

Entrepreneurship and Entrepreneurship Education in Nigeria: A Search and Initiative in a Post-Modern Tradition

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ABSTRACT

There is a trend in recent times where graduates roam streets in search of jobs that do not exist and this development is compounded by the fact that these graduates passed through educational institutions that did not equip them with skills. As a way of overcoming this challenge, there has been emphasis on entrepreneurship and entrepreneurship education. Using social constructivism and the philosophical methods, this paper identifies and discusses this current thinking as a search and initiative in a postmodern tradition. The paper makes suggestions and recommendations, part of which is that societies should see themselves as being capable of contributing meaningfully to the development of humanity, that societies should incorporate those elements of functionalism that prioritize the acquisition of skills as well as retain practices of high value in one's culture and society especially those that can banish unemployment into their present educational provisions.

Key Words: Entrepreneurship, Entrepreneurship Education, Postmodern, Postmodernism, Nigeria.

INTRODUCTION

Globally, societies have been conscious of impactful developments in all the indexes for measuring the concept of development and in this pursuit, some societies have directed this noble ambition through education and education in this context is comprehensive and inclusive of any elaborate mechanism developed and

employed by a people or society for the self-fulfillment and self-actualization of the dreams and aspirations of its citizens. In the time-past particularly in Africa, the possession of survival skills was seen to be a mark of industry, a demonstration that one has received some sophisticated training and empowerment, a proof that one is being cared for by members of his family or lineage and consequently a mark that one is on the verge of assuming a position of responsibility as any individual in any community without a skill or skills upon which he or she can survive is counted to be a colossal and monumental disgrace not only to himself or herself but to the entire family or race where he or she comes from.

Very unique to the African society of the past was the fact that skills or occupational roles followed trajectories where young boys took to their father's occupation and young girls took to their mother's occupation. There were cases where the division above may not be strictly adhered to as both sexes can identify with whatever skills that exist in their family. The environment determined the type of occupational training that the boy child or the girl child received and the good news was that functionalism was the order of the day as there was no room for idleness or unemployment or where idleness or unemployment existed, they were reduced to their barest minimum. Part of the success story of the Nigerian empowerment system

of the past was that the institutions for acquiring the various skills were ready everywhere as every member of the lineage or community was a tutor, instructor, teacher and a resource person in the Nigerian apprentice empowerment system. Through this way some families in Africa became reputed and renowned in some skills and the acquisition of such skills also doubled as a source of income for members of such families.

As change is inevitable, the Nigerian environment has embraced change and is receptive to change and with this comes the jettisoning and repudiation of the highly valued and the highly functional African apprenticeship system with its learning by doing. The direction of the change is the wholesale acceptance of the formal education system with its rigid structure and robust theories and limited room for the practical acquisition of skills whose practical exploration can translate into cash or put food on the table of those who go through them. Formal education particularly in Nigeria has been described to be excessively bookish without consciously striving to provide its products with any meaningful practical skills for addressing any survival challenges of a contemporary 21st Century.

A feature that formal education is associated with in Nigeria is the inability of its products to be self-reliant, self-employed and their inability to see opportunities where such opportunities exist. The above translates to mean that the products of the formal education system in Nigeria are not educated to strive to set up their own money spinning ventures and manage them profitably. Taken a step further, the formal education industry in Nigeria is plagued with many deficits and disconnects that disempower its products from initiating critical and creative thinking skills that can boost the self-reliance, self-employment and the employability of its products in the labour market. This has become a serious challenge so serious that skill acquisition, empowerment and the promise of quality

improvements in the lives of the products of the system that is associated with formal education system have not translated into reality. The formal education system particularly in Nigeria is not designed to equip majority of its products with tangible skills for sustainable living and this deficit and disconnect is responsible for the mismatch between the demands of the labour market and the available labour supply from the various formal education institutions in Nigeria; a development that has resulted in majority of the products of the formal education system roaming the streets in search of jobs that do not exist instead of being persons who can create jobs. In fact, it has become a thing of public knowledge that the formal education industry in Nigeria has not fared well in terms of providing its products with skills and other empowerment strategies for sustainable living.

As the education industry undergoes continuous critical self-evaluation from time to time from all the critical stakeholders solely for the purpose of establishing and confirming if the objectives and numerous services the formal education industry renders to the individual and the society are met, the awareness and realization that it has been unable to meet up the skills acquisition and empowerment mandates or objectives to the people has become one ugly trend that is a source of concern to all the critical stakeholders in the formal education industry. In the same way as the above has been identified, there is a corresponding awareness that providing empowerment skills to learners or products of the formal education industry is the most important responsibility of formal education in the Nigeria of today.

