Entrepreneurship As An Antidote To Insecurity In Nigeria: Counselling Implication

[1]Aworiyi Gideon Funmilade; [2]*Ahiauzu Levi Uche & [2]**Onita Uzoma

[1]Department of Educational Psychology and Counselling
Emmanuel Alayande College of Education, Oyo, Nigeria
aworiyigideon@gmail.com

[2]Department of Accounting Education
Federal College of Education (Technical), Omoku, Rivers State, Nigeria
*uzomaonita@yahoo.com; **leviahiauzu@gmail.com

ABSTRACT
Insecurity is a global phenomenon for which nations have turned to entrepreneurship for solution. Leaving security challenges to continue costs lives and properties of both the citizens and the government and also bestows on Nigeria a negative image and identity. Entrepreneurship education enables students the willingness to discover their potentials, to explore and exploit investment opportunities or create new jobs for themselves and others while in school and after. This paper examined entrepreneurship education as an antidote to insecurity in Nigeria and discussed sustainable development goals. (SDG) and insecurity, Nigeria national security, entrepreneurship education in Nigeria among others. It was recommended that Curriculum planners should review the education curriculum to empower students to be self-sufficient, independent and income producing citizens since entrepreneurship education enables individuals to be analyzed.
Keywords: Entrepreneurship, Antidote, Insecurity, Nigeria, Counselling Implication.

INTRODUCTION
The state of situation in Nigeria has caused a lot of security challenges for the Nigerian government and people. These challenges are so overwhelming that even national unity and integration are threatened especially with the recent Boko-Haram terrorism and Fulani Herdsmen incessant killings which have been misinterpreted by many as religious violence between Muslims and Christians. Apart from the above security challenges that have become national issues, there are other challenges like kidnappings for ransoms, armed robbery, child/human trafficking, ritual killings, gang raping and political assassination which gradually increasing due to the political stage and elections coming up soonest and so on.
In the past, Nigeria after she gained her independence and went through a civil war termed "Biafra War" from 1967 to 1970 relative peace has existed until recently when agitation by some groups that think they have been marginalized in the activities of Nigeria, the violence, the killings and so on. Thus, Adebakin and Raimi (2012) pinpointed that Nigeria is one of the relatively secured nations in West African sub-region. In recent times, this endowed nation suddenly metamorphosed into an abode of serial bombing, hostage taking, armed robbery, cold-blooded killings and ethno-religious conflicts traceable to militant groups with conflicting ideological, political and religious agenda. Among these militants groups are Niger-Delta insurgent, campus cults, Bakassi boys, armed groups, O'odua peoples' congress, Boko-

Haram and so on. The reason the abovementioned security issues escalated is because of the nonchalant attitude of the Nigerian government, people and Nigerian security forces like the police, the military and so on to tackle them heads-on. Leaving security challenges to continue costs lives and properties of both the Nigerian people and the government and also bestows on Nigeria a negative image and identity. Thus, the solutions to these challenges have become eminent and paramount.

With Nigeria as the most populated African country, eradicating security challenges will bring sustainable national security, economic advancement, more foreign investments and so on. Akhuemonkhan, Raimi and Ogunjirin (2012) noted that Nigeria is a populous Black African nation, blessed with population of over 150 million people, with wide geographical spread across thirty six (36) states and a federal capital territory.

With the state of Nigeria as of today, advocating for peaceful co-existence will be the solution to the overwhelming security challenges facing the Nigerian government and people.

Nigeria is a West African country with more than 250 ethnic groups and with an estimated population of about 170,123,740 according to the 2006 census (Akinjide, 2013). It is by far the most populated country in the whole of Africa. Although Nigeria's GDP per capital has been increased through the course of time in nominal US dollar terms, many Nigerians unfortunately, are still living in abject poverty in spite of huge amount of human and material resources. The average income per capital does not give the real picture due to the high income inequality in the country. However, since Nigeria got her independence from Britain in 1960, the country's political structural arrangement has been under one central government. This was to maintain some degree of independence and interdependence and as well as create supremacy authority centrally while component states retain a considerable amount of semi autonomy. Consequently, under this arrangement, the level of interaction between individual ethnic groups, cultures, traditions and religions from different backgrounds was not easy thereby translated into ethnic and political misunderstanding, mistrust, dominations, conflicts and crises as one may not be considerate with the other. As a result, there are fear, suspicions, intolerance, grieves, greed and domination among most communities in the country and especially in the North which has so many ethnic minorities.

