

IGBO MENTORSHIP (*Igba boi*): A PHILOSOPHICAL APPRAISAL

Umeh, George-Franklin Ph.D*
Nnakwe Vianney Chisom**

Abstract

Over the years, the Igbo tribe of the eastern part of Nigeria has been known for their successful endeavours in terms of trade and entrepreneurship. However, the Igbo people of the eastern part of Nigeria have before the formal education developed this intensive training through the process of *igbaboi*, which grooms people not only in financial aspect but rather in every aspect of human formation. In view of this, with a focus on Onitsha metropolis, the study questions why many successful Igbo entrepreneurs are not educated but are rich. Does it mean that *igbaboi* is a university of its own? What makes them more successful even without any formal education? Does it tackle unemployment? And should it be encouraged? Is it a form of contract and what happens when the contract is breached? This work adopts the method of analysis. However, with the method of analysis, it was discovered that igbo mentorship scheme breeds a lot of self-made men, whose enterprises are one of the driving factors in the economic sector. The discovery in this work aims at correcting the erroneous conception of the Igbo mentorship program as a program for dullards. In conclusion, this study is highly recommended to every individual of Igbo origin because it will afford an enhanced interest of *igbaboi* and its activity should be categorized for all and not isolated for the poor.

Keywords:-igbaboi, Oga, imuahia, imuoru, igbaodibo

Introduction:-

Philosophy as a critical enterprise, enables man to critically unveil the reality around him. Through philosophy, we scrutinize the idea lived by rational creatures. Philosophy enables us to constantly review our ideas, world-view and the rest. However, it is still in contention among the philosophers and scientists alike whether man is born with *a priori* or innate knowledge or born with a blank slate “*tabula rasa*” as posited by some scholars. The former believe that man came into this world with residual knowledge, saying that there is some inkling of thoughts that we came into this world with-the rationalists. In another vein, the later said that we learn through experience as they present themselves to us – the empiricists.

The process of teaching and learning requires a method which can either be to sharpen an already known fact or to introduce an entirely new form of knowledge. Mentorship is a process of someone submitting himself or bringing someone under another person’s tutelage for a specific purpose. However, the Igbo people of the Eastern part of Nigeria have before the formal education, developed this intensive training through the process of *Igbaboi*. This Igbo mentorship program is not only in financial aspect but rather in every aspect of human formation. That is why the Igbos are not comfortable with the concept of self-made man because they believe that no man was self-made but they have the notion of MMADU KA CHUKWU JI AGOZI MMADU or MMADU KA EJI AGA.

Concept Of Igba- boi

The Igbos in Africa have been practicing for centuries what is today known as stakeholder capitalism. The Igbo apprenticeship system (IAS) is a communal enterprising framework where successful businesses develop others, and over time provide capital and pass along their customers to the new businesses. Few businesses grow to become very dominant, and in doing so, they create a largely equal community where everyone has opportunities. The key focus of IAS is to prevent poverty by mass scaling opportunities for everyone. (Ndubuisi Ekekwe 2021) The Igbo terms for apprenticeship is *igba boi*, it involves learning a trade or craft under someone who is already well-established in the field and is now a master in his own right (*Oga*) in local parlance (Law Mefor 2023). It is imperative to note that the term *igba boi* for the Igbos does not mean "to serve another" in the literal sense of the word, whereby the only purpose is total servitude to the master. The Igbo *igba boi* system is a process whereby someone is being trained in the act of entrepreneurship.

This service is indeed grounded in the Igbo cosmological understanding of *ONYE FEE EZE, EZE ERUO YA AKA* (he who serves the king shall be king thereafter.) At the end of this traditional business school and service which at times stretches up to seven years, the mentor performs the "settlement", this comprises of aiding the apprentice financially and the otherwise in starting his /her own business or vocation based on the earlier agreement with the apprentice's family. Once this is done the apprentice is now on his own, free from the mentor.

