

**CHRISTIAN RELIGIOUS ENTREPRENEURSHIP: A COUNTERMEASURE TO  
THE PARADIGM SHIFT ON CONTEMPORARY IGBO YOUTHS' PERCEPTION  
OF DIGNITY OF LABOUR**

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**Abstract**

This study examines the contemporary Igbo youths' perception of dignity of labour. The study employs both the primary and secondary means of data collections. The required hypothesis and deductions are drawn strictly on the qualitative analysis and synthesis of the gathered data made via culture centered and phenomenological approaches. Additionally, this study adopts the theories of Authenticity and symbolic interactionism. Findings reveal that there is a paradigm shift on Igbo youths' perception of dignity of labour in recent times. Majority of Igbo youngsters' in recent times believe that becoming wealthy in the long run, irrespective of the despicable, diabolical, fraudulent and ignoble means employed; justifies the means to acquisition of such wealth. Moreover, they desire extreme wealth devoid of hard work; they have become too materialistic and are also consumed with quick wealth syndrome. This attitude is however an aberration to the core Igbo people's philosophy of hard work and stewardship, which actually centers on diligence, sincerity, integrity, industrious stance and rectitude owing to the fact that the Igbo are religiously inclined. The study proposes the Christian religious entrepreneurial concept as a counter measure to the recent paradigm shift on Igbo youngsters' perception of dignity of labour. This study equally advocates for the

attachment of sound, quality and exemplary moral undertones to symbols on issues in the Igbo societies pertinent to human endeavours and stewardship; as this will facilitate diligence, resilience and uprightness on Igbo youths' apposite to their conception of diligence and labour.

**Keywords:** Christian entrepreneurship, paradigm shift, dignity, labour, counter measure, perception, Igbo youths.

## **Introduction**

The Igbo people domicile in the South-East region of Nigeria are renowned for being industrious, diligent, resourceful, purpose-driven and optimistic. Their entrepreneurial mindset is equally regulated by their high stance of religiosity. Thus Maximillian (2023) declares that the Igbo people are highly resourceful owing to their remarkable sense of resilience, in addition to the fact that they employ tenacity in their peculiar endeavours. While Ubah (1988), Okere (2014) and Iwunna, Ndukwu, Dioka, Alaribe and Alison (2021), imply that the Igbo people are highly religious; their cultural stance is equally intertwined with their religion. Their religion actually shapes their culture: They actually bear their religious inclinations to their place of endeavours.

It is then obvious that the paradigm shift on the contemporary Igbo youths' perception of dignity of labour is not of the Igbo core origin and value. This can be said to be as a result of greed and fastidious lifestyle as underscores by T. Obi, I. Ekeh, L. Okeke, M. Ifesi and O. Ekekezie (personal communication, October 29th, 2023) as well as Ihejirika (2012) and Oluwaseun (2023). Fastidious, frivolous and materialistic inclined living appear to have actually eaten deep into the fabrics of the average Nigerian youngster especially Igbo youths' like Enaikele, Adeleke and Adeoye (2022) and Ayodele, Oyedeji and Badmos (2022) observe. Siccura (2023) notes that Nigeria is at the top of the list of the most scamming countries in the world. This is equally fostered by the desperation to make money, hence the resort to criminal approach in order to actualize it.

Sequel to this, in 2019, the Federal Bureau of Investigations (FBI) released 80 suspects of high-wire fraud cases; 77 of them were Nigerians. Soyombo (2019) underscores that Nigerians themselves identified that 74 of the 77 persons involved in these fraud cases were Igbo youngsters'. This added to the already battered international image of Nigeria and the Igbo tribe in particular. According to Soyombo, the spark was Obinwanne Okeke, once remembered for his listing by Forbes among the 100 most influential Young Africans in 2018, but then in 2019 became an emblem of dirty wealth following his arrest by the FBI over an

\$11 million advanced internet scam traced to him. This was followed by the belated revelation of Jumia, Africa's largest e-commerce operator, about fraudulent orders placed by its network of commissioned agents in Nigeria; costing the company \$17.5 million between the last quarter of 2018 and the first two quarters of 2019. These scandals then according to Soyombo, were relegated to the Igbo and their supposedly unquenchable thirst for quick wealth via fraudulent means.

