



# Structural Social Capital and Entrepreneurship Intention: Investigation into Facts and Myths about Business Inclination of the Igbo Tribe in Nigeria

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**Abstract:** This study investigated the mechanism that leads to the entrepreneurial intention of educated youth who have people in business in Nigeria. I tried to see whether ethnic groups might play a significant role in who intends to consider entrepreneurship as a real alternative. I singled out the Igbo ethnic group as the reference group to which I compared the two other major ethnic groups. I used 1,200 National Youth Corps (NYSC) members as participants in the study. The results were mixed. On the one hand, the results showed that there was no difference between the Igbo and Yoruba corp members who had similar structural capital. However, on the other hand, there was a difference between Igbo and Hausa corps members on entrepreneurial intention. The study concluded that the Igbo ethnic group certainly has a business inclination, but not better than others

**Keywords:** *Ethnicity, Social Capital, Entrepreneurial Intention.*

## 1. Introduction

According to the International Labour Organization (ILO), 60 million young people are looking for work; of this figure, eighty percent of them are in developing countries. To make matters worse, the level of youth unemployment is growing at an alarming rate of 15 percent per annum (ILO, 2008). The submission of ILO cannot be more accurate in any other developing country than Nigeria. The government, realizing it cannot employ everybody and seeing that its youths are not looking for alternative ways to make ends meet, has come up with different initiatives since the 1980s to encourage entrepreneurship development.

The efforts of the government to stimulate entrepreneurial interests in the youth have not produced the desired outcome. The reason for the dislike for entrepreneurship is not farfetched. First, social amenities to provide an enabling environment for entrepreneurship development are non-existent (Iyayi et al., 2012). Second is the fact that most Nigerians do not go to school to become entrepreneurs. Adeleye (2012) concluded that undergraduates who have the intention for entrepreneurship are those with second-class lower and third-class degrees. These findings imply that entrepreneurship is normatively assumed to be the only resort

of individuals with no or less than marketable certificates. Seaman, Bent, and Unis (2016) further submitted that the social value placed on education strongly influences who has entrepreneurial intention. In the case of Nigeria, the value of education for most Nigerian youth is to secure a good job.

There are, however, youths who, in spite of the perceived barriers to entrepreneurship, still have the intention to become entrepreneurs, either part-time (meaning being employed and at the same time an entrepreneur) or complete a career of entrepreneurship. While Seaman et al. (2016) said children's aspiration is a function of the occupation they desire, they emphasized more the role of the social values attached to occupational/career preference. Also, Tolentino, Sedoglavich, Lu, Garcia and Restubog (2014) found that individuals who are career-adaptive have an entrepreneurial intention, and this adaptability is stronger among individuals who have family members in businesses. This re-echoed the central importance of the social context (Karimi et al., 2013a; Maresch et al., 2015) of an individual either in career preference or career adaptability.

## Literature review and hypotheses development

### *Structural Social capital and Entrepreneurial intention*

Structural social capital was culled from Naphiet and Ghoshal (1998), who defined social capital as resources that are tacitly available only through the kind and type of relationships one possesses. They proposed three types of social capital, which are structural, relational and cognitive. Of these three types of social capital, the one that was used in this study was structural social capital. This is the type of social capital that is concerned with the configuration of the network an individual has. It does not concern itself with the characteristics or definitions of the relationships. All that matters is the shape of the mass of the network that an individual is embedded in. Zheng (2010) went further to elaborate on structural social capital and identified four types of structural capital, which are ego network size, structural holes, tie strength and centrality. For parsimonious reasons, structural capital is kept simple to the one proposed by Naphiet and Ghoshal.

A lot of research has been carried out about the role of social capital in different aspects of entrepreneurial activities. Many of these researches (e.g. Fernández et al., 2021; Camps & Marques, 2014; Castro & Roldán 2013; Castaño et al., 2015; Kwon & Arenius, 2010; Tregear & Cooper, 2016) have established the importance of social capital to entrepreneurship. Some have equally provided empirical evidence (e.g. Ruggero & Baggio 2014) on structural social capital and entrepreneurship. But few (e.g., Linan & Santos, 2007; Tatarko & Schmidt, 2016; Zapkau et al., 2015) have attempted a link between social capital and entrepreneurial intention. Using the Theory of Planned Behaviour (TPB) by Ajzen (1991) and the Informed Intent Model (IIM) of Hindle, Klyver, and Jennings (2009), social factor is posited as an important predictor of entrepreneurial intention. In TPB, it is the subjective norm- which is the approval a would-be entrepreneur desires to have from his/her significant others (Liñán & Chen, 2009). In IIM, it is social capital which concerns people embedded in a network of entrepreneurs who, as a result of such embeddedness, have entrepreneurial intentions. This study argues that a graduate embedded in a network of entrepreneurs should have an entrepreneurial intention, especially if white-collar jobs are getting difficult to get.