This is the system that the Igbos use to create employment. For long, apprenticeship has been the back bone of someone to gain knowledge of a particular business and then set up theirs with help from the master. Some of these apprentices are people who have the capital to start a business but lack the business knowledge. Others have the knowledge but lack the capital while some are just unemployed. In all instances, the solution is to serve someone who is into same line of business and is able to set them up upon completion of the apprenticeship.

Apprenticeship among the Igbos helps both the master and servant. The master gets loyal extra-hands while the apprentice learns the business and gets settled after their years of service. The master helps them establish their own business with the money he pays them as settlement. Some masters even connect their apprentices with international contacts to help them to operate independently. This system ensures there are more people doing a particular line of business and knowledge is passed on. It reduces the rate of business failures in so far young entrepreneurs get the requisite knowledge before setting up the business. The *igba-boi* apprenticeship system of the Igbos has continued to progress because of its advantages it encourages business expansion, *igba oso ahia* in other words called networking and diversification, helps the entrepreneurs to have an edge over other competitors and is highly profit driven.

Finally, the apprentice (*boi*) gains adequate exposure and insight into the business, knows the customers, producers, importers, middleman regardless of their locations and acquires adequate entrepreneur-customer relations. *Igba oso ahia* is a business skill necessary for performance. It is this apprenticeship system that helped the Igbo race to bounce back to its economic stability after the Nigerian-Biafran civil war of 1967-1970 and against twenty pounds handed over by the Nigerian government irrespective of how much you have in your bank account in a bid to cripple the Igbo's economy

Various Aspect of Igba-Boi.

Igba odibo:-

In this type of apprenticeship, the *nwa boi* lives in the same house with his master (oga), making his oga his sole mentor and father. That is why most times, some *nwa boi* behaves exactly like their master. In this system, the mentor here mentors and trains his mentee in every aspect of human formation; pastoral, human and social formation. However this *igba odibo* is mainly for people who are unemployed or that have the knowledge but have no capital to set it up, so he serves someone who is able to set them upon completion of the apprenticeship.

Aside learning and growing in the master's business, they are being trained in non-business related areas like doing house chores, respect for the Masters spouse and family etc. At the end of the apprenticeship, after being settled, they are compensated with accommodation for maybe a period of a year or his oga pays for one year rent for the *nwa boi's* shop.

Imu Ahia

This type of apprenticeship is different from *igba odibo*. In some cases there are people who have the capital but lacks the skill or knowledge. Here certain amount of money is paid to the mentor for the mentee to learn the business or trade. The period of *imu ahia* ranges from 6months to years, depending on the mentee's fastness in learning the business. The rites of *imu ahia* begins when the mentee after paying his mentor certain amount of money, then carries two or three crates of beer and any other type of drink to the place where he/she is to learn the trade to tell the people (most especially the members of the Line) that he/she wants to learn the trade so that they can assist one in ones' process of learning the trade. And after the completion of *imu ahia* or knowledge acquisition, one then performs the same rites to tell people around that one has finished learning the business or trade.

Imu Oru aka

This type of apprenticeship is similar to that of *imu ahia*. In *imu oru aka*(craft), one is trained in one skill acquisition or the other. One can learn more than one skill simultaneously or intervally. Here the mentee pays certain amount of money to the mentor and after that, performs the rite of initiation; He carries drinks to his official place of work where he is learning the skill to tell the people, most especially other Ogas in that place of work or market that he is new here and wants to learns a skill, After that, the Ogas will gather together and advise him on the Dos and Don'ts concerning the craft of which he (mentee) is about to venture into. And after that. he will be fully admitted in that place of work. And at the completion of learning the skill he repeats the same process of bringing drinks to tell people around him that he has completed his learning process. Then his mentor and other mentors (OGAs) will gather together again and pray for him to succeed in life. In Igbo setting we called it *Ofo ndu*. During the period of learning the craft, he is bound by law to respect not only his mentor but also other Ogas in that place of work.