A direction that has been identified for filling and addressing this gap and repositioning formal education for greater productivity, efficiency and service delivery to the people in line with meeting up the expectations and demands of a 21st century Nigeria where tangible knowledge or possession of marketable or usable skills are

key for the survival of the individual and the survival of his state is entrepreneurship education. As obvious and self-evident as this can be, anyone who is insightful can quickly agree that the formal education system in Nigeria needs new innovative directions through which it can redeem itself. It is a known fact that the knowledge industry revives, reinvents and regenerates itself through the borrowing of ideas notably from other discipline, institutions and what had happened in the past. In this direction, renewed interests in entrepreneurship and entrepreneurship education particularly in Nigeria can be rightly taken as a search in a post-modern tradition and Africa's traditional or indigenous education with its rootedness in functionalism and prioritization in the acquisition of skills and correspondingly can be a direction for reviving, reinventing and regenerating formal education. This paper is specifically focused on discussing entrepreneurship, entrepreneurship education and demonstrating how the concepts are rooted in post-modern tradition.

A multilevel methodology cutting across social constructionism (Seikhula-Lano, Ruskovaara, Pihkala, Rodriguez and Delfino (2019) and the philosophical or qualitative approach will be adopted. As social constructionism according to Sam (2016:4) is an approach that places the student in the centre of education, the empowerment of the student in the forms of skills for survival can be a major priority in any meaningful and worthwhile educational provision. According to Nwaokugha and Danladi (2016:421) a research methodology is said to be philosophical when it involves or incorporates speculation, analysis and prescription. A meaning invoked by speculation as a philosophical research method revolves around attempts to find logical clarity or coherence in a piece of presentation that is the focus and subject matter of a philosophical exercise or endeavour. What is exposed in the above is that speculation as a philosophical research method systematically, orderly and

sequentially builds up ideas on a subject matter and how logically related such presentations are becomes the basis for their validity and acceptability. This is the reason why Oduor (2010:97) writes that "to speculate is to wonder, conjecture, guess or to hypothesize" and at the centre of speculation is logic and language. Therefore, truth is established in a speculation where a conclusion reached is derived from the body of ideas before it or more technically when a conclusion is derived from a premise.

Analysis as a method of philosophical enquiry focuses on critical examination of concept, words, terms and propositions with the aim of making explicit the various meanings associated with such concepts, words, terms and propositions. This means that analysis as a method of carrying out philosophical enquiring is interested in clarifying and resolving conflicts arising from meanings, that may be associated with concepts, words, terms and propositions. Prescription, also known as normative approach to philosophical enquiry concerns itself with the establishment of criteria or principles for making prescriptive value judgement or judging values. Efforts at providing solutions, suggestions and recommendations to solving problems as they have become norms and standards in serious academic undertakings qualify as prescription. Scholars who show interests in such areas as axiology (social philosophy, aesthetics, ethics and political philosophy) may not effectively practice without appealing to prescription or without making prescriptive value judgment.

The philosophical research method is beneficial in many ways. It triggers the breaking of new frontiers of knowledge across disciplines through boosting and sharpening researchers' curiosity and investigative skills. The philosophical research method enhances and triggers researchers' confidence levels as researchers see every academic challenge as solvable and resolvable. Philosophical research

method gives researchers the boldness to tackle diversified academic problems and through this way expand and breakthrough new frontiers of knowledge, and expansion of the knowledge space means quality improvements in the lives of individuals and sustainable advancements in the affairs of institutions of the state. To do justice to the topic will demand independent attention and full understanding of each of the key concept under investigation.

The Concept of Entrepreneurship

According to Nwosu and Chukwudi (2018:189) the etymological root of the word entrepreneurship originated from a French word *entreprendre* which simply means to “undertake”. At practical level, to undertake can be a feature which every rational organism involves in or may be favourably disposed to in order to survive and consequently to provide a definition of the concept of entrepreneurship may be an easy one. Paradoxically, this assumption is far from reality as one self-evident fact about entrepreneurship is that the concept lacks a universal, one size fits all and a consensus definition among scholars and a development which accompanies this is that scholars face uphill tasks in their attempts to define the concept. No wonder Curth (2011:12) writes that defining entrepreneurship is not as easy as people assume it to be. All the same, that entrepreneurship lacks a one size fits all definition or a universally acceptable definition may be pointing to a direction that reveals that scholars may not have one common view point or one common approach in their attempts to discuss and define the concept of entrepreneurship. True, that defining entrepreneurship may not be an easy task may however be suggesting and revealing that the concept is one concept that is robustly and widely discussed, researched and investigated and following this attention which the concept receives among scholars, surplus, rich and erudite literatures exist on the concept and of interest is that these surplus, rich and

