

**INTERROGATION INTO THE DEFENCE OF A ‘PROBLEM – CENTRIC’
RESEARCH AGENDA FOR AFRICAN PHILOSOPHY IN THE THOUGHTS
OF OGHENEKARO OGBINAKA AND ELIZABETH OLUWAFUMILAYO
KEHINDE**

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Abstract

This paper argues very strongly against the backdrop of the thoughts of Oghenekaro Ogbinika and Elizabeth Oluwafumilayo Kehinde Elizabeth Oluwafumilayo Kehinde on their query to the problem-centric nature of African philosophy. The duo argues that African philosophy does not have what it takes to solve problems much than just cultural excavation. As such, this paper is a response to the duos argument on the nature of African philosophy. The paper argues that African philosophy by its very nature is problem – centric and goes beyond excavation of cultures. The paper using the template of Igwebuikconomics established that it is an African theoretical framework to help solve the problem of unemployment. Igwebuikconomics attempts to respond to the African solution to African problems. 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 whereby a successful trader looks towards his own community and take one or two or three persons in apprenticeship for a period of years and settle them in monetary terms and goods so that those who have learnt from him becomes independent on their own. This chain continues and continues thereby inculcating in the community economic growth and empowerment. This is what Anthony Ikechukwu Kanu calls Igwebuikconomics. It is attempt to bring to the table as a solution to an African problem. 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 economic system in response to a viable option for sustainable development in Africa and by extension Nigeria. This work shall implicitly respond to the weighty arguments of Western and African Philosophers who justify their beliefs that Africans have no thinking, no rationality and no philosophy. It is in the light of Igwebuikconomics as an emerging philosophical concept in African philosophy of economics through an expository and analytical qualitative research method advances the course of an African Philosophy.

Keywords: African philosophy, Igwebuike, Igwebuikconomics, development, self-reliance

Introduction

African philosophy as a discipline has suffered enough persecution, rejection, ejection and frustration. It has been wounded and derided for so many reasons amongst which it was accused of creating more problems than providing solutions. It is no doubt again that African philosophy too is constantly under attack from within.¹ It is however curious that these attacks are rather coming more from within in comparison to the attacks coming from outside. This is exactly why the scriptures put it very clear thus: “A man’s enemy is within his own house” (Matthew 10:36). Despite the bullets of attacks and destructive criticisms African philosophy is one of the resilient and fastest growing areas of human inquiry. It is resilient because it has survived the systematic and ruthless attempt to deny Africa the fundamental human right of self-determination and self-identity.¹ It is this search for self-determination and self-identity that characterizes the epistemic enterprise of what constitutes African philosophy as a discipline.

The first problem the people of Israel had to contend with was the question of who are we? It was through the process of self-determination they sought their liberation from Egypt and afterwards they gained their freedom and they began to define who they are. It is this self-definition, self-identity, self-determination and self-realization that becomes the basis and foundation for the development of the people of Israel.

The survival of African philosophy towards the development of Africa is the search for our self-identity, self-determination, self-definition and self-realization. This is the roadmap for the development of Africa; and hence, it is studied in many universities in Africa, and has, in fact, moved beyond the shores of Africa, finding its way into the curriculum of many universities in Europe and America, where it is taught by both African and non-African professors.³ This search for self-determination and self-identity goes beyond ‘archaeological excavators’ of element of philosophy embedded in the ‘intellectual shelves’ of the African past.⁴ It is the onus of this paper to argue that African philosophy has gone above archaeological excavation to solve problems in contributing towards the growth of African development and it is now baking bread⁵ and putting food on the table of African philosophers. This paper shall adopt a qualitative research and analytical framework to explore the practical contributions of African philosophy to solving African problems.

¹A. I. Kanu *African Philosophy: An Ontological-Existential Hermeneutic Approach to Classical and Contemporary Issues* (Jos, Nigeria: Augustinian Publications, 2015) XVI

² A. I. Kanu *African Philosophy: An Ontological-Existential Hermeneutic Approach to Classical and Contemporary Issues* (Jos, Nigeria: Augustinian Publications, 2015).

