

## YORUBA SOCIAL CULTURAL VALUES AND ENTREPRENEURSHIP EMERGENCE IN IBADAN, OYO STATE, NIGERIA

By

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### **Abstract**

*Social cultural value is seen as an aspect of human existence that comprises of beliefs, practices, and customs as the intangible patrimony of people, transmitted through generations by the process known as primary socialization. This study examines the effect of this concept on entrepreneurship emergence of the Yoruba people in the south-western part of Nigeria. The study was carried out in Ibadan, Oyo state, Nigeria because it is the epic centre and economic hub of the Yorubas. The identified socio-cultural values are hardwork, communal spirit and formal education. Structured questionnaire was used as an instrument of data collection. Pearson correlation coefficient was used to analyse the data collected. Findings show that the coefficient of determination ( $R^2$ ), stands at 0.712, which indicates that hardwork, communal spirit, trading and formal education account for 71.2% of the variation in the overall entrepreneurship emergence of the Yoruba people. This indicates that the socio-cultural values of the Yoruba people have a significant effect on entrepreneurship emergence of this tribe. It is recommended that the cultural values of the Yoruba people be strengthened the more and be given the needed attention so as to aggregate the benefits for the good of the country's productive capacity.*

**Keywords:** Yoruba socio-cultural values, Entrepreneurship emergence, Communal spirit, Hardwork.

### **1.0 Introduction**

The economic realities of the country, Nigeria, in recent times, as a result of soaring inflation, economic hardship, unemployment, banditry, kidnapping, lack of government support and poverty, have made the role of entrepreneurship development very crucial at this point of our socio-economic life (Ojelade, Isola & Opaleye, 2022, Mueller & Thomas 2000). While the Yoruba people have certain socio-cultural values that can be applauded, they are also associated with cultural practices that support entrepreneurship. The Yoruba people of the south-western Nigeria have rich socio-cultural norms and values embedded in the concept of 'Omoluabi' meaning one with a high moral standard. Some of the most common

Yoruba values include communal spirit, respect for the elderly, formal education, community and family solidarity, hospitality, hardwork, honesty and a strong sense of spirituality. These values form the foundation of the Yoruba culture and are deeply ingrained in their societal norms and traditions (Mueller & Thomas, 2000). While some prior studies illustrate the importance of culture in shaping entrepreneurship, several others have indicated that it can be inhibited by an anti-entrepreneurial culture. The fact that the culture of a people can encourage or discourage start-ups is depicted by the significant differences in the levels of entrepreneurship among different ethnic groups of a country. For instance, according to Nafukho (1998), the Ijebu people of the south-western Nigeria and the Kikuyu of Kenya are well known as having a socio-cultural environment which predisposes them towards entrepreneurship more than other ethnic groups in their respective countries.

Culture is defined as a set of shared values, beliefs, and behaviours. It is viewed to be the entire repository of knowledge, beliefs, experiences, attitudes, meanings, values, hierarchies, notions of time, roles, spatial relations, religion, concepts of the universe, and material objects and possessions got by a group of people in the course of generations through individual and group striving (Hofstede, 1997). An ethnic group's social and technical systems, as well as its political structures, are shaped by deeply ingrained, shared ideals. The socio-cultural environment in our context refers to all man-made intangibles that influence people's conduct and overall way of life in connection to profession choice, either directly or indirectly. (Akpór-Robaro, 2012). Cultural values reflect how much a society encourages entrepreneurial behaviours like taking calculated risks and thinking for oneself. In contrast, cultures that prioritise conformity, group interests, and control over the future are unlikely to foster risk-taking and entrepreneurial behaviours. Instead, cultures that value and reward these behaviours encourage a propensity to develop and implement radical ideas, including entrepreneurship (Herbig, 1994; Hofstede, 1980). Entrepreneurs, that is, business owners are shaped by the factors of their socio-cultural environment. Cultural values indicate the degree to which a society considers entrepreneurial behaviours, such as risk taking and independent thinking, to be desirable. Cultures that value and reward such behaviours promote a propensity to develop and introduce radical innovations, including entrepreneurship; whereas cultures that reinforce conformity, group interests, and control over the future are not likely to show risk-taking and entrepreneurial behaviours (Herbig & Miller, 1992; Herbig, 1994; Hofstede, 1980).