erudite literatures that exist on the concept of entrepreneurship exists across many disciplines. This revelation points in the direction that entrepreneurship is a multidisciplinary, interdisciplinary and cross-disciplinary concept that can be discussed and conceptualized in many academic disciplines ranging from economics, education, psychology, sociology, management sciences, philosophy and disciplines that prioritize skills acquisition, emancipation and human empowerment.

With the above as the case especially the multidisciplinary, interdisciplinary and cross disciplinary nature of the concept of entrepreneurship, it is possible any insightful observer can observe that though there are different approaches to discussing and defining entrepreneurship, there are noticeable fundamental approaches that seem to be ever-present in the way scholars discuss and define entrepreneurship and these according to Curth (2011) revolve around entrepreneurial firms and entrepreneurial people. Whereas focus on entrepreneurial firms is on basic characteristics of entrepreneurial firms such as their organic and network capabilities, fast growing and small size, entrepreneurial people focus on identifiable features which people who engage in entrepreneurial activities must possess. Another guiding perspective from where scholars attempt to define entrepreneurship revolves around what? Why? and how? and when these questions are viewed systematically, they tend to revolve around what happens when entrepreneurs act, why they act in the ways they act and how they must act in order to be successful in their chosen lines of actions or activities.

From whichever point of view any scholar chooses or adopts in defining entrepreneurship, Curth (2011) writes that one person that is at the centre of attention or attraction who in addition to being one in which scholars holds a consensus voice and position on the centrality of his role, experience and knowledge in making

entrepreneurship happen is the entrepreneur. An entrepreneur according to Eze and Obidile (2018:22) is a person who constantly discovers new markets or ideas and exploits these markets and ideas to make profit. To qualify or to merit to be called an entrepreneur, there are concrete, tangible and identifiable skills, charisma, values and attitudes which the individual must possess. Interestingly, these qualities are no rocket science and neither are they cast in stones, for the approach to be adopted by a particular scholar in defining entrepreneurship depends on the discipline from where the scholar is operating from, the values of a particular society in terms of the target or mission in which entrepreneurship is to serve in that society and the levels of developmental sophistication of a society and its people has potentials to configure, reconfigure, introduce and reintroduce elements of variation in the qualities to be possessed or associated with an entrepreneur. In any case, there are constant variables and reoccurring qualities that seem to be constant among qualities scholars associate or identify entrepreneurs with and such constant and ever-present qualities include:

1. Ability to see risks, take risks and be innovative
2. Ability to be visionary such that the individual sees opportunities and grasps such opportunities for his empowerment, empowerment of others and adding quality to the life of the members of the public.
3. Possession of such skills that can make one to be optimistic, persuasive, courageous, strategic, critical and correspond same with creative thinking.
4. Ability to be aggressive especially the inclination to demonstrate unquenchable desire to achieve and attain set goals, even at the expense of the society seeing one to be selfish and greedy.
5. Ability to have strong leadership charisma especially one that can challenge the individual to network and initiate ideas.

6. The individual must be ready and willing to face challenges and uncertainties. In other words, the individual must do away with fear and must constantly be venturing and enterprising.

All the above are strong pointers that an entrepreneur (he who engages in the act of entrepreneurship) must be enterprising to the point of possessing some unique charisma or attributes ranging from the ability to be autonomous in initiating creative ideas, ability to be critical and analytically minded or conscious, to being innovatively involved and more importantly to be easily motivated or battle ready for higher achievements.

The Concept of Entrepreneurship Education

Not much attention has been given to the concept of entrepreneurship education unlike entrepreneurship that over the years has been the focus of many disciplines, scholars and researchers. Scholarly and epistemological focus on entrepreneurship education has been a new academic direction and has also been very sketchy. In the minimal attention that is given to entrepreneurship education, it has been looked upon from a narrow perspective that is usually business biased and in this conception or frame of mind, entrepreneurship education is unfortunately, regrettably and ingloriously restricted and equated to business studies.