**Hypothesis 1:** There will be a positive relationship between structural social capital and entrepreneurial intention

### *Positive attitude as a mediator between structural social capital and entrepreneurial intention*

Structural social capital should also lead to a positive attitude towards entrepreneurship. This is because social capital produces environmental awareness, and awareness produces a positive attitude (Macnaughton et al., 2018). Tatarko and Schmidt (2016) argued that social capital provides access to resources and increases a positive attitude

towards entrepreneurship and an intention to pursue entrepreneurship. It is important to underline the word: positive attitude, because a negative attitude towards one's social capital may not lead to entrepreneurial intention. For instance, a graduate who has a network of entrepreneurs but sees him/herself as a white-collar professional will have a negative attitude towards entrepreneurship. This is because the subjective assessment and perception of one's capital determine the type of attitude and intention one will have. Therefore, this study argued that structural social capital that leads to a positive attitude towards entrepreneurship would lead to entrepreneurial intention.

**Hypothesis 2:** A positive attitude will mediate the relationship between structural social capital and entrepreneurial intention.

### *Moderating effect of ethnicity on the relationship between structural social capital and positive attitude*

Scholars (e.g. Adebusuyi & Adebusuyi, 2023; Alexander & Honig, 2016; Hayton et al., 2002; Mungai & Ogot, 2012) have empirically shown that ethnic membership plays a significant role in entrepreneurship. For example, Alexander and Honig (2016) argued that there are ethnic differences in the entrepreneurial subjective norm, attitude and self-efficacy. The moderating influence of ethnicity is premised on the way entrepreneurs are culturally portrayed. In some cultures, entrepreneurs are celebrated and have high status, whereas, in other cultures, they are regarded as victims of circumstances (Kalden et al., 2017). An individual from an ethnic group that places a high value on entrepreneurship will be high on entrepreneurial structural social capital and have a positive attitude because his/her people esteem entrepreneurs. Contrastingly, an individual who comes from an ethnic group with little or no regard for entrepreneurship will have little or no entrepreneurial structural social capital and a low positive attitude because entrepreneurs are not respected among his/her people (Kalden et al., 2017).

There are many ethnic groups in Nigeria, but the popular ones are Yoruba, Igbo, and Hausa. Each of these ethnic groups is popularly known for one thing or the other. The Yoruba ethnic group is popularly regarded as the formal education-inclined people – therefore; white-collar jobs inclined people. The Hausa are regarded as the political-power inclined people, and finally, the Igbo people are regarded as the country's entrepreneurs. In fact, there are a lot of goods that are fondly and many other times scornfully called "Igbo made"- i.e. counterfeit goods or services. Many scholars (e.g. Igwe et al., 2018; Ndofo, 2016; Nnadozie, 2002) have also identified the Igbos as the most entrepreneurially inclined ethnic group in Nigeria. Also, as far back as the 1960s, LeVine had argued that the Igbo people are the most achievement-driven people of the three dominant ethnic groups in Nigeria. They are seen as people driven to acquire and amass wealth (Green, 1947). These submissions suggest that the Igbo people are quick to recognize opportunity and are equally quick to seize it (a very important quality of a good entrepreneur). These researchers made such claims but did not empirically investigate the

veracity of their claims. Against this backdrop lies one of the objectives of this study: Would ethnic background moderate the relationship between structural social capital and positive attitude, as shown in Figure 1?

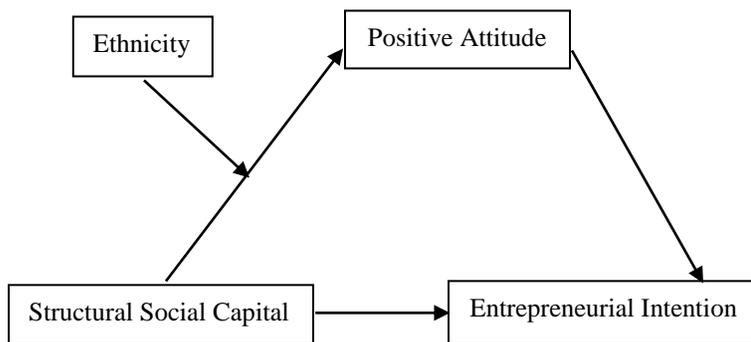
Thus, this study argued that the mediating relationship between structural social capital and positive attitude to entrepreneurial intention is moderated by ethnicity – in this case, the three dominant ethnic groups in Nigeria.