³A. I. Kanu *African Philosophy: An Ontological-Existential Hermeneutic Approach to Classical and Contemporary Issues* (Jos, Nigeria: Augustinian Publications, 2015) XVI

⁴O. Ogbinaka & E.O. Kehinde “In Defense of a ‘Problem- Centric’ Research Agenda for African Philosophy. In *ASEAN Journal of Research* , Vol. 2 No.1, 2024

⁵P. L. Ukanga & S.M. Udom “Can Africa Philosophy Bake Bread? A Self-Retrieval that will lead to African Sustainable Development” In *General Studies in 21st Century African Development* a Pre-Conference Proceeding for the 2017 School of General Studies International Conference held at the University of Nigeria, Nsukka, 2017.

The Thoughts of Oghenekaro Ogbinaka and Elizabeth Oluwafumilayo Kehinde

It is important to understand the task of African philosophy as a discipline and the operational concepts and theories that emerge from African philosophy. More so, understanding the difference between African philosophy and Western philosophical thought and the demarcation therein puts a philosopher on a balance thought of what African philosophy can (not) do for Africa.⁶ In their work *In Defence of a 'Problem-Centric' Research Agenda for African Philosophy* Ogbinaka and Kehinde opine that there is no difference between African philosophy and Western philosophy; and this they put very succinctly thus:

Consequently, most of what is called African philosophy is more or less African narratives made meaningful against the backdrop of purely Western or Eastern philosophies. For example, in order to explain reincarnation in African ontological experience, scholars would refer to Descartes' theory of body and mind, Hume's personal identity, Indian philosophy's theory of *moksha*, *samsara*, *nirvana*, and so on. Thus, it can be safely argued that if the foreign contents (categories) are expunged from the literature of African philosophy, most of its scholarship (on what is called African philosophy) may be meager; and a looming question will be if it is possible to do African philosophy without resorting to or devoid of non-African (philosophy) literature.⁷

The above thesis puts forward the grounds on which Godfrey Onah challenges the African philosopher to question the grounds of their plight instead of waiting for a condition of ready-made leisure.⁸ Hence, the African philosopher should philosophize to live.⁹ Thus, it is important to understand that Western philosophy is not a particular culture. Western philosophy comprises of so many continental philosophies including African philosophy. To undermine African philosophy is to undermine Western philosophy (and other continental philosophy) which includes German philosophy, India or Oriental philosophy, American philosophy etc. In *Stolen Legacy*, the authors George James and Molefi Kete Asante¹⁰ challenged the assumption that civilization began in Greece, claiming that the original creators of Greek philosophy were Egyptians rather than Greeks. The poem contends that the credit and glory that have been naively given to the Greeks for millennia rightfully belong to the people of Africa, and that the theft of this magnificent African legacy has resulted in the erroneous international belief that the African continent has contributed nothing to civilization. This book throws new light on conventional philosophical and historical thought, quoting prominent Greek thinkers such as

⁶U. Okeja "What Philosophy can (not) do for Africa". In *Discourses in African Philosophy* (eds) I. Odimegwu, M. F. Asiegbu & M. O. Izunwa (Awka, Nigeria, 2015) P. 176

⁷O. Ogbinaka & E.O. Kehinde "In Defense of a 'Problem-Centric' Research Agenda for African Philosophy. In *ASEAN Journal of Research*, p. 1

⁸G. Onah "A Concept of Man for a Developing Continent: A Search" in, J.Obi Oguejiofor (ed.), *Africa: Philosophy and Public Affairs* Enugu, 1998. Cited in J.Obi Oguejiofor, *Philosophy and the African Predicament* (Ibadan: 2001) p. 134

⁹J.O. Oguejiofor *Philosophy and the African Predicament* (Ibadan: 2001) p.134

¹⁰G. James & M.K. Asante *Stolen Legacy* (New York: African American Images, 2002)

Herodotus, Hippocrates, Aristotle, Thales, and Pythagoras, all of whom admit to having been influenced by Egyptian research.¹¹ Innocent Onyewuenyi in *The African Origin of Greek Philosophy: An Exercise in Afrocentricism* also argues that African philosophy is the springboard of Western philosophy.¹²