In contemporary times, this view of entrepreneurship education is fast changing and what has triggered this phenomenal change is the fact that states are faced with the challenges of youth poverty, restiveness, crime and other anti-social behaviours occasioned by recently emerging ugly trend where university graduates and other classes of citizens who are skilled in one skill or the other roam the street in search of job placements that are not available instead of developing skills and becoming visionary in term of creating jobs and job opportunities. This development has challenged societies

and their institutions particularly educational institutions into developing an inclusive, comprehensive and broader conception of entrepreneurship education where practical and theoretical permutations of entrepreneurship education can be effectively explored for the empowerment of individuals and the sustainable development of their state.

True, the inclusive, comprehensive and broader outlook of entrepreneurship education in contemporary times can be taken as a move in the right direction as such endeavour has potentials that can enrich the concept in addition to reinventing and repositioning education for greater service delivery and utility to man and society. In fact, the global community today has realized that across societies-developed, developing and under developed states, a common denominator upon which the hope and survival of humanity depends is the extent in which states irrespective of developmental sophistication prioritize entrepreneurship education. To be expected from a concept that many persons look up to for rescuing humanity from the current grip and clutches of poverty, unemployment, youth restiveness is the phenomenon of diversity of complex ideas that are embedded in entrepreneurship education and what has resulted out of this is that the mention of entrepreneurship education invokes and stimulates different meanings, interpretations and expectations from people. What is implicated here is that entrepreneurship education focuses on too many issues and consequently scholars are influenced by the too many issues that entrepreneurship education prioritizes in their definitions of the concept.

Following what had been said above, entrepreneurship education has no one size fits all straight jacket way in which it can be defined rather there are numerous approaches that scholars explore or that guide scholars in their definition of the concept. One approach that scholars employ or appeal to in their definition of entrepreneurship education is the

enterprising and entrepreneurial behaviours of individuals especially the individual's ability to identify and explore business opportunities in an environment. It can be said that scholars who provide definitions of entrepreneurship educations based on individuals' robust enterprising and entrepreneurial abilities or skills may be said to have been influenced by internal and external considerations. Shifting from the above, there are scholars whose approaches to defining entrepreneurship education derive from the aim, objectives and target which entrepreneurship education performs or is to perform for the individual and the society. To this group of scholars, entrepreneurship education revolves around educational provisions that develop in learners a sense of curiosity, creativity and visionary outlooks for seeing opportunities and for exploring the environment that results in the empowerment of the individual. Within this framework or outlook are inclusive of curricular and pedagogical initiatives for reducing youth unemployment, youth restiveness, social vices and the curiosity for seeking white collar jobs but instead is supportive of creative and autonomous initiatives to create jobs by the individual through the exploration of the social and natural environment. It has to be said loud and clear that any society that makes entrepreneurship education a norm has consciously laid the foundations upon which its citizens can add value not only to the quality of life of the individual entrepreneur but to other members of the society. What is implicated here is an inward look where learners can be conscientized and sensitized into creating value out of things that exist in the environment that previously had not been deemed to be of any value. On the other hand, there are scholars who are influenced in their definitions of entrepreneurship education by what should practically and theoretically constitute an achievable and workable content of entrepreneurship education that the school as an institution can effectively deliver within the limits of

available resources to the schools, and to learners.

A revelation that has emerged following the above expositions may be projecting entrepreneurship education as having some resemblance with entrepreneurship namely the inability of the concept to admit a one size fits all straight jacket definition. The reality about entrepreneurship education is that the seals of any approach to defining the concept in which a particular scholar has interest are usually visible and must definitely influence the definition of entrepreneurship education that particular scholar provides.

Having gone this far, it is pertinent we present some definitions of entrepreneurship education as provided scholars. Entrepreneurship education according to Bae, Qian, Miao and Fiet (2014) is any instructional programme which seeks to entrench values, spirit and skills that promote new venture creation. To Rambe and Ndofirepi (2017:736), entrepreneurship education comprises teaching and learning arrangements of diverse duration and target audiences. According to Valerio, Parton and Robb (2014:1), entrepreneurship education “represents both academic education and formal training interventions that share the broad objective of providing individuals with the entrepreneurial mindsets and skills to support participation and performance in a range of entrepreneurial activities”. The above scholars posit that entrepreneurship education focuses on building knowledge and skills about or for the purpose of entrepreneurship and on the basis of this, entrepreneurship education targets students at the secondary and higher education levels.