The Yorubas have been the most dominant group in most regions of Africa for centuries. Needless to say, the eighteenth century was a particularly difficult one for the Yoruba as they experienced civil wars with neighbors and the slave trade destroyed much of the richness of Yoruba society and cultural practices (Toluwase, 2020). The Yoruba communal system was characterized by a culture of love and respect. It had a sense of belonging enshrined in it as a way of life. Age groups were stratified to accommodate responsible role-playing in order to achieve societal synergies that were geared towards the realization of values and norms that keep life enriched with elixirs of beauty and ambience. The Yoruba are known for various cultural practices that are communal ranging from cooperation in helping others to build houses, cultivating each other's farmlands, training each other's children as one's own, and creating employment as a means of discouraging social vices among many others. Several other researchers such as Aldrich & Waldinger, 1990; Light &

Rosenstein, 1995; Thomas & Mueller, 2000; Harrison & Huntington, 2000, Clement C. M. Ajekwe Adzor Ibiameke 2017, Toluwase, 2020 among others have only highlighted some of the cultural practices that can be harnessed to engender Sustainable Development at the communal level in Nigeria. This forms the research gap this study has come to fill.

The main purpose of this study is to contribute to the management literature by investigating the role of culture in shaping the entrepreneurial capabilities of the Yoruba people and the degree to which this has led to creation of employment opportunities in the area. The study was conducted in Ibadan, the capital city of Oyo state and particularly, Ibadan North local government area, where majority of the people are indigenes who venture into one vocation or the other. This work is divided into five (5) sections. Section one is the introduction, objectives of the study and the hypotheses formulated to pilot the study. In section two, we set out the review of related literatures. Section 3 describes the methodology used in this study, while section 4 provides an insight into the analysis and discussion of findings. Section 5 of the manuscript provides a concluding discussion of the results, conclusion and recommendations.

### **1.1 Research question**

The research question that was generated for this study is;

What are the significant effect of socio-cultural values on entrepreneurship emergence among the Yoruba speaking people of Ibadan, south-western Nigeria?

### **1.2 Research objectives**

The primary objective of this study is to determine the effect of socio-cultural values on entrepreneurship emergence among the Yoruba speaking people of Ibadan, south-western part of Nigeria, while the specific objective was to:

- a. assess the effect of some identified socio-cultural values on entrepreneurship emergence among the Yoruba speaking people of Ibadan, south-western, Nigeria.

### **1.3 Research Hypothesis**

The following hypothesis was formulated to pilot this study:

- H<sub>0</sub>: Socio-cultural values of the Yorubas do not significantly affect entrepreneurship emergence among the people in the study area.
- H<sub>i</sub>: Socio-cultural values of the Yorubas do significantly affect entrepreneurship emergence among the people in the study area.

### **1.4 Significance of the Study**

This study is significant for the following reasons; It will enable readers to be abreast of the unique qualities of an average Yoruba man or woman. Every tribe has its own peculiar qualities that they are identified with. The Yorubas are not an exception, this set of people also have their unique qualities and it is apparent that these qualities push the entrepreneurship tendencies in them. For example, the Yorubas are known uniquely for their hardwork, respect for the elderly, humility, formal education, communal spirit, dignity of labour, and so on. These qualities shape their lifestyles and ignite the entrepreneurial tendencies in them. This study will equip readers with the core values of this ethnic group among the other groups that make up the country and understand why they are a set of people that believes in the dignity of labour.

