

A PHILOSOPHICAL APPRAISAL OF IGWEBUIKE ECONOMICS IN THE
THOUGHT OF ANTHONY IKECHUKWU KANU

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Abstract

The work philosophically appraises Anthony Ikechukwu Kanu's Igwebuike economics as a model for solving the problem of unemployment in Nigeria towards a viable economic growth for Sustainable Development in Africa. The rate of unemployment in Nigeria is on the increase despite the huge chunk out of graduate from the Nigerian Universities. An average Nigerian goes to school for one simple reason; which is, to be successful in financial prosperity. Unfortunately, going to school and acquiring degree certificates create opportunity; but it is not the basis for financial growth and prosperity. The role of education is to enlighten the human mind. As such, in order to solve the problem of unemployment in Nigeria and to increase opportunities in the area of entrepreneurship development in Africa and by extension Nigeria; the Igwebuike-Economics attempts to respond to African problem with an African solution. It is a quest for an African indigenous framework in the study of African Philosophy; the work will posit that the apprenticeship model of the traditional Igbo system of trading to develop the art of buying and selling through the spirit of brotherhood (Igwebuike) and the economic chain of helping one another inculcates in the community economic growth and empowerment. This is what Anthony Ikechukwu Kanu calls Igwebuike economics and attempts to present it as a solution to an African economic quagmire. This implies that the African in the spirit of Igwebuike an African philosophical concept developed in the study of African Philosophy draws us towards the basis of the African traditional and economic system in response to a viable option for sustainable development in Africa and by extension Nigeria. Despite appraising Anthony Ikechukwu Kanu's model of Igwebuike-Economics, the researchers shall also bring out the weakness of the theory in contemporary philosophical underpinnings that attempts to interrogate Igwebuike economics. This work shall implicitly respond to the weighty arguments of Western Philosophers who justify their beliefs that Africans have no thinking, no rationality and no philosophy. It is in the light of Igwebuike economics as an emerging philosophical concept in African Philosophy of Economics that Anthony Ikechukwu Kanu through an expository and analytical qualitative research method advances the course of an African Philosophy.

Keywords: Igwebuike economics, Unemployment, African philosophy, Apprenticeship, Anthony Ikechukwu Kanu.

Introduction

One of the fundamental needs of man as a being is his economic needs. To this regard, the

economic institution is one of the pillars that hold the fabrics of any economy in the world. The stability of any economy in the world comes from how best policies and theories help shape the institution. The economic institution of a nation helps to open up economic incentives for economic activities; such as, incentives to become educated, to save, to innovate, to invest etc. The economic importance of any society gives the people the confidence to spend and meet up their needs through various channels of economic opportunities. Through economic growth and success in any given society; it is an opportunity for bringing and attracting foreign investors. Unfortunately, the level of growth and stability of the economy determines the growth in employment. As such, the problem of unemployment in many African countries is linked to a dwindling economy characterized by bad leadership and poor economic policies in Africa.

Ali Mazuri in his work *The African Condition: A Political Diagnosis* observes and argues that Africa is not the poorest region in resources, but it is the least developed of the inhabited continents.¹ Despite the available rich human and natural resources in Africa, problem of scarce resources and evenly distribution constitutes its economic problems and challenges. African nations have been rated among the underdeveloped and poorest in the world due to poor economic policies that have neither attracted foreign investors nor improve unemployment. As such, there should be a buildup of economic institutions or theories that would enhance and accelerate the growth and welfare of its people and drastically reduce unemployment in Africa.

Nonetheless, as a palliative to ameliorate or boost the economic development of Africa, Igwebuikconomics which is an economics that is anchored on the African worldview that understands reality as inclusive, complementary and relational, and which places the interest and good of the human person at the center of reality has surfaced and been adopted for the development of a holistic indigenous economic theory for Africa's economic growth and prosperity.