Entrepreneurship education according to Eze and Obidile (2018:22) is the type of education given to a person which helps him to acquire the cognitive knowledge, psychomotor and effective skills to explore and exploit an opportunity into viable venture, establish and manage the venture successfully, while Nwangwu

(2006) writes that entrepreneurship education is that type of education that equips the learner with the knowledge and skills to desire, seek, recognize and utilize available opportunity to do something new to create wealth for self and others and subsequently contribute effectively to the growth of the society. Nwaoba (2014:2) adds an interesting dimension to entrepreneurship education when he writes that:

It is safe to say that entrepreneurship education constitutes efforts made to equip people with valid and usable knowledge, skills and competences and business attitudes that assist them to own and manage (their own) business venture efficiently. It is a training that enables one to be not only self-reliant but economically powerful.

What is fundamental to all what had been said above is that entrepreneurship education revolves around meanings that implicate institutions or the state of providing individuals with skills upon which the individual can see opportunities, explore such opportunities by engaging in actions and activities that can be beneficial to the learners and the economy. By its nature, entrepreneurship education is a heterogeneous intervention programme or policy that can be in the form of academic programmes or in the form of stand-alone programmes that educational institutions, multinational corporations, Non-governmental organizations and faith based organizations provide citizens for their participation in the economy and subsequent empowerment. In short, anyone with the least sense of philosophical and analytic scrutiny can quickly come to the conclusion that empowerment of products of secondary and tertiary educational institutions is at the centre of the vision of policy makers and advocates of entrepreneurship education, who among other things are desirous of raising a generation of citizens who can be creators of jobs as against the present practices where learners after graduation roam streets in search of jobs that are not available.

In contemporary era such as the one we are in, entrepreneurship education has been seen as the hope of mankind and in its elevated status, it revolves around a philosophy that makes a case for paradigm shift in values and the corresponding education of learners and in this paradigm shift, stakeholders and advocates strongly push for new directions in education that can make the possession of skills for the empowerment of the individual learner a topmost priority in addition to the possession of paper certificate. The curricular and pedagogical directions are such that challenge learners to develop visions that can enable them see opportunities and receptively and handsomely explore and exploit such opportunities.

In an entrepreneurship education regime, learners are educated to be risk takers, drivers of innovation, critical and creative thinkers, visionary to the point of seeing opportunities where many think there is no opportunities and transforming such opportunities into values that are advantageous to man and the society and above all people who should make goal achievement a topmost priority. A point about entrepreneurship education upon which its relevance lies is the fact that a single entrepreneurship education activity produces multiple trickle down effects that are beneficial to chains of people. It can be said and said very boldly that any society that prioritizes entrepreneurship education can be said to have laid strong and formidable foundations that can revolutionize economic prosperity, empowerment and emancipation of the citizens through the formation of business ideas and investments, acquisition of skills for production of goods and services, creation of jobs and their corresponding self-reliance, promoting in citizens attitudes that support prudent managerial efficiency and effective resource exploration and exploitation, improvement in the quality of lives of citizens through reduction in poverty and anti-social behaviours, helping

individuals to acquire knowledge so as to become masters and manipulators of skills and consequently through this way both creators of jobs and self-employed persons. It is obvious that a society that makes all the above a norm through entrepreneurship education can consciously skyrocket and trigger national development. What the above points hand to is that entrepreneurship education has the potentials to enhance efficient and effective use of resources (human and material) that are available in any environment.

The Concept of Postmodernism

Any inclusive and comprehensive discussion of post modernism may well start in the past notably as a reaction against modernism in general. A hint that this expose is that a look or a discussion that is focused on postmodernism can very well begin with a critical and detailed expositions on modernism. This position is so taken because there can be no inclusive and comprehensive understanding of postmodernism that can survive, flourish or stand the test of time without modernism.

What we call modern (modernism) or modernity has been the focus of scholars and academic disciplines over the years and this endeavor has produced scholarly definitions of the concept. According to Silverman (1991:2)

To be modern is to break with tradition, to interrupt the endless reiteration of classical themes, topics, myths, to become self-consciously new, to attend to the modes of the times, to offer a critique of the conditions of one's own culture and society, to represent reality – not as it is – objectively and devoid of evaluation, but rather as it is experienced subjectively and with the transcendental or critical consciousness available to the artist. To be modern is to “break with the past” and to “search for new self-conscious expressive forms”.