The recent aberration on the Igbo youngsters' perception of dignity of labour made the founder and chairperson of Ikenga Abiama Dynasty Foundation (IADF), her majesty Dr. Uba Iwunwa (Queen Ugobeze), to appeal to women folk participating in the 2023 edition of the Annual August meeting across Igbo land to place the rising social cases of drug abuse and cyber-fraud by the Igbo youths on the agenda of their deliberations as Nwimo (2023) intimates.

This study aims at employing the Christian Religious Entrepreneurship concept as a panacea to the spike in the Igbo youngsters' paradigm shift on the conception of dignity of labour which is obviously an aberration to the core Igbo philosophy of hard work and stewardship. This study is qualitative in nature. It patronized the relevant literatures on the subject matter. Individuals versed and grounded on the subject of discussion were equally consulted. The study streamlined its arguments via culture centered and phenomenological approaches.

### **Religious Entrepreneurship**

A religious entrepreneur is an individual who creates an organization that anchors on both religious and social missions with core religious values approach. A religious entrepreneur brings the virtues of religion at the place of business transaction; reckoning that every religion emphasizes on core values and virtues. Scholars perceive religious entrepreneurship from various perspectives. For instance, Adi (2017) expostulates that Religious entrepreneurship intends to illustrate the religious values obtained by pastors through self-reflection and faith experience that are enabling them to undertake social transformation. He insists that it is a concept that locates the pastor as an agent of social transformation. One can infer from this expostulation that Religious entrepreneurship is applying the basic reflections of one's peculiar religious writs tenets into one's daily living. It is reflecting core values and wisdom gained from Christian or any other religion's ethical teachings at one's basic areas of primary assignment.

Gomez-Perez and Jourde (2021), Hervey (2020) and Bussgang (2013) attempt to posit that Religious entrepreneurship centers on religious missions geared towards acquiring religious converts. They tend to portray that religious entrepreneurship is all about raising and

leading religious congregations. Spear (2010) and Nwankwo, Obadamosi and Ojo (2012) however, declare that religious entrepreneurship hinges on how religious institutions invest in capacity building and human development. They maintain that religious entrepreneurship focuses on the mode in which religious institutions aid in sponsoring their members in business transactions. They insist that religion has always been a bulwark in the world of entrepreneurs: Religious leaders more often than not encourage their members through business seminars and investment teachings and opportunities on how to build and raise business empires.

Pertinent to the aim of this study; Audretsch, Werner and Jagannadha (2007), Neubert (2013), Geberesenebt (2019) and Segrato (2023), aver that religious entrepreneurship focuses not just on the impact of religion on economic development alone but rather on the religious impacts on the decision making of individuals as well. They streamline that religious institutions through the good virtues they promote impact the decisions of entrepreneurs positively. Thus it assures sincerity and contentment in business endeavours. They affirm that religion shapes the entrepreneurial decision. They also delineate that irrespective of the fact that religious sects like Hinduism inhibit entrepreneurship; other religious sects like Islam and Christianity, which are conducive to entrepreneurship inform as well as instructs their adherents on employing sincere, upright and dignified approach in business transactions; both on the part of the chief executive Office (CEO's) along with other employees.

### **Christian Religious Entrepreneurship**

Butera (2009) expounds that Christian Entrepreneurship implies biblical entrepreneurship. This includes moral obligations, economic creativity and initiative, as well as productive aspects. Doug Phillips (cited by Butera), further explains that the proposition and moral of Christian entrepreneurship is rooted in the dominion mandate and biblical doctrines of labour, stewardship and fruitfulness. Christian Entrepreneurship thus incorporates the principles of biblical patriarchy with its emphasis on multi-generational faithfulness, freedom in Christ, inheritance, jurisdiction and the household of faith as a variant, economically productive, God-ordained unit for cultural transformation. Butera insists that it is impossible to wield a wholesome vision of entrepreneurship without gleg deliberations on the biblical doctrine of the family as the household of faith that lives for Jesus Christ. Citing Phillips, Butera concludes by asserting that any motion for entrepreneurship which fails to inculcate and include the biblical considerations definitely leads to the wantonness of materialism, greed, selfishness and avarice. This posits that Christian Entrepreneurship is based on faith, love, good works and the manifestation of wonders owing to the dominion

power inherent in Christian (believers) as asserted in John 1:12. Employing Christian Entrepreneurial approach assures excellence and success.

