

# Entrepreneurship development and socio-cultural factors among Tiv People of Benue State, Nigeria

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**Abstract - Differences in value systems and cultural orientations towards entrepreneurship have been argued to affect entrepreneurship. The focus of this paper is on analysis of socio-cultural factors on entrepreneurship development among the Tiv people of Benue State, Nigeria. The researcher also examined the effect of family system, cultural values and festivities in affecting the development of entrepreneurship and emergence of entrepreneurs in Tiv land. In pursuit of the focus of this paper, it treats the concept of socio-cultural factors and entrepreneurship development. It also x-rays in detail the effect of extended family system, cultural values and festivities on entrepreneurship development. The study is based on review of previous empirical studies on the relationship between socio-cultural factors and entrepreneurship. The findings of this study indicated that the family system, cultural values and festivities have significant effect on the development of entrepreneurship in Tiv land, Benue State. The study concludes that socio-cultural factors affect entrepreneurship development in Benue State. The study recommends that government should put in place an education policy that educate the citizenry on the cultural factors that are found to be anti-entrepreneurial, parents and children in Tiv land should develop a new set of positive values that attract and facilitate entrepreneurship development in the state, and entrepreneurs in Tiv land should be aware of the multiple influencing factors in the State and develop the ability to correctly gauge opportunities.**

**Keywords: Socio-cultural factors, entrepreneurship, entrepreneurship development.**

## I. INTRODUCTION

The enhanced interest in entrepreneurship in the post-war period has led researchers to question why some people are more entrepreneurial than others, and how entrepreneurs may be distinguished from the rest of the population. Globally, the economic realities of many nations with experiences of economic hardship, unemployment and poverty in recent time has made the role of entrepreneurs more recognized and the need for entrepreneurship development has been very greatly emphasized in all nations, particularly, in the developing countries (Abubakar, 2010). There is a growing but gradual shift away from planned and managed economies and the hegemony wielded by large transnational firms towards an entrepreneurial economy where small to medium firms or entrepreneurs are expected to play greater economic roles (Mordi, Simpson, Singh & Okafor, 2010). Entrepreneurship thus occupies an important place in the process of economic development. It has become a key concept in social and human development discourse; it is considered a factor of economic and human development (Abubakar, 2010). Abimbola, Adekeye, Ajayi and Idowu (2011) stated that in less developed countries, entrepreneurship functions in the following areas: stimulation of economic growth, replacement of crumbling state-owned enterprises, some of which are legacies of colonial rule; and a means of employment generation and an avenue for empowering the disadvantaged portion of the population especially the womenfolk. This reality, coupled with globalization, which is creating convergence of economic thoughts in the globalised world, has led various levels of government to institute measures that enhance entrepreneurial activities. Policy makers and scholars recognize the importance of entrepreneurship to economic development and prosperity. It is increasingly being identified as a primary engine of economic growth (Ahiazu, 2009). Consistent with this position, Udofia (2010) asserts that entrepreneurship in individual and national development is very strategic both in developed and underdeveloped countries because it is an antidote to poverty and underdevelopment. Differences in cultural traits are usually given as explanation for disparities in entrepreneurship orientation of nations, regions or ethnicity. It is clear that some socio-cultural practices, values and norms are more conducive to driving or inhibiting entrepreneurship. For example, historically in countries like the former Soviet Union or Singapore, socialist practices, or low tolerance of failure or risk-taking were not conducive to entrepreneurship (Schwartz & Bardi, 2003).

The influence of culture on entrepreneurship was first emphasized by Max Weber at the beginning of twenty century. Culture, the collective values and beliefs of an identifiable group represents an important determinant of firm continuity, performance (Daily & Dollinger, 1991, Shane, 1992, 1993; Koslow, 1993, Shane, Venkataraman, & MacMillan, 1995) and societal well-being (Landes,

