PROBLEMATISING AND REPOSITIONING ENTREPRENEURSHIP EDUCATION: TOWARDS VALUES REORIENTATION AND COMBATING YOUTH CRIMINALITY AND EXCESSIVE MATERIALISM
———————————

[1]Adaobiagu **OBIAGU**, [2]David **EGBOGU**, [3]Vivian **NWAUBANI** & [1]Okechukwu **NWAUBANI**
[1]Department of Social Science Education
University of Nigeria, Nsukka
[2]Department of Social Studies
Federal College of Education, Eha-Amufu
[3]Department of Adult Education
University of Nigeria, Nsukka

Abstract

Excessive materialism or get-rich-quick attitude constitutes one of the major social problems confronting a sense of entrepreneurial value and right attitude to work among youths in contemporary Nigerian society. This situation, which is a reflection of the deteriorating state of societal values in Nigeria, makes the youths very vulnerable to acts of dubious wealth acquisition namely internet fraud, embezzlement of public fund, drug abuse, human trafficking, and kidnapping. These criminal behaviours if not effectively checked can erode the sense of industry and resourcefulness of youths, thereby making them potent threats to national security. Against this backdrop, this paper problematises current entrepreneurship education (EE) as reproducing excessive materialism. It further explores how EE could be used as a policy option to

redirect the attention of youths towards honest labour and a sense of dignity in the acquisition of decent wealth. In this respect, basic concepts such as entrepreneurship, core societal values, dignity of labour, youth unemployment and sustainable national security are properly articulated, with a view to justifying their relevance to economic empowerment and self-reliance of youths. Also, relevant theoretical positions are explored to justify clear proposal on how EE of youths could be harnessed and managed for employable skills which are vital for wealth creation, economic empowerment and sustainable national security. Based on this premise, appropriate suggestions are made for reinventing a sense of dignity of labour among youths through a repositioned EE for sustainable national security in Nigeria.

Keywords: Excessive materialism, Dignity of labour, Values, Entrepreneurship education, National security.

Introduction

Materialism is a major challenge confronting entrepreneurial values as well as national security in Nigeria. It is a strong desire for wealth and physical possession (Kashdan & Breen, 2007). Excessive materialism is when a person puts pursuit of wealth, physical possession, and consumption above every other aspects of life, including common social, moral, and spiritual goals. Excessive materialism does not stand on its own, it is a product of value deterioration reflecting in societal reverence of wealth over morals. It is high in a context where social approval, that impacts psychological satisfaction, largely depends on the quantity and quality of a person's material possessions. Nigerians, just like Americans, 'are flooded with cultural messages, whether television shows on the lives of the rich and famous, advertising, or conversations with peers, that the pursuit and possession of material goods, income, and wealth is the route to increase well-being and quality of life' (Kashdan & Breen, 2007). Among Nigerian youths, this message is reinforced in such colloquial expressions as '*he don*

blow' and *'he don hammer'* (i.e., they have made abrupt riches).

On the surface, nothing appears wrong with a strong desire for wealth. However, a strong desire for wealth is associated with many negative effects ranging from psychological, social to security effects. There is prominent research evidence that materialistic individuals are more likely to experience reduced well-being and exhibit psychopathological disorder such as selfishness and unconcern about the well-being of others (Cohen & Cohen, 1996; Kashdan & Breen, 2007). Arguably, people who care less about others are security risks. To understand how they are security risks, it is important to highlight the meaning of security.

The term security has been redefined to include contemporary realities. It is conceptualized to extend beyond state territorial safety and integrity to include 'the survival and dignity of human beings through freedom from fear and freedom from want' (Khagram, Clark, & Raad, 2003). People who care less about others can put others in the state of fear and want by engaging in fraudulent and criminal activities such as kidnapping, trafficking, fraud, and cybercrime which all threaten national security and reduce national development.