Biaggi (2023), Gosnell (2018), and Shinen (2020), are of the opinion that the concept of Christian entrepreneurship attempts to first identify the individual. The question of “who am I”, comes first; seconded by, “Am I a Christian first, or an entrepreneur”? Once one first identifies oneself as a Christian; it behooves that one is bound to employ all the Christian virtues in such a one’s entrepreneurial endeavours. There are boundaries that Christians should not cross in business transactions.

Cullen, Calitz and Boshoff (2023), posit that Christian Entrepreneurship proposes that Christian entrepreneurs are called by God to establish and lead business organizations that are designed to achieve positive Christian faith related results in the secular world. This implies that the Christian entrepreneur ought to be the light that shines in the dark. They are to set godly standards and principles for others to follow in the business world.

Christian entrepreneurs are expected and required to live out a Christ-like ethic in the business world. There are so many biblical characters who in their time exhibited godly characters as profound entrepreneurs. The Igbo youngsters can desist from greed and strive to get quick wealth via desperate means with the tool of this concept. This study advocates that Igbo youths should embrace the biblical precepts regarding entrepreneurship as yard sticks in their peculiar business endeavours. This will guard them against the elements of secularism and materialism that contribute to the paradigm shift in their perception of dignity of labour.

### **Empirical Studies**

The spike in money making rituals being carried out by Igbo youths’ in recent times is propelled by the obsession to make money at all costs. Basically, such quick wealth syndrome is seldom realized through normal channels and sincere approach. Consequently, Igbo youngsters involve themselves in all manner of absurdities and despicable acts which are not of Igbo origin in order to make money. O. Okafor, E. Anazodo, O. Ezechukwu, A. Onebunne and H. Obi Nwosu (personal communication, October 30th, 2023) affirm that contemporary Igbo youths are no longer ready to labour sincerely in order to achieve success in life. Hence, they employ vile approaches towards realizing their aim of making quick money. Quintessence is the various strands of fraudulent activities that fosters money making rituals; this as well facilitates so much ills and ominous occurrences in Igbo enclaves in recent times including high mortality rate, high kidnapping rate, high rate in insanity cases, high rate in the number of missing persons as well as the escalation in violence and terrorism. Obviously, this paradigm shift on the Igbo youths perception of dignity and labour is an aberration, a misconception and deception that demand urgent attention and address.

Madukasi (2023) underscores that the greed that consumes the Igbo youths nowadays to opt for short cuts to make wealth which they tag (*Ibute ike*) makes them resort to rituals in traditional African way in order to make the potency of their evil acts to work effectively, thereby implicating Traditional Religion as Satanic; demonizing the Igbo core Traditional Religion and precepts as well as tarnishing the good image of the Igbo people since they are well known for being hardworking, resilient, result oriented and acquiring wealth through sincere approaches.

Obidike (2020) who happens to be a youth Ambassador to the Economic and Financial Crime Commission (EFCC), charges the Nigerian Youths to utilize the opportunities that internet services can offer instead of using it negatively. Obidike in his charge declares:

The advent of the internet age has revolutionized communication among networks, persons, and corporate entities, bringing with it enormous and limited access to information, knowledge, contacts and connectivity.... The gains have also come with very disturbing demerits, including identity thefts, bullying and financial fraud, among many others. (p. 1).

Obidike stresses that the menace has become a major case study now bordering on insecurity across the country; especially among the Igbo of South - East Nigeria, of whom their youths' are actively involved in Yahoo-Yahoo and Yahoo-Yahoo plus fraudulent activities. Thus shredding the very fabrics of Nigeria's national ethics including the Igbo core values in particular; and giving Nigeria and the Igbo tribe an ugly name in the comity of nations.