1998). Hence, many cultural entrepreneurship studies that seeks to determine the influence of ethnicity, religion and race on entrepreneurship attitude of different people, have been undertaken (Hofstede, 1991; Morris: 2000). Some studies tried to compare entrepreneurial attributes of ethnic groups within the same country, although most are done in the American or European context (Morris, 2000). Culture thus refers to the core values and beliefs of individuals within a society, which are formed in complex knowledge systems during childhood and reinforced throughout life (Hofstede, 1980, 2001). It can be argued that culture plays a great role in molding entrepreneurial mindset among the youths and impliedly, it could hinder the development of entrepreneurship when its influence is negative. Because societies are endowed by nature with different physical environments, members of society must adopt environmentally relevant patterns of behaviour to achieve success. These environmentally relevant patterns of behaviour lead to the formation of different cultural values in different societies, some of which influence the decision to create new businesses. Thus, culture, as distinct from political, social, technological or economic contexts, has relevance for economic behaviour and entrepreneurship (Shane, 1993). Much of the research in entrepreneurship that considers cultural variables has followed Hofstede's (1980, 2001) seminal work showing how culture is manifested in various forms, and how cultural values at individual or societal levels are influenced by national culture. According to this view, cultural differences across societies can be reduced to four quantifiable dimensions: uncertainty avoidance, individualism, masculinity and power distance. The dimension of uncertainty avoidance represents preference for certainty and discomfort with unstructured or ambiguous situations. Individualism stands for a preference for acting in the interest of one's self and immediate family, as distinct from the dimension of collectivism, which stands for acting in the interest of a larger group in exchange for their loyalty and support. Power distance represents the acceptance of inequality in position and authority between people. Masculinity stands for a belief in materialism and decisiveness rather than service and intuition. Using Hofstede's (1980) concept of culture, researchers have in general hypothesized that entrepreneurship is facilitated by cultures that are high in individualism, low in uncertainty avoidance, low in power-distance and high in masculinity (Hayton, George & Zahra, 2002). There are many entrepreneurial opportunities in Benue State. In response to the opportunities highlighted above, some state indigenes have rushed to establish small scale businesses. However, these developments largely have not been matched by an equal development of businesses in the state and the rate of entrepreneurship development is not encouraging. This lack of entrepreneurship thrust has unleashed ravages of inflation in the state, aggravated the problem of unemployment, undermined economic recovery plans and inflicted poverty and misery on the state. This study identifies socio-cultural factors such as extended family system, cultural values and attitudes and festivities and the effect they have on the development of entrepreneurship in Benue state. The purpose of this study is to indicate that there is an absolute effect of culture on entrepreneurship, and entrepreneur reflects dominant values of his or her national culture; therefore, some countries' entrepreneurship is lower compared to other countries. A review of empirical works focusing on the effect of socio-cultural factors on entrepreneurship development is the focus of this paper. This will contribute to our understanding of the concept of socio-cultural factors and its likely impact on entrepreneurship development. This review will be beneficial to university and research scholars, business managers, entrepreneurs, policy makers and government and indeed businesses among others on the importance of socio-cultural factors in contributing to entrepreneurship development. Generally, the results and recommendations would contribute towards our understanding of the socio-cultural factors and how they affect entrepreneurship development in Benue State and Nigeria as a whole. To achieve this objective, the paper is divided into three major parts. Part one focus on the literature review covering the concepts of socio-cultural factors and entrepreneurship development. Part two focuses on the empirical review of the related works by different scholars. Lastly, the paper provides the conclusion and recommendations.

