7. [If the answer to question No.6 is married or living with a partner], what is your spouse's/partner's employment status?
  a. ❒ Self-employed
  b. ❒ Employed in Public Organization
  c. ❒ Employed in Non-Governmental Organization
  d. ❒ Helping in my business
  e. ❒ Other (please specify) _____	

8. Do you have children (including own children living with you or elsewhere, step-children, adopted, and all children living in your household)? a. ❒ Yes b. ❒ No (Go to question No. 10)	

9. If your answer is yes to question no.
  9.1 How many children do you have? _____
  9.2 What is the range of their age?
    a. Age of the youngest child, _____
    b. Age of the oldest child, _____	

10. Are there any care dependents (e.g. Parents, Siblings, extended family members, individuals unrelated by blood … etc) living with you?
   a. ❏ Yes
   b. ❏ No

11. If yes to question No. 10
   a. How many are they? (please specify)_____
   b. Please indicate their relationship to you. _____
   c. How do you support them? (*It is possible to select more than one option*)
      ❏ Providing a place to live
      ❏ Pay for his/her education
      ❏ Financial support
      ❏ Caring for his/her health
      ❏ Running errands on his/her behalf
      ❏ Other (please specify)_____

b) Do you have care responsibilities other than for your nuclear family (extended family not living with you, relatives, etc…)?
      a. ❏ Yes   b. ❏ No
   a. If your answer for Q. no 12 is yes, for whom? (please specify)
      _____
   b. And how do you support them? (*It is possible to select more than one option*)
      ❏ Financial Support
      ❏ Pay for his/her education
      ❏ Regularly visiting him/her
      ❏ Caring for his/her health
      ❏ Running errands on his/her behalf
      ❏ Other_____

c) Do you have paid help(s) at home?
   a. ❏ Yes
   b. ❏ No

d) If your answer is yes to question no 12, how many paid help(s) do you have? (Please specify) _____

a. House help 1	a. House help 2	a. House help 3
15.1.1 Is she/he live in help? a. ❏ Yes b. ❏ No	15.2.1 Is she/he live in help? a. ❏ Yes b. ❏ No	15.3.1 Is she/he live in help? a. ❏ Yes b. ❏ No
i. How long has it been since you hired her/him (she/he stayed with you? _____ years _____ months	i. How long has it been since you hired her/him (she/he stayed with you? _____ years _____ months	i. How long has it been since you hired her/him (she/he stayed with you? ____ years _____ months
ii. What is her/his role? (*It is possible to select more than one option. Do not read ask and code*) 1. ❏ Cooking 2. ❏ Cleaning (house, doing laundry,… etc) 3. ❏ Baby Sitting (feeding, bathing, supervising kids,	ii. What is her/his role? (*It is possible to select more than one option. Do not read ask and code*) 1. ❏ Cooking 2. ❏ Cleaning (house, doing laundry,… etc) 3. ❏ Baby Sitting (feeding, bathing, supervising kids,	ii. What is her/his role? (*It is possible to select more than one option. Do not read ask and code*) 1. ❏ Cooking 2. ❏ Cleaning (house, doing laundry,… etc)

talking to/playing with kids, including caring for older children) 4. ❒ Gardening 5. ❒Shopping (grocery, vegetables, fire woods etc…) 6. ❒ Guarding/safekeeping the house 7. ❒ Other (Please specify) _____	talking to/playing with kids, including caring for older children) 4. ❒ Gardening 5. ❒Shopping (grocery, vegetables, fire woods etc…) 6. ❒ Guarding/safekeeping the house 7. ❒ Other (please specify) _____	3. ❒ Baby Sitting (feeding, bathing, supervising kids, talking to/playing with kids, including caring for older children) 4. ❒ Gardening 5. ❒Shopping (grocery, vegetables, fire woods etc…) 6. ❒ Guarding/safekeeping the house 7. ❒ Other (please specify) _____