**Hypothesis 3a:** There is no difference between Igbo and Yoruba on the relationship between structural social capital and positive attitude.

**Hypothesis 3b:** There is no difference between Igbo and Yoruba on the indirect relationship of structural social capital on entrepreneurial intention through a positive attitude to entrepreneurship

**Hypothesis 4a:** There is no difference between Igbo and Hausa on the relationship between structural social capital and positive attitude toward entrepreneurship

**Hypothesis 4b:** There is no difference between Igbo and Hausa on the indirect relationship of structural social capital on entrepreneurial intention through a positive attitude to entrepreneurship



**Figure 1.** Conceptual framework of the hypothesized model.

## Population and sampling techniques

### Sampling frame

The participants for this study were new graduates of tertiary institutions in Nigeria. The Nigerian law stipulates that all new graduates undergo one year of community service, called the National Youth Service Corps (NYSC). It is a programme designed to foster national unity amongst the various ethnic groups in Nigeria. For example, new graduates from southern Nigeria (comprising mainly of Yoruba ethnic groups) are sent to either eastern (comprising of Igbo ethnic group) or northern (comprising of Hausa ethnic group) Nigeria, and graduates from either of those regions are sent to the south. Research has it that people live in the moment.

The sampling technique used in this study was multistage. The first stage was a random selection of the states that were included in this study. The southwest region of the country has six states: Lagos, Ogun, Oyo, Osun, Ondo and Ekiti state. Of these six states, Osun, Ogun and Ondo were randomly selected for inclusion in this study. NYSC, in any state of the federation, has an organizational structure that divides the state into zones. Take Osun state, for example; it is divided into four zones, which are Ilesa zone, Ikirun zone, Ife zone and Osogbo zone. The second stage of the multistage sampling technique was to randomly pick two of the zones in each state. In Osun state, Ife and Osogbo zones were picked; in Ogun state, Abeokuta and Shagamu zones were selected, while in Ondo state, Akure and Ondo town zones were selected for the study. The next stage of the sampling process was through cluster sampling. Access to these corp members could only be gained through their various Local Governments and zones of service. The researchers, therefore, went to each selected zone that was randomly selected and met them in their various clusters. Finally, based on the lists in the zonal offices, participants were randomly recruited for this study.

## Participants

Out of the total population of corp members in each selected state, a sample of 17 percent were randomly selected as participants in this study. The final sample comprises of one thousand and two hundred (1,200) National Youth Service Corp Members (NYSC), all randomly drawn from each selected state included in the study. There were six hundred and eighty-seven (57.3%) females and five hundred and thirteen (42.8%) males. Two hundred and fifty-three (21.1%) were Higher National Diploma (HND) holders, while nine hundred and forty-seven (78.9%) were university graduates. Nine hundred and thirty (77.5%) were Yoruba, two hundred and twenty-eight (19%) were Igbo, and forty-two (3.5%) were Hausa. The mean age of this sample was 25.88 years; the standard deviation was 2.78 years. Their age ranged from 22 to 33 years.

## Research Instruments

**Entrepreneurial Intention.** The entrepreneurial intention scale used for this study was developed by Thompson (2009); it is a 10-item scale developed to measure entrepreneurial intention. It comprises items such as: “I intend to set up a company in the future” and “I never search for business start-up opportunities”. Some items in the scale were included as distracter items that acted as red herrings and were not included in scale analyses. Also, some items were reversed coded. The response format was in a 6-point Likert-type format. The response alternative was “strongly disagree” to “strongly agree”. The response runs from 1 = strongly disagree, 2 = moderately disagree, 3 = mildly disagree, 4 = mildly agree, 5 = moderately agree, and 6 = strongly agree and calculated such that a higher score indicates higher intention and vice versa. The internal reliability of the scale across different groups was .83. It was also subjected to test-retest across different time spans, the highest of which was six

months, and it all showed a good reliability coefficient. The scale also has a convergent validity of .71.