The dangers posed by excessive materialism suggest the need to eliminate materialistic tendencies in people. First step in realizing this is to identify the factors that cause it. Poverty, reality TV shows, non-contextualized moral education, and low self-esteem are theorized and implicated as driving materialism. Inglehart (1990) argued that individuals who experienced economic deprivation at a formative stage develop a sense of subjective economic insecurity and this follows them to adult stage and influence them to place greater value on material success. Yet high aspirations in contexts of limited economic opportunities lead to high degrees of frustration (Bano, 2022). Chaplin, Hill and John (2014) found in their survey study that youths from impoverished homes reported higher materialism than their wealthier counterparts and higher materialism was also associated with lower self-esteem. Yet poverty is very high in Nigeria: over 91 million Nigerians live in extreme poverty (World Poverty Clock, 2019). Opree and Kuhne (2016) evidenced in their survey study that 'the more reality shows

adolescents view, the more materialistic, entitled and narcissistic they are'.

Notably, associating materialism with poverty is understandable in a functional society. This finding may not be true of the present Nigerian society. Excessive materialism, primitive accumulation and self-aggrandizement witnessed among Nigerian leaders who made their riches through politics and some Nigerians – employed and unemployed – raised in wealthy homes question the established nexus between materialism and poverty. In this context, unemployment, waning social values and personality traits such as greed additionally stand as justifications. In a bid to curb unemployment and its associated criminality and insecurities, this paper problematized entrepreneurship education as eroding moral values and promoting excessive materialism leading to social vices, including criminality and insecurity. The paper starts with establishing a link between excessive materialism, unemployment and values disorientation. Second, it then highlights the geographies of insecurities caused by these issues. Third, it problematizes entrepreneurship education as fuelling insecurity through promoting values disorientation and excessive materialism. Fourth, it argues for the repositioning of entrepreneurship education to incorporate moral values and promote a sense of dignity of labour through adopting realistic approaches. Specifically, the paper addressed the following research questions.

i.   What is the link between excessive materialism, unemployment and values disorientation?
ii. What geographies of insecurities are caused by excessive materialism, unemployment and values disorientation?
iii. How does entrepreneurship education enable values disorientation, excessive materialism, and insecurity in Nigeria?
iv. How can entrepreneurship education be repositioned to promote moral values and a sense of dignity of labour?

Link Between Unemployment, Excessive Materialism, and Values Disorientation

Values, judged in terms of good or bad, wrong or right, has to do with the things we attach importance to, collectively. Social values are behavioural guiding rules or expected standards that are usually founded on the principles of justice and humanity. Perry (1926 cited in Hart, 1971) noted that 'values cannot be treated as a mere quality of an object nor as mere mental quality of a subject: It is a relationship between an object and an interest-taking subject'. This suggests that considering the relationship between people or actions towards others, and not egocentric interests, is important in reaching values judgement. Personal values may be different from social (collective) values. In most cases, even where emphasis is placed on individualism and autonomy, personal values are shaped and influenced by popular social values. Hard work is one of the universal social values and is sustained by a sense of dignity of labour and both extrinsic (material and social) and intrinsic (psychological) rewards of labour. Hard work, all things being equal, precedes reward. Societal disorder and problem grow where the reverse is the order; sadly, this is the case with Nigeria. One such reward that follows conformity with values is social approval and the psychological satisfaction that comes with it.

In practice these rewards of power, social approval, and recognition are achieved through wealth acquisition and distribution in Nigeria (Szeftel, 2000), irrespective of whether the wealth is acquired through hard work, legitimate means or illegal means. Peer respect is also earned by one's monetary status and exotic Western lifestyles, and not by compliance to social values (e.g., hard work) in Nigeria. This is a case of values disorientation that has now resulted to excessive materialism and values deterioration in the country. Given these, materialism in Nigeria now extends beyond strong desire for wealth and physical possessions to strong desire for power and engagement in corrupt and criminal activities to acquire wealth. A current study of undergraduate students aged 15 to 30 years about their life goals found that material goals of being wealthy and famous were the greatest goals of Nigerian youths and

that being a politician was perceived as their surest avenue for realizing their goals (Mac-Ikemenjima, 2020).