1. Looking back, how many hours did you spend on household responsibilities in the past week (cooking, cleaning, doing laundry, shopping groceries, etc…)?	(hrs) _____
2. Looking back, how many hours did you spend on caring for your kids in the past week, (babysitting, supervising kids, picking and dropping children from and to school, helping with homework, etc…)?	(hrs) _____
3. Looking back, how many hours did you spend on caring for your spouse, partner, parents, siblings in the past week (running errands on their behalf, caring for their health, etc…)?	(hrs) _____
4. Looking back, how many hours did you spend on self-care and leisure activities in the past week (going to the GYM, Spa, hair-saloon, me time/self-improvement and development, attending courses/classes, … Et cetera)?	(hrs) _____

1.2. **The following sub-section deals with questions related to your level of involvement in community activities.**

1. How often do you participate in these community roles?					
Please read each statement carefully and indicate the frequency you participated in the following community roles/obligations.	Never	Rarely	Sometimes	Often	Always
a) Iddir					
b) Mahiber					
c) Attending funerals					
d) Comforting the bereaved					
e) Visiting relatives/friends					
f) Visiting the ill					
g) Being a member of a committee(s) at the community, woreda, kebele					
h) Spending time with friends					
i) Providing free professional services to your community					
j) Other (Please specify) _____					

2.	Looking back, how many hours did you spend on community obligations in the past week (Attending funeral(s), comforting the bereaved, roles at Iddir, Mahiber, visiting relatives/friends, visiting the ill etcetera…)?	(hrs) _____

1.3 The following sub-section deals with questions related to general background questions about your current business situation and related work activities.

1.	What type of business do you run? _____
2.	How long has it been since you have started your own business? _____ years _____months
3.	How many employees do you have? A. Permanent: _____ B. Temporary: _____
4.	How many males and how many females do you employ? Please fill out the number of male and female workers you employ A. Male(s) _____ B. Female(s) _____

5.	Looking back, how many hours did you spend on your business in the past week (including running/managing the business, overseeing employees, purchasing, selling, negotiating, on various business deals, networking, et cetera)?	(hrs) _____

Part 2. Entrepreneurial Motivation

The following questions are aimed to identify your motivations to have started or established your own business.

Please indicate to what extent the following motivations were reason for you to have started your own business. **I went into business, …**	1. Not at all	2. Slightly	3. Moderately	4. Very	5. Extremely
1. … because it's in my blood/I am born to do business.					
2. … to do what I love.					
3. … to spend more time with my family.					
4. … to give back to the society.					
5. … to be economically independent/get my economic freedom.					
6. … to earn income to support my family.					
7. … because my spouse wanted me to.					

	1. Strongly disagree	2. Disagree	3. Slightly Disagree	4. Neutral	5. Slightly Agree	6. Agree	7. strongly agree
8. … because I had no other career option.							
9. … to earn more money than in employment.							
10. … because I inherited it from my family							
11. Other reason							
12. Other reason							

Part 3. Work-Life Boundary Management Preference and Actual Work-Life Boundary Management Experiences

The following section deals with your preferred and actual experience in managing your work and life responsibilities.   Please remember that there is no right or wrong answer. It is about your preference and actual experience.

3.1 Your Work-Life Boundary Segmentation Preference

The following sub-section covers questions related to the extent to which you **prefer** to separately manage your work/business, home/family and community responsibilities. *(Interviewer: Stress on the instruction and make sure the interviewees understand that it is their preference that is being asked in the following section, not what they actually experience.)*

Please indicate to what extent you agree or disagree with each of the following statements.	1. Strongly disagree	2. Disagree	3. Slightly Disagree	4. Neutral	5. Slightly Agree	6. Agree	7. strongly agree
(Interviewer: Please indicate that the next few questions are related to the interviewee's preference to separate work/business from family/home and community responsibilities.)							
1. I don't like to have to think about my **work/business** while I'm at home.							
2. I don't like to have to think about my work/ business while I'm taking care of my community obligations.							
3. I prefer to keep my work/business life at work/at the business.							
4. I don't like work/business issues creeping into my home life.							
5. I don't like work/business issues creeping into my community life.							
6. I like to be able to leave work/business behind when I go home.							
7. I like to be able to leave work/my business behind when I go to attend my community role(s).							
(Interviewer: Please indicate that the next few questions are related to the interviewee's preference to separate home/family from work and community responsibilities)							