## **2.0 Review of Related Literature**

### **2.1 The Yoruba Socio-Cultural Environment and Entrepreneurship**

The Yoruba social organization is based on kinship and lineage. People who are “kith and kin” settled together. Traditionally, the Yoruba society scorned individualism and was apprehensive of anyone who embraced it. Such a person was thought dangerous in society for he was moving toward an innovation which had not been tested before and it was feared that the act might affect the carefully structured balance of the whole society (Clement & Adzor, 2017). For this reason, an individual who, through hard work or good fortune rose above others was said to be putting everyone in danger of arousing inimical forces in the cosmos. So much was the force of kinship and lineage institutions and the social security that living in them provided that Bohannon and Bohannon (1968) opined that they “could hold in check any desire to engage in entrepreneurial activity---for to enjoy the proceeds, one had to share it among kinsmen or be ostracized by them”.

### **2.2 Culture of Entrepreneurship**

According to Shiller (2005), an entrepreneurial culture is found in ethnic groups or geographical areas that have a cultural inclination toward entrepreneurship. According to Gianetti and Simonev (2007), once an entrepreneurial culture is established, it usually expands locally as individuals learn about business and become interested in it, even if it doesn't have a certain or immediate payoff. An entrepreneurial culture is defined as (i) a collection of values, beliefs, and attitudes that are widely held by society and support the idea that an entrepreneurial life system is desirable; (ii) strongly encourages its members to seek out effective entrepreneurial behavior (Gibb, 1996); (iii) gives entrepreneurs high status in society, regardless of whether they are already successful; (iv) fosters individuals in unique and meaningful ways (Joynt & Warner, 1966); and (v) places a high value on independence, which permits less conformity and is more tolerant of income and wealth disparities (Licht, 2007; Giannetti & Simonov, 2004). It acknowledges the beneficial impact of entrepreneurs on society and their function as the crucial incubator in the entrepreneurship initiation process, without demeaning or stigmatizing those who have tried but failed (Johannison, 1987). Hofstede's (1980 & 1991) value characteristics of masculinity and individualism are strong in entrepreneurial cultures, but uncertainty avoidance is low (Mueller & Thomas, 2000; McGrath, MacMillan & Scheinberg, 1992).

### **2.3 Aspects of Yoruba Social-Culture**

In this research, it is suggested that some elements of Yoruba culture may either prevent members from becoming entrepreneurs or suppress their inclination to become entrepreneurs. Six specific aspects are highlighted in this paper: Yoruba views on money, hard work, hard work, respect for the old, trade, division of labour, land tenure, and formal education (Clement & Adzor, 2017).

### **2.4 Yoruba Attitude to Wealth**

In the Yoruba society, prestige was more important than material prosperity. The Yoruba placed no significance on tangible possessions or objects that could be sold. As opposed to how other ethnic groups, like the Igbo, view money or other indicators of status, the number of dependents, kinship, and prestige were treasured. For instance, financial prosperity is highly valued in Igbo culture since it serves as the foundation for social standing and recognition. Therefore, self-employment, or entrepreneurship, offers the Igbo people a quicker, legal path to riches, economic

power, recognition, and prestige. Conversely, the Yoruba detested profit-driven lifestyles and looked down upon anyone who were wealthy but lacked the fundamental intention of maximising communal good. Specifically, no one would profit financially from managing and abusing the labour of others. If a Yoruba person tried that, they would be seen to be morally bankrupt. It should be clear how the Yoruba view of wealth relates to entrepreneurship: By definition, entrepreneurship involves creating wealth, which may lead to unequal wealth distribution. They are uncomfortable with large disparities in wealth and income distribution, as previously mentioned (Clement & Adzor, 2017).

### **2.5 The Yoruba Attitude Towards Hardwork**

The Yoruba people of Nigeria think that from childhood till death, hard effort is respected and promoted. They think that there is always a supernatural element to employment and that choosing a career is almost never a random decision. An individual must match his ori (head) with his chosen field of employment in order to receive a material reward. The Yorubas think that prosperity comes from a gradual ascent to affluence and that communication with gods, ancestors, and religious intermediaries is essential to this process. According to Yoruba custom, prosperous people should support others who are less fortunate but still work hard; reciprocity is highly regarded (Clement & Adzor, 2017).

