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## **IMPACT OF ARTISANS' PROSOPOGRAPHY ON APPRENTICE INTEREST IN LEARNING-TRADE IN ONDO SOUTHERN SENATORIAL DISTRICT**

BY

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### **Abstract**

*The paper examined the artisans' prosopography on apprentice interest in learning-trade in Ondo Southern Senatorial District. The study acknowledges the importance of artisans and their contributions to society, emphasizing the need for recognition and support. The study employs a descriptive survey research design, targeting youth eligible for apprenticeship in the district. Convenient random sampling was used to select 100 respondents, and a self-structured questionnaire on a 4-Likert scale was used for data collection. The test-retest reliability method was applied to ensure consistency in data collection and analysis. Findings revealed that artisan's social value are nothing to write home about as they are lightly esteemed because of their poor remuneration, daily income, low entry requirement, low literacy level, lack of financial support and ready alternative to school are some of the factors that enhance apprentice interest in learning-trade. Apprentices interest are hindered by low social value of artisans, poor standard of living of master craft, poor social recognition of trainers, poor social outfit\appearance and attraction from other lucrative but not legal economic engagement. Based on the findings, it was recommended that community leaders, political office holders, religious leaders, and NGOs should support vulnerable apprentices in cash and kind, all hands should be on desk to create awareness of viable career opportunities and foster a sense of pride in craftsmanship through neat and decent dressing, enhance productivity, endorse morally sound practices, and improve income prospects for artisans as such encourage youths participation in learning-trade.*

**Keywords:** Apprentice, Artisans, Impact, Interest, Learning-trade, Prosopography.

### **Introduction**

The basic aim of economic engagement is to live a good life and make ends meet. In the process, Maslow's theory of hierarchy comes to play, in that after satisfying the basic physiological needs, other desires and fulfilment begin to emerge

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(Maslow, 1943). At the point of desperation, young people enroll in apprenticeship programs partly to gain economic engagement and partly to satisfy their parents or guardians. Sooner after their enrollment, they begin to see greener pastures beckoning for their attention, mainly because the master craftsmen are not usually the best role models (Nwachukwu & Nwosu, 2007). Research has shown that the majority of apprentices were not enrolled by their biological parents but by guardians and other family relatives many of whom have their own children in schools or other seemingly better training grounds for future advancement (Fafchamps, Soderbom, & Benhassine, 2009). Worse still, the master craftsmen themselves often prioritize sending their own children to formal schools or certificate-based training centres rather than into craftsmanship, thereby creating a double jeopardy for the apprentice (Oketch, 2007; Ezeanya, 2020). The apprentice eventually begins to see themselves as second-class citizens with an inferior mindset, seeking every possible means to escape from this double jeopardy.

Besides, the environment, working condition, appearance, financial power and social value of the master craft are often discouraging to the apprentice. By this, the apprentice wonder in their mind whether this is the lifestyle he\she is receiving training to live after concluding the training process. The master craft could hardly make ends mean and are often embarrassed by creditors and some unscrupulous customers who will not weigh their words at the consequences of their actions in disrespecting and insulting the master craft in the presence of their apprentice. And to console themselves, the master craft brag of their children in school and other institution without considering the effect of such on the apprentice. Such prosopography makes the apprentice to either become dubious in mindset or quit the craft for other seemingly recognized and reputable economic engagement.

Artisans have many advantages and relevance which they added to the society at large but due to negligence and lack of encouragement, most especially lack of recognition in community which has thrown away the motivation to

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exercise their acquired skills in order to promote the socio-economic factor of the environment generally in production and they provide income that complements subsistence agriculture while reinforcing ethnic identity and cultural pride (Morris, 1993). Programmes can vitalize local craftsmanship by allowing artisans to reach their maximum potential. Often, artisans generates more income for producers than either agriculture or wage labour which has on one way or the other to bring down the value of both the artisan and mostly the beauty of some families and communities which has most of these craft work as their pride (works like fishing, basket calving, cobbling, hair dressing, carpentry and joinery, wood carving, plumbing and pipefitting, electrical installation, bricklaying and concreting, welding and fabrication, electronic repairs among others). Which may tarnish or bring down the value of the community. This research work focused on waking the concerned bodies and motivate them to hear up their instinct mind in advancing in their mode of operation and rise in order to do exploit in their acquired skills.

The artisan temperament is comprised of the personality types with Sensing and Perceiving preferences. People who fall into the artisan temperament make up about 30-35% of the entire population. As a whole, they tend to be fun-loving, daring, adaptable, tactical and enticing. Artisans are masters of their craft and create products such as clothes, toys, tools or furnishings. Many artisans depend on resources from their nearby surroundings to create these items. In economic terms, an artisan is a small producer of goods who owns their production and makes a living from their trade (Suzuki, 2005).