Furthermore, it also created fear of not getting one's fair share of scarce commodities (Daily Time, 1984). However, in an attempt to bring this over 250 groups of people under Federal state system, it created more problems than solving due to fear of deprivation. The North occupies about 70% of the land mass of the country; it also has the highest infant mortality rate in the country (World Bank, 2011). Similarly, it has the lowest rate of child enrolment in schools, highest number of unemployed young people in the country, highest levels of poverty as compared to the other parts of the country. Consequently, the region is faced with challenges of security of lives and property and has remained a major issue today. These problems include inter-ethnic and interreligious conflict, insurgency and terrorism such as the Boko Haram among others. According to Temple, (2013), the indices that measure human development are by far poorer in the 19 northern states of Nigeria compared with the rest of the country ranging from the girl-child education to the Almajiri system, from women empowerment to the economic viability of states, from an immediate marshal plan like attempt at addressing the areas in conflict to how to create cooperation between states and groups. He further concluded that as a result of the above, the region was faced with the worst security challenges since independence. Similarly, other security challenges facing the region include armed robbery and kidnapping, apart from insurgency and terrorism that have spread across the region like a wild fire across the polity, which seriously needs to be given adequate attention by the government at all levels as pointed out by Salawu (2010). Kidnapping is still young in the north, but is fast developing and penetrating almost every area in the region. Kidnapping means taking a person away against the person's will, usually for the purpose of ransom. Today, people are getting kidnapped almost on daily basis across the region, through so many criminal and terrorist activities (Innocent, 2012).

The situation has become so bad that needs not only the attention of joint federal states government cooperation but also the international community; just the same way attention is being given to the Ukraine versus Russian conflicts, Syria, Iraq, Lebanon versus Hezbollah conflict, Israeli versus Palestinian conflicts, Libya, Egypt, Yemen etc. It is against this backdrop that today, the streets and most

areas in different parts of the North and North-East in particular are no longer safe for honest and hardworking for the fear of being killed due to insurgency or terrorist act. Consequently, no part of the North and the Federal Capital of Nigeria, Abuja is immune from this insecurity. While every northerner and governments at all levels are concerned about insurgency and terrorism activities like Boko Haram, ethnic, religious and tribal leaders are also seeking for solutions to end them. Unfortunately, efforts were not put or channeled to address the root causes of the problem. Example, when the issue of kidnapping started in the Niger Delta areas by the Militants, an average Niger Delta man would believe that it was about resource control. In the word of Joseph (2012) initially, it was the kidnap of expatriates and majority of the other Nigerians and northerners in particular believed that it was a southern affairs. Until recently, when the issue of kidnapping became commercialized and was not limited to Niger Delta or Southerner but rather gradually got commercialized and has become a lucrative ventures and luring young people and gradually spread across northern Nigeria. Consequently, kidnapping business has changed from being in predominantly in the Niger Delta on the North as well.

Such kidnap victims includes parents, grandparents, students etc. the central pillars of Nigerian national security was the safeguarding of the Nigerian sovereignty, independence and territorial integrity of the State as contained in the 1979 constitution. However, while the state remains normally a sovereign and fulfils a modicum of the functions of a sovereign government, the central government has become so weak and ineffective and lacks the ability to provide simple basic public and social services. In view of the above, the Nigerian government, in 2013, due to lack of control over much of its territory, led to the seizure of some parts of Adamawa, Borno and Yobe states by the Boko Haram. According to the former Inspector-general of Police, Hafiz Ringim:

The National Security could be regarded as the measures, facilities and systems put in place by a nation to secure its citizen and resources from danger and the risk of infiltration, sabotage, subversion or theft etc. According to Mezieobi, (2012) National Security refers to all a nation indulges in, in other not only to protect the country and her citizens from external attack in order to ensure welfare sustainability and make the citizens feel safe, free and in fact happy to make social living worth the border and in addition contribute positively to nation building.