### **2.6 The Yoruba Attitude Towards Trade**

The Yoruba people are known for their sophisticated marketing and long-distance trading systems. The main items of overland trade were salt, kola, and woven cloth. Slaves, textiles, ivory, and, from the nineteenth century, palm products were traded along the coast with Europeans. Men and women engaged in long-distance trading. Women were granted official positions in public affairs as a result of organising neighbourhood markets and trade networks. Markets continue to convene every day, at night, and every four or eight days on average. Their earnings continue to assist in funding the local government (Clement & Adzor, 2017).

### **2.7 The Yoruba Attitude towards Division of Labour**

There is a division of labor according to sex and a clear division of finances. Husbands and wives keep their work and accounts separately, each taking responsibility for some household and child-care expenses. Labor also is divided according to age: heavy work is reserved for the young; the load lightens with age. The goal is to gain sufficient wealth to control the labor of others and thereby free oneself from physical work and from being accountable to a superior (Clement & Adzor, 2017).

### **2.8 The Yoruba Attitude Towards Land Tenure System**

The majority of land is owned corporately by descendant groups, which distribute it to their members based on necessity. In the north, agricultural and housing rights are predominantly patrilineal (though they can also be obtained through female agnates), while in the south, they are cognatic. The British brought sharecropping, tenant farming, and leasing. 1978 saw a change in the land-tenure system in Nigeria as the government assumed authority over all vacant or underutilised land and the right to distribute it (Clement & Adzor, 2017).

## **2.9 The Yoruba Attitude Towards Formal Education**

The Yoruba education involved everyone in the community and was dictated by community institutions. Educational agents included the family, peer groups, traditional societies and the entire community. Festivals promoted the teaching of morals, cultural and age-long old practices. A country's education system plays a significant role in the initiation of characteristics generally associated with entrepreneurial development (Gibb, 1996). Nigerian educational institutions, particularly primary schools are very weak breeding grounds for future entrepreneurs. In these institutions, children are inculcated with conformist ideals while their natural curiosity is suppressed. The children are taught how to obey and respect senior people and that success of their future careers can only accrue from this type of conformist behaviour; a teaching which parents consolidate and reinforce at home. Thus the inculcation of conformist ideals; at school and at home; together with the powerlessness it generates in the children; results in a dependency syndrome which seriously erodes the development of entrepreneurial traits such as self-confidence and decision making ability.

## **2.10 Concept of Entrepreneurship Emergence**

Research on entrepreneurship is increasingly examining the emergence of entrepreneurship. Large-scale data collection initiatives on aspiring entrepreneurs (Reynolds, 2000; Gartner, Shaver, Carter & Reynolds, 2004) and research on the start-up behaviours and efficient processes that result in the emergence of new firms (Carter, Gartner & Reynolds, 1996; Sarasvathy, 2001) are two examples of how organisational emergence is being focused on. Additionally, emerging is a fundamental idea that guides the development of new organisational communities (Van de Ven and Garud, 1989; Chiles, Meyer & Hench, 2004) as well as industries (Hunt & Aldrich, 1998). An entrepreneurial culture is one that tends to the establishment of entrepreneurship in ethnic groups or geographical areas with an inclination towards entrepreneurship (Shiller, 2005). Once established, an entrepreneurial culture usually expands locally as individuals get more knowledgeable about business and start to be drawn to it, even if it doesn't have a guaranteed or quick payoff (Gianetti & Simonev, 2007). According to Shiller (2005), an entrepreneurial culture is one that encourages the emergence of entrepreneurship in regions or ethnic groups where there is a propensity for it. Once it is established, an entrepreneurial culture typically spreads locally as people get more aware about business and become drawn to it, despite the fact that it is not always profitable or expedient within its membership (Gianetti & Simonev, 2007), (Gibb, 1996); (iii) accords high prestige to entrepreneurs who then enjoy high social status in society, regardless of whether or not they are already successful; (iv) nurtures individuals in original and significant ways (Joynt & Warner, 1966); and (v) places a high value on independence which allows for less conformity and is more tolerant toward inequalities of income and wealth (Licht, 2007, Giannetti & Simonov, 2004). It does not look down or stigmatize entrepreneurs who have tried but failed, rather it recognizes the positive influence of entrepreneurs on society and their role in serving as the essential incubator in the entrepreneurship initiation process (Johannison, 1987).