Modern simply means contemporary and modernism according to Sam (2016) is a product of the enlightenment movement

and can succinctly be taken as the period of human history that is represented by modernity. The enlightenment movement is unique with its promises of solving all the problems of mankind through industrialization and mechanization of the society. In addition to the above, enlightenment movement embraces empiricism, logical, critical and rational thinking as well as science mentality as its guiding and operational philosophy. Expectedly, it adopted scientific method of the social sciences, prioritized and gave elevated or heightened prominence to a materialistic and positivistic way of thinking. In fact, this period projects and banks so much on science and technology as sure and absolute routes and platforms for solving and addressing all the problems of man.

To be expected of a movement with the outlook and orientation projected and advanced by the enlightenment movement is the promotion of capitalism and associated with capitalism are the inclinations for discoveries through researches on one hand and the promotion of inequality and the abuse and undermining of the human rights of the people. It is natural that the orgy of researches must definitely bring about phenomenal and radical changes in the society, however, the euphoria and promises of change carried modernism and its advocates away so much that many areas that were equally essential and fundamental for the survival and continuous flourishing of man and the society were undermined and compromised. In the regime marked by modernism, citizens suffered and misery became norm so much that the combined blows of suffering and human misery passed levels human beings can endure and tolerate. Consequently, key and unique features that marked out this period were unfulfilled hopes and aspirations, disillusionment, human suffering and misery. Events of the first and second world wars with their accompanying trauma, destruction, catastrophe, horror and devastation caught the attention of mankind

in a social order where modernism with its civilizing and moralizing ideologies/ideals were the prevailing order and a behaviour that resulted out of this was one of a critical questioning of the existing worldviews and the prevailing value system. This, in a nutshell marked the rejection and repudiation of modernism and its formal replacement with postmodernism.

One observation that is as obvious as day and night about postmodernism is that its emergence can be perfectly traced to the inability of modernism to fulfill its promises to man. This is the reason why some scholars would simply prefer to refer to postmodernism as the period after modernism or would quickly see it as a transition period that is devoted to providing alternatives to modernism. As an alternative to modernism, postmodernism has been a centre of attraction to many scholars and disciplines simply because the epistemological space that it addresses is a conglomerate of many ideals and practices and consequent upon this characteristic, postmodernism can best be described as an area of academic interests with multidisciplinary, interdisciplinary and cross-disciplinary outlooks. It has to be noted that despite possessing multidisciplinary, interdisciplinary and cross-disciplinary outlooks, features which postmodernism share in common irrespective of any angle it is being explored is that "postmodernism is a way of approaching traditional ideas and practices in non-traditional ways that deviate from pre-established super-structural modes". Another is that postmodernism as a concept is one that cannot be discussed without some preliminary remarks and in these preliminary remarks, one has to note that areas of interests and expertise of a scholar including what a scholar intends to discuss, and achieve, add depth, colour, epistemological and aesthetic configuration to his discussion of postmodernism. To be expected from a concept like postmodernism that encompasses a wide range of ideals and practices is the

possession of features that make it robustly complex and consequently very difficult to define. On the basis of this observation, scholars and learners are likely to notice different definitions of postmodernism and this is an indication that postmodernism does not yield itself to a one size fits all definition and consequently it is hard and difficult to have a consensus definition of the concept.

According to Hossain and Karim (2013:173) postmodernism involves a preoccupation that there is nothing absolute or unified sense behind reality. Denial of the possibility of absolute reality may be pointing in the direction that reality is not possible in the affairs of humanity. In his effort to define postmodernism, Lemert (1997:22) writes that postmodernism is a “culture” that emphasizes that there is a better world than the modern one while Preda (2001) sees postmodernism as an extension of sociological inquiry, new form of sociological expression, “a form of social analysis and a form of sociological sensibility”. Silverman (1991:1) provides all-encompassing definitions of postmodernism when he writes that:

The meaning and function of postmodernism is to operate at places of closure, at the limits of modernist productions and practices, at the margins of what proclaims itself to be new and a break with tradition and at the multiple edge of these claims to self-consciousness and auto-reflection... Postmodernism thinking offers to re-read the very texts and traditions that have made premodernist and modernist thinking possible... postmodernist thinking involves rethinking-finding the places of difference within texts and institutions, examining the inscription of in-decidability.