8. I don't like to have to think about **home/family** issues when I am at work/the business.							
9. I don't like to have to think about community issues when I am at work/the business.							
10. I prefer to keep family/home life at home.							
11. I don't like family/home issues creeping into my work/business life.							
12. I don't like family/home issues creeping into my community life.							
13. I like to be able to leave family/home behind when I go to work/the business.							
14. I like to be able to leave family/home behind when I go to attend my community role(s).							
(Interviewer: Please indicate that the next few questions are related to the interviewee's preference to separate community from work/business and home/family responsibilities)							
15. I don't like to have to think about **community issues** when I am at work/ the business.							
16. I don't like to have to think about community issues when I am at home.							
17. I prefer to keep community life at the community.							
18. I don't like community issues creeping into my work/business life.							
19. I don't like community issues creeping into my family/home life.							
20. I like to be able to leave community issues behind when I go to work/business.							
21. I like to be able to leave community issues behind when I go home.							

3.2 **Actual Segmentation (Work, versus Family/Home, Community, and vice versa)**

The following questions are related to your experience regarding your **actual segmentation/separation** between your work, home/family and community responsibilities *(Interviewer: Please make sure the interviewees understand it is the actual experience that is being asked now not the preference)*

Please indicate to what extent you agree or disagree with each of the following statements.	1. Strongly disagree	2. Disagree	3. Neutral	4. Agree	5. Strongly agree	6. Agree	7. strongly agree
(Interviewer: Please indicate that the next few questions are related to the interviewee's experience of separating his/her business responsibilities.)							
1. I don't think about my **work/business** while I'm at home.							

2. I don't think about my work/business while I'm taking care of my community obligations.							
3. I keep work/business life at work/the business.							
4. I don't allow work/business issues to creep into my home/family life.							
5. I don't allow work/business issues to creep into my community life.							
6. I leave my work/business behind when I go home.							
7. I leave my work/business behind when I go to attend my community role(s).							
(Interviewer: Please indicate that the next few questions are related to the interviewee's experience of separating his/her home/family responsibilities.)							
8. I don't think about **home/family** issues when I am at work.							
9. I don't think about community issues when I am at work/the business.							
10. I keep family/home life at home.							
11. I don't allow family/home issues to creep into my work/business life.							
12. I don't allow family/home issues to creep into my community life.							
13. I leave family/home behind when I go to work/the business.							
14. I leave family/home behind when I go to attend my community role(s).							
(Interviewer: Please indicate that the next few questions are related to the interviewee's experience of separating his/her community responsibilities.)							
15. I don't think about **community issues** when I am at work/the business.							
16. I don't think about community issues when I am at home.							
17. I keep community life at the community.							
18. I don't allow community issues to creep into my work/business life.							
19. I don't allow community issues to creep into my home/family life.							
20. I leave community issues behind when I go to work/the business.							
21. I leave community issues behind when I go home.							

3.3 Source(s) and frequency of Interruptions

The following sub-section consists of questions related to the expectations from various people at your work, home and community domains.

Please indicate to what extent you agree or disagree with each of the following statements. ***(Interviewer: Please indicate that the next few questions are related to interruptions during normal work hours. Read the questions in full using the listed sources to fill out the blank space.)*** How often are you interrupted by your _____ during your work? [Include telephone, cell phone, sms, as well as e-mail that you have to respond to.]	1. Never	2. Rarely	3. Sometimes	4. Often	5. Always
1. Spouse/Partner					
2. Children					
3. Hired help(s)					
4. Members of extended family (parents, siblings, close relatives)					
5. Community members (friends, neighbors, iddir members, mahaber members about community-related matters such as funeral…)					
(Interviewer: Please indicate that the next few questions are related to interruptions during the family time. Read the questions in full using the following listed sources to fill out the blank space.)					
How often are you interrupted by your _____ during your family time? [Include telephone, cell phone, sms, as well as e-mail that you have to respond to.]					
6. Work employees					
7. Customers or clients					
8. Business partners					
9. Community members (friends, neighbors, iddir members, mahaber members about community-related matters such as funerals…)					
(Interviewer: Please indicate that the next few questions are related to interruptions when taking care of community roles such as attending funerals, visiting the ill etcetera. Read the questions in full using the listed sources to fill out the blank space.)					
How often are you interrupted by your _____ while you are taking care of your community roles? [Include telephone, cell phone, sms, as well as e-mail that you have to respond to.]					
10. Spouse/Partner					
11. Children					
12. Hired Helps					
13. Extended family members					
14. Work employees					
15. Customers/Clients					
16. Business partners					