The high level of materialism found among Nigerian youths is a security risk to Nigeria and the world due to the country's high unemployment rate that reduces income (wealth) acquisition: Nigeria's unemployment rate was 33.3% in the fourth quarter of 2020, with youth unemployment placed at 42.5% (Adegboyega, 2021). And, vocational jobs, which are alternatives to formal jobs, are not sufficiently utilized because people resent and consider them unattractive, along with agriculturally and vocationally oriented education (Awogbenle & Iwuamadi, 2010; Tikly, 2019). The resentment of vocational jobs is also a sign of devalue of hard work in Nigeria. The society approves and respect wealth over integrity. Youths are more vulnerable to these misguided values and hence, most of them in their quest to receive social approval, explore alternatives to hardworking while trying to navigate Nigeria's problem of unemployment and underemployment. Often, the alternatives happen to be illegal or criminal activities especially fraud, cybercrime, kidnapping, drug trafficking among others that pose danger to national security. The next section expands on the geographies of national security affected by youth's unemployment with a view to illuminate the urgency of reinventing a sense of dignity of labour among youths through entrepreneurial education.

The Geographies of Insecurity in Nigeria: Youth Unemployment as A Contributory Factor

Security issues even though universal, is profound in Nigeria. National security is a status or condition of being free from threat from within or outside a country that could cause instability or reduce the quality of life or well-being of the citizens (and residents) of that country. Insecurity on the other hand is a condition that 'threatens drastically and over a relatively brief span of time to degrade the quality of life for the inhabitants of a state' (Ullman, 1983). The geographies of insecurity in Nigeria span beyond state (or territorial insecurity). In contemporary world, geographies of security include environmental security, human security, animal

security, social security, health security, economic security, and educational security among others. It will not be out of proportion to say that all Nigerian geographies of security are infiltrated. The environmental security of Nigeria is threatened by the exploitative acts of extractive industries and the violent activities of terrorist sect Boko Haram and the Niger Delta militancy. Political security in Nigeria is also threatened by growing inequalities, electoral malpractices and violence, and youths' tendency to accept bribes and vote wrong candidates into power (Obiagu, Machie, & Ndubuisi, 2023). HIV/AIDS and other diseases are serious threat to the health of Nigerian citizens. Inequalities and largescale criminal and violent activities are threats to the social security of Nigerian inhabitants and their properties. In fact, Nigeria is now destabilized, due to the numerous security issues facing it – such as communal and ethnic skirmishes, the Niger-Delta uprising or militancy, Boko Haram terrorist groups, kidnapping, trafficking of hard drugs and cybercrime that largely damage the international image of the country to name but a few. Lives and properties lost to these security issues are numerous (U.S. Commission on International Religious Freedom, 2013 cited in Ploch, 2013; Adebajo, 2022; Moronfolu, 2022).

The security issues suffered by Nigeria today are said to be tolerated by the Nigerian government, which tolerance emboldened the Boko-Haram and other criminal groups such as bandits and Fulani herdsmen to get rooted in the country (Ploch, 2013). Again, crimes against persons and properties are rampant, especially cybercrime and kidnapping which youths see as easiest means of acquiring massive wealth. The high rate of crimes and violence in the country is, however, enabled by youth unemployment since jobless young people represent a ready pool of recruits for groups seeking to mobilize for criminal activities and violence (USAID, 2005). This assertion is empirically supported by the finding that indicated positive association between youth unemployment and increase in violence and crimes (Fougere, Kramarz, & Pouget, 2006). Thus, increased emphasis is placed on reducing unemployment and invariably promoting national security. One measure towards reducing unemployment is entrepreneurship education.

Entrepreneurship education could serve to reinvent a sense of dignity of labour among the youths, reduce unemployment and indirectly reduce criminality and violence, threatening the security of the country, through fostering values reorientation. However, as argued in the next section, EE has proved ineffective for years partly because it projects materialism above dignity of labour and economic realities.