Recently, Sahara Reports (2023) records series of corrupt activities of Dozy Mmobuosi, the Nigerian Billionaire founder of Tingo group which includes; numerous counts of fraudulent activities, falsifying of academic qualifications along with other related documents and series of lies involved in his business transactions. On the other hand, Omonaiye (2023) recently intimates on the ritual killing of a 20 years old Justina Nkang; who is equally a level 300 student of the Department of Biochemistry at the University of Port Harcourt, Rivers State, by her Yahoo-Yahoo boy friend Okoligwe Damien Chinemere for ritual money making purposes. Both Dozy Mmobuosi and Okoligwe Damien Chinemere are Igbo young men. The fact is that a good number of Igbo youths are now lazy and no longer believe in the philosophy of diligence, dignity of labour of which the Igbo tribe are known for from the time immemorial as N. Ejessi, O. Okonkwo, P. Mbamala, C. Sam-Obi, N. Sam-Obi and S. Arinze (personal communication, October 2nd, 2023) underscore. It appears that the Igbo youngsters now celebrate and adore laziness.

Mario-Utomi (2019) laments that while some writers view the events of various arrests of Nigerian youths especially the Igbo Youths' in foreign shores on fraud related cases

as a national tragedy; others however employ patterned observation to conclude that such is a hallmark of the Igbo. In as much as Mario-Utomi equally indicates that propagation of such asymmetrical positions is not only a mistreatment of facts, but betrays the well-intentioned resolve and sacrifices of security operatives to arrest the menace and dilute the hope of achieving a crime free nation. The reality remains that once someone or a given society persists in maintaining a peculiar pattern and track records of evil and vice, such will definitely define such a person and society. It will naturally brand them negatively. Whoever creates a suspicious circumstance will definitely be suspected. Igbo youths simply need to be reformed and transformed in their minds by virtues recorded in the bible instead of conforming to secular, debased standards.

Okeke, Nwosu and Ajagu (2023) that carried out research to find out the awareness and believability of the efficacy claims of the *oke-ite* money making ritual by Anambra youths' using Chukwuemeka Odumegwu Ojukwu University undergraduates as the case study population; conclude that most Anambra youths believe in the efficacy claims of oke-ite money making ritual while some believe that such rituals can only be effective for a short period of time as it comes with its attendant problems. They declare that many Igbo youths especially university undergraduates engage in anti-social behaviours like cybercrime and blood rituals to make quick money in order to imitate their rich peers. This is quite an unpleasant and bizarre state of affairs.

The recent acceleration in the enthronement of laziness cum celebration of ill-gotten wealth by Igbo youths is nothing short of deception propelled by greed, unhealthy competition among Igbo youngsters and cupidity. This is equally rife among the Igbo youths since some Igbo elders, opinion leaders, elites and politicians reflect such characters as Ugochukwu-Uko (2032) implies. Elliot Ugochukwu-Uko (cited by Ahiuma-Young, 2023 and Agbedo, 2023), affirms that the sickening appalling and atrocious inanities disfiguring the Igbo once admirable region such as; immoral acts, shameful absurdities and satanic wickedness like; teenage mediums reigning as overlord and teaching Igbo youngsters' that education and hard work do not pay, rather that fetish rituals will turn any one into an instant billionaire as the way forward need to be addressed with exigency. He stresses that such belief is destroying the future of the Igbo region.

Elliot Ugochukwu-Uko (cited by Ahiuma-Young, 2023 and Agbedo, 2023), concludes by insisting that the apparent paradigm shift in the Igbo youth perception of dignity and labour should be tackled urgently. He declares that the entire Igbo society should urgently save those lost in the contemporary acts of indecency and wickedness from such pervasive

ignorance since the Igbo political leaders by their silence seem to suggest that they themselves could be secret patrons of these later day emergency spiritualists and decadence.