## II. LITERATURE REVIEW

### **Socio-cultural Factors**

Socio-cultural environment broadly, refers to forces of influence from interactional relationship among people which affect their attitude, behaviour and disposition. In other words, the social-cultural environment consists primarily of man created intangible elements which affect people behaviour, relationship, perception and way of life, and their survival and existence. Such elements include beliefs, values, attitudes and life styles of persons as developed from cultural, religious, educational and ethnic conditioning (Adeleke, Oyenuga & Ogundele, 2003). Socio-cultural factors refer to a combination of social and cultural factors as they influence or modify social behaviour within a social milieu. Socio-cultural factors refer to the cultural, religious, gender, educational and social conditioning which moderate or modify people's beliefs, values, attitudes, habits, forms of behaviour and lifestyles (Akpoy-Robaro, 2012). In other words, socio-cultural factors consist of all elements, conditions and influences which shape the personality of an individual and potentially affect his/her attitude, disposition, behaviour, decisions and activities. These elements are learned and are shared by a society and transmitted from one generation to another through socialisation. Socio-cultural elements are anthropogenic in nature and are social phenomena which affect people's behaviours, attitudes, belief systems, relationships, perceptions, modus vivendi (way of life), their survival and existence. In other words, socio-cultural factors consist of all elements, conditions and influences which shape the personality of an individual and potentially affect his/her attitude, disposition, behaviour, decisions and activities. The socio-cultural dynamics refer to the cultural, religious, gender, educational and social conditioning which moderate or modify people's beliefs, values, attitudes, habits, forms of behaviour and lifestyles (Adeleke, Oyenuga & Ogundele, 2003). These elements are learned and are shared by a society and transmitted from one generation to another through socialisation. Consequently, socio-cultural factors, in relation to entrepreneurship, point to all the elements within the social system and culture of a group of people which positively or negatively influence entrepreneurship development or entrepreneurial behaviour and performance. Socio-cultural factors therefore

include attributes such as culture, attitude and values. It may be concluded that culture is an integral part of human existence constituting 'enduring principles' which guide human beings in their relationship with the environment. The subjective components of culture include beliefs, attitudes, norms, and values.

Attitude is a mental and neural state of readiness, systematized through knowledge. It has the ability to exert a directive and forceful influence upon individual's response to all objects and situations around which it relate. Culture is one of the main sources for the formation of attitudes. Other sources include generation effects, social role, laws, mass media, total institutions, school, family and parents, peers and reference groups and direct experience (Abimbola, et al., 2011). Attitudes are learned predispositions (Manstead, 1995) which can result to a cognitive and emotional orientation toward specific objects and situations (Hofstede, 2001). Value refers to a standard that guide and determine actions, attitudes in the direction of objects and states, ideology, presentations of self to others, assessments, decisions, justifications, comparisons of self with others, and attempts to influence others. Values are guiding principles that influence people's decision making, they are stable trans-situational goals, they vary in importance, and they motivate behavior that are similar to them (Schwartz & Bardi, 2003; Schwartz, 2005).

### **Entrepreneurship Development**

There are multiplicities of views regarding entrepreneurship as a concept. The word 'entrepreneur' has its origin from the French word *entrepredre* literally meaning between-taker or go-between. Generally, an entrepreneur is one who creates, organizes and takes the risk of a business or an enterprise. Michael (2006) defines an entrepreneur as a person who creates small business. Entrepreneurs are calculated risk-takers—they strive to maximize potential of their venture while simultaneously minimising risk. They are able to recognise opportunities as they arise and create goods or services in order to take advantage of the opportunity before competitors catch on to it. According to Kpelai (2009) an entrepreneur is an investor or group of investors that identify opportunity, gather the necessary resources, create a new or improves on an existing business venture to satisfy some needs in an economy. He identified characteristics of entrepreneurs to include; risk taking, innovation, desire for independence, need for achievement, self-confidence, interpersonal skills, gap fillers and Type A behaviour. It is clear from the above definitions that an entrepreneur is an innovator, and he introduces new ideas, new products, new skills, technology and opens up new markets or improves on existing ones. The entrepreneur is typically driven by certain forces such as the drive for achievement, the desire for freedom and autonomy, or the desire for wealth. According to Hisrich and Peters (2002), entrepreneurship is the process of creating something new, assuming the risk involved and reaping the reward attached. This reward can be profit-based or can be social prestige or the achievement of some social goal. It has been argued that the entrepreneurial spectrum is broader and much more inclusive as it extends beyond someone who starts a company from scratch and includes those who acquire an established company through inheritance or a buyout, franchisors as well as franchisees and also intrapreneurs or corporate entrepreneurs (Schwartz & Bardi, 2003). For Sethi (2013), entrepreneurship is a process or action undertaken by an entrepreneur to establish an enterprise. It is a creative activity or process which could involve building a social or economic entity from practically nothing or sensing an opportunity where others see chaos, contradiction and confusion. He further posits that entrepreneurship is the attitude of mind to seek opportunities, take calculated risks and derive benefits by setting up a venture comprising numerous activities involved in the conception, creation and running of an enterprise. Shane (2000) defines entrepreneurship as the capacity and willingness to develop, organise and manage a business venture along with any of its risks in order to make a profit. Entrepreneurial spirit is characterized by innovation and risk-taking, and is an essential part of a nation's ability to succeed in an ever changing and increasingly competitive global marketplace. Kpelai (2009) viewed entrepreneurship as the process of starting; owning and managing a new venture or improving on an existing product(s) or service(s) that creates value. In this study, entrepreneurship is defined as a process, which involves identification and exploitation of opportunities in a social context for the purpose of innovative and increased production, which ultimately translate to economic development. Entrepreneurship development according to Mata (2008) is concerned with the study of entrepreneurial behaviour, the dynamics of business set-up, development and expansion of the enterprise. Entrepreneurship Development (ED) thus refers to the process of enhancing entrepreneurial skills and knowledge through structured training and institution-building programmes (Osemeke, 2012). It basically aims to enlarge the base of entrepreneurs in order to hasten the pace at which new ventures are created. This accelerates employment generations and economic development. Entrepreneurial development 'focuses on the individual who wishes to start or expand a business.