### **3.0 Methodology**

#### **3.1 Area of the Study**

This study adopted a descriptive research design to help in answering the research questions and achieve the objectives. Descriptive research designs are meant to provide answers to who, what, where, when and how questions (Creswell, 2017). The study was carried out in Ibadan North local government - a local government in Oyo State. Ibadan North LGA is in Oyo state which is domiciled in the Southwest geopolitical enclave of Nigeria. The headquarters of the LGA are domiciled in the Bodija district of Ibadan. The LGA is bordered by the Akinyele, Lagelu, Egbeda, Ibadan Northwest, and Ibadan Northeast LGAs. Ibadan North LGA is an urban center and is made up of several districts and streets such as Bodija, Agodi, Oyelade crescent, Ladoke Akintola street, Oyo road, and Sango. The estimated population of Ibadan North LGA is 201,430 inhabitants with the vast majority of the area's dwellers being members of the Yoruba ethnic group. According to the National population census of 2006, the Zone has a total population of 306,795 and a land area of 27km<sup>2</sup>.

#### **3.2 Sampling Techniques and Sampling Size**

Sampling techniques are methods of selecting the samples from the population (Omirin, 2008). The multi-stage sampling technique was used in the course of the study. A multi-stage sampling technique involves many stages and gives opportunity to reach the actual subject of a sample directly. A total number of 120 individuals were selected during the course of the study. South-western zone of Nigeria has six (6) States; the first stage of the sampling technique involved the random selection of one of the six states (Oyo state). The second stage involved selection of one Local Governments area in the state (Ibadan North local government area). This is because, it is a community largely populated by the indigenes who are into one trade or the other. A total of 120 questionnaires were administered on the respondents using a simple random sampling technique. All the researchers involved in this study were engaged in the distribution of the questionnaire, which were given to the respondents personally in their local stalls and premises. Assistance were also sought from people who volunteered to help in the distribution.

#### **3.3 Method of Data collection and Sampling instrument**

Primary data was employed in the course of the study. This was done by the use of well - structured questionnaire. A sizeable number of the respondents could not understand the questions, therefore the researchers had to interpret the questions into Yoruba language and fill in the responses. Data was obtained using self-designed questionnaires titled "Yoruba social cultural values and entrepreneurship emergence". The questionnaire for the study was administered to the respondents by the researchers with the aid of five research assistants in different locations where the researchers could not cover personally. The responses obtained from the questionnaires administered were then subjected to data analysis by an expert. Altogether, a total number of one hundred and twelve (112) questionnaires were filled and returned out of one hundred and twenty (120) distributed randomly among respondents. Eight of these were voided. Microsoft Excel software was used to enter the data while the SPSS software version 25 for analysis.

#### **Decision rule:**

Items with mean of 2.5 and above are accepted while Items with mean below 2.5 are rejected. Thereafter, simple regression in SPSS version 25 has been applied based on

the following rule: In order to validate (accept) or nullify (reject) any stated hypothesis tested with the multiple regression, major attention was paid to the P-values of the tested constructs. Therefore, we will reject the null hypothesis where the p-values are less than alpha (0.05) and the alternative hypothesis accepted.