This research work shall implore a qualitative analysis and appraise Anthony Ikechukwu Kanu Igwebuikconomics as a panacea in reducing poverty so as to spread wealth through skill acquisition and self-employment and empowerment

Igwebuike

Etymologically, the word “Igwebuike” is an Igbo word which is a composite word made up of three compartments.² It can be employed as a word or used as a sentence: as a word, it is written as Igwebuike, as a sentence it is written as, Igwebuike, with the component words enjoying some independence in terms of space.³ The three words involved: “Igwe” is a noun which means number or population, “bu” is a verb, which means is, and “ike” is another verb, which means power or strength. The three words when combined together then means “number is

¹A.A. Mazrui, *The African Condition: A Political Diagnosis* (New York: Cambridge University Press, 1980) P.205

²Kanu I.A “Igwebuike as an Igbo-African Holistic Response to the Problem of Evil and Human Suffering” In *Igwebuike: An African journal of Arts and Humanities*. Vol.3 No.2. 2017 P.52.

³Kanu A.I “Igwebuike as an Igbo-African Ethic of Reciprocity”. In *Igwebuike: An African Journal of Arts and Humanities* Vol.3 No.2. 2017 P.127

⁴Kanu A. I “Igwebuike as a Complementary Approach to the Issue of Girl-Child Education”. In *Nightingale International Journal of Contemporary Education and Research*. Vol. 3. NO 4 2017 P.17

strength or number is power”.⁴ By a way of application then, when human beings come together in solidarity and complementarity, their individual strengths become multiplied in the communion that is inaugurated. In this wise, they become powerful or can constitute an insurmountable force.⁵ Its English equivalent; “complementarity or unity is strength” derives its legitimacy from this singular conceptual elucidation. It is anchored on the African worldview (die Weltanschauung), which is characterized by a common origin, common language, shared culture, race, color, habits and common historical experience and a common destiny.⁶

Igwebuik economics

The word “Economics” may be defined as the study of scarcity of resources, the description, production, distribution and consumption of goods and services.⁷ In linking Igwebuik with economics, the application of the word Igwebuik to economics is descriptive in the sense that it speaks of the kind of economics being considered as the viable project of Igwebuik engagement. It is a humanistic economics that concerns itself with the description and analysis of production, distribution and consumption of goods and services from a complementary perspective for the growth and development of a people.

It understands economic realities not necessarily in terms of abstract identities and static elements but thinks in terms of relatedness that systematically takes into cognizance the interactions of the different elements of social life, especially economic structure, political structure, social structure and belief systems, with an awareness of complexity and dynamism of relatedness.

The Effect of Unemployment In Nigeria

Unemployment is used to describe a situation whereby the population of people ready to work are unable to get something doing. The International Labor Organization (ILO) defines the unemployed as numbers of the economically active population who are without work but available for and seeking work, including people who have lost jobs and those who have voluntarily left work. Unemployment is a great problem to any economy like Nigeria. Its impact and effects cannot be overemphasized. The following are the effects of unemployment:

1. High Rate Of Crimes

Owing to the fact that jobs are not available, some citizens take to violence and dubious ways to make ends meet. They involve in things like robbery, fraud, prostitution, rituals, pocket picking and multivariate criminal activities to make money.⁸

2. Poverty

When there is no source of income, poverty sets in and citizens are unable to feed and clothe themselves. Some people engage in disguised employment which is a situation where you

⁵Kanu A. I, “Igwebuik and the Logic of African Philosophy”. In *Igwebuik: An African Journal of Arts and Humanities*. Vol 3. No 1. 2017, P.9

⁶Iroegbu, P., *Metaphysics: The Kpim of Philosophy* (Owerri: International Universities Press. 1995) P. 24

⁷[https:// www.investopedia .com](https://www.investopedia.com) Accessed on 3rd April , 2023

⁸Ajekomobi, E., & Ayanwale, C. . *Evaluate of Past Policy: Measure For Solving Unemployment Problems in Nigeria*. (Jeen Publishing Company, 2005) P. 65

earn less than you deserve or qualify for. The quality of life is reduced because of unemployment.