### **Socio-Cultural Factors and Entrepreneurship Development**

Although entrepreneurs in different countries usually share some universal traits, they may also have other traits that are specific to their own culture. For example, entrepreneurial activity is encouraged as an avenue to stimulating economic growth and empowering marginalized segments of population in less-developed countries (Anderson & Reeb, 2003). Therefore, there is no dominant theory that entrepreneurship is universal and a "good" entrepreneurship theory in a country will also be "good" in another country. Culture is one factor that attempts to explain why some groups have entrepreneurial instincts, a dedication to hard work, to savings, to striving toward material accomplishments, while some others devote their energies to leisure, to ostentatious consumption and to the possession of power among such other orientations. It also includes social attitudes toward private business, wealth and craft as opposed to working in large private or governmental bureaucracies. While some cultures have positive attitude towards ownership of businesses, crafts, and generally working with hands, and tools, some other groups accord very low status to such occupations. A culture that extols and values hard work, personal achievement and successful business formation will definitely attract more of their people into entrepreneurship than cultures that are not supportive of business venturing. Such negative attitudes inhibit the emergence of the entrepreneurial class for such groups. Weber (1934) pointed that entrepreneurship behaviour might be linked to cultural values and suggested that values and beliefs are factors that encourage entrepreneurship. Based on the framework of Hofstede (1980), it is concluded that individualistic culture emphasizes the values of personnel initiative and achievement, while collectivistic favour group

decisions. McGrath (1992) found that entrepreneurs across several cultures share a set of values such as collectivism and some entrepreneurial beliefs that are independent of their culture. The desire to go into business or to form a company is often enhanced by an individual's culture, family, peers and nature of education and training. Essentially, people grow up within some cultural setting and social beliefs and values which define and shape the way and manner in which they live. Consequently, socio-cultural factors, in relation to entrepreneurship, point to all the elements within the social system and culture of a group of people which positively or negatively influence entrepreneurship development or entrepreneurial behaviour and performance (Wetherly & Otter, 2011).

The argument in Sociology that individuals affect and are affected by the social structure has been taken to bear on the study of entrepreneurship. This position places the practice of entrepreneurship within values and attitude in a social context. Weber (1934) posits that the high rate of development recorded in the Western societies relative to other cultures was a corollary of the presence of values such as individualism, an ascetic self-denial, which discourages extravagant lifestyles, positive attitude towards work, savings and investment. According to Otth (2014) culture is one factor that attempts to explain why some groups have entrepreneurial instincts, a dedication to hard work, to savings, to striving toward material accomplishment, while some others devote their energies to leisure, to ostentatious consumption and to the possession of power among such other orientations. Otth (2014) also assert that social attitudes toward private business, wealth and craft as opposed to working in large private or governmental bureaucracies differ among cultures. He stated that while some cultures have positive attitude towards ownership of businesses, crafts, and generally working with hands, and tools, some other groups accord very low status to such occupations. A culture that extols and values hard work, personal achievement and successful business formation will definitely attract more of their people into entrepreneurship than cultures that are not supportive of business venturing. Such negative attitudes inhibit the emergence of the entrepreneurial class from such groups. Hofstede (2001) noted that human behaviours are influenced by socio-cultural practice and some actions cannot be divorced from their socio-cultural context. Because societies are endowed by nature with different physical environments, members of society must adopt environmentally relevant patterns of behavior to achieve success. These environmentally relevant patterns of behavior lead to the formation of different cultural values in different societies, some of which influence the decision to create new businesses.