Part 4. Work-life Interference

This part includes questions that concern the positive and negative influence your work/ business, home, and community life has on one another.

Please indicate to what extent you agree or disagree with each of the following statements *(Interviewer: Please indicate that the next questions are about the consequences of interruption(s) from your work/business on your family and community life.)* *How often does it happen that…*	1. Never	2. Sometimes	3. Often	4. Always
1. … you are irritable at home because **your work/business** is demanding?				
2. … you are irritable when fulfilling your **community obligations** because **your work/business** is demanding?				
3. … you find it difficult to fulfill your **home/family responsibilities** because you are constantly thinking about your work?				
4. … you find it difficult to fulfill your **community roles** because you are constantly thinking about your work/business?				
5. … you have to cancel appointments with your spouse/family due to work/business-related commitments?				
6. … you have to cancel appointments with your friends/community members due to work/business-related commitments?				
7. … your work schedule makes it difficult for you to fulfill your home/family responsibilities?				
8. … your work schedule makes it difficult for you to fulfill your community obligations?				
9. … you do not have the energy to engage in leisure activities with your spouse/family because of your work/business?				
10. … you do not have the energy to engage in leisure activities with your friends and/or attend community events because of your work/business?				
11. … you have to work so hard that you do not have time for any of your hobbies?				
12. …your work obligations make it difficult for you to feel relaxed at home?				
13. …your work/business obligations make it difficult for you to feel relaxed with your friends and/or community members?				
14. … your work/business takes up time that you would have liked to spend with your spouse/family?				
15. … your work/business takes up time that you would have liked to spend with your friends/at the community?				
16. … you have difficulty concentrating on your work/business because you are preoccupied with **home/family** matters?				

	1. Never	2. Rarely	3. Sometimes	4. Very Often	5. Always
17. … you have difficulty concentrating on fulfilling your community responsibilities because you are preoccupied with home/family matters?					
18. … the situation at home/with your family makes you so irritable that you take your frustrations out on your employees/ partners/ clients?					
19. … the situation at home/with your family makes you so irritable that you take your frustrations out on your community members (friends, neighbors, relatives etc…)?					
20. … problems with your spouse/family affect your business performance?					
21. … problems with your spouse/family affect your community life (with friends, neighbors, extended family members)?					
22. … you do not feel like working (doing your business) because of problems with your spouse/family?					
23. … you do not feel like spending time with community members (visiting the ill, going to funerals, meeting friends…) because of problems with your spouse/family?					
24. … you have difficulty concentrating on your work/business because you are preoccupied with **community obligations/responsibilities** (eg. Funerals, visiting the ill etc)?					
25. … you have difficulty concentrating at your home/family because you are preoccupied with community obligations/responsibilities (eg. Funerals, visiting the ill etc)?					
26. … the situation at your community makes you so irritable that you take your frustrations out on your employees/partners/clients?					
27. … the situation at your community makes you so irritable that you take your frustrations out at home/on your family members?					
28. … problems with your friends/neighbors/community affect your business performance?					
29. … problems with your friends/neighbors/extended family members affect your home/family life?					
30. … you do not feel like working because of problems with your friends/at your community?					
31. … you do not feel like spending time with your family/at home because of problems with your friends/at your community?					

Part 5. Boundary Management Tactics

This section consists of questions regarding boundary management tactics, i.e., the way you manage your work, home/family, and community life.