Global values which affect societal values are as follows: knowledge, culture of competition, productivity, total quality, democracy, human rights, free market economy, and the individual. The last one is the most important value of the postmodern society (knowledge society). Global values are not relative like societal ones, but are universal although this very saying depends on societal choices. For example, one can either stay in the global arena or rests in the societal sphere. The main problem is how a traditional society surrounded by traditional

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values can move beyond the limitations posed by the society itself (Dogan & Blundel, 2002).

Function of values always take place in social system and also take part at the beginning of activities, inside and at the end of the process because they are the powers which begin in the world of consciousness and conscience. Human beings and societies exist together with their values. Physical wealth of a society is also based on the perception, belief and values that the society has, those cultural codes are road maps in a way to determine the routes of an individual and the society (Briguglio & Kisanga, 2004). As a result, in almost every society people take values seriously, sacrifice their interest, struggle for them and even they die for them. In this context, values perform several essential functions within society. They serve as a framework for ideal ways of thinking and behaving, guiding individuals toward socially acceptable conduct. Values also function as a basis for judgment, allowing members of society to evaluate actions, decisions, and behaviors according to shared standards. Furthermore, values help individuals focus on culturally significant and useful objects, thereby preserving and promoting important aspects of cultural heritage. They also act as guiding principles in adopting and fulfilling social roles, contributing to the smooth functioning of social structures. Additionally, values operate as tools of social control and restraint, regulating behavior through internalized norms. Lastly, values foster social solidarity by uniting individuals around common beliefs and practices, thereby strengthening communal bonds.

In the opinion of Mills (1997), an artisan is someone that works with their hands to create unique, functional and or decorative items using traditional techniques. Artisans are masters of their craft and create products such as clothes, toys, tools or furnishings. They made every day useful items like dishes, pots, clothing, baskets, boats, and weapons. They also created works of art meant to glorify the gods of the land through their forefathers. Artisans were highly skilled, but they had little social status. At the bottom of the social pyramid were the peasant.

According to Babatunde (2010), mostly in our given or immediate society, we find out that, many artisans in our society were not being recognised, can't be identified even encouraged, despite their levels of exposure to their different skills and fields, generally the high class business men in our neighborhood were being more encouraged than the artisans in our environment all because all their financial constraints and promotions, many in our environment were apprentice, artisans but were not recognized as experts all because business men and women has taken their position, after all their productions they go directly to the factory or workshop to pick up their productions in place of little money, then after being conveyed to their warehouses in thousands and millions for more profit, the respects and honor becomes that of the company, without knowing the main source of production, for an example, a carpenter calve and make lots of well and comfortable chairs and tables, high class man invest their money and time into it, to make more incomes, the real carpenter that is the (workmen) are always in workshops always, what cost the artisan to establish his own business but due to lack of finance and support from families, community and federal government at large which has degraded him from his normal status, the production will be given to the financing personnel all because of the cost of production to get new materials for new production just because buyer may not come on-time (Powers, 2008). Artisan enterprises around the world increase local incomes, preserve ancient cultures, and provide employment for hundreds of thousands of people. The artisan sector also has the ability to transform perceptions of refugees to the society he belongs to, but the standard at which they are operating is so low and discouraging.

Modern World, artisans are described as being a member of guilds, skilled men who fashioned artifacts with hands and tools in autonomous workshops without the aid of powered machinery. In other words, artisans are skilled craft workers who make or create things by hand and their activities are often characterized by low entry requirements in terms of capital and professional

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qualifications, the small scale of operations, skills often acquired outside of formal education and labour-intensive (Onwe, 2013).

The contribution of artisanal activities to the growth of Nigeria economy cannot be over emphasized. Artisans are not the same as artists, but it can sometimes be hard to tell the difference. In the Middle Ages, artisans organized themselves into guilds. In every city each group of artisans; weavers, carpenters, shoemakers, and so on had its own guild, which set wages and prices, kept standards high, and protected its members from outside competitors (Kallie, Tania & Faasili, 2002).