3. Frustration

Unemployment can cause depression and frustration on the populace. Most people end up committing suicide because of the trauma of not being able to make ends meet. Some take to hard drugs and alcohol thereby risking their health.

4. Negative Effect On The Economy

The absence of employment can affect the economy negatively. When most people are not working and the few working can hardly make ends meet, recession sets in. This reduces economic growth.

5. Inequality Of Income

This is a situation where money is concentrated in the hands of few people (the rich) while the others which is a greater proportion are wallowing in poverty and shame. The income is concentrated in the hands of the rich.⁹

Causes of Unemployment in Nigeria

Nigeria, which is the biggest black nation in the world, ought to have a very strong economy capable of employing almost all employable citizens. But unfortunately, the unemployment rate in Nigeria is alarming, and below are 5 of the causes of unemployment in the country.

1. Epileptic Electric Power Supply

Lack of regular electric power supply is the biggest cause of unemployment in Nigeria. Talking of how lack of electricity has caused unemployment in Nigeria, the matter is multi-faceted. Many foreign companies that would have come to invest in this country (considering the big marketing vista in Nigeria) and which would have provided many employment opportunities to Nigerians to reduce unemployment, have changed direction to other neighboring countries with constant electricity supply in order to avoid operating at loss with 24-hours running of generators (which) is now becoming the tradition in Nigeria. The same problem has affected many local companies which could not cope with the high cost of running electric plants/generators all the time, and were thus forced to fold up and dispose of their employees into the labour market.

2. Poor Quality Education

Every year, some graduates come out from the universities and colleges of education in Nigeria with little or nothing to contribute to the society. According to the *National Bureau of Statistics*, more than 200,000 alumnae graduate from Nigeria tertiary institutions yearly, but only very few of them secure jobs after years of their graduation. One of the reasons is because there are little facilities and ill-equipped lecturers/instructors who rendered poor services to the graduates when they were in their institutions. Therefore, these graduates come out of school half- baked, without practical background to make good impact to the society, neither are they able to defend the certificates which they are holding. The result is that they add to the

⁹S. Augustus, . *The Dynamics of Managing Chronic Unemployment In Nigeria's Depressed Economic*. Unpublished Lecture Note.(2023)

unemployment level of the country each year.

3. Negligence Of Agriculture And Other Natural Resources

Nigeria, as a country, is blessed with many untapped and un-utilized resources which are enough to gainfully engage every unemployed person. But the craze for quick 'oil money' has made both government and individuals to direct all attention to only the oil industry. Those who are older would recall that the Federal Government and the Regional Governments of Nigeria managed the country with agricultural and other natural resources before the 'oil boom'. In those days, cocoa production was the mainstay in Western Nigeria (with the famous Cocoa House built from the proceeds); groundnut production was the mainstay in Northern Nigeria with the fame of the 'Groundnut Pyramids' back then; coal from Udi in Enugu, was the mainstay of Eastern Nigeria while rubber and palm oil were the mainstay of Midwestern Nigeria.

4. Corruption

Corruption is an immoral action which could involve bribery, embezzlement or misappropriation of public funds for personal use. A corrupt government can be said to be a government which makes use of public funds for their (the government officials') personal and selfish use. Corruption is one of the major cause of unemployment in Nigeria because when those in government who are to use public money for building more industries are busy embezzling the funds for their selfish use, the result is massive increase in unemployment rate.¹⁰ Without going too far, according to Transparency International (2023) Nigeria is said to be the 145 out of 180 countries assessed, with a score of 25 out of 100 in unemployment rate. The corruption in Nigeria makes government to spend less on the welfare of the citizens of the country. When corruption is taken as normal routine, functions which are to be performed by three or even four persons are taken up by only one person and that one person collects all the salaries meant for the three or four persons.