### **The Dynamics of Dignity and the Core Igbo Entrepreneurial Nature**

The dynamics of dignity and the Igbo philosophy of hard work hinge on the fact that the Igbo people are highly religious and equally place utmost value on the sanctity of human life and peaceful co-existence. Little wonder Diara (2001) affirms that the Igbo culture and their religion are interwoven. He asserts that the mode of expression of the Igbo people's religion is actually the people's social life. He reiterates that the demarcation between what is religious and secular is not prominent. Arinze (cited by Ezenwa, 2017) adds that the Igbo world-view is "fundamentally theocentric, always attached to their belief in supernatural beings" (p. 27). Hence the Igbo employ their core religious values at the primary place of their endeavours. They equally approach business transactions with the awe-stricken respect, fear, regard and reverence for "*Chukwu Okike Abiama*" (The Supreme God).

Ezenwa (2017) equally indicates that the Igbo people among other things value human life as the most treasured and the nucleus on which other aspects of life revolve. They do everything possible to protect human lives which include eschewing from causing each other pains nor doing anything that will traumatize one another like; cheating and engagement in acts geared towards defrauding people during business transactions. Ezenwa exposes that the Igbo people are not only industrious but are always sincerely and meaningfully engaged in one useful activity or the other.

Still on the Igbo sense of religion, Ikeanyibe (2005) declares that "the Igbo people have a strong natural addiction not just to Christianity but to anything that has to do with religion or God" (p. 41). Consequently, He exposit that "any church where the Igbos are not more in number will not achieve its aim both in spiritual and financial growth, and in support of the minister" (p. 42). This was why Mbaegbu (2012) avers that the Igbo people hold strong belief in life after death. They believe that a bad life is not worth living, and the possibility of one meeting one's ancestors after death depends on the quality of life lived. He stresses that there is punishment for immoral life in the Igbo world view and sense of the sacred. The ancestors are believed to punish any breach of morality especially the very grave ones; whereas, God (*Chukwu*) remains the ultimate source of power and authority behind all moral issues. The Igbo people approach entrepreneurial endeavours with this mind set. This posits that the contemporary Igbo youths' perception on dignity of labour which hinges on making quick wealth at all cost through fraudulent means devoid of hard work and sincerity, is actually a paradigm shift tilting to the negative extreme.

Furthermore, the Igbo people believe that one ought to labour sincerely to make wealth. To them, every dime must be earned. The contemporary Igbo youth perception that the end justifies the means pertinent to making wealth is simply an aberration to the Igbo core value regarding labour and dignity. The Igbo people actually believe that there is dignity in labour. Chinweuba and Ezeugwu (2019) and Adim and Amadi (2020), maintain that the Igbo entrepreneurs are visionary, enthusiastic, risk-takers, result oriented and purpose driven. They affirm that the entrepreneurial exploits of the Igbo is delineated by their economic culture and value, which is natural and existential in their traditions, belief system cum world view. They are ever ready to embrace upright variable alternatives in order to excel.

This study sums this section up by submitting that core Igbo personality is subsumed in a world view of metaphysical reality in which God, as the supreme Being, plays a central role as Casmir, Ome and Nwankwo (2014) attest. They exposit that the Igbo people live a communal life where everyone is focused on maintaining societal balance, peace, prosperity and moral transparency. They streamline that there is a pre-existing metaphysical and social bond that irretrievably binds the Igbo people together. Thus personal aspirations in the Igbo parlance does not go against the basic norms of the Igbo society. There are taboos and abominations; hardly does anyone commit them. This worldview portrays that every individual in the Igbo parlance radiates communal values and virtues. Aberrations and absurdities like fraudulent acts and money making rituals geared towards empowering including enriching fraudsters are not of the Igbo core values and precepts.

### **The Theory of Authenticity**

The theory of Authenticity is associated with the philosophers; Jean-Jacques Rousseau (1712-78), martin Heidegger (1889-1976) and Jean-Paul Sartre (1905-1980) as Yacobi (2012) indicates. This study adopts strictly the Authenticity theory as explicated by Jean-Jacques Rousseau which emphasizes on living a life that portrays one's true self and originality devoid of external influences and impulsive lifestyle. Here an individual is expected to live in view of the person's core values orientation, while strictly capitalizing on positive influences as against negative ones.