**Structural Social Capital.** The structural social capital scale was adapted from Liao and Welsch (2005) and Davidsson and Honig (2003). The other parts were extracted from the extant literature in the research field. Structural social capital is measured by items such as “I have many people (for example, close friends and family) who are into some kind of self-employment”, “I have many friends that have started new firms”, and “I have many friends that have started new firms”. Respondents were asked to rate each item on a Likert scale of one to six, with one for “strongly disagree” and six for “strongly agree”. The structural social scale has a reliable coefficient of .81.

**Positive Attitude.** This is a 5-item scale developed by Liñán and Chen (2009). It is a scale designed to measure participants’ perceptions of becoming an entrepreneur. It comprises items such as “Being an entrepreneur implies more advantages than disadvantages to me” and “A career as an entrepreneur is attractive for me”. The response format is a 6-point Likert-type format, from strongly disagree to strongly agree. For this study, the response formats were 1, 2, 3, 4, 5 and 6, respectively. The scale reported a reliable Cronbach’s alpha of 0.77. For validity, convergent validity was done using the factor analysis results on the KMO as suggested by many scholars (Klein et al. 2005; Kreiser et al., 2002) reported a high correlation coefficient of 0.91 and discriminant validity was assessed by looking at the correlation coefficient of the construct of PAS to other opposite scales, and it reported a maximum value of 0.27 with other constructs.

**Data Analysis**

To test the hypotheses raised in this study, there is a need to understand that ethnicity was a categorical variable, and it was broken down into three categories, namely: Igbo, Yoruba and Hausa. As a result, it was dummy coded; the Igbo ethnic group was used as the reference group, and it was coded zero, while the Yoruba and Hausa groups were coded one at each

comparison. The interpretation of the coefficient leading from group comparison means that a positive coefficient implies the group coded one, while the negative coefficient means the group coded zero. The statistical tool used was PROCESS - a statistical package that was written by Hayes (2022).

**Results**

Taken one after the other, Table 1 revealed that structural social capital variable was positively and significantly correlated with positive attitude ( $r = .30, p < .01$ ); it also enjoys a significant positive correlation with entrepreneurial intention ( $r = .41, p < .01$ ). For the different groups, structural social capital correlated positively and significantly with Igbo vs Hausa groups ( $r = .08, p < .01$ ); while for the Igbo vs Yoruba group, revealed a zero correlation ( $r = .00, p > .05$ ).

Table 1. Mean scores, standard deviations, and inter-correlations between the variable entered into the model

	Mean	SD						
Sex	1.43	.50	-					
Age	25.89	2.78	.14**	-				
Positive Attitude	25	4.94	.05	.09**	-			
Structural Social Capital	17.96	4.62	-.08**	.00	.30**	-		
Igbo vs Yoruba	.78	.42	-.04	-.04	-.09**	-.00	-	
Igbo vs Hausa	.04	.18	.07*	.03	.04	.08**	-.35**	-
Entrepreneurial Intention	28.26	5.04	.05	.01	.41**	.16**	-.07*	.08**

\*\* $p < .01$ ; \*  $p < .05$

From this preliminary assessment, it is clear that high structural capital leads to a high positive attitude toward entrepreneurship. Also, a high positive attitude leads to a high entrepreneurial intention.

**Hypotheses Testing**

For hypothesis 1, as shown in Table 1, there is a significant correlation between structural social capital and entrepreneurial intention. However, when the positive attitude was partialled out, resulting in  $c_1$  in Figure 2 and Table 2, the relationship between structural social capital and entrepreneurial intention became non-significant ( $c_1 = .047, p > .05$ ). For hypothesis 2, the indirect effect of structural social capital on entrepreneurial intention through positive attitude was found significant, both in the Igbo vs. Yoruba ( $a_1b_1 = .062, p < .001$ ) in Table 2 and the Igbo vs. Hausa group ( $a_1b_1 = .133, p < .001$ ) in Table 3. For hypothesis 3a in Table 2, it is clear, as seen in  $a_3$ , that ethnicity (i.e. Igbo vs. Yoruba) indeed moderates the relationship between structural social capital and positive attitude.