### Data Analysis

**Table 1: Bio-data of Respondents**

Variable	Frequency	Percentage
Sex		
Male	67	60
Female	45	40
Total:	112	100
Experience at work		
0-5 years	38	34
6-10 years	45	40
11 years and above	29	26
Total	112	100

Source: Field survey, 2023

The data above shows that 67, representing 60% of the respondents were male while 45 respondents representing 40% of the respondents were female. The business experience of the respondents indicates that 38 representing 34% of the respondents had a maximum of 5 years, 45 representing 40% of the respondents had 6-10 years of experience while 29 representing 26% of the respondents had experience of 11 years and above.

**Table 2: Perceived influence of Socio-cultural values on Entrepreneurship emergence**  
N = 112

Statement	SA	A	SD	D	Mean	SD	Decision
<b>HARDWORK</b>							
Yorubas belief in hardwork is an age long conviction	52	38	10	12	3.16	(0.97)***	Accept
Yorubas believe that hardwork brings success in life	65	27	12	8	3.33	(0.94)***	Accept
Yoruba values are not material wealth	49	32	10	21	2.97	(0.89)***	Accept
To achieve success in life, one needs to be hardworking	58	40	5	9	3.31	(1.04)***	Accept
<b>COMMUNAL SPIRIT</b>							
Yorubas believe that there is dignity in labour	45	42	11	14	3.05	0.95)***	Accept
Yorubas believe prestige over wealth	52	39	9	12	3.16	(0.99)***	Accept
Yorubas believe in joint effort to grow businesses	44	42	14	12	3.45	(0.93)**	Accept
Members of the same family can jointly raise capital to sustain an ailing business concern.	38	49	14	10	3.00	1.05)***	Accept
<b>FORMAL EDUCATION</b>							
Yorubas believe that education can aid business growth.	54	37	19	2	3.28	(0.96)***	Accept
Yorubas are well read	38	42	14	18	2.89	(1.08)***	Accept
Yorubas believe that education can transform lives	51	37	12	2	3.12	(0.75)***	accept
Education is a key to financial prosperity	47	45	14	6	3.19	(0.84)***	Accept

Notes: N = 112, range: 1–4, \*\*\*! = 0.001, \*\*! = 0.01, \*! = 0.05



From the table 3 above the mean record showed that all identified variables of socio-cultural values have positive impacts on entrepreneurship emergence and was therefore accepted. Thus, identified socio-cultural variables such as hardwork, communal spirit, trading and education all have a positive influence on entrepreneurship emergence of the Yoruba speaking people of the south-western Nigeria.

### 3.4 Test of Hypothesis

Ho: Socio-cultural values of the Yorubas do not significantly affect entrepreneurship emergence among the people.

Variables	F-Ratio	Sig. of P	Canonical correlation	R <sup>2</sup>	Pearson correlation
Hardwork	1.748	.000	.8364	.712	.428**
Communal spirit	1.945				.649**
Formal Education	3.174				.587**
Dependent Variable: Entrepreneurship Emergence					

\*\* Sig. @ .001

Source: Authors' computation 2023.

The above table displays the analysis of the effect of socio-cultural values among the Yorubas and entrepreneurship emergence among the people in the study area. The analysis reveals that the identified variables of the socio-cultural beliefs of the people have a positive effect on their entrepreneurial activities in the area of business expansion, sales volume increase, and customer retention and wealth creation. Hardwork shows ( $F = 1.748$ ,  $r = .428^{**}$   $p = .000$ ), communal spirit shows ( $F = 1.945$ ,  $r = .649^{**}$   $p = .000$ ) while education show a ( $F = 3.174$ ,  $r = .587^{**}$   $P = .000$ ). The value of the canonical correlation coefficient of .8364 indicates a strong correlation between the predictors and the predicted. The coefficient of determination ( $R^2$ ), 0.712 indicates hardwork, communal spirit and education all account for 71.2% of the variation in the overall entrepreneurship emergence of the Yoruba people. Hence we can say that there is a strong correlation between the socio-cultural beliefs and values of the Yorubas and their entrepreneurial tendencies.