While according to a group of civil society organizations, the term national security implies the absence of threat to life, property and socio-economic wellbeing of the people. They further stated that: This is contained in line of the Nigerian constitution Section 14(2) (b) of the 1999 Constitution which states that: the security and welfare of the people shall be the primary purpose of any government; and the participation by the people in their government shall be ensured in accordance with the provisions of this Constitution.

However, in spite of the constitutional provisions which call for the respect to the economic wellbeing of the people, the Constitution has also imposed a duty on the State to guarantee "the maximum welfare, freedom and happiness of every citizen on the basis of social justice, and equality of status and opportunity." To this effect, the state shall its policies towards ensuring that unfortunately, the material resources of the nation are not harnessed and distributed as best as possible to serve the common good and that "the economic system is not operated in such manner as to permit the concentration of wealth or the means of production and exchange in the hands of few individuals of a group.

Sustainable Development Goals (SDGs) and Insecurity

Furthermore, Nigeria as a sovereign geo-polity, is an integral component of today's globalized village irrespective of her inclusion in the canopy of the "underdeveloped countries of the world or the third world countries" (Mezieobi and Ejiogu, 2018). Consequent on Nigeria's ever-present pitiable underdevelopment characteristics which have truncated self-reliance in our developmental context and make us dependent on the developed world developmentally, we have become slaves to the developmental policies, programmes and goals of the developed world which we, out of sheer obsession and frenzy, uncritically acquiesce in. The Sustainable Development Goals (SDGs) of today's world community is a portent example.

Since the Sustainable Development Goals (SDGs) were birthed in 2016 after the crass failure of the Millennium Development Goals (MDGs), sustainability or sustainable this and that, including

Sustainable National Security has become a parlance in the academic world and its associated professional organizations or associations in Nigeria.

Security that enveloped the indigenous peoples, that constitute what is today known as Nigeria's geo-polity, was in commendable high gear before the advent of colonialism in Nigeria. The dirge of the then effective security machinery was song by the colonial masters who introduced their form of national security. From Nigeria's flag independence on the 1st October, 1960, we as a geo-polity, inherited whatever liabilities or bottlenecks that steered Nigeria's national security in the face. In Nigeria today, despite negligible patches or gems of what National Security should be, National Security in Nigeria, so poorly called, if appropriately understood and practically applied, does not exist in contemporary Nigeria hence there is nothing to sustain in the name of "Sustainable National Security".

The burden of this paper, therefore, is to paint a realistic picture of the National Security mechanism in Nigeria with a view to unequivocally highlighting or pinpointing the truism that National Security outfit needs first to be realistically put in place and institutionalized before it can enjoy appreciable level of sustainability and not the obverse.

In addition, before Nigeria, as a sovereign nation, was formally proclaimed in 1914 through the instrumentality of Lord Lugard's 'amalgamation blunder', the indigenous Nigerians who now constitute what is today referred as Nigeria had lived in separate independent kingdoms empires and in their discrete nationalities. It will be inconceivable or rather very absurd to believe that these indigenous Nigerian humans at whatever time they began to inhibit wherever they occupy from their inception of human living were not security conscious. This stance finds justification in the fact that the environmental conditions at the time in question must have been very harsh with possibilities of wild life preponderating in the living surrounds of the indigenous Nigerians.

Invariably to aver as Adaugo Nwosu (2013) put it that "security and all it connotes is indigenous to Nigeria. Indigenous Nigerians were security conscious and demonstrated all security entailed in their actions and social living", it is not an over-statement and does need to be disputed. In Indigenous Nigeria, the then Nigerians in their solomonic wisdom pursued their security in all its ramifications appeared to have absolute command of what national security entailed, and did not make much noise about it. Security, insecurity and national security were not harped on, let alone make them instill fear and discomfort in the minds of the people.