### **Statement of the Problem**

There is a general outcry on youth low participation in apprenticeship in learning trade. There appears to be decreasing interest among the young people to learn trade in Ondo South Senatorial district. Several reasons were advanced for such decrease in apprenticeship ranging from cyber-crime popularly known as Yahoo and Yahoo plus, crypto currencies trading, forex trading, sport betting and Japa syndrome, prostitution, drug trafficking, kidnapping for ransom, human trafficking, organ harvesting among others which appears to bring about sudden wealth and as such the youth of this generation appear not to be on the set of unlucrative legal economic engagement. Besides, the social appearance life and conduct of a mentor determine the interest of the mentee and as such, no one will be willing to use a low-level lifestyles trainer as a role model to any training. Hence, Artisans' prosopographic impact on apprentice interest is considered, which is the study of a group of people's shared characteristics like their backgrounds, roles, and relationships by collecting and analyzing information about them. It is like a collective biography of many people, studied together to understand patterns in society.

### **Research Questions**

1. What are artisans' social value in Ondo Southern Senatorial District?



2. What are the factors that enhance apprenticeship interest in learning trade?

3. What are the factors that hinder the interest of apprentice in learning trade?

### Methodology

The descriptive survey research design was employed in carrying out the study. The population for this study consisted youth who are eligible to be apprentice and those going through apprenticeship programme in Ondo Southern Senatorial District, Ondo State. This study adopted convenient random sampling technique to select the respondents. Sample of 100 respondents were randomly selected. The researcher, after determining the sample, then administered the questionnaire to the respondents. The instruments for data collection was a self-structured questionnaire. The questionnaires was organised on Likert scale rating of 4-point of Strongly Agree, Agree, Disagree and Strongly Disagree. The instrument was divided into two sections, A and B; A was designed to provide personal information of the respondents, section B was structured questionnaire items to obtain information from the young people under investigation. To ensure the validity of the instrument, experts in the field of Guidance and Counselling reviewed the items for content relevance, clarity, and appropriateness in relation to the research objectives. Their suggestions and feedback were incorporated to enhance the instrument's content validity. The researcher adopted test-retest reliability method to ensure that questionnaire items were consistent in measuring what they purported to measure at 0.05 significant levels. Administered data were collected and sought, the good ones were coded and analysed using descriptive statistics of the SPSS.

### Result and Discussion

**Research Question 1:** What are artisans' social value in Ondo Southern Senatorial District?

**Table 1: Descriptive Analyses based on the artisans' social value in Ondo Southern Senatorial District.**

S/N	ITEMS	SA (%)	A (%)	D (%)	SD	Mean
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					(%)	
1.	Artisans are not regarded like other profession.	42 (42.0%)	45 (45.0%)	11 (11.0%)	2 (2.0%)	3.27
2.	Artisans are not respected like office workers	45 (45.0%)	42 (42.0%)	12 (12.0%)	1 (1.0%)	3.31
3.	Artisans possess low self-esteem	39 (39.0%)	49 (49.0%)	11 (11.0%)	1 (1.0%)	3.26
4.	Artisans maintain low standard of living due to their daily income	42 (42.0%)	44 (44.0%)	10 (10.0%)	4 (4.0%)	3.24
5.	Artisans social life does not attract interest from women and new trainees	44 (44.0%)	37 (37.0%)	14 (14.0%)	5 (5.0%)	3.2
<b>Overall Mean</b>						<b>3.26</b>

**Sources: Field survey, 2023**

Table 1 answered the research question on artisan's social value in Ondo Southern Senatorial District. Item 1, 87 (87.0%) of the respondents which constitute majority agreed artisans are not regarded like other profession while 13 (13.0%) of the respondents disagreed with the assertion. On item 2, 87 (87.0%) of the respondents agreed that artisans are not respected like office workers while 13 (13.0%) of the respondents disagreed. On item 3, 88 (88.0%) of the respondents agreed with the assertion that artisans possess low self-esteem while, 12 (12.0%) of the respondents disagreed. On items 4, 86 (86.0%) of the respondents agreed that artisans maintain low standard of living due to their daily income while 14 (14.0%) of the respondent disagreed. On the last item, 81 (81.0%) of the respondents agreed with the assertion Artisans social life does not attracts interest from women and new trainees while, 19 (19.0%) of the respondents disagreed.

From the above interpretation, the average mean of 3.26 is above the bench mark of 2.5 hence, one can thus submit that artisan social value are nothing to write home about owing to the fact that they are not regarded and respected like other profession, low self-esteem, poor standard of living which enhance their lack of attraction from women and new trainee.