5. Lack Of Skills

Lack of skills is another problem that is closely related to that of poor quality education, as a cause of unemployment in Nigeria. For many years running, most Nigerian youths have disdained acquisition of skills, thinking that the time spent on such is wasted, and opting for so-called 'clean-shirt' and 'easy' ways of making money. They may not be solely responsible for such a disdain and disregard to the acquisition of skills, since such skills even when acquired are not well remunerated. With such orientation, these youths have grown into middle-age and even senior age without any skill to fall back on in difficult moments; thus, becoming liabilities to themselves and to others.

On the other hand, it is hard to see any person who is full of skills suffering from unemployment. A skillful person can adjust to many situations and environments and at least,

¹⁰<https://www.transparency.org/en/countries/nigeria> retrieved online 28th June, 2024

¹¹L. Nickel. *Issues on Unemployment & Violence*, Second Edition. (New York Grow-Hill Publishers 1999) p. 8

feed himself and his household appropriately.¹¹

Anthony Ikechukwu Kanu's Igwebuike Ideology as an Inclusive Economics for Sustainable Development

The orientation, culture, level of poverty, and level of wealth of a country are all influenced by its economic system. Every society must therefore review its economic policies and implement new economic institutions that will promote the development and welfare of its citizens, especially the poorest nations in the world; the African nations. Weak economic institutions are a trait shared by all of the world's poorest nations, and strong economic institutions are a trait shared by all of the world's economically affluent countries.

The main tenet of Igwebuike philosophy is complementarity, because the fundamental idea is that an inclusive economy is one in which there are increased opportunities for more widely shared prosperity. Economic entities are resultantly viewed as complimentary entities. This means that for economic entities to succeed, they must build solid relationships with one another such that each one fills the other's gaps.¹² The idea that one does not require the other is a statement of the most profound ignorance about oneself and the other. No economic entity is complete; rather, it is an entity that needs the other entity for fulfillment. If there are no consumers, a producer's dignity and pride are diminished.

Conversely, if there are consumers, a producer's dignity and pride are diminished. And even if someone is a producer, they can't meet all of their own requirements. As a result, they must collaborate with those who do in order to meet their other fundamental needs. Public services that connect people with one another are necessary for society's development of an interconnected economic institution. For the unrestricted flow of goods and services, this includes the roads and transportation systems. The point is that there is a very strong connection between political and economic institutions. This is to be understood in the sense that if economic institution would collapse then the political institution would certainly follow.

Political structures act as stimuli for economic growth. For instance, the government is in charge of providing the educational institutions where people can develop their skills and engage in productive economic activity.¹³ An epileptic economy would result from political institutions being unable to offer, among other things, education for the development of talents and a safe environment for business operations. As a result, many "Thomas Edison" and "Bill Gates" would be working on a farm or somewhere else, doing something they would never have loved to do for the rest of their lives. Igwebuikeconomics refers to an inclusive economic system that takes into account all facets of economic activity. It makes economic opportunities

¹²A.I. Kanu "Igwebuikeconomics: Towards an Inclusive Economy for Economic Development", in *Igwebuike: An African Journal of Arts and Humanities* vol. 3 No 6, September 2017, Pp. 124-125

¹³A.G Berg & J.D Ostry *Inequality and sustainable growth: Two sides of the same coin*. Washington DC, International monetary fund. 2011, p. 30; Eberts, R. and Kleinhenz, J. Dashboard indicators for the Northeast Ohio economy: Prepared for the fund of our economy future. Clerveland: federal Reserve Bank of Clerveland. 2006, p. 12

available to folks who are having a hard time improving their well-being. It is based on an economic theory that says that inequality poses a serious risk to the growth of the economy. It demands collaborative action from all societal members, from all continents and nations, from the government and non-governmental organizations, from the general public, from the wealthy and the destitute, etc. The Rockefeller Foundation lists five overarching traits of an inclusive economy, and Igwebuikconomics fits these traits perfectly. One might also refer to these general traits as the Igwebuikconomics canons. They include: fair, inclusive, developing, long-term, and stable.¹⁴