#### **Relationship between socio-cultural factors and entrepreneurship development in Tiv land, Benue State**

The socio-cultural environment among the Tiv people of Benue State consists of all the elements of the social system and culture of the people which positively or negatively affect and influence entrepreneurial emergence, behavior and performance, and entrepreneurship development in general. All such elements condition the values, thinking and action of the people with respect to entrepreneurship. For the purpose of this study the socio-cultural factors identified include family system, cultural values and attitudes and festivities.

#### **Extended family system and entrepreneurship development**

The family system in Nigeria is different from the Western conception of the extended family system, where relationships are marked by degrees of relationship. In the Nigerian extended family system, once a common ancestry is established, the degree of separation becomes irrelevant and this serves as the basis of interaction among members. The extended family phenomenon is reported to affect negatively on entrepreneurship development in Benue State. The 'Care Syndrome' according to Obayan, (1995), which is a feature of Nigerian extended family, is a burden on entrepreneurship development. Obayan (1995) further explain that the Nigerian extensive family system presupposes dependence of other family members on the successful member, thereby affecting negatively on the invested fund. It was found that western education has altered in a way the form of interactions among members of extended family but features such as loyalty, reciprocity and sharing still pervade interactions among group members. The 'Care Syndrome' among family members encourages the tendency towards dependency in Benue state. Rather than for every family member to engage in productive activity, one notices a trend where the less successful members look up to the most successful member(s) of the group for sustenance. The expectations of this family system from its members are found to be incompatible with entrepreneurship ideal based on pure economic principle of rationality. The cultural obligation of support among family members in Tiv land is that of 'help one another'. This is connected with the reality that application of serious sanction may be difficult in situations where family members mismanage business entrusted in their care hence affecting the development of entrepreneurship.

#### **Cultural values and attitudes and entrepreneurship development**

Attitude is a mental and neural state of readiness, systematized through knowledge. It has the ability to exert a directive and forceful influence upon individual's response to all objects and situations around which it relate (Hofstede, 2001); they are better predictors of behaviour (Schwartz, 2005). Culture is one of the main sources for formation of attitudes. Attitudes are learned predispositions (Manstead, 1995) which can result to a cognitive and emotional orientation towards specific objects and situations (Hofstede, 2001). Values are guiding principles that influence people's decision making, they are stable trans-situational goals, they vary in importance, and they motivate behaviour that are similar to them (Schwartz & Bardi, 2003; Schwartz, 2005). According to them, values are both realistic and idealistic in nature. As ideals, values ought to inspire people, animate them and move them around their environment (for knowledge of what is required) so that they can reflect on the long-term attractiveness and repelling characteristics of the valued objects. The Nigerian culture generally is highly characterized by "conservation" as against "Openness to change". Cultures characterized by "Openness to change" facilitate entrepreneur emergence because such cultures motivate people to follow their autonomous inner-directed interests in uncertain directions (Akpore-Rabaro, 2012). On the other hand, conservation cultures limit the desire and quest for change, thwart creativity and entrepreneurial initiative and drive. This is because such cultures motivate individuals towards outer-directed avoidance of uncertainty to preserve the status quo in entrenched relationships with close others, institutions and traditions (Akpore-Rabaro, 2012). In connection with the norms, value systems, perception, attitudes and ways of life as sub-cultures affecting entrepreneurship development in Benue State in general, and Tiv land in particular; it is evident that the Tiv culture in the past years does not encourage the development of entrepreneurship. It is noticeable that the Tiv culture is characterized