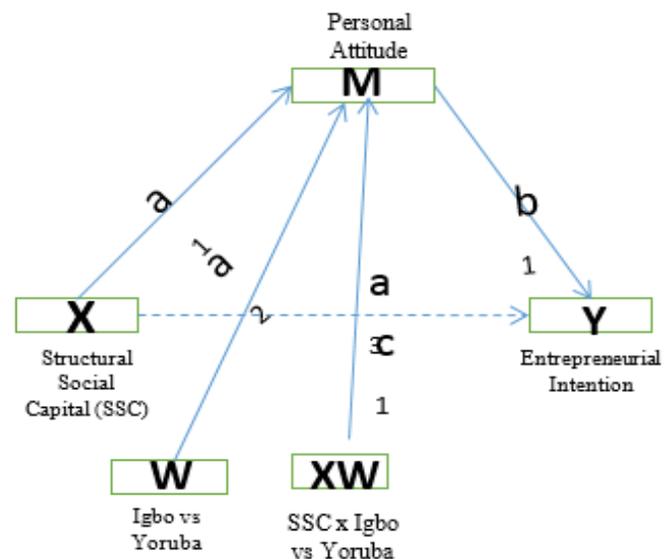


Table 2. Ordinary least squares regression model coefficient of moderated mediation of structural social capital

Outcome	Model 1			Model 2				
	Positive Attitude (M)			Entrepreneurial Intention (Y)				
Predictor		Coefficient	SE	P	Coefficient	SE	P	
Intercept	i <sub>1</sub>	24.113	1.089	<i>p</i> <.001	i <sub>2</sub>	16.80	.770	<i>p</i> <.001
Structural Capital (StC)	a <sub>1</sub>	.153	.059	<i>p</i> <.01	c <sub>1</sub>	.047	.030	<i>ns</i>
Igbo vs Yoruba	a <sub>2</sub>	-5.045	1.256	<i>p</i> <.01				
StC x Igbo vs Yoruba	a <sub>3</sub>	.219	.068	<i>p</i> <.01				
Positive Attitude (PA)					b <sub>1</sub>	.408	.028	<i>p</i> <.001
StC*PA					a <sub>1</sub> *b <sub>1</sub>	.062	.015	<i>p</i> <.001
		Model R <sup>2</sup> = .105				Model R <sup>2</sup> = .172		
		F(3,1196) = 46.62				F(2,1197) = 124.57		

Figure 2. A statistical model of the conditional effect of Igbo vs Yoruba on the indirect effect of structural social capital on entrepreneurial intention through positive attitude = (a<sub>11</sub> + a<sub>3</sub>)b<sub>1</sub>

The coefficient is positive and significant (r = .219, p >.01), indicating that a Yoruba man who has people in business (i.e., has high structural social capital) has a more positive attitude than an Igbo man with a similar network of people in businesses.

A visual representation of the difference between Igbo and Yoruba on positive attitude is presented in Figure 3. From this figure, it appeared that the Igbo group had a more positive attitude when structural social capital was low, but as it increased, the Yoruba group seemed to overtake and marginally went further to have a more positive attitude than the Igbo group.

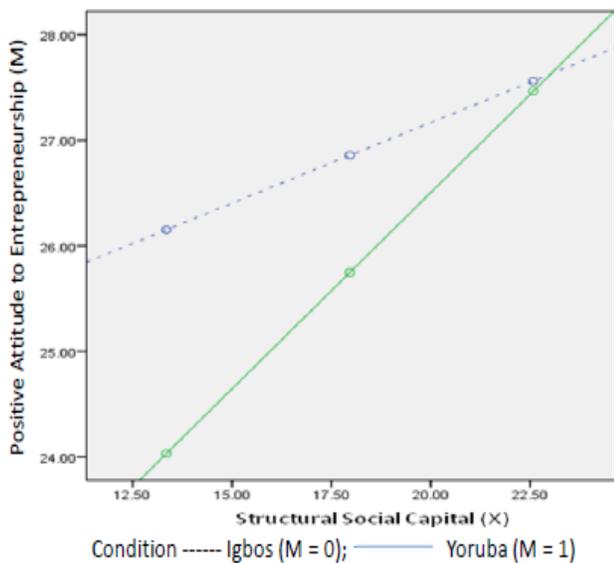


Figure 3. A visual representation of the moderation of ethnicity (i.e. Igbo vs Yoruba) on structural social capital and positive attitude to entrepreneurship.