Apprenticeship: As an African Traditional Model for Economic Growth in Igwebuikconomics

The application of Igwebuik philosophy to economics has been drawn to the essential position that the economic element holds in human existence; which is exemplified by the fact that man's basic need is economic security, and that this need also structures and explains social life. Therefore, the purpose of this study is to ascertain how the Igwebuik philosophy and socio-economic categories of Igbo reality relate to one another, with special emphasis on the Igbo apprenticeship system that is based on Igbo social reality, which is an exclusive apprenticeship method of business, that is based on social structure and resilient attitude.

The Igbo apprenticeship system is shaped by the Igbo social construction of reality. According to Kuhn, "the entire constellation of belief, values, techniques, and so forth shared by the members of a giving community" is the Igbo social construction of reality.¹⁵ As a result, some fundamental Igbo economic system beliefs include: A person is a person because of other individuals; A bunch of sticks cannot be broken; A lion can be restrained by a group of spiders; It is impossible for one finger to pick up something off the ground; A capable man is always surrounded by other capable men; A child needs a village to raise them; The adage "I am because we are, and since we are, therefore, I am" can be used to describe both going quickly and going far.¹⁶ A study of Igbo wealth production or commerce must take into consideration the Igbo apprentice system, also known as "imu-olu" (which means learning an art), "imu-ahia" (which means learning a trade), or "igba boy" (which means to serve). It is, in the words of Aleke, an "apprenticeship system that purports a responsibility established businessmen [the nurturer in a town, street or locale to pick up teenagers-young adults, the apprentice] from their homes and give them an informally formal, but raw and practical, cutthroat business education"¹⁷ This adolescent may be a sibling, non-related, or relative from the same area. In his subsequent writing, he states, "The idea centers on taking them off the streets and the dangerous tendencies of an idle mind to give them a purpose, worthy of emulation, so they can

¹⁴"Inclusive economy" in <https://www.rockefellerfoundation.org/accessed-on-19-05-2023>

¹⁵Kuhn, T. *The structure of scientific revolution*, (Chicago: University of Chicago Press, 1970). P. 175

¹⁶Oguejiofor, O. Globalization and the Resilience of traditional paradigms: The case of the Igbo of Nigeria. In A.B.C Chiegboka, T. C. Utoh-Ezeajugh and G. I. Udechukwu (Eds). *The humanities and globalization in the third millennium* (pp. 15-25), Anambra: Rex Charles and Patrick, 2010, P.21

¹⁷M. Aleke The Igbo Apprenticeship System that Builds Wealth and Started the Incubation System, <https://www.pulse.ng/gist/imu-ahia-the-igbo-apprenticeship-system-that-builds-wealth-and-started-the-incubation/q50ps44>

¹⁸M. Aleke The Igbo Apprenticeship System that Builds Wealth and Started the Incubation System, <https://www.pulse.ng/gist/imu-ahia-the-igbo-apprenticeship-system-that-builds-wealth-and-started-the-incubation/q50ps44>

also continue the trend when they are established."¹⁸

The Igbo apprenticeship system is an unpaid business apprenticeship/incubator concept that allows individuals to learn from a master for a specific number of years (5-8 depending) and receive funding and help to launch their own firm at the conclusion of their apprenticeship. There is no pay throughout the apprenticeship period; however the master will cover expenses for lodging, food, and transportation. Before the Nigerian civil war, the Igbo used a system of commerce to build wealth throughout the country of Nigeria. It was the Igbo apprentice system that lifted the majority of Igbo families out of poverty within two years of the end of the civil war, turning their troubles into a model of financial prosperity that was worthy of study and adoption.¹⁹ This was true even after the Civil War, when the Igbo world had crumbled due to the terrible legacy of the war, marked by extreme poverty, a cessation of livelihood, a lack of funds and human capital, and hopelessness. The Igbo apprenticeship system based on Igbo social reality, an exclusive apprenticeship method of business, is based on their social structure and resilient attitude. This is just to point out that the “imu-olu” system of apprenticeship is different in several ways from the apprentice systems used by other cultural groups in Nigeria. For instance, among the Yoruba of Western Nigeria, the candidate pays the master a freedom price at the conclusion of the apprenticeship, which typically lasts between two and three years. They also buy drinks and host a party to mark the occasion; before the applicant can formally start their trade, they must complete this crucial component of the apprenticeship. Following this celebration, a certificate indicating graduation is given to the individual. The apprentice does not always reside with the master throughout these two or three years, therefore the master is not always in charge of providing for the apprentice's dietary needs, clothes, and housing needs.