Problematising Entrepreneurship Education as the Driver of Values Erosion, Excessive Materialism, Criminality and Insecurity

Entrepreneurship is a 'dynamic process of vision, change, and creation: it requires an application of energy and passion towards the creation and implementation of new ideas and creative solutions' (Kuratko & Hodgetts, 2004). Entrepreneurship involves self-employment and reasonable independence from bureaucratic controls. The perceived efficacy of entrepreneurship in fostering economic development, job creation, and curbing youth unemployment together with its problems, such as political instability, violent conflicts and crimes, led to its introduction and emphasis in the curriculum of most institutions around the world under the concept 'entrepreneurship education' (EE). In Nigeria, EE is now emphasized in many, if not all, higher institutions in the country. At pre-higher education levels self-reliance, youth empowerment, and entrepreneurship are also taught to encourage students to be entrepreneurial. EE is also provided for out-of-school youths through informal and non-formal educational provisions. A clear example is the youth empowerment programs (e.g., training in fashion designing, catering, carpentry, computer operations, and agribusinesses) provided by the National Directorate of Employment (NDE) and NEEDS.

Entrepreneurship education 'seeks to prepare people, especially young people to be responsible and enterprising individuals who became entrepreneurs or entrepreneurial thinkers who contribute to economic development and sustainable communities' (Raposo & do Paco, 2011). For over 10 years now, EE is brandished across

Nigeria as the final solution to unemployment and poverty without more commitments to actually empower youths. This is because EE is hoped to increase self-employment and private job creation as well as inculcate the spirit of perseverance, which is necessary for continuance of an established business, in youths and adults (Arogundade, 2011). Despite the level of attention given to EE in schools and by the academia, media, and research and policy centres, it has yielded little or no result in reducing unemployment in Nigeria. Many youths do not end up starting businesses due to lack of capital. Many who did start one close down or remain passive about it due to non-immediate financial rewards from the business or oppression from government's revenue agents; with some of these youths going into cybercrimes to make quick money, while using their businesses as cover up or to launder illicitly acquired wealth.

The paper argues that this situation is the failure of EE to equip youths with the realities of financial growth and moral aspects of wealth creation. At best EE in Nigeria has succeeded in raising false hope among youths. Most youths think that being an entrepreneur or self-employed is a guarantee to making instant millions to satiate their excessive materialistic desires; many are oblivious that it takes time to build wealth irrespective of the nature of one's job. This false hope is created by EE's major emphasis on 'wealth acquisition' and neglect of moral questions in wealth creation and the intrinsic satisfaction or honour that comes with creativity and production of goods or services. The emphasis on materialistic values found in Nigeria's mainstream education is mostly projected through entrepreneurship education and this 'leaves the students and the community worse off as the students become disrespectful of traditional values… which are key to maintaining social order in the absence of strong state institutions and limited economic opportunities' (Bano, 2022).

Consequently, youths when faced with realities outside the classroom, after witnessing the 'slow progress' of theirs' or others' low-tier entrepreneurial ventures (those not multinational or with strong organizational settings), conclude that entrepreneurial ventures are not yielding enough wealth as they envisage. This frustrates them and deters them from taking up entrepreneurial

venture, leaving them to go into criminality as a means of making quick income. Following suggestions that engaging successful entrepreneurs as resource persons – to share their entrepreneurial experiences with students and provide intern opportunities for them – in EE classes (Arogundade, 2011), Nigerian schools invite rich entrepreneurs to deliver speeches for students on starting a business. Often these students do not relate with the past experiences of the guest entrepreneur; what they relate with is the riches reflecting on the successful business speakers or influencers. This produces a decoupling effect whereby the presence and speeches of the entrepreneurs heightens excessive materialism over a sense of hard work among youths. Mainly, this approach is fraught with the challenges highlighted in ensuing paragraphs.

It does not address the socioeconomic gap between the 'successful' entrepreneur at the time they were a beginner and that of their intern or youth audience. This is especially as both economic and social capital are found to impact the implementation of entrepreneurial intentions developed through exposure to EE, and young 'successful' but popular entrepreneurs of the 21st century around the world are found to be from wealthy homes (Groth, 2015) since 'more than 80% of funding new businesses comes from personal savings and friends and family' (GEM, 2014). The problem with this approach of using only rich entrepreneurs as resource persons is that the undetailed disclosure of the starting point of the guest entrepreneur and non-consideration of the background of learners when providing entrepreneurial advice leave the youths with false hopes or scepticisms.