For hypothesis 3b, the pick-a-point approach (Hayes, 2022) was used to determine which of the two groups matters on the moderated indirect relationship. The result showed that the Igbo [ab = .062, BCa = .022 to .115] and the Yoruba [ab = .152, BCa = .112 to .199] equally matter on the indirect effect of structural social capital on entrepreneurial intention through positive attitude. In a nutshell, they are not different from each other.

Hypothesis 4a asked whether there is a difference between Igbo and Hausa on the relationship between structural social capital and positive attitude. From Table 3, the interaction effect a<sub>3</sub> = -.425, p < .05, revealed that there is a moderation of ethnicity (i.e. Igbo vs. Hausa) on the relationship between structural social capital and positive attitude to entrepreneurship.

For hypothesis 4b, there is a difference between the Igbo and Hausa groups on the indirect relationship of structural social capital and entrepreneurial intention through a positive attitude. The pick-a-point approach revealed that the Igbo [ab = .133, BCa = .100 to .174], the more structural social capital they have, the more positive attitude to entrepreneurship, which in turn leads to more entrepreneurial intention. Contrastingly, for the Hausa group [ab = -.041, BCa = -.199 to .120], it is the opposite, although this result is not significant.

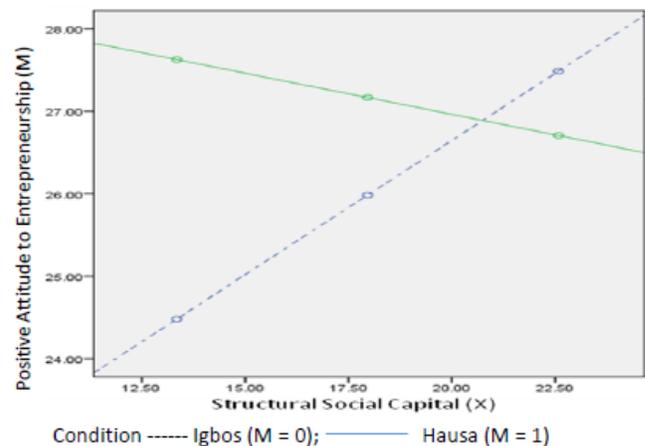


Figure 4. Visual representation of the moderation of ethnicity (i.e. Igbo vs Hausa) on structural social capital and positive attitude towards entrepreneurship

**Table 3.** Ordinary least squares regression model coefficient of moderated mediation of structural social capital

Outcome	Model 1			Model 2		
	Positive Attitude (M)			Entrepreneurial Intention (Y)		
Predictor	Coefficient	SE	P	Coefficient	SE	P
Intercept	i <sub>1</sub> 20.136	.553	<i>p</i> < .001	i <sub>2</sub> 16.805	.780	<i>p</i> < .001
Structural Capital (StC)	a <sub>1</sub> .326	.030	<i>p</i> < .001	c <sub>1</sub> .047	.030	<i>Ns</i>
Igbo vs Hausa	a <sub>2</sub> 8.825	4.019	<i>p</i> < .05			
StC x Igbo vs Hausa	a <sub>3</sub> -.425	.199	<i>p</i> < .05			
Positive Attitude (PA)				b <sub>1</sub> .408	.028	<i>p</i> < .001
StC*PA				a <sub>1</sub> *b <sub>1</sub> .133	.001	<i>p</i> < .001
	Model R <sup>2</sup> = .105			Model R <sup>2</sup> = .172		
	F(3,1196) = 46.62			F(2,1197) = 124.57		

Also, as indicated by the negative coefficient, the Igbo ethnic group is more important than the Hausa group. A visual representation of the two groups on the relationship between structural social capital and positive attitude to entrepreneurship can be seen in Figure 4. From this figure, it appeared that for the Igbo group, the more structural social capital they had, the more positive attitude, while for the Hausa group, the more structural social capital led to a less positive attitude toward entrepreneurship.

## Discussion

This study sought to examine the moderating effect of ethnicity on the relationship path of structural social capital on entrepreneurial intention through positive attitudes. For hypothesis one, researchers (e.g., Liñán & Santos, 2007; Malebana, 2016) have found a direct relationship between structural social capital and entrepreneurial intention. This study corroborated their findings but also found that the relationship between them was due to the high positive attitude toward entrepreneurship they have. The absence of a positive attitude led to a non-significant relationship. Hypothesis two showed that structural social capital relates to entrepreneurial intention only through a positive attitude. Other scholars (e.g., Linan & Chen, 2009; Eesley & Wang, 2017; Malebana, 2016) have also shown that social influences increases positive attitude and increases chances of entrepreneurial career choices.