Concept of Contract and Agreement:-

The apprenticeship contract is an employment contract between an employer and a young person aged 16 to 29 years who has completed ones compulsory schooling. The duration varies from 6 months up depending on the agreement. Being an apprentice means being under

someone's wing and learning from that person. This is especially useful for those people who want to be better in a certain profession and wish to improve further by learning from someone considered to be very talented or even the best in that particular field. However, before they can actually start with the apprenticeship, they will have to come into some sort of agreement with their mentor.

However *igba boi* being a traditional business school that is well rooted in the Igbo culture has its own method of agreement, the igbos were the first people that practiced democracy and as such, it reflected in its system of government. The igbos practiced decentralized system of government and by the virtue of this system they were one of the pioneers to practice democracy in the history of west Africa. However, in this democracy, whatever the people decides holds, that is to say that the people are the highest decision making body and not the king. The kings in some cases do not have the final say. In other words, there is a saying that goes that Igbo *enweghi eze mana ha na-achi onwe aha* (the igbos don't Igwe but they rule themselves) and that was the reason why it was very difficult for the colonial masters to penetrate the south east colony.

In the mentorship program, the agreement is normally done between the Oga and the parents, witnesses and the *nwa boi*. The agreement ceremony usually begins with the opening prayer, after that, breaking of kola nut, then the bargaining and the nature of the business which the Oga wants to engage the apprentice in. Here the apprentice's opinion is sought, whether one will agree to join the business?. After the two parties must have reached a compromise, contract form will be signed for example: *if Chika serves me for seven years, then I will settle him with one million naria*. The deal will be signed by the Oga, the parents or guidance of *nwa boi*, then two witnesses, one each from the two parties. However it is worthy of note that this contract has no legal backing and that is to say it is not recognized by the government. Most times the contract itself is been breached by so many factors:-

It can be breached in the case of criminal record i.e theft. However, this theft or stealing from Oga can be done in so many ways like giving out goods to people without putting it down on the sales book or on the stock card with the intention of getting your own part of the share when after the goods has been sold.

- ii. Stealing money from the safe or drawer
- iii. Over supplying of the goods bought by a customer with negative intentions, in most cases the costumers partner with *umu boi* in the sense that *nwa boi* will supply him over of what he buys from the Ogas shop or company all in a bid for him and the customer to reserve his own share of the money when the stolen (over supplied) goods are been sold.

In all the history and tradition of the Igbo business school, stealing is the only crime that *nwa boi* will commit and he will be dismissed and send home empty handed.

- 2. It can be breached in the case of the death of the Oga they are serving

In some cases whereby the Oga of which they are serving dies, in some families after the burial of the Oga, the *umu boi* are been settled irrespective of the fact that the years agreed was not reached by the apprentices.

3. In the areas of *imu oru aka* and *imu ahia*, it can also be breached due to lack of respect and insubordination from the apprentice to his oga in their place of work.

Concept of Mentorship and Business in Robert Kiyosaki's Philosophy

Even though Robert Kiyosaki failed with his first two businesses, he was determined to become a successful entrepreneur and he kept at it. However for Kiyosaki, for an entrepreneur to be successful in his line of business, he must take these three actions or give this ideology.

1. Make your money work for you
2. Mind your own business
3. Work to learn, not for the money

1. Make Your Money Work for You:-

In the words of Nnakwe, 'You don't spend money until you are making it. Anybody can spend money, for handing someone a million naira today for business, I am sure you can come up with a million different ways to spend it. But not everyone can make money'. (Machado 2015)

Kiyoski believes that people go to school to learn how to work hard for money while he tries to teach people how to have money work hard for them. He believes that for many people, success is working hard to a secure job at a big company or government who will look after you until you retire. That model might have worked in the industrial age but now in the information age, people have to look after their own financial security because you can no longer rely on your employer to take care of you. One of the best ways of doing this he believes is to create your own business and become your own boss.