This study is an additional attempt to understand how the socio-economic categories of reality relate to Igwebuike philosophy. It has attempted to establish its centrality in the Igbo apprenticeship system, which has produced wealth through the years for the Igbo and made the Igbo the most successful businessmen and women in Africa, by using the philosophical idea of Igwebuike. Its simplicity is what makes it beautiful. It's a system that doesn't need raising significant amounts of funds or taking shares. It is powered by human-platform and operates according to the Igwebuike ideology, which holds me accountable for the other by viewing them as an extension of myself. The Nigerian government may strengthen this human network by giving Igbo businesspeople access to capital. Government can easily resolve the unemployment issue that is impacting on the country's economy and young people if it can deepen these human platforms

Igwebuikeconomics: Issues And Matters Arising

Igwebuike is an Igbo word that expresses the heart of African thought, logic and the modality

¹⁹ Igwebuikeconomics: The Igbo Apprenticeship system for wealth creation, in *Igwebuike: An African Journal of Arts and Humanities* vol. 5 No 4, July 2019, P.62

²⁰Kanu Ikechukwu Anthony, Igwebuike as an Expressive Modality of Being in African ontology. *Journal of Environmental and Construction Management*. 6. 3. pp. 59-69.

of being in African philosophy.²⁰ Although it is a word, it is not just a word; it carries within it an entire structure: the structure of African philosophy, traditional religion and culture. It is taken from the Igbo language, and is a composite word made up of three words²¹ as we have already noted. Therefore, it can be employed as a word or used as a sentence: as a word, it is written as *Igwebuike*, and as a sentence, it is written as, *Igwe bu ike*, with the component words enjoying some independence in terms of space.²²

Its English equivalents are solidarity and complementarity. It is anchored on the African worldview, which is characterized by a common origin, common worldview, common language, shared culture, shared race, colour and habits, common historical experience and a common destiny.²³ Life is a life of sharedness. Ours are governments that have failed in national development, especially in their ability to improve the social welfare of her people through the provision of social amenities like quality education, portable water, transportation, good roads, good medical amenities, security of lives and property, basic infrastructure, etc. These are indications that the time has come for African scholars to develop a framework for Africa's development. It is in this regard that *Igwebuike* philosophy, a wholistic indigenous model of development is employed as an alternative technique for the revisiting of the issue of underdevelopment in Africa. These notwithstanding, what is development?

Igwebuikeconomics: A Prospective Path Towards Reduction of Unemployment In Nigeria.

The introduction of apprenticeship education in tertiary institutions in Nigeria in 2007/2008 academic session was received with so much expectations. This is perhaps due to the fact that governments' past efforts toward the reduction of youth unemployment and poverty in the country had recorded minimal success.²⁴

However, many years into the implementation of the policy, not much can be said to have been achieved as unemployment is still soaring higher in the country. So many problems have been identified to be responsible for the situation. From the perspective of institutional deficiency, Kaegon and Nwogu²⁵ observed that apprenticeship development centers located within the tertiary institutions where the students are being trained to acquire knowledge and develop requisite skills for managing businesses, do not have the necessary facilities and infrastructure that would make the centers function effectively. In support of this, Nwosu²⁶ observes that the trainees in those institutions are never introduced to successful small enterprises nor are they