### 4.0 Findings

The study was to empirically verify the impact of socio-cultural beliefs and values of the Yoruba people of the south-western Nigeria on their entrepreneurial emergence. This study was carried out in Ibadan, the capital city of Oyo state of Nigeria. The study is limited to Ibadan North local government area. This is because it is the epic centre of the Yorubas in the city where they live as a community and a large number of residents in this community are into one indigenous trade or the other. The findings showed that the mean value of all identified variables of socio-cultural values have positive impact on entrepreneurship emergence and was therefore accepted. Thus, identified socio-cultural variables such as hardwork, communal spirit and education all have a positive influence on entrepreneurship emergence of the Yoruba speaking people of Ibadan, south-western Nigeria. Also, the analysis reveals that the identified variables of the socio-cultural beliefs of the people have a positive effect on their entrepreneurial activities in the area of business expansion, sales volume increase, and customer retention and wealth creation. Hardwork shows ( $F = 1.748$ ,  $r = .428^{**}$   $p = .000$ ), communal spirit shows ( $F = 1.945$ ,  $r = .649^{**}$   $p = .000$ ) while education show a ( $F = 3.174$ ,  $r = .587^{**}$   $P = .000$ ). The value of the canonical correlation coefficient of .8364 indicates a strong correlation between the

predictors and the predicted. The coefficient of determination ( $R^2$ ) at 0.712 indicates hardwork, communal spirit and education account for 71.2% of the variation in the overall entrepreneurship emergence of the Yoruba people. Hence we can say that there is a strong correlation between the socio-cultural beliefs and values of the Yoruba people of their entrepreneurial activities. The null hypothesis is therefore rejected. The findings and analyses of this paper are consistent with the opinions in entrepreneurship theories that the socio-cultural environment and circumstances of a people influence their behaviours and decisions in their social and economic lives, including decisions about entrepreneurship. The individual has a unique personality; however, he or she is the product of society and subject to the values and influences of his/her society/ ethnic group. Therefore, the socio-cultural environment has significant impact on individuals which directly influences their decisions and actions.

## **5.0 Conclusion**

The findings and analyses of this paper are consistent with the opinions in entrepreneurship theories that the socio-cultural environment and circumstances of a people influence their behaviours and decisions in their social and economic lives, including decisions about entrepreneurship. The individual has a unique personality; however he or she is the product of society and subject to the values and influences of his/her society/ ethnic group. Therefore, the socio-cultural environment has significant impact on individuals which directly influences their decisions and actions. The findings in this study showed that the mean value of all identified variables of socio-cultural values have positive impact on entrepreneurship emergence and was therefore accepted. Thus, identified socio-cultural variables such as hardwork, communal spirit and education all have a positive influence on entrepreneurship emergence of the Yoruba speaking people of Ibadan, south-western Nigeria. Also, the analysis reveals that the identified variables of the socio-cultural beliefs of the people have a positive effect on their entrepreneurial activities in the area of business expansion, sales volume increase, and customer retention and wealth creation. Also, the quantitative analyses highlighted in this paper signal a mostly positive impact of the socio-cultural environment on the Yorubas entrepreneurial self-employment.

## **6.0 Recommendations**

It is recommended among other things that cultural values of the Yoruba people be strengthened, the more and be given the needed attention so as to aggregate the benefits for the good of the country's productive capacity.. It is also recommended that the social cultural values this ethnic group is known for are preserved and passed from generation to generation so that the concept of Omoluabi the Yorubas are known for would continue to be the hallmark of the ethnic group among all others in the country.

### **6.1 Suggestions for Further Study**

Further research could investigate into the nexus between the socio-cultural values and entrepreneurship emergence of the Yoruba ethnic group in the other western states of the country comprising of Ekiti, Ogun, Osun, Ondo, Lagos and part of Kwara and Kogi states. Additionally, comparative studies examining the socio-cultural values of other ethnic groups in the country would provide valuable insights into specific areas where there are congruence between or among the values being exhibited by the various ethnic groups in Nigeria.

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