The poor and middle class work for money, the rich have money work for them. The rich create assets that work for them so they don't have to work, an asset puts money in your pocket and a liability takes money from your pocket. The rich understands the difference and buys assets not liabilities. (Machado 2015)

2. Mind Your Own Business:-

As entrepreneurs that started up a business, you may have many roles to play from CEO to the janitor. If you want to grow your business properly and have confidence in your decision making, you need to understand your balance sheet, income statement and numbers that runs in your business. You will be in a much better position to drive your forward. It could be one of the best investment that you make into yourself and your business.

Kiyoski believes that there are things to master as an entrepreneur: how to make money, how to manage and how to invest. However he encouraged people to keep their day jobs until they are earning enough money on the side or from their own business to be able to quit for him. Many people confuse their profession with their business. To become financially secure, people need to mind their own business. Your business revolves around your asset column, as opposed to your income column, the rich focus on their asset columns while the poor and middle class focus on their income column (Machado 2015)

3. *Work to Learn, Not for Money:-*

Kiyoski believes strongly if you haven't started your business yet, a great piece of advice is to get a job where you can learn the skill that you need to succeed as an entrepreneur. Want to set up your own auto shop? Go work for a small auto shop. Learn the Ins and Outs of how the business runs. You will first figure out if that industry is for you or not.

However this is what the Igbo mentorship has been all about, be it *igba odibo, imu ahia and imu oru aka*. You are being mentored and the insight of the business, indeed every business has a secret and tricks, and no one will ever tell you those secrets are being learnt. Some of the tricks are like *oso ahia*, the concept of *oburu na agwo erighi agwo ibe ya onaghi ebu* that means survival of the fittest in jungle; the language of 'overtaking is allowed' and how to outsmart your fellow competitors in the line of business.

Many entrepreneur fail to grow because they lack leadership skills" and rather than look in the mirror, they find it easier to blame others. Blame is short for the lame and you can't be an effective leader if you are lame. Don't work for money, look for the job that can help you develop the skill of managing cash flow, system and people rather than just pay you well.(Machado 2015)

Igba Boi and Unemployment

Entrepreneurial development has helped in shaping the economy of most of the advanced and developed nations for over a century now. The phenomenal concept has been a topical issue in both developed and developing economies because of the significant and critical roles entrepreneurship has played in building most of the advanced and emerging economies. It has been asserted that entrepreneurship play critical role by contributing to economic growth, job creation, and national income and hence to national prosperity and competitiveness. Igbo people view entrepreneurship as self-employment of any sort, which bothers on continuously identifying, evaluating and taking advantage of business opportunities and initiating sustainable action to ensure success. Indeed, every entrepreneurial endeavour, for the Igbo, is also a veritable answer.

However Youth unemployment in Nigeria has become one of the most serious socio-economic problems confronting the country. The magnitude of this problem can be appreciated if accurate data on the number of jobless young people roaming the streets of Nigerian cities, towns and villages is available. Unfortunately, accurate statistics on youth unemployment are lacking. Nevertheless, estimates by the International Labour Organization in Sub-Saharan Africa show that unemployment affects between 15-20 percent of the work force; and out of these estimates, young people comprises 40 to 75 percent of the total number of the unemployed.(Simwa 2022)

Unemployment has affected youth in Nigeria from a broad spectrum of socio-economic groups. Both the well and less well educated are affected but more especially those from low-income backgrounds and limited education. Given the lack of employment opportunities and consequently the uncertain future, young Nigerians are forced to engage in unorthodox livelihoods sources while others engage in casual work which is highly irregular.(Simwa 2022)

In a metaphysical proposition, that states that for any cause there must be an effect and for any effect there must be a cause however, the cause of this unemployment cannot be overlooked, there are several factors causing this unemployment such as ;-

Population growth: Nigeria has continued to experience high rate of population growth. The increasing population growth has produced an overwhelming increase in young population thereby resulting in rapid growth of labour which is outstripping the supply of jobs. Thus, the urbanization rate of the youth has continued to create unemployment.