²¹Kanu Ikechukwu Anthony, *Igwebuike as an Igbo-African wholistic response to the problem of evil and human suffering*. *Igwebuike: An African Journal of Arts and Humanities*. 3. 2. 2017, p.52

²²Kanu Ikechukwu Anthony, *Igwebuike and the logic of African philosophy*. *Igwebuike: An African Journal of Arts and Humanities*. 3. 1. 2017, P.9

²³Iroegbu, P., *Metaphysics: The Kpim of Philosophy*. Owerri: International Universities Press. 1995, p. 24

²⁴Osibanjo, O. (2006). *Concept of entrepreneurship: a paper presented at the workshop on entrepreneurship and innovation for 200 level students at the university of Ibadan, Ibadan.*

²⁵Nwosu, B. (2009). *Managing entrepreneurship education at the university level in Nigeria a panacea for graduate self-employment*. *African Journal of Educational Research and Development*, 3(2): 49-53.

²⁶*Ibid.*

taught the rudimentary and practical entrepreneurial attitudes which are the essential components in the critical formative years of the trainees. Therefore, lack of opportunities to become familiar with entrepreneurial and managerial tasks during the period of training will not allow them to fully appreciate the benefits of entrepreneurial education while in school or after school they added. There is also the issue of funding and inadequate manpower. From literature, it could be seen that the government has less commitment to the policy and the instructors in the programme has less capacity to teach the courses under the programmes. Akpan and Etor²⁷ have noted, that the initiative to teach students in tertiary institutions entrepreneurship, is a move in the right direction but the government should move a step further by showing the necessary commitment to the implementation of the policy through proper funding and repositioning of the institutions to make them responsive to the needs of the trainees so that the trainees can show interest in the programme. They noted that at the moment, the trainees do not see the courses under the programme beyond the required courses they are supposed to pass to make up the required credit load for achieving the degree or certificate in view, and not necessarily for acquiring entrepreneurial skills that will enable them start up businesses for self-employment after graduation.

Apprenticeship Development and Cost of Doing Business in Nigeria

The huge deficit in infrastructure, especially power supply has made business establishment in Nigeria very unattractive. The prospective entrepreneurs have been greatly discouraged by unfavorable business environment. Salami²⁸ observes that the problem also includes poor access to credit due to collateral demand and high interest rates that are always from 20 percent and above as well as lack of water supply and bad roads network. Other problems are all kinds of illegal charges: rates and levies from different levels of government and their agents on small scale businesses that are yet to find their footing.²⁹ For this reason, many would-be entrepreneurs have had their dreams dashed because they could not cope with the demands of the business environment. As Hillary³⁰ has noted, the small time business operators who did not sustain production on the alternative sources of power such as generators or solar panels, have had their businesses shut down completely. This is because when production cost increases, attempt to recover cost of production with marginal profit leads to increase in the prices of such goods and services thereby making them very uncompetitive in the market and it is obvious that without revenue, no business can survive. Therefore, the factors stated above have really hindered the development of apprenticeship in Nigeria.

²⁷Akpan, C. and Etor, C. (2013). University lecturers' perception of entrepreneurship education as an empowerment strategy for graduates' self-employment in South-South Nigeria. *International Journal of Asian Social Sciences*, 3(5): 1180-1195.

²⁸Salami, C.G.E. (2011). Entrepreneurial interventionism and challenges of youth unemployment in Nigeria. *Global Journal of Management and Business Research*, 11 (7): 16-23.

²⁹Duru, M. (2011). Entrepreneurship opportunities and challenges in Nigeria. *Business and Management Review*, 1 (1): 41-48.

³⁰Hillary, F. (2012). Failure of governance in Nigeria: British Broadcasting Corporation (BBC) Hausa Service, Wednesday, 25th April, 2012. <http://en.wikipedia.org/w/index.php?title=entrepreneurship&oldid=412496513> (May, 6, 2023).