Sometimes, if not most times, the resource persons (entrepreneurs) invited for guest lectures exaggerate their challenges and potentials in a bid to win the followership, trust, and social approval of large audience not minding the implications it could have on youths. This is despite that some of them started with family funding or embezzled, stolen or illicitly acquired wealth which they laundered into their businesses. And in a bid to protect their image and show their exceptionality, they would invent stories of how they started from grass to grace. The current case is that of Obinwanne Okeke (now indicted and arrested by FBI for a one-time internet

fraud of approximately $11 million), a young billionaire Nigerian rated by Forbes as under-30 young African brightest entrepreneur in 2016 and nominated by Avance Media as amongst the 100 most influential young Nigerians in 2018 (Adekanye, 2021). Unfortunately, most youths think 'all you need is just a phone call or a computer click to hammer' and then some youths keep trying all illicit means for just that one click to 'hammer' (make instant riches) instead of taking the route of long investment.

These entrepreneurs invited as resource persons fail to disclose the source of their start-up capital or do not specifically relay to youths how they acquired their start-up capital: when they do, their accounts are either undetailed, contradictory or blurred. They do not also explain to the audience how they acquired the social capital that helped them grow and how they navigated some bureaucratic challenges of Nigerian institutions. These leave many learners who intend to start up business frustrated and backing out when they face realities with business initiation processes.

The above leaves most interns and audience of such lectures by rich entrepreneurs sceptical about the authenticity of the speakers' claims or highly optimistic about wealth acquisition which optimism gets crashed at the time they face realities. Some may not stand the depression or frustration that follows and hence, indulge in criminal activities as a means to reach their optimistic desire for wealth. Those who are sceptical about the narratives of successful entrepreneurs, may fear failures that may result from taking risks and hence, avoid venturing into business creation. The paper, therefore, argues that for EE to be effective in reducing unemployment, materialism, youth restiveness and criminality posing threats to national security, it has to be repositioned.

Repositioning Entrepreneurship Education for Values Reorientation and Reinventing the Sense of Dignity of Labour Among Youths

For entrepreneurship education to be effective in reducing unemployment, materialism, youth restiveness and criminality posing threats to national security, it has to be restrategised by decentring economic

narratives and incorporating social values into its narratives. It needs to make a paradigmatic shift from its sole focus on wealth creation, and incorporate other human capabilities, such as social and emotional wellbeing, through creating freedoms and opportunities for individuals to develop a sense of dignity of labour and lead other lives beyond economic life (Sen, 1999). Youths should be prepared to attach both moral and economic values to entrepreneurial activities as against sole emphasis on economic value and wealth creation.

The active engagement of youths in creative ventures, vocational jobs, and business with satisfaction coming from both being busy, providing services, and gaining income would possibly deter them from criminal and violent activities, thus reducing insecurity and promoting sustainable national security which is one that is stable, holistic, and continuous. Below, we recommend how entrepreneurship education could be used to reduce materialism and criminality as well as reinvent the sense of hardworking among youths. To reinvent a sense of dignity of labour among youths, entrepreneurship education should involve the strategies discussed in the following paragraphs.

Entrepreneurial educators should first ascertain, through open class discussions, students' subjective adequate income per month, that is, the perception of students (youths) about what amount of income per month is adequate for an individual or family to have a standard living. Entrepreneurial educators should also ascertain students' perception of what it takes to make their proposed monthly income.

The youths should be tasked to suggest entrepreneurial ventures such as agribusinesses, investment businesses, and fashion industry, consider the location of identified industry and possible market competitions, and speculate what income they think can be made by a beginner within the first three to six months of establishment of business. This is necessary because, most times, the business plans drawn by youths are far from what they can afford; with their expected profit far from reality.

For those who speculate income that does not represent reality of situations, the entrepreneurship educator should present realities

to them by making arrangement for beginners (that represent persons with similar socioeconomic characteristics with the youths) in varying businesses to share their experiences with them. The purpose is to mitigate their ideas of quick money making and foster the spirit of hard work and resilience against the influence of materialistic persons and medias. Even though our suggestion of engaging entrepreneurs who, prior to success or are still on their way to success but have sustainable, stable or continuous business, had similar socioeconomic characteristics as the youths, could suggest a movement towards classism, i.e. class segregation, the goal is far from classism. The objective is to prevent a situation where learners fantasize above their economic means as well as to encourage honest growth from dignity of labour which are important for national security.