by collectivism, fear of uncertainty, ascription, femininity, and conservation. However, it is observed that there is growth in the number of businesses in recent time compared to the past, under the traditional culture. Utov (2000) identified several factors which discourage entrepreneurship development in Tiv land in the past to include anger, jealousy, and undue attachment to material things, low value for economic power and independence lust, greed and egotism. According to him, the Tiv man is a person who becomes angry at a slightest provocation. This anger has destroyed many peaceful negotiations (including business negotiations) among the Tiv, and has even brought about hatred and chaos among individuals and groups. According to Utov (2000) the Tiv people are also not economical in their spending hence; most of them exhaust their finances on 'drinking joints', 'wine bars' women, tobacco, drugs or even tasty food, all in the name of enjoyment. This lack of investment spirit thus discourage entrepreneurship hence, money meant for economic activities is usually diverted to the entertainment of others. In a study by Torkula (2004) he found that the value systems in Tiv society do not encourage their participation in business because of extravagant lifestyles and a negative attitude towards savings and investment. He however stated that the culture is gradually changing as some youths who are unemployed own their businesses in the state.

### **Festivities and entrepreneurship development**

Festivities held in the state also appear to be one of the socio-cultural factors affecting entrepreneurship development. Festivities and celebrations held in the state such as marriages, birthdays, Christmas and burials have actually reduced the amount of money available for investments and some times, money is withdrawn from the business for such purposes. Marriage celebrations in the state according to Torkula (2006) have become too expensive particularly bride price or dowry in Tiv land has gone so high such that, before one can marry, he sometimes has to sell his property, including business assets. According to him, marriage in Tiv society today is so materialistic that only a few can afford to meet the requirements of their in-laws. Burials as revealed by Utov (2000) have also become a form of "celebration" in Benue state. So much money is usually spent on burials in order to give the deceased a "befitting burial" as it is usually put. Large sums of money are spent on the purchase of drinks, meat, clothes, caskets, and construction of "expensive" graves for the dead. In situations whereby, the needed amount cannot be obtained from another source, it is usually withdrawn from the business. This usually reduces the amount of money or capital available for business expansion or it reduces the amount of available investable funds in the state. Torkula (2004) noted that burial ceremonies today among the Tiv people have been overtaken by a lot of changes most of which have overturned the "original" burial concepts. He further explained that, it now costs a fortune to bury in Tiv society, to the extent that the solemnity of death and burial is lost. The burial occasion is now an arena for the display of affluence with little or no respect for the dead. This negative trend turns to reduce the money or resources that would be invested in useful business ventures. The changes which have affected marriage and burial customs of Tiv people have imposed serious economic and social implications on the Tiv culture. Azende (2007) in his study asserted that the Tiv man has suddenly copied the celebration of funeral as a show-off occasion. Tiv people now design a grave better than a living house; some people even borrow from banks for burial ceremonies, while others sell their stocks to buy a costly casket denying them the capital gain accruable to the investment. The end result is that such families pay debts for years and as such deny themselves of other productive engagements.

### **Theoretical Framework**

Over the years, a number of theories have been used to explain the effect of socio-cultural factors on entrepreneurship development. The socio-ethical theory of entrepreneurship and family orientation theory are used in this study to explain the social and cultural characteristics which motivate people to be or not to be entrepreneurs.

#### **Max Weber's Socio-Ethical Theory of Entrepreneurship**

The earliest theory on the influence of socio-cultural environment on entrepreneurship was that of Max Weber, a German sociologist. In his theory, Weber (1930) explained that society plays a big role in developing entrepreneurs. The theory posited that the emergence and behaviour of entrepreneur is determined by culture. In Weber's view, culture has great impact on the attitude and behaviour of individuals and their disposition to life. This is because the individual draws his values from the social values, morals and institutional framework within which he lives. Culture is a determinant of the nature of decisions to be made in life, including the decision to be or not to be entrepreneur. He cited Value system as an element of culture which directly influences the behaviour of individuals towards being entrepreneurs. Such value characteristics as hard work, thrift and an ascetic life of self-denial are all prescription for entrepreneurship. Essentially, the point of Weber's theory is that socio-cultural environment whether from political dimension or cultural/religious dimension would affect the development of entrepreneurial attitude and behaviour/character by establishing values that either enhance or inhibit entrepreneurship spirit and drive.