Please read each statement carefully and decide the extent to which you have experienced them.	1. Never	2. Rarely	3. Sometimes	4. Very Often	5. Always

1. I ask/use the help of my family members (Spouse, extended family, et cetera) in taking care of my home responsibilities so that I will not be interrupted during work.					
2. I ask/use the help of my family members (Spouse, extended family, etc…) in taking care of my work responsibilities so that I will not be interrupted when I am at home.					
3. I ask/use the help of my family members (Spouse, extended family, etc…) in taking care of my community responsibilities so that I will not be interrupted when I am at work.					
4. I ask/use the help of my family members (Spouse, extended family, etc…) in taking care of my community responsibilities so that I will not be interrupted when I am at home.					
5. I ask/use the help of friends and/or community members (e.g. neighbors) in taking care of my home responsibilities so that I will not be interrupted when I am at work.					
6. I ask/use the help of friends and/or community members (e.g. neighbors) in taking care of my work responsibilities so that I will not be interrupted when I am at home.					
7. I use the help of my work employees to screen my calls/visitors when I don't want to be interrupted at work.					
8. I use separate e-mail accounts for my personal (with family, friends, community members etc..) and work communications.					
9. I use two/more cell phones to separate my personal (with family, friends, community members etc…) and business communications.					
10. I use technology (for e.g. voice-mail) to screen the calls I want to take.					
11. When I must handle work and life demands at the same time, I decide to prioritize and deal with the most urgent matter first.					
12. When I must handle work and family demands at the same time, I always give priority to my home/family.					
13. When I must handle home/family and community demands at the same time I always give priority to my home.					
14. When I must handle work and community demands at the same time I always give priority to my community obligations.					
15. At work, when I want to focus on things, I close a door to work without interruption.					
16. At home, when I want to focus on things, I close a door to work without interruption.					
17. I switch-off my phone during at night/weekends not to be interrupted with business/work calls.					
18. I deliberately ignore calls from family member(s) that I suspect to cause interruptions while I am at work.					
19. I deliberately ignore calls from friends and/or community members that I suspect to cause interruptions while I am at work.					
20. I deliberately ignore calls from work (e.g. Employees, clients) that I suspect to cause interruptions while I am home.					
21. I deliberately ignore calls from friends and/or community members that I suspect to cause interruptions while I am home.					
22. I deliberately ignore calls from family member that I suspect to cause interruptions while I am taking care of community responsibilities.					

23. I deliberately ignore calls from work (e.g. Employees, clients) that I suspect to cause interruptions while I am taking care of community responsibilities.					
24. When things are slow at my business (during my work time), I go spend time with my family to compensate for the time that I will be working at night/during weekends.					
25. When things are slow at my business (during my work time), I go to take care of community responsibilities (visiting the ill, comforting the bereaved etc…).					
26. I deliberately position my business close to my home so that I can manage my responsibilities (both at home and business) easily.					
27. I bring my family members (e.g children) at work so that I spend some time with them while working.					
28. I introduce new services/products in my business that participates or incorporates my family members (e.g children, spouse…) so that I will be close to them often.					
29. I communicate to my household members (spouse, children, house-help etc…) not to interrupt me with home matters when I am working.					
30. I communicate to my employees not to interrupt me with work matters when I am at home.					
31. When I go to work, I leave everything in the hands of God so that I will not be worried about my family (e.g Children) responsibilities.					
32. When I am not at work, I leave everything in the hands of God so that I will not be worried about my business.					
33. I Pray to God to take care of my family so that I will not be bothered with family thoughts/matters when I am working.					
34. I use money to compensate (by buying gifts, giving out money, paying for vacation… etc…) for the time that I cannot spend/be with my family (with my spouse, children, extended family members…)					
35. I use money to compensate (by buying gifts, giving people money, etc…) when I cannot meet/fulfill my community obligations (visiting the bereaved, the ill, etc…)					

Part 6: Business Performance

This sections deals with questions related to the level of your business performance and your perception on whether this performance is influenced by your home/family and/or community roles.

6.1 Overall Business Performance

On a scale of 1 to 10 how well do you think your business is doing (where 1 is the smallest and 10 the biggest)?	