Secondly, philosophy by its very nature deals on universals and not particulars. Therefore, it is expected that there is a sense of interconnectedness that exists between Western philosophy and African philosophy. This interconnectedness reflects that reality is one (Universals) and the interpretation of reality is subject to the cultural matrix and understanding of what reality is through the lens of culture. African philosophy interprets this reality from the African lens and thought through the languages and cultural categories of understanding; and interpreting these realities base on its own African condition. Yet, saying the same thing differently. Although, Oghenekaro Ogbinaka and Elizabeth Kehinde deviates from the discourse of African and Western metaphysics due to the fact that it was not the scope of their paper.¹³ It is important to have responded on the interpretative dichotomy between African metaphysics and Western metaphysics.

Despite the appreciation and commendation on the definition of African philosophy as a discipline, the duo seem to agree that there is an African philosophy; yet, they (duo) see a challenge which concerns why African philosophy “is not a contiguous body of a unified argued corpus of epistemologies. It is a collection of ‘topical issues’ discussed by scholars. The worry here is they are not ‘problem – focused’, ‘problem-directed’, or simply, ‘problem – centric’ on contemporary human existential matters relating to the African experience”¹⁴. This paper shall posit that African philosophy is still growing and as Anthony Kanu alludes to this fact when he said that “it is the fastest growing area of human inquiry”¹⁵. It is also very important to note that the African society and culture is, and a multi-lingual domain and as such, there is a huge difficulty in harnessing a unified argued corpus of epistemologies. Therefore, before we walk, let us crawl, and before we run let us walk. The greatest challenge put forward before African philosophers is to work out a model the duo describe as a Popperian canon¹⁶ to solve existential problems in Africa.

According to the duo, “the African philosopher must churn out thoughts that can proffer solutions to today’s African situation. They must ‘wonder’ on the problems facing the African experience in the areas of economics, socio-political, science and technology, developmental theories, conflict management, environment, corruption and so on”¹⁷. This African philosophy is doing already and meeting up to expectation. This paper shall

¹¹https://www.goodreads.com/book/show/950033.Stolen_Legacy Retrieved online 2nd March, 2024

¹²I. Onyewuenyi *The African Origin of Greek Philosophy: An Exercise in Afrocentricism* (Nsukka: University of Nsukka Press, 1993) p. 42

¹³O. Ogbinaka & E.O. Kehinde “In Defense of a ‘Problem- Centric’ Research Agenda for African Philosophy. In *ASEAN Journal of Research* , p. 2

¹⁴O. Ogbinaka & E.O. Kehinde “In Defense of a ‘Problem- Centric’ Research Agenda for African Philosophy. In *ASEAN Journal of Research* , p.2

¹⁵A. I. Kanu *African Philosophy: An Ontological-Existential Hermeneutic Approach to Classical and Contemporary Issues* (Jos, Nigeria: Augustinian Publications, 2015).

¹⁶O. Ogbinaka & E.O. Kehinde “In Defense of a ‘Problem- Centric’ Research Agenda for African Philosophy. In *ASEAN Journal of Research* , p.7

¹⁷O. Ogbinaka & E.O. Kehinde “In Defense of a ‘Problem- Centric’ Research Agenda for African Philosophy. In *ASEAN Journal of Research* , p.2

enumerate various African philosophical theories use to galvanize and push developmental growth in Africa (Nigeria).

The Practical Relevance of African Philosophy as an Instrument in the Search for Self – Determination, Self – Identity and Self – Reliance

The quest and search for self-determination, self – identity and self – reliance is the push of African philosophers to alienate themselves from mental, social, economic and political slavery. According to John Ekei, “African mental decolonization process represents the decisive effort initiated by African ideological philosophers to correct certain pervert mentalities, attitudes and visions that colonialism foisted on the African and his experience in the African world”¹⁸. In fact, Lord Macaulay reflects the British attempt to this pervert mentality as perverted by the colonizers thus:

I have travelled across the length and breadth of Africa and I have not seen one person who is a beggar, who is a thief such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage and therefore, I propose that we replace her old and ancient education system, her culture, for if the Africans think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native culture and they will become what we want them, a truly dominated nation.¹⁹

The above suggests that there is a dire need to excavate, recover, unearth and dig into our past towards cultural recovery and identity.