The result of hypothesis 3a proved that ethnicity indeed moderated the relationship between social capital and positive attitude. This result supports the past research (Alexander & Honig, 2016; Mungai & Ogot, 2012) about the moderating influence of ethnicity. It is, however, interesting to note that the Yoruba ethnic group (people locally regarded as the white-collar ethnic group because of their love for education) actually competed with the Igbos and marginally went ahead of them. This is contrary to the popular beliefs about the supremacy of the Igbos with regard to their love for entrepreneurship. Actually, Olarewaju et al. (2018) argued that the Igbos and the Yorubas have a similar entrepreneurial ideology. Hence, it is not surprising that they competed on a positive attitude toward entrepreneurship. The result of

hypothesis 3b asked the next obvious question: Will they differ on entrepreneurial intention? The result showed that they were not different. Why does it seem they dominate every other ethnic group in entrepreneurial practice? Olarewaju et al. response to this was that the Igbos provide their people with seed capital and other resources to start, whereas the Yorubas still need to be looking around for support. This implies that Igbo entrepreneurially inclined individuals have a better chance of actualizing their dreams much faster than their Yoruba counterparts.

The result of hypothesis 4a showed that while the Igbos were increasing in positive attitude as a function of their structural social capital, the Hausas were decreasing. This seemed counterintuitive. However, the culture of people has been found to influence entrepreneurial attitudes and perceptions (Chukwuma-Nwuba, 2018). Religious culture has an even stronger influence on entrepreneurial career choice (Audretsch et al., 2013). Islam, the main religious practice of the Hausa people, although argued to be a strong supporter of entrepreneurial practice (e.g., Kayed & Hassan, 2010; Ojo, 2019), has some fundamental inhibitory qualities. Scholars like Gümüşay (2015) and Ratten et al. (2017) have argued extensively that the type of entrepreneurship supported by Islam is one devoid of individualistic self-interest to social entrepreneurship that supports family and community values. This kind of practice is what they try to implement in northern Nigeria. For example, Zakaria (2001) argued that women should be in the informal sector of petty business from their homes as Islam does not support leaving homes on business trips. It is, therefore, understandable why the Hausa ethnic group scores lower on positive attitude as their structural social capital increases.

Finally, the last hypothesis asked the pertinent question of whether the differences observed in 4a influence their entrepreneurial intention. The result showed it did. The Igbos went on to have high entrepreneurial intentions as their structural social capital and positive attitude to entrepreneurship increased. However, the Hausa group, although not significant, had a lower entrepreneurial intention.

To have the intention to start your own business, empirical investigation (e.g., Liñán et al., 2016; Tiessen, 1997) has shown that you have to be an individualistic, self-interested individual. Mukhtar (2013) submitted that despite the strategic importance of Kano for business development, the culture of laziness bolstered by a misinterpretation of destiny in Islam had hampered the entrepreneurial development of the state. This is because their worldview is to leave the growth of their businesses to God, whereas the Igbos are proactively looking for ways to grow their businesses.

### Research Implication

This study has some theoretical and practical implications. First, entrepreneurial intention theories need to include the place of indigenous ethnicity. Researchers need to begin to more fully investigate the role of indigenous ethnic entrepreneurship. Second, entrepreneurial policymakers in Nigeria need to look at each region and ethnic group to identify the unique problems hampering entrepreneurial development in each. The policy of one-size-fits-all will not develop the entrepreneurial potential of Nigeria. For instance, the Yoruba needs financial material and material support. The Igbo need a more enabling business environment, and the Hausa need to find a balance between their religious faith and entrepreneurial practices.

### Limitation of the study.

Like any study, this work has its limitations. First, the data collection process was limited to south-west Nigeria. It is possible that the Igbo and Hausa ethnic groups used for this study do not fully represent the population. Also, other major ethnic groups should be of research relevance to entrepreneurial development in Nigeria. Furthermore, there is a difference between being born into an ethnic group and identifying with the group. Scholars are beginning to study the influence of ethnic identity on career behaviours, and entrepreneurial career choice scholars need to be part of the move.

Finally, there are other areas of structural social capital (such as relational and cognitive) that can be investigated along the lines of ethnicity. Also, the fact that this study is cross-sectional, we cannot draw a causal conclusion about it. Therefore, further studies are needed to experimentally manipulate the predictor and mediating variables of this study.

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