Today in Nigeria, security, insecurity, national security have become our peoples watchword and the political elite into much propagandizing with the concepts such that national security and the commitment to it has become a threat to the people and a detractor factor in governments' pursuit of their constitutionally prescribed functions beamed at protecting the lives and property of the mass of the Nigerian people and in fact building the Nigerian nation-state to make it occupy an enviable position in the comity of nations.

There is no gainsaying the truism that whenever the first Nigerians first appeared in the geo-polity now known as Nigeria, which historians, and anthropologists and traditional educational historians have not ascertained with certitude, that security was the accompaniment of their emergence and social living. This accounts for why Mezieobi and Mezieobi (2012) posited that "security (in Nigeria) is as old as Nigeria and was not introduced to us (Nigerians) by the white man. It was a product of our people's ingenuity and inclination to be safe" from danger unannounced, towards gradually building their environments for their enhanced quality of living.

Furthermore, at the inception of colonialism in Nigeria, the once glowing security arrangements of indigenous Nigeria fell apart and was completely eroded. The British colonial agents in perpetuation of their exploitative colonial mission introduced what in the end metamorphosed into the colonial Nigerian police and the army. These and property of the colonial Nigerians. Their germination was also not to protect the bothers of Nigeria's geo-polity at the time in question. The colonial police and the army were forces kept in wait to secure the lives and property of the colonial administrators as well as subdue any possible insurrection, violence or opposition of the indigenous Nigerians who to all intent and purposes did not take kindly to the imposition, then Nigerians and their traditional rulers violently resisted colonialism.

Mezieobi and Mezieobi (2012) pointed to the violent nature of the then Nigerians resistance to colonialism when they opined that J. R. Philips, the then Acting Consular General who was on a friendly visit to Benin at the period was killed by Oba of Ovonramwen of Benin and his subjects. Furthermore, the Hausa-Fulani violent resistance of British invasion led to the death of Sultan Attahiru and a good number of people. The indigenous Kano people also resisted British occupation.

While agreeing with Mezieobi; Mezieobi and Maduike (2012) stressed that colonialism (in Nigeria) came with a false sense of security" which killed Nigeria's indigenous security practices which were very functional at the time, we cannot but acknowledge the truism that the colonial police and army in Nigeria set Nigeria to appreciate the need for our having uniformed policemen and the military.

In addition, at the seeming exit of the British in Nigeria after Nigeria gained her flag independence on 1st October, 1960, Nigeria for the next nineteen (19) years pigeoned the security assets and liabilities which they inherited from the British. Perhaps the euphoria of Nigeria's political independence, the war years (1966-1970), the re-organization and reconstruction that accompanied Nigeria's end of the civil war, delayed Nigeria's institutionalization of functional Nigeria's own national security networks. Nonetheless, the 1979 (revised 1999) Federal Constitution recognized the place of national security, even if it is in principle and enshrined in the constitution. Section 14(2)b of this constitution prescribed that "security of the people shall be the primary purpose of government.

Nigeria National Security

In contemporary Nigeria, a lot of non-military dimensions of national security are relegated. Ogunbanwo in Ajala (2012) gave a tip of iceberg's example of Nigeria's ignored non-military facets of national security as:
1.   Economic Security
2.   Social Security
3.   Environmental Security
4.   Technological Security
5.   Equality of life security

Adaugo Nwosu (2012) adds human security. To this list may be added energy security and gender equality security. A bulk of the other non-military dimensions of national security that are being relegated are better imagined than described. Their inefficaciousness and those of the military dimensions of national security constitute the bulwark to Nigeria's nation-building and foster Nigeria's ever developing backwards situation.

Mezieobi; Mezieobi and Maduike (2012) described Nigeria's national insecurity hernia when they opined that "there is no (national) security (so poorly called) yet in Nigeria". Security is Nigerian's everyday watchword. Insecurity phobia is pervasive in Nigeria today. In terms of national security, our people are sitting on a keg of gunpowder, not very free to stay outside their homes.

Rather than continue unabated to wallow in national security fantasies or in the preponderating false sense of security amid widespread insecurity conditions, Nigeria today have resorted and are resorting to self-security arrangements, some of which are desecrating the physical environment. The aesthetic quality of the environment is at stake.