It is also important to understand how African philosophy is defined. Although, there are various definitions on the meaning of African philosophy; but, like the definition of philosophy, there is no universal acceptable definition; yet, “it is fair to suppose that, to some extent, some African philosophers have been engaging in the type of critique that philosophy is expected to do. One would say that the political thinkers who raised penetrating criticisms against colonialism were performing that function, and some of these had the opportunity to pilot the affairs of the state after independence”²⁰. The national – ideological current in African philosophy is therefore, the reflection of those insights, thoughts and visions of some African thinkers (philosophers) that provided a veritable platform in one way or the other for African independence²¹. Some of these great thinkers helped in the evolving and emerging theories that are reshaping African socio-political philosophy and African political theories.

¹⁸J. C. Ekei *An Introduction to African Philosophy* (Lagos, Nigeria: SMAGH Publication, 2014) p. 112

¹⁹L. Macaulay an extract from an address delivered to the British Parliament on 2nd February, 1835

²⁰J.O. Oguejiofor *Philosophy and the African Predicament*, p. 136

²¹J. C. Ekei *An Introduction to African Philosophy*, p. 100

Like philosophy, African philosophy frees the African from²² “the imprisonment of prejudices derived from common sense, from habitual beliefs of our age and our environment, from culture and from our spontaneous convictions”²³. Prejudices can stagnate a continent and can also impede on their integral formation, growth and development. This is because a belief system that is not open to rational discussions will constantly not have the capacity to change. More so, African philosophy creates awareness concerning the need for a balance between indigenous and foreign values²⁴. This will help salvage moral crisis in the case of emerging trends like lesbian, gay, bisexual, transgender, (LGBTQ) issues and problems that are threatening marriage and family life. In fact, this is where hermeneutics of African cultural values is critically needed²⁵ to recover our cultural heritage, ancient educational system and moral identity. Hence, excavation of our cultures is an imperative towards self-identity, self-reliance, self-discovery and self-realization.

African Philosophy beyond Excavation to Problem Solving

In a bid to solve the problem of identity and moral African crisis, it is very important to appreciate the ‘problem of African irrationality’ as projected by the West. To establish that Africans have no thinking, no rationality and no philosophy puts the African continent to the level of a semi-primitive society as reflected in the works of Thomas Hobbes, Friedrich Hegel and Jean Jacques Rousseau. This reveals a very serious problem which had to be solved not through any other persons than Africans themselves.²⁶ Hence,

The problem of rationality in African philosophy is the problem of how to determine the place and status of Africa and African knowledge in the great debate on the concept of reason. It is the question of critically analyzing the conceptual issues, implied in the distinction between the civilized and the uncivilized, the logical and pre-logical or mystical. It suffices to say that Africa today has been greatly determined by this distinction²⁷.

It is therefore, important to consider the effort of the African nationalist who reacted to the claims of the West. To remain as a continent and be referred to as a continent with pre-logical mode of thought, which is unscientific, uncritical and contains evident contradictions, would have been the biggest blow on the African people. To underscore these negative western perceptions would have put the African as a race not different from animals²⁸. To be able to proof and argue to the West that Africans are not animals is the biggest problem African philosophy has solved.

According to Fayemi Ademola Kazeem,

²²J. C. Ekei *An Introduction to African Philosophy*, p. 114

²³B. Ewelu “The Relevance of Philosophy” in *Philosophy: of What Relevance* (Enugu: Delta Publication, 2009) p.7

²⁴J. C. Ekei *An Introduction to African Philosophy*, p.115

²⁵J. C. Ekei *An Introduction to African Philosophy*, p.115

²⁶F.A. Kazeem “Proverbism and the Problem of Rationality in African Philosophy”. In *UCHE Journal of the Department of Philosophy* University of Nigeria, Nsukka, Vol. 16 (Nsukka: 2010) p.77