6.2 Impact of Life Responsibilities on Business Operations

The following questions are concerned with identifying the impact that your family and community responsibilities have on the scope of your businesses operations.

Please indicate to what extent you agree or disagree with each of the following statements.	1. Strongly disagree	2. Disagree	3. Slightly Disagree	4. Neutral	5. Slightly Agree	6. Agree	7. Strongly agree
1. My responsibilities at home/family force me to scale back/limit the number of hours I spend on my business.							
2. My responsibilities at home/family force me to scale back from expanding my business operations.							
3. My responsibilities at home/family affects the quality of service/product I provide to my clients.							
4. My community obligations force me to scale back/limit number of hours I spend on my business							
5. My community obligations force me to scale back from expanding my business operations.							
6. My community obligations affects the quality of service/product I provide to my clients.							

Part 7 Work/Business, home/family and community life Satisfaction

7.1 Work/business satisfaction

The following questions are concerned about your level of satisfaction with your business life.

Please indicate to what extent you agree or disagree with each of the following statements.	1. Strongly disagree	2. Disagree	3. Slightly Disagree	4. Neutral	5. Slightly Agree	6. Agree	7. Strongly agree
1. In most ways my business/work life is close to my ideal.							
2. The conditions of my business/work life are excellent.							
3. I am satisfied with my business/work.							
4. So far I have gotten the important things I want in my business/work life.							
5. If I could live my life over, I would change almost nothing related to my work/business life.							

7.2 Satisfaction with home/family life

This section measures your level of satisfaction with your family life.

Please indicate to what extent you agree or disagree with each of the following statements.	1. Strongly disagree	2. Disagree	3. Slightly Disagree	4. Neutral	5. Slightly Agree	6. Agree	7. Strongly agree
1. In most ways my family life is close to my ideal.							
2. The conditions of my family/home life are excellent.							
3. I am satisfied with my family/home life.							
4. So far I have gotten the important things I want in my family/home life.							
5. If I could live my life over, I would change almost nothing related to my family/home life.							

7.3 Satisfaction with community life

This section measures the extent to which you are satisfied with your involvement in your community life.

Please indicate to what extent you agree or disagree with each of the following statements.	1. Strongly disagree	2. Disagree	3. Slightly Disagree	4. Neutral	5. Slightly Agree	6. Agree	7. Strongly agree
1. In most ways my community life is close to my ideal.							
2. The conditions of my community life are excellent.							
3. I am satisfied with my community life.							
4. So far I have gotten the important things I want in my community life.							
5. If I could live my life over, I would change almost nothing related to my community life.							

1. Do you have any suggestion(s) and/or remark(s)? Please indicate them here:

_____

_____

_____

_____

2. **Would you be interested in a personalized training based on this questionnaire to improve dealing with your work-life responsibilities?**

3. **Would you be interested in a follow-up survey in the future?**
   A. ❏ **Yes   B.** ❏ **No**

3. How can we contact you (please provide details) *(Interviewer: if possible please ask for alternative phone numbers eg business phone no)***?**

_____

_____

Thank you very much for participating in this study!

Appendix D: Ordinary least squares (OLS) regression model coefficients with 95% bias-corrected bootstrap confidence intervals (standard errors in parentheses) estimating FWC and BS.

Outcome		Model I					Model 2			
		FWI		95% CI			BS		95% CI	
Predictor		b (SE)	p	LL	UL		b (SE)	p	LL	UL
Constant (Intercept)		1.76 (0.26)	<.001	1.250	2.272		5.61 (0.66)	<.001	4.307	6.911
HDH	a_1	-0.08 (0.13)	.538	-0.329	0.173	c'	0.07 (0.13)	.603	-0.186	0.320
ES	a_2	0.04 (0.05)	.392	-0.058	0.148					
Gender*	a_3	-0.31 (0.25)	.226	-0.812	0.193					
HDH X ES	a_4	0.01 (0.03)	.857	-0.065	0.054					
HDH X Gender	a_5	0.28 (0.17)	.092	-0.048	0.617					
ES X Gender	a_6	0.09 (0.08)	.258	-0.064	0.238					
HDH X ES X Gender	a_7	-0.07 (0.04)	.132	-0.154	0.020					
Parental status*		0.17 (0.10)	.097	-0.031	0.373		0.51 (0.28)	.068	-0.037	1.065
Age		-0.01 (0.01)	.031	-0.023	-0.001		-0.01 (0.02)	.584	-0.039	0.022
Business type*		-0.08 (0.08)	.326	-0.251	0.084		-0.50 (0.23)	.031	-0.954	-0.047
FWI						b	-0.62(0.22)	.005	-1.048	-0.194
R (or R^2)		0.291 (0.085)	.140				0.324 (0.105)	.002		