A lecture guide should be provided to entrepreneurship education resource persons. The guide should mandate the resource person to disclose their socioeconomic status before venturing into entrepreneurship and becoming a successful entrepreneur, the source of their start-up capital, the source of their social capital, and their operational and institutional challenges and ways of navigating them. An entrepreneur not ready to disclose these in their lectures should not be invited to educate or motivate students.

Core national values such as honesty, hard work, and patience should be incorporated into entrepreneurship education curriculum in ways that show the serious need for honesty and care for others' wellbeing in business adventures. This could attenuate students' myopic ideas about wealth acquisition or tendency to engage in criminal activities to promote their businesses.

Entrepreneurship educators should apply security consciousness in teaching about wealth creation (Obiagu et al., 2022). The teacher should be conscious of the security implications embedded in giving students false hope about wealth creation and hence, avoid giving students the impression of quick and huge wealth acquisition from entrepreneurial ventures but, instead give them the impression of having a steady source of 'meaningful' livelihood which will however take time to mature. Meaningful is used here in the sense of sustainable and progressive growth and not an abrupt growth. This

could make youths to value long term investment instead of seeking for shortcut to wealth making. The EE should foster a culture of resenting and disrespecting fraudsters and corrupt individuals among youths. This way materialistic individuals with unaccounted or illegitimate source of wealth will lose the social approval that drive their materialism and criminality, leading them back to values.

Conclusion

This paper problematised entrepreneurship education and argued for its repositioning to serve as a policy option for solving security issues enabled by youth unemployment. It articulated the meaning of concepts such as materialism, values, entrepreneurship, security, and entrepreneurship education. The nexus between values deterioration, excessive materialism, youth unemployment and national insecurity was established. Suggestions for the proposed EE repositioning were made.

Suggestions

Linking excessive materialism and criminality to lack of value for entrepreneurial and vocational skills, the paper suggested for the infusion of values education into entrepreneurship education. It further recommended restrategising entrepreneurial education through the involvement of accountable entrepreneur as resource persons. Entrepreneurship education actors, including policy makers and implementers, should apply the suggestions made in this paper, under the section that discussed repositioning EE, to realize the entrepreneurship education goal of promoting economic growths and wellbeing.

References

Adebajo, K. (2022, March 13). Nigeria: Over 1,700 lives lost to insecurity *HumAngle*. https://humanglemedia.com/nigeria-over-1700-lives-lost-to-insecurity-in-2-months-nearly-1000-kidnapped/

Adegboyega, A. (2021, March 16). Nigeria's unemployment rate rises to 33.3% – highest in over 13 years. *Premium Times*. https://

www.premiumtimesng.com/news/headlines/449150-nigerias-unemployment-rate-rises-to-33-3-highest-in-over-13-years.html

Adekanye, M. (2021, February 17). Nigerians react as Obinwanne 'Invictus Obi' Okeke gets 10-year jail term for fraud. *Guardian News*. https://guardian.ng/life/nigerians-react-as-obinwanne-invictus-obi-okeke-gets-10-year-jail-term-for-fraud/

Arogundade, B. B. (2011). Entrepreneurship education: An imperative for sustainable development. *Journal of Emerging Trends in Educational Research and Policy Studies*, 2(1), 26-29.

Awogbenle, A. C. & Iwuamadi, K. C. (2010). Youth unemployment: Entrepreneurship development programme as an intervention mechanism. *African Journal of Business Management*, 4(6), 831-835.

Bano, M. (2022). Curricula that respond to local needs: Analyzing community support for Islamic and Quranic schools in Northern Nigeria. *RISE Working Paper Series*. 22/103. https://doi.org/10.35489/BSG-RISE-WP_2022/103

Chaplin, L. N., Hill, R. P. & John, D. R. (2014). Poverty and materialism: A look at impoverished versus affluent children. *Journal of Public Policy & Marketing*, 33(1), 78-92.