²⁷A. Kazeem “Proverbism and the Problem of Rationality in African Philosophy”. In *UCHE Journal of the Department of Philosophy* University of Nigeria, Nsukka, p. 76

In reaction to these claims of irrationality of the Africans, the early Pan-Africanists like Edward Blyden, Dubois, and Joseph Ki-Zerbo, Africans and post-colonial African leaders like Senghor, Nyerere, Nkrumah, Azikiwe, Awolowo etc, saw the solution to the crisis of culture and rationality in Africa in the defense of African identity, which will involve a discovery of authentic African ideas and thought systems uninfluenced by foreign ideas. This gave birth to concepts like Ujamaa, Negritude, and African socialism etc.²⁹

These efforts alone produced from the thoughts of these African philosophers cannot be undermined as a solution to a problem.

Africa (Nigeria) Index of Unemployment and What African Philosophy Can Do

Unemployment is a big issue and challenge in Africa. In fact, as it is, many companies are folding up in Nigeria and relocating back to their base. In 2023, according to the National Bureau of Statistics, Nigeria's unemployment rate rose to 5% in the third quarter of 2023³⁰. South Africa is expected to register the highest unemployment rate in Africa in 2024, with around 30 percent of the country's labor force being unemployed³¹.

This reflects the unprecedented increase level of unemployment in Nigeria despite the number of graduates produced every year. How can Nigerians or Africans create more jobs to solve the looming problem of food insecurity and unemployment in Nigeria? What are the causes of unemployment? Prior to the colonial invasion did Nigerians battle with unemployment? What was the condition of the Nigerian economy before, during and after the colonial invasion? How can African philosophers help to bring back what we have lost economically before the arrival of our colonial masters?

It is very important to understand the role of philosophers and African philosophers. Philosophers are critical thinkers and of which amongst the primary role and utilitarian function of philosophy is the critiquing of ideology³². As such, a healthy thinking produces a healthy society. African philosophers are in the pursuit of a healthy rationality towards a society that is healthy. This is reflected in the concretization and quest for African development practically seen in the cultural dimension. It is to be seen in this dimension because of the influence of culture and traditions on the religious, political, social and other institutions of the society³³.

²⁸ A. Kazeem "Proverbism and the Problem of Rationality in African Philosophy". In *UCHE Journal of the Department of Philosophy* University of Nigeria, Nsukka, p.76

²⁹ A. Kazeem "Proverbism and the Problem of Rationality in African Philosophy". In *UCHE Journal of the Department of Philosophy* University of Nigeria, Nsukka, p.78

³⁰ <https://nigerianstat.gov.ng/elibrary/read/1241429> retrieved online 16th March, 2024

³¹ <https://www.statista.com/statistics/1286939/unemployment-rate-in-africa-by-country/> Retrieved online 16th March, 2024

³² Obi Oguejiofor, *Philosophy and the African Predicament* (Ibadan:2001) p.134

³³ U. Okeja, "What Philosophy can (not) do for Africa". In *Discourses in African Philosophy* (eds) Ike Odimegwu, Martin F. Asiegbu & Maurice O. Izunwa (Awka: Fabien Publication, 2015) p. 26

Igwebuikconomics as a Basis for ‘Problem – Centric’ (Unemployment) Discourse in African Philosophy

African philosophy has continuously delved into so many areas in making attempt to solve African problems. This is seen even in the area of economics. Africa as a continent is bedeviled with unemployment. The emphasis on academic certificate has worsened the situation due to lack of skilled personnel. No doubt, we cannot undermine the role of western education; also, we cannot undermine the importance of skill acquisition. This is because neglecting what is African to the installment of what is western comes with a problem of development that is inauthentic. Hence, in order to help solve African problem of economics is the fact of developing a concept in African philosophy that can provide solution to unemployment in Africa (Nigeria). According to Anthony Ikechukwu Kanu:

Igwebuikconomics is the application of *Igwebuike* philosophy to economic development. It is, therefore, the product of two words: *Igwebuike* and *economics*. To understand *Igwebuikconomics*, an understanding of the two words: *Igwebuike* and *economics*, which make up the compound, would be necessary. In relating *Igwebuike* with economics, economics provides the central context for the application of *Igwebuike* philosophy; and the word *Igwebuike* is descriptive, in the sense that it speaks of the kind of economics that we are dealing with here. It is an economics that is anchored on the African worldview that understands reality as inclusive, complimentary and relational, and which places the interest and good of the human person at the centre of reality. It is a humanistic economics that concerns herself with the description and analysis of production, distribution and consumption of goods and services from a complementary perspective for the development of peoples. It understands economic realities not in terms of aspects, 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 the complexity and dynamism of relatedness. It is this relatedness of reality that has called for this complementary approach to economics that addresses problems complementarily and concretely rather than abstractly.³⁴

Entrepreneurship skills and a business oriented society that translates into commercial activities can best be discussed in Igwebuikconomics. This is in fact very urgent in our own economic policies in Nigeria. In the Igwebuikconomics,

The apprentice leaves his parents and comes to live under the care and supervision of an established business Igbo person who becomes his master. He takes care of his master for agreed number of years, and does every chore that the master assigns him. He serves his master not only in the shop or in relation to the business but at home as well. He has no right to travel home without the consent of his master, even if the parents live in the same city. He must work hard to win the trust and favour of

³⁴A.I. Kanu “Igwebuike: An Operative Condition of African Philosophy, Religion and Culture. Towards a Thermodynamic Transformation Ontology” In a *Maiden Inaugural Lecture* delivered at Tansian University, Umunya on the 18th February, 2012 p. 42

his master, as it is the master who would make an appraisal of his service. At the end of the apprenticeship, the master gives him a take-off fund to hire or purchase a shop, goods, equipment, where necessary and in some cases, accommodation for a given period of time. This take – off fund does not in any way mean that he ceases to collaborate with the master. The master still assists him with goods procurement to reduce overhead importation cost, knowing that the apprentice has a weak purchasing power.³⁵

Kanu went further to say,

Once an apprentice graduates and is settled, he has a responsibility of doing for others back at home what his master has done for him. He therefore, goes to the village and picks another apprentice who would serve him. Meanwhile, before his graduation, his master must have gone home and picked another apprentice who would learn the trade.³⁶

Igwebuik economics is one of the problem solving mechanisms of African philosophy that has been destabilized by the certificate oriented economy. No doubt, the certificate economy is not bad in itself; but, to solve the rate of unemployment in Africa and Nigeria in particular we must go beyond certificate. These are one of the solutions provided by African philosophy to help solve problems.

Apprenticeship: As an African Traditional Model for Economic Growth in Igwebuik-Economics

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 *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. It is based on their social structure and resilient attitude towards alleviating poverty.

The Igbo apprenticeship system is shaped by the Igbo social construction of reality. According to Kuhn (1970), "the entire constellation of belief, values, techniques, and so forth shared by the members of a giving community" is the Igbo social construction of reality³⁷. 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

³⁵ A.I. Kanu "Igwebuik: An Operative Condition of African Philosophy, Religion and Culture. Towards a Thermodynamic Transformation Ontology" p. 43

³⁶ A.I. Kanu "Igwebuik: An Operative Condition of African Philosophy, Religion and Culture. Towards a Thermodynamic Transformation Ontology" p.43

³⁷ Kuhn, T. *The structure of scientific revolution*, (Chicago: University of Chicago Press, 1970). P. 175

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.³⁸

More so, any study of Igbo wealth production or commerce must take into consideration the Igbo apprentice system, also known as *Imu-Olu* (which means learning work), *Imu-Ahia* (which means learning, trade), or *Igba boy* (which means to serve). It is, in the words of Maleke, a "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." This adolescent may be a sibling, non-related, or relative from the same area. 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 also continue the trend when they are established. 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 Civil War, turning their troubles into a model of financial prosperity that was worthy of study and adoption³⁹. 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

³⁹Igwebuikconomics: The Igbo Apprenticeship system for wealth creation, in Igwebuik: An African Journal of Arts and Humanities vol. 5 No 4, July 2019, P.62

³⁸Oguejiofor, 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

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 Igbos 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 the country's economy and young people if it can deepen these human platforms.