According to Book (2014) Jean-Paul Sartre expounds that in existentialism, authenticity is the degree to which a person's actions are congruent with their values and desires, despite external pressures to social conformity. Varga and Guignon (2020) indicate that authenticity implies maintaining one's core values and traditional standards irrespective of the trending concepts and various strands of external influences available in the

contemporary cosmos. Igbo youngsters must learn to be authentic to their origin. They should not allow materialism and cupidity to deviate them from the basic norms and principles of the Igbo people regarding dignity and labour: Consequently, Guignon (1998) highlights in this regard, that one ought to wield the responsibility of one's choices. One can resist societal pressures irrespective of all odds.

### **Symbolic Interactionism Theory**

According to Nickerson (2023), the symbolic interactionism theory is associated with George Herbert Mead (1803 – 1931) and Max Weber (1864 – 1920). Crossman (2020) maintains that people in the society tend to build their own peculiar concept regarding basic issues in the society which serve as their own chosen symbols for such issues, regardless of the true essence of such issues

Symbolic interactionism theory proposes that people make meaning of their social enclaves through communication and social interaction; reflecting the exchange of meaning through symbols and language. Carter and Filler (2015) delineate that people attach their own idealistic symbols to issues or activities in the society irrespective of the actual essence of those issues and activities. This implies that a positive and morally sound oriented event or concept in the society can be given a negative and immoral oriented symbolic undertone, thereby deceiving, misleading and even defrauding people bound in ignorance.

The society is an abstract entity: a process that evolves in time. The Igbo government authorities, chieftains, elders as well as parents and guardians should step in and correct the paradigm shift on the Igbo youngsters perception of dignity and labour in recent times through creating symbols that will wield positive, attractive and gainful undertones to reflect core Igbo values and precepts on dignity and labour. These symbols should be disseminated among Igbo youngsters via public enlightenment campaigns. Such symbols like “*ezi aha ka ego*” (integrity is better than wealth), “*Onye aghana nwanne ya*” (do not forsake your brother); “*ochu ngwa ngwa na ana ngwa ngwa*” (He that is desperate to make it in life may die quick); “*Nwayo bu ije*” (easy does it); “*Ndu ka aku*” (human life is worth more than wealth); are still relevant and should be re-introduced into the world of the Igbo youngsters. Igbo elders and government authorities should look for ways to win youngsters that will assist them in actualizing this stance.

## **Basic Principles on Christian Entrepreneurship to Redirect the perception of Igbo Youths on Dignity of Labour**

Christian Entrepreneurship as already underscored in this study base its precepts on the teachings of Jesus Christ and the basic tenets documented in the bible. The following Christian Entrepreneurial principles will aid in taking the contemporary Igbo youths back to the Ancient Pathway of the Igbo core values regarding dignity of labour.

- **Instead of conforming to the standards of the secular world and its pleasures; they should yield themselves to transformation via the word of God:** Christian entrepreneurs bring light to the world of business transactions through their incorrupt stance in all entrepreneurial engagements. Igbo youngsters should depend on the word of God by studying it and walking in its precepts. It will definitely help in getting them transformed and insensitive to the materialistic and insatiable tendencies pervading the secular world in contemporary times. Pertinent to this, Romans 12:2 according to Maxwell (2002) posits; “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (p. 1381).
- **Igbo youngsters should not just be consumed and engrossed in striving to make money at all cost, they should learn to labour with dignity for integrity and desist from the love of money:** The bible in 1 Timothy 6:10 makes it clear according to Maxwell (2002), “for the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows” (p. 1479). Love for money reflects materialism, covetousness and high cupidity. It actually leads to destruction.
- **Igbo youths should reform their mindsets with the biblical precepts to focus on core values of the Igbo indigenous world view:** The Igbo people value integrity, brotherly love, social welfare, humanity, assiduousness, dignity, truth and justice. The Igbo youths should actualize this by guarding the thought patterns of their hearts with all disciplinary measures. This will assist them in reflecting the core values of the Igbo enclave, thereby being authentic to their true nature and selves. This is the major proposition of the theory of authenticity as well as the injunction in Proverbs 4:23, rendered thus by Maxwell (2002), “keep your heart with all diligence, for out of it spring the issues of life” (p. 749).
- **Igbo youths should emulate and reflect the character of Jesus Christ in their endeavours:** The epitome of Christian entrepreneurship as expressed in the bible is