³¹Ogundele, O.J.K. Akingbade, W.A. and Akinlabi, H.B. . Entrepreneurship training and education as strategic tools for poverty alleviation in Nigeria. *America International Journal of Contemporary Research*, 2(1): (2012)148-156.

Ogundele, Akingbade and Akinlabi³¹ have stated that contribution of apprenticeship training and education on unemployment through youth empowerment will be much significant if apprenticeship is encouraged at all levels in the economic drive. Also, Akpama, Esang, Asor and Osang³² have observed that through entrepreneurial studies, which is inter-disciplinary training that focuses on the acquisition of relevant skills needed to start and run a new business venture, unemployment and poverty can be reduced. As Onyeizugbe, Orogbu and Oyigbo³³ have observed, attempts to provide solution to societal problems often set processes in motion such that the opportunities for engaging human efforts called job creation are provided. They noted that jobs are created when firms established by entrepreneurs employ people with requisite skills to occupy vacant positions. The entrepreneurs successfully run innovative enterprises, nurture them to growth and sustainable level so that more hands can be engaged in the running of the enterprise. Through such processes, he remarked, job opportunities are created. Apprenticeship development affords the youth the opportunity to be productively engaged so as to divert their attention from negative vices such as crime, militancy and so on. According to Rasmussen and Stroheim,³⁴ its major role is wealth creation. Persons engaged in entrepreneurship, either on their own efforts on the inside or through an organization, pursue opportunities without regard to resources under their control. Also, he emphasizes the need for youth entrepreneurial empowerment to harness their potentials and intellectual creativity. This, according to him, is because, its potency is capable of lowering unemployment and poverty level and elevating living standards and quality of life of Nigeria.

Conclusion

National development is about the ability of a nation to improve the lives of its citizens through various measures of improvement. From the Igwebuike perspective, this ability to improve the lives of its citizens must be comprehensive, all-round and balanced. It includes all aspects of the life of an individual and the nation. It is, therefore, wholistic in approach as it full-growth and expansion of our industries, agriculture, education, social, religious and cultural institutions. While national development does not exclude personal development, there is a major difference between national development and personal development. While national development concerns a development project that goes beyond an individual to encompass the diversities evident in nations, the second concerns the individual project of development- the self becomes the centre of focus. It is thus not surprising that issues of diversity and relationships must emerge in a discussion on national development, and usually, the fruit of such developments emerges from a skillful management of differences and the harnessing of different energies for a common goal. National development in Africa has been one of great concern and it has been plagued by a multiplicity of issues: poor political institutions and thus poor leadership, the mismanagement of time, religious fanaticism and fundamentalism, the

³²Akpan, C. and Etor, C. . University lecturers' perception of entrepreneurship education as an empowerment strategy for graduates' self-employment in South-South Nigeria. *International Journal of Asian Social Sciences*, 3(5): (2013)1180-1195.

³³Onyeizugbe, C.U., Orogbu, O.L and Oyigbo, M.C. . Entrepreneurial development and job creation in selected local government areas in Enugu State, Nigeria. *International Journal of Managerial Studies and Research (IJMSR)*, (2015)3(7): 41-53.

³⁴Rasmussen, E.A. and Stroheim, R. . Action based entrepreneurship education. www.elsevier.com/locate/technovation. (2005) Accessed on May 18, 2023.

issue of corruption, the problem of tribalism and the distribution of political power, among others. It is no new issue that today, more than half a century after independence, Africa still typifies poverty and underdevelopment. Using Igwebuike philosophy, this piece has studied the issue of underdevelopment in Africa, and strongly believes that a complimentary approach to the issue of development would bring about an enormous transformation of Africa. The presence of these problems to development and national unity is also an indication of the possibility of solutions. This work did not only discuss the problems in details, but marked out possible solutions to these problems for the purpose of achieving national development and unity among many African nations.

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