**Research Question 2:** What are the factors that enhance apprentices' interest in learning trade?

**Table 2: Descriptive Analyses based on the factors that enhances apprenticeship interest in learning trade**

S/ N	ITEMS	SA (%)	A (%)	D (%)	SD (%)	Mean
1.	Daily income entices apprentice interest.	28 (28.0%)	58 (58.0%)	14 (14.0%)	-	3.41
2.	Low entry requirement encourages young people without support to put in for apprenticeship	27 (27.0%)	60 (60.0%)	11 (11.0%)	2 (2.0%)	3.12
3.	Low level of literacy	32 (32.0%)	57 (57.0%)	11 (11.0%)	-	3.21
4.	Lack of support, single parenting or divorce	35 (35.0%)	51 (51.0%)	13 (13.0%)	1 (1.0%)	3.2
5.	Apprenticeship is a ready alternative for school.	53 (53.0%)	40 (40.0%)	4 (4.0%)	3 (3.0%)	3.66
<b>Average Mean</b>						<b>3.02</b>

**Sources:** Field survey, 2023

From Table 2 on item 1, 86 (86.0%) of the respondents affirmed that Daily income entices apprentice interest while, 14 (14.0%) of the respondents held a contrary opinion. On item 2, 87 (87.0%) of the respondents agreed that low entry requirement encourages young people without support to put in for apprenticeship while, 13 (13.0%) of the respondents disagreed with the statement. Furthermore, on item 3, 89 (89.0%) of the respondents agreed that low level of literacy while, 11 (11.0%) disagreed with the assertion. On item 4, 86 (86.0%) of the respondents were of the opinion that lack of support, single parenting or divorce while 14 (14.0%) of the respondents disagreed with the opinion. On the last item, 93 (93.0%) of the respondents were of the opinion apprenticeship is a ready alternative for school while 7 (7.0%) of the respondents disagreed with the opinion.

Sequel to the findings as presented in table 5, the average mean of 3.02 which is above the bench mark of 2.5 strongly affirm that the daily income, low

entry requirement, low level of literacy, lack of support and financial assistance, ready alternative to school among others are factors responsible for enhancing apprenticeship interest in the study area.

**Research Question 3:** What are the factors that hinders apprentice interest to trade?

**Table 3: Descriptive Analyses based on factors that hinders apprentice interest to trade**

S/N	ITEMS	SA (%)	A (%)	D (%)	SD (%)	Mean
1.	Attraction from other lucrative but illegal economic engagement.	47 (47.0%)	46 (46.0%)	6 (6.0%)	1 (1.0%)	3.39
2.	Low social value of artisan or craft master.	49 (49.0%)	37 (37.0%)	13 (13.0%)	1 (1.0%)	3.34
3.	Poor standard of livings of Artisan	35 (35.0%)	45 (45.0%)	14 (14.0%)	6 (6.0%)	3.09
4.	Poor social outfit/ appearance in public	48 (48.0%)	47 (47.0%)	5 (5.0%)	-	3.44
5.	Poor social recognition of artisan	28 (28.0%)	55 (55.0%)	10 (10.0%)	7 (7.0%)	3.04
<b>Overall Average Mean</b>						<b>3.26</b>

**Sources:** Field survey, 2023

The result from Table 3 on item 1 portrayed that, 93 (93.0%) of the respondents agreed with the opinion that attraction from other lucrative but illegal economic engagement while, 7 (7.0%) were of contrarily view. On the item 2, 86 (86.0%) of the respondents agreed with the assertion that low social value of artisan or craft master while, 14 (14.0%) disagreed with the statement. Item 3 gained the approval of 80 (80.0%) respondents affirmed poor standard of livings of artisan while, 20 (20.0%) were of contrary opinion. On item 4, 95 (95.0%) agreed with the opinion that poor social outfit/ appearance in public while, 5 (5.0 %) of the respondents disagreed. The last item, 83 (83.0%) agreed with the view that poor social recognition of artisan.

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By implication, since the Overall average mean of 3.26 is above the benchmark of 2.5 hence, it could be opined that low social value of artisans, poor standard of living of artisan, poor social recognition, poor social outfit and appearance, and attraction from other lucrative but illegal economic engagement among others are factors hindering apprenticeship interest in the study area.

#### **Discussion of Findings**

The findings from research question one revealed a generally low social value attributed to artisans in Ondo Southern Senatorial District. The majority of respondents agreed that artisans are not regarded or respected like other professionals, such as office workers. Furthermore, artisans were perceived to suffer from low self-esteem, poor standards of living, and reduced attractiveness to both women and potential apprentices. With an overall mean of 3.26, which is significantly above the benchmark of 2.5, these responses suggest that artisanship is largely underappreciated and marginalized within the social structure of the region. This aligns with Ezeanya (2020), who asserted that traditional crafts and vocational skills are often devalued in African societies due to colonial legacies that privileged white-collar professions over indigenous knowledge systems. Similarly, Oketch (2007) observed that in many developing countries, particularly Nigeria, societal perceptions often relegate artisanship to a lower socio-economic and cultural status, thereby discouraging youth interest and reducing societal investment in vocational careers.