	Index	95% bootstrap CI
Moderated moderated mediation	0.041	−0.008 to 0.136

Notes: HDH= Hired domestic help, BS= Business satisfaction, FWC=Family-to-work conflict, ES=Enacted segmentation; N = 174

* Variables were dummy coded as: for gender → 1= women, 0 = men, Parental status→ 1= have a child/children, 0 = no children and for business type→1=retail and personal services, 0= others.

Appendix E: Unstandardized OLS Regression Coefficients with 95% bootstrapped Confidence Intervals (Standard Errors in Parentheses) Estimating family-to-work conflict and business satisfaction

Simplified Model Tested with one only covariate (i.e., gender)

Outcome		Model I					Model 2			
		FWI		95% CI			BS		95% CI	
Predictor		b (SE)	P	LL	UL		b (SE)	p	LL	UL
Constant (Intercept)		1.20 (0.13)	<.001	0.934	1.460		5.05 (0.36)	<.001	4.329	5.765
HDH	a_1	0.07 (0.08)	.373	-0.090	0.236	c'	0.21 (0.11)	.063	-0.011	0.432
ES	a_2	0.82 (0.38)	.031	0.007	0.156					
HDH X ES	a_3	-0.04 (0.23)	.061	-0.083	0.002					
Gender*		0.05 (0.08)	.471	-0.094	0.203		0.13 (0.21)	.536	-0.289	0.554
FWI						b	-0.59(0.22)	.007	-1.011	-0.161
R (or R^2)		0.203 (0.041)	.120				0.259 (0.067	.007		

	Index (SE boot)	95% CI
Moderated mediation	0.024 (0.02)	0.002 to 0.067

Simplified Model Tested with covariates (i.e., age, gender, parental status and business type)

Outcome		Model I					Model 2			
		FWI		95% CI			BS		95% CI	
Predictor		b (SE)	p	LL	UL		b (SE)	p	LL	UL
Constant (Intercept)		1.57 (0.22)	<.001	1.123	2.010		5.41 (0.68)	<.001	4.066	6.749
HDH	a_1	0.08 (0.09)	.368	-0.092	0.248	c'	0.06 (0.13)	.666	-0.198	0.309
ES	a_2	0.09 (0.04)	.022	0.013	0.163					
HDH X ES	a_3	-0.04 (0.22)	.070	-0.082	0.003					
Gender*		0.03 (0.08)	.750	-0.136	0.189		0.28 (0.23)	.230	-0.179	0.740
Parental status*		0.15 (0.10)	.146	-0.052	0.348		0.44 (0.29)	.124	-0.122	1.004
Age		-0.01 (0.01)	.040	-0.023	-0.001		-0.00 (0.02)	.816	-0.035	0.027
Business type*		-0.08 (0.08)	.344	-0.247	0.087		-0.58 (0.24)	.017	-1.045	-0.106
FWI						b	-0.63(0.22)	.004	-1.052	-0.199
R (or R^2)		0.262 (0.069)	.101				0.336 (0.113)	.003		

	Index (SE boot)	95% CI
Moderated mediation	0.025 (0.02)	0.002 to 0.066

Notes: HDH= Hired domestic help, BS= Business satisfaction, FWC=Family-to-work conflict, ES=Enacted segmentation; N = 174

* Variables were dummy coded as: for gender → 1= women, 0 = men, children → 1= have a child/ children, 0 = no children; and for business type→1=retail and personal services , 0= others