*The lack of employable skills due to inappropriate school curricula:-*Analysts have argued that in Africa generally, the skills that job seekers possess do not match the needs and demands of employers (Simwa 2022). The education system in Nigeria, with its liberal bias, indeed, over supplies the labour market with graduate that do not possess the skills needed by employers. Many graduates in Nigeria lack entrepreneurial skills to facilitate self-employment.

The corruption and red tape in the Nigerian government:- The problem makes it difficult for businesses to operate and creates an environment that is not conducive to job creation.

The high cost of living; The high cost of living makes it difficult for people to afford basic necessities, let alone save enough money to start their businesses. (Simwa 2022) This high unemployment rate has compelled many urban youth to gangsterism. Most, if not all, of these gangs have distinct sub-cultures with well developed social structures that are guarded by a clear hierarchy. However, the proliferations of youth gangs in Nigeria have continued to create problems not just to the larger society but to the youth themselves as well. For example, while the society suffers from the effect of hideous crimes such as murders, robbery, rape, kidnap, violence and other atrocities that the gangsters commit, they themselves, because of their involvement in the ‘underground economies’, are excluded from receiving education that is necessary for their development as good citizens and from the labour market arena. It should be noted that youth in Nigeria are associated with all forms of crime and are quick to take advantage of conflict situations to loot or vandalize items. (Simwa 2022).

On the other hand, over the years Igba boi has helped in unemployment reduction since it has its ideology from the Igbo culture. In the Igbo society, an Igbo man has the notation of ONYE ARALA NWANNE YA that is no one leaves his brother to suffer. This is why in the Igbo cosmology, the richness of a man is not measured by the amount of money he has but rather how many people he raised or stood. To understand this better the igbos will always think Obi Cubana is richer than Engr. Aurther Eze but it is not the case why, Obi Cubana stood men and that is the Igbo man ideology, the ONYE ARALA NWANNE YA Spirit, the igwebuik spirit, the ubuntu spirit . The Igbo never believed in one man show or self made man, cause they believed that no one made him or herself.

The Igba Boi has helped in bringing out the full potentials of the those who went through it most especially youths. This programs has served as a form of poverty alleviation scheme, for people who has no one to train them academically, or no one to give them start up business money. Making them self-employed, it might be interesting to know that eighty percent of people living in Onitsha are traders who mostly underwent through this program. Check the number of traders in Ontisha main market, Ochanja market, relief market,

Ogbefere market Onitsha, textile market, stock fish market Onitsha Etc. If all these people, of course some of them might be different graduates from various universities, where waiting for employment from government or other white collar jobs, what could be their fate?

Finally at the end of apprenticeship, the graduate can establish his own business instead of waiting endlessly for an employment letter. On the part of school drop outs, it makes them to be Lord and master of their own business by so doing reduce crime rate in the society.

In conclusion ROBERT KIYOSAKI is not from an African descent but he has the same concept of business strategies and subsistence with the igbos which is Mentorship scheme, his emphasis on mentorship as the bedrock of business success cannot be overlooked. The summary of his concept of business can be put in an analogy of having seen a school principal that was not once a class room teacher? For one to get the peak of his business, he needs to be well nurtured and trained by a superior. Without this the rate of unsuccessful entrepreneurs will continue to rise in number.

Evaluation

The Igbo mentorship system has been referred to as the secret of Igbo commercialism and success in trade. This community partnership ensures the training of new generations of successful business people. This training system has offered many a path out of poverty and created a large number of millionaires and billionaires. Igba boi is now one of the critical training phases most young Igbo boys must pass through before becoming independent. Some even prefer this route to formal education or combine their service period with formal education.