Security and Nigeria Situation

The development of any society to a large extent depends on the security of lives and properties of the citizens Ogedebe and Jacob in Yusuf (2016) defined national security as the actions and policies taken by a nation against all internal and external threats to its borders, economy and stability. It doesn't have to be terrorism or an enemy nation, though it often is.

Paleri in Yusuf (2016) also defined national security as the measurable state of the capability of a nation to overcome the multi-dimensional threats to the apparent wellbeing of its people and its survival as a nation at any given time, by balancing all instruments of national policy through leadership that can be indexed by computation, empirically or otherwise, and is extendable to global security by variables external to it. In Nigeria today, matters of National Security are of utmost importance to the progress and development of the people. No nation can overlook the issue that threatens its national security which can

be linked to the brain in the human body if anything bad happens to it, it will affect every other aspect of the nation adversely either directly or indirectly. National security is seen differently by different people. Some see national security in terms of a nation's military capabilities or the struggle to overcome internal and external aggression. Others consider a nation as protected once it is free from political threats. In Nigeria we have peculiar security challenges which are determined by our socio-economic and political circumstances.

National security in Nigeria has been worrisome for more than two years now because of insurgence of Niger Delta and Boko-Haram as averred by Horisfall (2016) people in Nigeria live in fear of uncertainties of death from bomb explosion or gunshot from terrorism or armed robbery and sometimes from kidnappers. The lives of nationals living in Nigeria are in perpetual danger of abduction or kidnapping. Teachers and students don't know their fate everyday until they retire to bed at night, insecurity has been one of the major factors mitigating against economic development in Nigeria. The insecurity state scares away investors from coming into the country to invest. Also a lot of religious and tribal crises have been witnessed in the country which has claimed many lives and destroyed properties over the years. People are no longer safe in their homes, places and worship, business premises, hospitals, market, banks offices and even evil people operate anytime Sadiq (2010) in Emmanuel (2014).

It is fallacious to heap national security propaganda on the political ruling class and accredited security agents alone. If assured national security programmes which are functional are in the collective interests of all citizens of Nigeria and the Nigerian geo-political entity, institutionalized formidable national security mechanism and challenges of national security should be such that all hands must be on deck to ensure its functional operationalization.

The hue and cry about national security challenges in Nigeria that seem to have defied therapeutic attention and remediation seem to be as if Nigeria and her citizens enjoy politicking and propagandizing with national security functionality. The barrage of factors that mitigate effective national security have been identified by Ogheneakoke (2014) as corruption, marginalization, social inequality, ethnicity, poverty and greed, loss of (positive) value system, religious intolerance, foreign(ers) infiltrating into insurgency, bad leadership, youth unemployment, porosity of our borders, falling standard of education, poor judicial system, cult activities, high value for material things, manipulation of electoral processes by political parties (and their agents), human rights abuses, injustice and lack of transparency. The other causes of insecurity in Nigeria include adamant, docile and sycophantic followership, the 'I don't care' mentality, dangerous quietude, destructive and 'don't let it work' mentality and the lack of brother's keeper syndrome and total absence of the desired qualitative character and attitude to make national security arrangements achieve desired results.

The identification of these security bottlenecks ordinarily should be national security problems and challenges half-solved. But because the political elite are Nigerians themselves with the led who are also largely Nigerians and also their own worst enemies in ensuring operational and effective national security system, we sit on the fence with regard to insecurity checkmating and daily bemoan our security challenges without result-oriented action.

Entrepreneurship Education in Nigeria
Entrepreneurship Education in Nigeria was introduced in the Nigerian educational system to tackle the shortcomings and increase unemployment introduced by formal education. Harbison (1961) maintained that, when societies consciously invest in human capital with a view to acquiring and increasing the number of persons who have skills that are critical for the economic and social development of a country, such as education and experience, they are said to be engaged in the process of human capital formation or national development. This is the aim of entrepreneurship education in Nigerian universities. Kaegon (2009) acknowledged that entrepreneurship started with our forefathers and is now re-emphasized because it is through entrepreneurship education and training at all levels of education that this vision of the future may be realized.