the saviour of humanity, Jesus Christ. Jesus Christ employed his entrepreneurial zeal in the social area of life (Acts 10:38). Jesus Christ employed his purpose to transform humanity. He was a change catalyst in the life transformation industry. Igbo youngsters should reflect the basic characters of Jesus Christ in embarking on social welfare even as they labour as entrepreneurs. These characters include; love, humility, endurance, patience, selflessness, contentment among others (John 3:16; Philippians 2:5; John 1:12-13; Matthew 11:28).

- **Igbo youths should prioritize on human development which incorporates; being human, making people first in their service list as well as treating other people just like they want to be treated:** Igbo youths should employ this Golden Rule Precept (Luke 6:31) in their various places of primary assignments. J.C. Penny (cited by Gosnell, 2018) used this peculiar principle to start and grow his business into a successful corporation. Gosnell explicates that “companies that do not think of their customers will not be thought of by their customers” (p. 1).
- **Igbo youths should learn to have mentors that will always counsel them:** One of the great secrets of success for Christian entrepreneurs is mentorship (Titus 2:4-5, 1 Corinthians 11:1, Ecclesiastes 4:9-10, Proverbs 27:13, Roman 15:14). Igbo youngsters should always seek for Igbo elders that have made it via dignity and labour to serve as their role models. Mentorship is the wisdom, influence, guidance, or direction bequeathed by a mentor. Whereas a mentor is someone who teaches, encourages, advices and gives aid to a less experienced and basically younger person. A mentor often influences the personal and professional growth of a mentee.
- **Hard work is the key to success of the biblical Entrepreneurs:** Biblical entrepreneurs like Moses, Abraham, Isaac and even Paul who was a tent maker and a Lawyer by profession were all industrious. They abhorred laziness and enthroned dignity of labour. Paul even maintained in the bible that laziness breed poverty, stagnancy, starvation and gossips (2 Thessalonians 3:10).

## Conclusion

This study underscores that the Igbo people wield it in their nature to labour assiduously with dignity and integrity in order to make ends meet. Their religious nature equally influences them positively in their various areas of endeavours.

The contemporary Igbo youths perception on dignity of labour which is that the end justifies the means once making wealth is involved together with quick wealth syndrome through fraudulent means is an aberration to the Igbo core values.

Lessons from this study will benefit the Igbo youngsters when they employ it because obsession to make quick wealth ends in self destruction and tragedy. The lessons from this study will equally aid in sanitizing the Igbo enclaves and Nigeria of distortions regarding true and sincere modes of making wealth.

### **Recommendations**

Pertinent to the focus of this study, the follow recommendations are deemed appropriate: Parents in Igbo enclaves should endeavor to always prioritize on contentment, self discipline, sound morality, hard work and dignity in raising their children. They should always discourage all traces of materialism and greed in their children's character dispositions as they grow.

Elders forum and governing authorities in Igbo communities should start creating public awareness on core Igbo values. They should through public enlightenment campaigns expose the Igbo youths on the true nature and essence of the Igbo entrepreneurial mindset.

Igbo elders, parents, and community leaders should seek out sincere Igbo Youths that will assist in coining more witty phrases that will serve as slangs for the Igbo Youngsters' bothering on enthroning decent and noble lifestyles like; "*Ibute-ike bu ibute onwu ike*" (Quick wealth is quick death), "*Igba mbo bu Igbo; buru uru*" (Industrious life makes you an Igbo; it is equally gainful): This supports the proposition of the theory of Symbolic Interactionism.

There should be massive arrest and prosecution of internet fraudsters ("Yahoo-Yahoo" boy's). The government authorities in Igbo communities should make public announcement regarding the evils of youth fraudulent acts and place sanctions on it.

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