Cohen, P. & Cohen, J. (1996). *Life values and adolescent mental health*. Mahwah, NJ: Erlbaum.

Fougere, D., Kramarz, F. & Pouget (2006). *Youth unemployment and crime in France*. IZA Discussion Papers. No. 2009, Institute for the Study of Labor (IZA), Bonn. Available at http://hdl.handle.net/10419/33569

Global Entrepreneurship Monitor (GEM) (2014). 2014 global report. https://www.gemconsortium.org/report

Groth, A. (2015, July 17). Entrepreneurs don't have a special gene for risk- they come from families with money. *Quartz*. https://qz.com/455109/entrepreneurs-dont-have-a-special-gene-for-risk-they-come-from-families-with-money/

Hart, S. L. (1971). Axiology – theory of values. *Philosophy and Phenomenological Research*, 32(1), 29-41.

Inglehart, R. (1990). *Culture shift in advanced industrial society*. Princeton, NJ: Princeton University Press.

Kashdan, T. B. & Breen, W. E. (2007). Materialism and diminished well-being: Experiential avoidance as a mediating mechanism. *Journal of Social and Clinical Psychology*, 26(5), 521-539.

Khagram, S., Clark, W. & Raad, D. (2003). From the environment and

human security to sustainable security and development. *Journal of Human Development*, 4(2), 289-313.

Kuratko, D. F. & Welsch, H. P. (2004). *Strategic entrepreneurial growth* (2nd ed.). Mason, OH: South-Western College Publishers.

Mac-Ikemenjima, D. (2020). 'To become somebody in the future': Exploring the content of university students' goals in Nigeria. In M.L. McLean (ed.), *West African youth challenges and opportunity pathways, gender and cultural studies in Africa and the diaspora* (pp. 103-129). https://doi.org/10.1007/978-3-030-21092-2_5

Moronfolu, G. S. (2022, April 18). Insecurity challenges in Nigeria: Way out of seeming despondency. *This Day*. https://www.thisdaylive.com/index.php/2022/04/18/insecurity-challenges-in-nigeria-way-out-of-seeming-despondency/

Perry, R. B. (1926). *General theory of value*. Cambridge: Harvard University Press.

Ploch, L. (2013). *Nigeria: Current issues and U.S. policy*. Congressional Research Service Report. Available at www.crs.gov

Obiagu, A., Machie, C. & Ndubuisi, N. (2023). Students' attitude towards political participation and democratic values in Nigeria: Critical democracy education implications. *Canadian Journal of Youths and Family Studies*, 15(1), 14-32.

Obiagu, A., Onwuzurike, U., Agbo, C. & Mezieobi, D. (2022). Social studies teachers' awareness and practice of 'security consciousness in teaching' in Enugu State, Nigeria. *Nigerian Journal of Social Studies*, 25(1), 28-52.

Opree, S. J. & Kukne, R. (2016). Generation Me in the spotlight: Linking reality TV to materialism, entitlement, and narcissism. *Mass Communication and Society*, 19, 800-819.

Raposo, M. & do Paco, A. (2011). Entrepreneurship education: Relationship between education and entrepreneurial activity. *Psicothema*, 23(3), 453-457.

Richins, M. L. (2004). The material values scale: Measurement properties and development of a short form. *Journal of Consumer Research*, 31(1), 209-219. Doi:10.1086/383436

Sen, A. (1999). *Development as Freedom.* Oxford: Oxford University Press.

Szeftel, M. (2000). Clientelism, corruption & catastrophe. *Review of African Political Economy*, 27 (85).

Tikly, L. (2019). Education for sustainable development in the Postcolonial World: Towards a transformative agenda. In I.

Clemens, S. Hornberg, & M. Rieckman (eds.), *Education and training in the context of global transformations* (pp. 17-78). Verlag Barbara Budrich. https://doi.org/10.2307/j.ctvm201r8.5

Ullman, R. H. (1983). *Redefining security. International Security*, 8(1), 129-153.

USAID (2005). *Youth and conflict: A toolkit for intervention*. Washington, DC: USAID.

United States Commission on International Religious Freedom (2013). *Annual Report, 2013*.