Historically, in pre-colonial times, the education given took a functionalist approach. Okoli (2014) maintained that in virtually every African traditional society, indigenous education had always been

patterned with functionalism in view. Traditional education equips the individual with basic education (which includes education for living in conformity with the traditions of society), education for occupations and economic self-reliance (which has to do with farming and all kinds of crafts, entrepreneurship according to gender) and education for special occupations (which involves religious priesthood and diversion, secret organization and family crafts) (Okoli, 2014 in Uche et al (ed). As such there was no room for unemployment as every individual member of society is self-employed and can achieve self-reliance in their various craft (as they were taught to labour with their hands and achieve success through honest practice). These three levels in the traditional education although not exactly, are similar to Plato's three levels of education characteristics of a stable society.

There were several ways of training the child for trade or business. Learning a trade or business within the household from parents, extended family, relations and from non-relations was the practice. Both boys and girls underwent apprenticeship for various jobs. In most environments, there seemed to be more jobs for the boys (traditional medicine, leather works, carving, gold smiting, shoemaking, carpentry) and for girls knitting, weaving, mat making, hair and dress making), etc. such vacations are learnt as dictated by the environment.

The history of modern education in Nigeria is deeply rooted in the colonial era (Ifeanacho, 1998). On arrival in Nigeria, the colonial masters had as their primary aim to convert the heathen to the Christian faith on the one hand and to civilize them on the other hand. Both objectives had the latent consequences of causing a disarticulation of the traditional education in Nigeria and subsequent material conditions of existence. The missionaries set up schools where formal education was used to legitimize the colonialization of Nigeria by Britain, as a result of the superiority and strength of colonial arm and internal deficiencies in the Nigerian polity, the British imposed their education on the country. Nwala (1985) clearly deflected the nature of colonial education and its objectives, thus:

> The nature of education offered not only to the Igbos (Nigeria) but to the rest of the colonies in Africa was mainly reading, writing, arithmetic and religion. The medium of instruction was English; the vehicle of European culture and values. Materials read were those relating to European history, environment and culture. No attempt was made to develop critical attitude nor was any attempt made to teach philosophy which has been the main force behind western civilization.

This position was further affirmed by Okoli (2011), Kosemani and Orubite (1995), when they noted that, bible was the basic text and the aim of Christian education (the 4R reading, writing, religion and arithmetic) was to enable converts learn to read the bible; since education was an instrument of evangelism (Okoli, 2011). The teachings were not related to local experience and background (Kosemeni and Orubite, noted). Anikpo (1996) strongly argued that colonial education was not intended to prepare Nigerians for independence and nationhood/self-reliance. He further maintained that two objectives propelled colonial education. The first was to provide manpower for the colonial economy, the second was to indoctrinate the people through missionary evangelism/education to live virtuous lives devoid of complains about exploitations or other absurdities of colonialism.

For a good number of years, the colonial masters via this distorted education almost successfully altered the very form of education in Nigeria, completely severed the African from his environment, denying him any knowledge, understanding, explanations and therefore the ability to predict or control it. This is exactly what western education achieved in traditional societies. When any society is alienated from its environment especially by eliminating the critical spirit, that society becomes subject to the vagaries of nature and other unimaginable external forces. Traditional Nigerian values were replaced with those of the white man. The damaging values swap was the replacement of traditional love and value for hard work that of enjoyment of luxury and leisure. This point was made by Manuwike (in Anikpo, 1996), when he wrote that educated Nigerians had been taught by Europeans that educated people should not get their hands dirty. As a result, the more Nigerians become educated, the more they become unproductive, therefore, the hungrier we become (Ifeanacho, 1998). This followed by the infusion of economic motivation into education pursuit. Unfortunately, the economic motivation was void of productive

philosophy, leading to the increasing number of unemployment amongst school leavers. It is in the verge to solve the problem of unemployment introduced by formal education that necessitated the introduction of entrepreneurial education to students in the Nigerian schools.