It has to be acknowledged that of all positions which scholars maintain about postmodernism, a common denominator that unites them all is that postmodernism is about the breakaway or the distancing of the present from the past and the critical interrogation of the claims and promises of modernism. These positions leave post

modernism with some basic auras that make it an area of study that many disciplines and scholars focus attention on or an academic and epistemological concept that wields a lot of influence especially in education and educational theorizing. Generally speaking, postmodernism is a rejection or repudiation of modernist thinking, practices and behaviour. Because postmodernism is a rejection or repudiation of modernist thinking, postmodernism makes a case that realities, no matter whatever configuration or influence that may have been responsible for their evolution are social constructs and correspondingly are subject to change. The merit of change in social constructs derives from the fact that formation of beliefs and ideas change over time and the prevailing circumstances at any moment in time ought to shape and influence ideas and beliefs at the present moment. What is implicated here is that there should be no fixed foundations for any propositions, suggesting that truth, knowledge cannot be based on what Leicester (2000) calls fixed, ahistorical, platonic reality.

Again, postmodernism is inclined to maintaining very strongly that all realities are relative and plural. The relativity and plurality of all realities hinges on the premise that always, the interest, position and influence wielded by any particular person who is proposing a motion, idea, belief and the interests attached to such motion, idea and belief and the persuasive powers of the presenter of such idea, belief and motion are strong indicators upon which such belief, idea or motion can be accepted or rejected. An exposition which this reveals is that so far postmodernism is concerned, reality in the affairs of man and the society are subjective and there is no absolute truth. In other words, every proposition has a multiplicity of perspectives and all such multiple perspectives can account for a particular reality. Consequently, in the affairs of man and the society, postmodernism makes a case for logical and analytic thinking that is eclectic and the blurring of boundaries (Leicester, 2000:14).

Postmodernism is supportive of uncertainty and repudiates or rejects all manners of grand narratives.

All these features that postmodernism is associated with are dynamics or foundations for quality improvements in the affairs of man and the society and is an indication that postmodernism is associated with an optimistic view of the world and it is this forward looking optimism that stakeholders in states, politicians, policy makers, government functionaries and more importantly advocates of postmodernism explore in reexamining and reevaluating all that exist with an assurance that the best are yet to come and are achievable and attainable through conscious efforts of man.

Demonstrating what is Postmodern in Entrepreneurship and Entrepreneurship Education

It is not to be doubted that in the past, virtually all societies, no matter their level of developmental sophistication or lack of it had functional ways of educating members of their societies and the then system of education met all requirements in terms of providing the people with skills and consequently placing food on their tables in addition to reducing social vices to their barest minimum. It is also glaringly clear and self-evident that for a reasonable number of years, most societies abandoned, rejected, jettisoned and repudiated the robust, empowerment-driven and functional educational system of the past that satisfactorily met the human, economic and social development needs of their people and by this singular unfortunate act exposed their people to unemployment, poverty, misery and many other social vices. A critical look at the above reveals that present educational provisions across many states of the world have come short of many fundamental requirements expected of any good educational provision that can meet the needs of the individual and those of the society. It is self-evident that the educational provisions that are presently

provided across many states have been dominated by a particular social construct of a particular section of the globe that in itself is no longer suitable in the society where it originated, not to talk of other societies that have whole-heartedly been copying it. This inglorious practice that has become the norm over the years is a negation of the age long recognition that realities are social constructs, are context dependent, are not fixed, are relative, not admitting grand narratives etc. and consequently are subject to change. As the above is the case, truth and knowledge are also not fixed or cast in stone rather are to be situated in a particular socio-linguistic, axiological and socio-cultural context.

Consequently, what is considered postmodern in the orgy of entrepreneurship and entrepreneurship education is that the education industry is dynamic and not fixed and in its non-fixed nature, it should keep reflecting the ideas and aspirations of the age, time and people practicing it. Correspondingly, this points in the direction that education must be repositioned continuously so as to enable it cater for the needs of the members of the society. The direction in which education can be repositioned in a regime of entrepreneurship and entrepreneurship education is one in which its provision becomes plural or multifaceted with a focus on providing and equipping its products with tangible and money spinning skills as a means of improved, quality and comfortable living. Education as provided in the past met this fundamental condition and the sermon in this entrepreneurship and entrepreneurship education dominated twenty first century is a reinvention of educational provision that will be functional, where its products can become visionary in the form of seeing opportunities and exploring and exploiting these opportunities to become creators of jobs and enhancers of the quality of lives of others as against being seekers of jobs that do not exist. The case here is one in which stakeholders in education can reinvent education through critical appraisal of the

practices in the past that met utilitarian purposes of education and consequently remodel and present today's education in ways that can challenge its products to see opportunities, create opportunities and explore and exploit such opportunities. In the quest to see, create and explore opportunities that can finally lead to creating jobs, the education system must existentially provide its product with a plethora of skills that can be transformed into money from which they can choose from.