The perception of artisans as possessing low self-worth and maintaining a lower quality of life echoes the findings of Fafchamps, Soderbom, and Benhassine (2009), who found that even though artisans contribute to local economies, their societal image is overshadowed by a strong preference for formal education and certificate-based professions. This negative perception not only affects artisans' self-image but also diminishes the status of vocational work, reducing the incentive for the younger generation to pursue such careers.

The responses to this research question two revealed that daily income, low entry requirements, low levels of literacy, family instability, and the

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perception of apprenticeship as a viable alternative to formal education are the primary factors that attract young people to learn trades. The overall mean of 3.02, being above the decision benchmark, confirms the relevance of these factors in sustaining apprenticeship programs in the region.

The attraction to daily income aligns with findings from Nwachukwu and Nwosu (2007), who reported that economic survival is a key motivator for Nigerian youth entering vocational trades, especially in the absence of state-sponsored education or employment schemes. Morris (1993) similarly emphasized that apprenticeship schemes are often used by youth in developing countries to complement subsistence livelihoods and reduce dependency.

Low entry requirements also enhance access for marginalized youth, particularly those lacking financial or educational support, as noted by Oketch (2007). In societies where formal education remains inaccessible to many, apprenticeship becomes a practical alternative that offers hands-on skills, immediate income, and community-based learning. Moreover, the role of broken homes or single parenting in pushing youth into trades reflects findings by Obayan (2006), who argued that family structure strongly influences career choice and access to resources.

The findings from research question three revealed that despite some initial interest, several factors hinder sustained apprentice engagement. These include attractions to illegal but lucrative alternatives, low social value of artisans, poor standard of living, unappealing public image, and low social recognition. The overall mean of 3.26 confirms that these issues significantly dissuade youth from continuing or even initiating apprenticeship training.

These findings are consistent with Fafchamps et al. (2009), who highlighted that young people often abandon apprenticeship in favor of faster, more profitable though sometimes illegal economic avenues such as street trading or internet fraud, which are perceived as more rewarding both financially and socially. Olawale and Garba (2010) also found that poor living standards and inadequate

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social protection for artisans can lead to negative public perceptions, making it difficult to attract and retain apprentices.

Furthermore, the issue of poor appearance or dress sense among artisans reinforces societal stereotypes that associate manual labor with poverty and failure, which discourages youth participation (Ezeanya, 2020). This creates a self-reinforcing cycle: the less the occupation is respected, the fewer people want to engage with it; and the fewer competent artisans there are, the lower the quality and further decline in value of the craft.

The findings across the three research questions highlight a complex interplay between socio-economic perceptions, cultural narratives, and economic realities that shape youth interest in apprenticeship. While economic necessity and limited access to formal education continue to drive young people into trades, negative social values, peer comparison, and poor recognition of vocational skills remain key obstacles. The study echoes the urgent need to reposition artisanal work through policy reform, public sensitization, and vocational education restructuring, ensuring that craftsmanship is not only economically viable but also socially respected.

## **Conclusion**

In conclusion, the results have adequately justified the objectives of the study. In the first place, the results confirmed the socio-economic implication of young people apathy towards apprenticeship in Ondo Southern Senatorial District. Based on the findings, the implication of the young people engaging in career apprenticeship training includes involvement in self-employed business, development of personal skills and engagement in traditional occupation such as singing, drumming. Despite all these implications, findings still affirmed the poor involvement of the youth and their apathy to apprenticeship in the study area. Hence, there is needs to find a possible solution to the above problems which can in turn improve and encourage their interest in the vocational training.

## **Recommendations**

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Based on the findings of the study, the following recommendations are made:

1. Government and community leaders should actively promote and support youth participation in vocational and apprenticeship training programs as a means of reducing poverty and unemployment. This will help develop productive skills and improve socio-economic conditions in the community.
2. Parents and guardians should be sensitized to the importance of encouraging their children from an early age to engage in apprenticeship. Such early exposure fosters skill acquisition, self-reliance, and prepares young people for both formal and informal career pathways.
3. Youths should be empowered through awareness campaigns that highlight available apprenticeship opportunities, their relevance to national development, and their contribution to community growth. This includes showcasing successful role models in various crafts and vocations.
4. The government should create enabling environments for apprenticeships by improving working conditions, providing incentives, and integrating certification processes. There should also be efforts to promote dignity in skilled labour and remove societal stigma around vocational training.

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