There is no doubt that policy makers appreciate the relationship between education and development that propelled the introduction of entrepreneurial education in Nigeria schools. The general objectives of entrepreneurship education are as follows:

- ❖ To address the problems of unemployment and underemployment
- ❖ To encourage universities to generate knowledge and other competencies that will build an entrepreneurial human capital for national development.
- ❖ Challenging universities to create ways to foster entrepreneurship especially in diffusing innovations through research activities.
- ❖ To enable universities move further up from traditional enclaves to include possible commercialization of untapped research activities which could be new sources of revenue.
- ❖ To help build an innovative and entrepreneurial culture in order to create a productive and socially responsible generation of graduates (Uche and Agbakwuru, 2014) and;
- ❖ To equip youth with the necessary skills required for future occupation and societal development, among others.

The sixth on the list of the general objectives of entrepreneurial education in Nigeria agrees with Durkheim assertion on the functions of education in society. For Durkheim education should serve the purpose of equipping individuals with basic skills and the socialization of the young.

Entrepreneurship in Nigeria: Its relevance to National Development
It is a vehicle to empower students to be self-sufficient, dependent and income producing citizens. Entrepreneurship studies enables students, the willingness to discover their potentials, to explore and exploit investment opportunities or create new jobs for themselves and others while in school and after. Since entrepreneurship enables individuals to be self-employed, it is therefore, worthwhile to refine education with a view to creating and enhancing the supply of entrepreneurial initiative and activities. Hence, the need for opportunity in school to learn the rudiments of entrepreneurship.

According to Okebukola (2011), four major reasons are identified for embarking on entrepreneurship education in our tertiary institutions.

First, entrepreneurship is to boost national economic development for Vision 2020 of the Federal Government, of being one of the 20 leading economies in the world to be reality, the Gross Domestic Product (GDO) of the nation needs to be given a boost. Hence, this can conveniently be achieved through engaging Nigerian students to be producers instead of being consumers.

Secondly, entrepreneurship has the capacity to alleviate poverty, thereby improving the standard of living and quality of life of the citizens. According to Okebukola (2011), a casual survey of the performance of telephone handset repairers of some graduates in Abuja showed that they make ₦250,000.00 net earnings monthly. This beats far above the average income of a graduate in a public sector. It is a good indication of alleviating poverty and living a decent life.

Thirdly, Okebukola stated that entrepreneurship can reduce crime rate drastically through job creation. Crimes are common among idle youths. If these youths are properly integrated into one entrepreneurial activity, it will occupy the idle minds, thereby putting off the devil from suggesting, experimenting and executing its ills through the youths.

Fourthly, the achievement of national objectives through the universities will be added credence, relevance and respect to the universal system. Onele and Okonkwo (2009) posits that with effective management of entrepreneurship education and invention, unemployment will be drastically conquered, thereby enhancing economic growth. Entrepreneurship enhances economic development, job creation, transforms traditional industries, and stimulates investment and increases the per capita income of a nation. It is the bedrock of scientific and technological development of a nation. Therefore, in a period like this (of economic recession) the core essence of entrepreneurship is for the establishment of small

and medium scale businesses that could be managed into national and multinational firms, for large volume of wealth creation, job creation, improved standard of living etc. Nwachukwu (2009) graced the efforts of some Nigerian entrepreneurs like ABC Transport, M.K.O. Abiola, Aliko Dangote, Agofure Motors, etc. who excelled from small scale entrepreneurs to national and multinational firms. Pogrammes by non-governmental organizations can be conceived as social entrepreneurship.

Problems of Entrepreneurship Training in Nigerian Schools

Okebukola (2011) notes that one of the reasons for embarking on entrepreneurship education in our schools is to boost national economic development for Vision 2020 of the Federal Government. Here are we in 2021 and there is yet to be an economically viable society resulting from the introduction of entrepreneurial education in schools. The lack of dividers from entrepreneurship education cannot be dissociated from the style of the entrepreneurship education given to students and by extension students' attitude towards the entrepreneurship programme. Oluchukwu (1998) notes that training, vandalism and protest are some of the evils that have plagued entrepreneurial programmes in schools due to feelings of dissatisfaction and frustration on the part of the students. A casual survey suggests that teachers of entrepreneurship in schools are not entrepreneurs themselves. As such will lack the processes of successful entrepreneurship to demonstrate a good sense of intuitiveness and creativity to arouse students' interests.