The availability of option to choose from in an entrepreneurship and entrepreneurship education regime is in line with the position of advocates and proponents of postmodernism namely that "all things may have two meanings at the same time and these meanings are not contradictory rather they are integral part of reality". The point here is that an educational provision that is shaped and influenced by an entrepreneurship and entrepreneurship education worldview has potentials to develop multidimensional approaches and multi-talented individuals who can maximally function in multidimensional settings. Postmodernist tradition in current entrepreneurship and entrepreneurship education therefore can be situated in exchange of ideas across individuals and cultures especially from what had happened in the past. To explore this, an educational provision that is premised on entrepreneurship and entrepreneurship education model must be rich in research, critical, creative and high level thinking, differentiated instruction to cater for the needs of all or more precisely plurality in instructional provision and above all a passionate commitment and great fascination for ethics and values reorientation in the individual's quest for formal education especially the acquisition of formal education that can provide individuals with skills whose exploration and exploitation can empower the individual in addition to putting food on his table. This is where African traditional education or

African indigenous education is a direction to look at in any meaningful entrepreneurship and entrepreneurship education with a postmodern orientation or outlook especially for Africans.

Modelling twenty first century entrepreneurship and entrepreneurship education alongside African traditional or indigenous education can be demonstrating that "there is no totalizing explanatory model and no universally valid verification procedure" in the affairs of man rather every society, no matter its level of primitivity or salvage and barbaric practices has something meaningful it can contribute and bequeath to humanity. The golden platform for exploring the worth of every culture is education and this is only possible if stakeholders in education realize that education is not a fixed activity but a dynamic process that must admit the seal of constant change in addition to borrowing and reinventing practices of the past that maximally satisfied what education should be and do for a people and a society.

CONCLUSION

Across the globe, there is a new direction in educational provision in which stakeholders hold a consensus voice that it has potentials to empower citizens especially graduates and consequently solve the suffocating and biting problems of unemployment, poverty, restiveness and other forms of social vices that are fast becoming norms in many societies. What has necessitated and accelerated thinking in this new direction is the frustration, hopelessness and general disenchantments that present education system, which is without realistic skills, vision and empowerment has bequeathed to the product of present-day education. This new direction is entrepreneurship and entrepreneurship education. This paper has specifically identified entrepreneurship and entrepreneurship education as a search and initiative in a postmodern tradition and has appraised the development as a move in the right direction. Postmodernism lacks a one

size fits all or consensus definition, however it is a multidisciplinary, interdisciplinary and cross-disciplinary concern that promotes an attitude which seems to revolve around probability and uncertainty. When explored from the field of education, it challenges and sensitizes stakeholders to regard events in their professional practice and in the world as one in a constant flux, and correspondingly society, curriculum and its method of delivery, the learner and the teacher should adopt a unique attitude that is shaped by postmodern traits namely change is constant and inevitable and one should constantly fall back to events that had happened in the past for quality improvement in his life and sustainable development of the society. The paper suggests that with the new dawn in education, stakeholders in education should regard education as a social construct that can change over time and never again must the conception of a section of the globe become a universal ideal for the global community. There should be space for pluralism in educational practice as every society has something to offer humanity and this should be the concern of education.

It is also suggested that education is a dynamic process and consequently should continue to be repositioned so as to capture and affect the spirit and realities of the time and age when it is practiced. The paper eulogizes African traditional education with its functionalism as a perfect model for any society that is desirous of empowering its citizens through entrepreneurship and entrepreneurship education.

Lastly, the paper advises that states that are whole-heartedly copying educational and entrepreneurial practices from other states should ensure that what they are copying is superior in all ramifications to that which they are rejecting or replacing or alternatively ensure that they retain those features that are empowering and enduring in their own systems. In essence, copying is allowed in education and learning in the forms of comparative exchange of ideas and

knowledge but one should not throw away practices of high value in one's culture and society in preference for practices of less value. The earlier Nigerians and Africans revive and reinvent practices of high value in Nigerian and African indigenous education, the better for the Nigerian and African society. Doing so quickly and urgently through education particularly entrepreneurship education can be in line with a search and initiative in a post-modern tradition.

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