Igwebuike-Economics: A Basis for a rational justification for an authentic African Development

Igwebuike-economics, which refers to an inclusive economic system that takes into account all facets of economic life, provides opportunities for individuals who are having a hard time developing their well-being and has a great bear on Africa as a whole. The idea of economic inclusivity was once thought of as an afterthought in economic-analysis; typically only being thought to be necessary after economic development has been achieved, thus making economic inclusivity a second phase in the economic development process, according to a cursory look at the historical evolution of ideas on economic development by academics, policy makers, etc. However, their research demonstrates that plans for economic development need to include economic inclusivity in their headings rather than only as a footnote. It has evolved into the model for many economic initiatives aimed at eradicating poverty and enhancing human welfare generally. The World Bank, Asian Development Bank, OECD, African Development Bank, and UNDP, among others, all take this stance⁴⁰. This essay contextualizes the conversation about economic development by arguing that an inclusive or complementary economic system that is transparent is necessary for economic growth in Africa. This is essential because the resulting economic power would provide Africa an unimaginable economic boost. Hence, the biggest challenge to Africa's economy is its exclusive economic systems; xenophobia, ethnic conflicts, and religious problems in various parts of Africa all impair the continent's ability to thrive economically by restricting trade and reducing incentives for risk-taking. To complement anything is to combine or sum up different or similar items or words in order to create a new meaning, form, or reality.

According to the Oxford Advanced Learners' Dictionary, complimentary refers to "Combining well to form a balance or attractive group or whole,"⁴¹ whereas complementation simply refers to the addition of a new or contrasting element that accentuates or enhances something⁴². This means that complementarity is simply the act of combining disparate elements to create a whole that is more alluring and meaningful than its constituent parts. It views reality as being interconnected in all of its parts,⁴³ which encourages mutual complementarity and eventually results in overall wellbeing and the

⁴⁰Nicholas Ngepah, A review of theories and evidence of inclusive growth: An economic perspective for Africa. In *Environmental Sustainability*. Vol. 4, 2017, Pp. 52-57.

⁴¹Jonathan, C., Kathryn., Michael, A., Oxford Advanced Learners' Dictionary, Oxford University Press, 1995, P. 232

⁴²Udoh, Godwin Udoh, some important ideas In Asouzu's Philosophy. *Igwebuike: An African Journal of Arts and Humanities*. Vol. 2. No. 4, 2016. P.2

⁴³Jonathan, C., Kathryn., Michael, A., Oxford Advanced Learners' Dictionary, Oxford University Press, 1995, P. 232

common good.

More so, in Igwebuikconomics, a whole is superior to each of its component components. It is also a viewpoint that asserts that a viable and sustainable whole will form when the separate pieces come together, and that by doing so, the individual components will fulfill the full purpose of their existence. This perspective contends that only when there is an existing mutual collectivity among them can individual viewpoints, ambitions, and wishes be fully realized. Therefore, to be is to be in a mutually beneficial connection. According to this study, Africa's economic growth plan still has a lot of potential when it comes to inclusion.

Conclusion

Philosophy is a problem – solving and problem – creating enterprise. Calling an approach problem – centric is just an unnecessary duplication of the very character of philosophy, be it African or otherwise.

The sweeping statement of the abstract is based on the ‘great debate’ era of African philosophy. African philosophers from the Particularist and Universalist orientations have done significant work in using African philosophy to address African problems in any context or dimensions.

The authors are still locked up in the ‘great debate’ era of African philosophy and the debate has ended. Researchers in African philosophy are producing groundbreaking works and cutting-edge solutions to African problems. See what the South African *Ubuntu* philosophy has done in many areas of African life, from transitional justice to building business models and enriching a social system that accommodates diversity and differences. This is an instance of African philosophy addressing African problems.

The problem – centric approach is a duplication of the very character of philosophy. Every philosopher philosophizes within a historical or existential condition rooted in problem. Problems are to philosophy what water is to fish. No matter the adjective used in qualifying that philosophy.

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