#### **Family Orientation Theory**

The family orientation theory propounded by Kurakto and Hodgetts (1998) posits that factors such as family background and orientation are sources for entrepreneurial characteristics and the emergence of entrepreneurs. The theory emphasized the role of the family in developing the entrepreneurial character. It is believed that the home atmosphere and values of an entrepreneurial family can provide a great deal of nurturing and support for development of entrepreneurial personality or character (Kurakto & Hodgetts, 1998). This is so because the family background of an individual is a strong influence on his values and character and therefore serves as a strong source of influence whether he would be an entrepreneur or not. This reasoning promotes the belief that certain traits established and supported early in life will lead eventually to entrepreneurial emergence and success (Kurakto and Hodgetts, 1998). However, to what extent this theory is valid is still subject to debate. This is because in reality, most off-springs of successful business people/entrepreneurs never turn out as entrepreneurs, let alone being successful entrepreneurs. Off-springs often never imbibe the entrepreneurial values of their entrepreneur parents nor even take after them as entrepreneurs, even when the parents try to make the children succeed them. Children often choose their path; therefore creating the problem of entrepreneurial succession for their entrepreneur parents it is for this reason, among others, that family businesses often do not live on, after the exit of the originators.

This theory clearly show the key role played by the family in the emergence of entrepreneurs in every society. People who come from entrepreneurial background and families with value systems that encourage entrepreneurship are more likely to becoming entrepreneurs.

### III. REVIEW OF EMPIRICAL STUDIES

Several studies have stressed the influence of socio-cultural factors on entrepreneurship from different perspectives.

An empirical study by Azende (2008) titled “marriage and burial ceremonies in Tiv land and its effect on investment of financial resources” revealed that expenditures regarding burial and marriage ceremonies are too much in Tiv land and such a life style is an impediment to the well-being of the Tiv people. The study concluded that expenditures should be such that will reasonably get value so desired at a minimal cost possible. It recommended that academic seminars should be put frequently to educate the Tiv people and persuasively encourage them to always wisely utilize resources at their disposal.

Bwisa and Ndolo (2011) carried out a study on culture as a factor in entrepreneurship development in Kamba culture of Kenya. The general objective of the study was to examine the role of culture on entrepreneurship development with reference to the Kamba culture in Kenya. It explained the cultural attributes of the Kamba and how they affect their entrepreneurial behavior. The study was conducted by means of observations and interviews to a number of entrepreneurs selected randomly among those operating in Machakos town – the capital of the Kamba ethnic group. This was, therefore, mainly a qualitative type of research. The interview and observation guide were constructed from the elements of Hofstede’s cultural dimensions. The key variables about which data was collected and analysed included, the Kamba tribe values and traits, Child rearing practices, attitude towards failure and risks, attitude towards responsibility, values from childhood and gender involvement. A factor analysis was done in relation to Hofstede’s cultural dimensions. The findings of the study indicated that Hofstede’s models are appropriate to the Kamba as demonstrated by the investigated cultural traits. The study concluded that measured against Hofstede’s cultural dimensions, the current Kamba culture does not exhaustively support entrepreneurial tendencies. Awareness campaigns about entrepreneurship as a source of achievement and wealth, focusing on materialistic values were recommended.

Abimbola, et al., (2011) investigated on some socio-cultural issues in entrepreneurship among some groups in Nigeria. The study used focus group discussions to identify the impacts of the extended family system and gender on entrepreneurship among the Hausa, Igbo and Yoruba who constitute more than half of the Nigerian total population. The study examined the various programmes introduced to encourage entrepreneurship in Nigeria using secondary data from both local and international sources. It was found that despite spirited efforts by Nigerian government to encourage entrepreneurship, little has been achieved. The extended family system and gender were implicated in the state of entrepreneurial activities among the study population. The study concluded by recommending programmes and policies that consider the local peculiarities, an adaptation of foreign mediated entrepreneurial development programmes to local context and an educational policy targeted at changing the values and customs that are anti-entrepreneurial.