The training system is not faultless. One of its key issues is when some Ogas (mentor) falsely claim a trainee has stolen money or goods towards the end of the agreed apprenticeship period as a sly means of wriggling out of their commitment to the apprentice. In addition, there has been no record of an Igbo girl/lady passing through same system. However, the pros of the system supersede the cons and is confirmed to be of immense benefits in the long run. Beneficiaries of this mentorship training have gone on to establish several well-known enterprises. Supermarkets like popular Prince Ebeano chain of stores, Blenco Supermarket; Car outlets like Coscharis Motors, God is Good motors; many industrial and trading companies in Lagos State and beyond.

The Igbo mentorship system is one of the many untapped blessings the Nigerian Culture possesses. The widespread success of Igbaboi has drawn people from other parts of Nigeria and foreign nationals to study its model in the hopes of recreating a similar system. The advantages of the Igbo apprenticeship system are numerous, some of which include:

Helps build business ecosystems using cultural models: as a cultural nation, many long-standing businesses were built through cultural beliefs centred on alignment of values. The mentorship system serves as a form of startup incubator: This model can be compared to the now common modern-day incubator program. It gives practical business knowledge and insight. Some have likened the kind of business skills acquired during this training to those obtained in a more traditional business school.

The Igbaboi model is an excellent example of mentorship; in other words, “catch them young” mindset. The training is usually done on a more personal level compared to formal education, and so incorporates social grooming, values and ethics development. The boys go through this training at a young age and become young experts on both the hard and soft skills required to run a successful business.(Nworah 2011)

Opportunity for Entrepreneurship mindset: The Igbo mentorship system builds an entrepreneurship mindset regardless of the mentee continuing in that same business line or setting up a new one entirely. It helps fine-tunes business ideas and skills that build expertise even at the startup stage, thereby eliminating the startup error syndrome. Graduates of this system are usually good sales and marketing experts. Perhaps, this is as a result of the reinforcements usually attached to how well they perform while looking after the trainer’s store. It reduces the rate of unemployability and poverty. The purpose of the mentorship system is to ensure that clansmen overcame poverty and establish a pathway for generational success. Apprentices receive on-the-job train, which offers the opportunity to acquire applicable skills.(Nworah 2011)

As Nigeria continues to face economic instability and a decline in public education quality due to poor infrastructure and funding, many youths are undertrained and find it difficult to secure jobs. The Igbo apprenticeship model, an effective pipeline of training and developing entrepreneurial skills in the face of repeated obstacles offers a guide for an adaptable training system that equips young people with the requisite skill to succeed.

The Igbo mentorship system is one that should encouraged and emulated by all because from what we have seen above, it serves as a path way to economic growth for a people and country at large. However, there is need for a legislative act backing the system so as to protect both the mentor and mente when there is a case of bridge of contract. This will serve as a protective shield for the parties and all involved. It should be inculcated into our education system so that students who desire to venture into business will have a straight path into business through the mentorship system.(Nworah 2011)

Illiteracy may need to be tackled amongst today’s Igbo entrepreneurs. Whereas the pioneering and successful businessmen of the past could be excused due to the state of education during their time, the Igbo businessman today cannot be forgiven for failing to empower himself using education and other freely available information and knowledge on the internet. The rush to go to Idumota or Alaba market to begin apprenticeship or to get a shop without at least completing secondary education will come back to hunt Ndigbo. This is because while our contemporaries are equipping themselves with knowledge to face the future, our folks are more interested in chasing peanuts at the markets. Those with knowledge today will be the millionaires of the future. It is not surprising that only a few Igbos are major players in contemporary Nigerian business landscape especially in the lucrative telecommunications, oil, power and gas sectors.(Nworah 2011)