Most entrepreneurial ventures are closely associated with the manipulation of tools and machines. Unless one practical experience with qualities, he will be handicapped in the pursuit of self-reliance. This is in tandem with the fact that entrepreneurship education programme cannot survive without adequate infrastructure.

Counselling Implications

1. The teaching and learning of entrepreneurship education should be intensified all levels of education so that much needed security can be achieved.
2. Entrepreneurship Education should be made compulsory at all levels of education so that students can be self-employed.
3. Education curriculum at all levels should be modified to accommodate issues confronting our nation.
4. A formidable security should be mounted and monitored especially in the school system.
5. Teachers should engage in serious teaching and learning and report any insecurity to the appropriate quarters.
6. Government should establish or create more employment centres through establishment of entrepreneurship skill acquisition programmes. This will make more youths to be self-sustained.

REFERENCES

Akhuemonkhan, I. A., Riami, L. and Ogunjirin, O. D. (2012). Comporal Social Responsibility and Entrepreneurship (CSRE): Antidotes to Poverty, Insecurity and Under-Development in Nigeria. Presented at the 6th International Conference held in University de Lome, Togo from 1-2 November.

Anikpo, M. (1996). Hegemonic Legacies: Issues in the Sociology of Nigeria Underdevelopment Inaugural Lecture Series No. 16, University of Port Harcourt.

Harbison, R. (1961). The Nigerian Culture: An Institutional Approach. Owerri: Springfield Publishers.

Ifeanacho, M. I. (1998). The Nigerian Culture: An Institutional Approach. Nigeria: Springfield Publishers.

Kaegon, L. E. S. (2009). Entrepreneurship and Education of Youths for Sustainable Development in Nigeria Tertiary Institution. *African Journal of Education Research and Development* vol. 3(2).

Mezieobi, K. A. and Ejiogu, C. I. (2018). National Development and Modernization: Issues and Problems. Owerri: Priscilla Omama Publishers.

Nwachukwu, C. C. (2009). The Practice of Entrepreneurship in Nigeria. Port Harcourt: David Stone Publishing.

Nwala, T. U. (1985). Igbo Philosophy. Lagos: Lantern Books.

Ogheneakoke, E. C. (2014). Social Studies and National Security. In Akpochafo, W. P. and Mezieobi, D. I. (Eds.) Social Studies and National Security in Nigeria. Enugu: Oshilo Consult.

Okebukola, P. A. O. (2007). Entrepreneurship in University Education: Beyond Talk. (27th Convocation Lecture, Thursday, 16th June, 2011). University of Port Harcourt.

Okoli, N. J. (2011). History of Education: An Overview. 2nd edition. Port Harcourt: University of Port Harcourt Press.

Okoli, N. and Allahna, E. J. (2014). Entrepreneurship Education from pre-colonial to post-independence in Nigeria. *Merit Research Journal of Education and Review,* 2(10).

Oluchukwu, E. E. (1998). The Impact of Teachers and Students Participation in Decision Making of their Attitude towards School Work in Jos North Local Government Area of Plateau State. *Journal of Studies in Education Planning and Administration* 1(2).

Onele, A. and Okonkwo, N. R. (2009). Management of Invention and Entrepreneurship Education as a panacea for sustainable Economic Development in Nigeria. In Babalola, J. B. (Ed) Managing Inventions in the Nigerian Educational System. Ibadan His Linage Publishing House.

Uche, C. M. and Agbakwuru, C. (2014). Higher Education in National Development: University of Port Harcourt in focus. Port Harcourt: Celwil Publishers.

Yusuf, I. A. (2016). *Social Studies Education as a Tool for Sustainability of Good Governance and National Security.* PTTEAN 2016 vol. 6 No. 1