Akpor-Robaro (2012) presented an analytical and evaluative study of the impact of socio-cultural environment on entrepreneurial emergence. The study was based on theoretical survey of the socio-cultural characteristics of Nigerian society and its major sub-societies; and their roles in the emergence of entrepreneurs. The method of analysis for the study was qualitative, and it was based essentially on a theoretical survey of the features of the Nigerian socio-cultural environment, and a discussion of their implications for entrepreneurial emergence. Primarily, the study revealed that socio-cultural environment significantly impacts, both negatively and positively, on entrepreneurial emergence in society. It also revealed that beyond the negative or adverse economic circumstance of individuals, the value system of a people is a great determinant of the desire and capacity of people becoming entrepreneurs. The study concluded that although the Nigerian environment consists more of negative features, these features can be turned around and tapped as motivation for business ownership by potential entrepreneurs. The study however, recommended that certain traditions and values in Nigerian global and sub-cultural systems which have remained barriers to people particularly women becoming entrepreneurs must be dropped or modified to pave way for the emergence of entrepreneurs among Nigerian men and women.

Mukhtar (2013) examined the effect of culture on the development of entrepreneurs among the Hausa Ethnic Group in Northern Nigeria. The study investigated how culture affects the development of Hausa entrepreneurs in Northern Nigeria. Data was collected through interviews of 80 respondents who were established entrepreneurs in Kano metropolis from the Hausa ethnic group as well as those that work as their aids. In addition, physical observation, anecdotal sources and secondary data were used for the purpose of discussion and analysis. The study found that the Hausas have a system where one serves his “master” for as long as he lives without any plan put in place to make the “servant” independent. The study found that this was in sharp contrast with the Igbo ethnic group who has a system of apprenticeship which requires that one serves his “master” for a defined period of time. It is expected that the apprentice would learn all the skills required within this period. After this period, the apprentice is graduated and empowered by his “master” to become independent. Furthermore, the study found that the Hausa people believe that although qualities like hard work, punctuality, perseverance and determination are important entrepreneurial qualities, one’s destiny as ordained by God will eventually prevail and is therefore most fundamental in influencing behaviour. The study recommended that there is the need to borrow a leaf from apprenticeship system put in place by the Igbos and place a lot more premium on hard work.

#### IV. CONCLUSION AND RECOMMENDATIONS

##### Conclusion

The study revealed primarily that socio-cultural factors affect entrepreneurship development in Tiv land, Benue state. The findings confirm opinions in the social and cultural theories of entrepreneurship that socio-cultural values and circumstances of a people would influence their behaviour and decisions as a people and as individuals, not only in terms of their social lives, but also in their economic lives, and this includes their decisions about entrepreneurship. The study findings shows the extended family system, the value systems, attitudes, ways of life of the state indigenes, and festivities held in the state as having negative effect on entrepreneurship development. It is evident from the findings that once the ability to save is eroded, the ability to invest is also helpless. The study therefore concludes that the lack of or slow pace of indigenous entrepreneurial drive in the state is a combination of the identified socio-cultural factors. The study revelations pose a challenge about the need for indigenes of Benue state to have new values and orientation favorable to entrepreneurship development and the emergence of entrepreneurs.

##### Recommendations

In view of the above findings and conclusion, the following recommendations are made by the researcher:

- i. Benue indigenes should develop a new set of positive values that attract and facilitate entrepreneurship development in the state. Parents should make every possible attempt to make their children “hard working” in order to reduce the “care syndrome” which tends to increase the dependency of many on their family members. Ii.
- ii. Individuals, families and entrepreneurs must engage in thorough self-examination and assessment to ascertain and determine the relevance of existing values and socio cultural system to their economic progress and wellbeing, and select and retain only those values that are capable of helping society to achieve its economic progress and development. Iii.
- iii. There is need by the government to put in place an education policy that does not only target the classrooms and the educated, but also considers the less educated and rural dwellers. This policy should be designed to educate the citizenry on the socio-cultural factors that are found to be anti-entrepreneurial and the need to imbibe entrepreneurial-compatible culture.
- iv. The Church and the Tiv traditional council should aggressively be involved in the campaign to change the attitude of the Tiv people towards marriage and burial expenditures and enlighten them more about investment opportunities in the state.
- v. Investment awareness seminars should be organized at all levels in Tiv land to create awareness of the investment opportunities available in the state and an investment culture should also be encouraged.

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