Critically, the concept of ‘Igba boi’ or trade apprenticeship should be fundamentally reviewed. This ingenious scheme sees a young man being attached to a business mentor over a period of 4-6 years as may have been agreed by both families. The business mentor or ‘oga’ undertakes the responsibility to teach the ‘boyi’ the rudiments of the trade; he takes care of his wellbeing, housing, accommodation, clothing, healthcare over the period. The ‘boyi on his part undertakes to serve his ‘oga’ diligently. At the end of the agreed period,

the 'oga' settles the 'boi' with an amount that will enable him to begin his own trade. However, this scheme has been subjected to various abuses by both the 'oga' and 'boi'. Some 'ogas' have been known to abuse their 'boi' treating them like domestic slaves. Some perpetuate quarrels with their 'bois' as they near their 'freedom' by concocting stories of theft, insubordination etc against them so that they would not settle the 'boi' as agreed. On their parts, some 'boi' are known to have stolen from their 'ogas', shown acts of disloyalty and even sometimes contributed to major financial setbacks for their 'ogas'. Because this scheme is semi-formal relying on existing family ties and relationships, there are not usually written terms of engagement. Each of the parties interprets the relationship as they deem right. In the context of today's world, there is therefore a strong argument for the formalisation of these types of apprenticeships to prevent abuse so that the relationships can add more value to the lives of both the 'ogas' and the boi. Such arrangements should guarantee the 'boi' some form of education even while they are 'serving their ogas'. There may be a need to review the tenure as some have been known to last up to 10 years.(Obi 2019)

On the part of the Nigerian government, perhaps it may help to design some kind of enterprise curriculum for such schemes and for the apprentices to be formally enrolled in the books of relevant government agencies and institutions so that on completing their apprenticeship, they get some kind of credit hours or certification. This is because while their mates may be studying theoretical aspects of Business in the universities, the apprentices are actually undergoing practical training and acquiring needed skills in customer service, accounting and finance, business management, stock keeping and logistics etc. Others receive practical training and gain much needed experience in trades such as plumbing, furniture, hair styling and so on. This could also be reviewed to make the 'ogas' receive some kind of support from the government for giving the opportunities to the 'bois', something that should actually be government's responsibility. These kinds of support may include but not limited to access to business funding, information etc.

Conclusion

This work looked at igba boyi and its positive impact on the society: creating employment, producing more successful entrepreneurs and billionaires etc. Thereby reducing unemployment rate which has always been a major factor that leads to crime and criminal tendencies. And on the other hand, the negative impact it has on the society, as such people see it as modern slavery. Sometimes nwa boi's are seen as sub humans and in most cases some of them waste their productive age serving their Oga of which at the end of their service may not settle them. But despite all these, I wish to recommend igba boi using the ethical teleology; "An action is morally right if the consequences of that action are more favorable than unfavorable". It does not matter what the nwa boi went through during his period of training. The most important thing is the consequences of the training he received, the benefits that comes after the training, the financial consciousness and discipline. Igba boi should be encouraged because, most times people conceive that it is only those in business sector in other words people In Onitsha Main market or other markets engage in it without knowing that even in the higher institution of learning also practice what I can call intellectual igba boi. Even in politics, one cannot occupy any government seat without being mentored in politics by whom we call God fathers.

In conclusion, I strongly recommend igba boi because it encourages hard work and it exposes individuals to various occasions which has led to human tenacity and development.

Umeh, George-Franklin Ph.D

Department of Philosophy
Nnamdi Azikiwe University Awka
georgefranklin04@yahoo.com
07030275410

and

Nnakwe Vianney Chisom

Department of Philosophy
Nnamdi Azikiwe University Awka
vianneychisom10@gmail.com
09037857508

References

1. Law Mefor, (2023) Igbaboi: Reinventing the Igbo Apprenticeship <https://www.Dreamdailynewspaper.com> retrieved on 4th March 2024
2. Itzel Machado,(2015) Business ideal - lesson from Robert KIYOSAKI <https://www.linkedin.com>, page 1.retrieved on 4th March 2024
3. Adrianna Simwa, (2022) Unemployment in Nigeria effect and solution <https://www.Legit.com> retrieved on 4th March 2024
- 4.:Nworah (2011) Culture and Igbo business practice <https://www.SharaReporters.com>
5. Obi C. (2019) *Elementary ethics for beginners* (Mama believe printing Awka) p.31