Abraka Journal of Religion and Philosophy -**ISSN: 2971-5997 (Online)**
Volume 6, Issue 2 (July – December), 2026, pp. 24-32.

Igba-Boi as a Paradigm for Addressing Youth Unemployment and Entrepreneurship Deficit in Contemporary Nigeria: A Philosophical and Policy Analysis

Kingsley Ekele Eze, PhD
School of General Studies
Michael Okpara University of Agriculture, Umudike, Abia State, Nigeria
Email: Ezekingsleyekele@gmail.com

Abstract
Nigeria confronts a youth unemployment crisis of structural proportions, with official estimates placing the youth unemployment rate above 42 per cent and millions of young people excluded from meaningful economic participation. This article argues that the Igbo apprenticeship system, Igba-Boi, is not merely a cultural artefact but a sophisticated, time-tested pedagogical and entrepreneurial framework whose underlying philosophy offers concrete solutions to deficits in Nigeria's formal skills development and entrepreneurship ecosystem. Drawing on the philosophical traditions of African communalism (Mbiti, 1969; Gyekye, 1997; Odimegwu, 2007; Eze, 2023), the economics of informal apprenticeship (Ogundele, Olawale & David, 2012; Meagher, 2010; Forrest, 1994), and the author's own cultural scholarship (Eze, 2019; 2021), the article examines the structural features of *Igba-Boi* its mentorship architecture, graduation-and-settlement mechanism, ethical accountability framework, and communal oversight and demonstrates how these features address precisely the gaps that formal vocational education and government entrepreneurship programmes have failed to fill. The article further examines the policy implications of integrating *Igba-Boi* principles into Nigeria's National Skills Qualifications Framework (NSQF), the National Directorate of Employment (NDE), and the Government Enterprise and Empowerment Programme (GEEP). It concludes that the revitalisation and formalisation of *Igba-Boi*, grounded in its indigenous philosophical logic, represents a culturally coherent, economically viable, and academically defensible pathway toward resolving Nigeria's youth entrepreneurship deficit.
Keywords: *Igba-Boi*, Igbo Apprenticeship, Youth Unemployment, Entrepreneurship, African Communalism, Nigeria, Skills Development, Indigenous Knowledge, Policy

Introduction

Nigeria's youth unemployment crisis represents one of the most acute governance and development failures in sub-Saharan Africa. According to the National Bureau of Statistics (NBS, 2021), youth unemployment and underemployment rates combined exceed 53 per cent, affecting approximately 23 million young Nigerians between the ages of 15 and 34. The formal economy, constrained by structural adjustment legacies, infrastructural deficits, regulatory complexity, and the persistent failure of industrialisation policy, cannot absorb the annual output of Nigeria's educational institutions. Government entrepreneurship programmes from the National Directorate of Employment (NDE) established in 1986, through the Youth Enterprise with Innovation in Nigeria (YouWIN!) programme of 2011, to the post-2019 Government Enterprise and Empowerment Programme (GEEP) have made limited and inconsistent impact (Adesoji & Titilayo, 2016; Oyelaran-Oyeyinka & Lal, 2006). This failure of formal institutions is not merely an administrative shortcoming; it reflects a deeper epistemological problem: the consistent privileging of Western-derived institutional models over indigenous African solutions that may be better suited to local social and economic conditions (Eze, 2021; Wa Thiong'o, 1986).

Yet, in the midst of this documented failure of formal systems, the southeast of Nigeria presents a paradox that demands scholarly attention. The Igbo commercial diaspora spread across every state of Nigeria and present in significant numbers across West Africa, Europe, and

North America represents arguably the most dynamic entrepreneurial community on the African continent. Cities like Nnewi, Onitsha, Aba, and Enugu are characterised by dense networks of manufacturing, trade, and services that operate largely outside the formal economy and largely without recourse to government support. The scale of this informal economic vitality is remarkable: Nnewi has been described as Nigeria's "Japan" on account of its auto-parts manufacturing clusters, almost all of which were founded and are sustained by entrepreneurs formed through the *Igba-Boi* system (Forrest, 1994; Meagher, 2010). The question this paradox raises is both empirical and philosophical: what accounts for this entrepreneurial vitality, and what can it teach the rest of Nigeria?

The answer, this article argues, lies substantially in *Igba-Boi* the Igbo apprenticeship system. *Igba-Boi* (literally "to serve a master" or "to be placed under a master") is an indigenous system of skills transmission, character formation, and economic integration that has operated continuously in Igbo society for centuries and remains vigorously active today, particularly in the commercial hubs of the southeast. It is a system that has received growing scholarly attention (Eze, 2019; Forrest, 1994; Meagher, 2010) but has not yet been adequately theorised as a philosophical and policy resource for national development. This article seeks to fill that gap, building on the author's prior monographic work on the system (Eze, 2019) and extending it into the domains of African philosophy, educational theory, and public policy.

The significance of this inquiry extends beyond Nigeria. Across sub-Saharan Africa, youth bulge demographics are outpacing formal employment creation, and governments are under mounting pressure to discover indigenous solutions to what imported development frameworks have consistently failed to resolve. The *Igba-Boi* model, properly theorised and documented, offers a transferable blueprint one that other African contexts with analogous apprenticeship traditions may adapt to their own conditions. The present article represents a contribution not only to Nigerian economic policy debate but to the wider scholarly project of retrieving and rehabilitating African indigenous knowledge systems as resources for contemporary governance challenges (Eze, 2023; Asouzu, 2007; Hountondji, 1983).

The article proceeds in seven sections: philosophical grounding in African communalism (Section 2); structural features and operational logic of *Igba-Boi* (Section 3); an analysis of the failures of formal systems that the apprenticeship model addresses (Section 4); policy implications for Nigeria's skills and enterprise frameworks (Section 5); a critical engagement with legitimate objections to the system (Section 6); and a conclusion proposing a National Apprenticeship and Entrepreneurship Framework (Section 7).

Philosophical Grounding: African Communalism and the Logic of Igba-Boi

i. African Communalism as Foundation

The philosophical foundation of *Igba-Boi* lies in the principle of African communalism the understanding that the individual achieves selfhood, capability, and flourishing not in isolation but through structured participation in the life of the community. As Mbiti (1969, p. 108) famously formulated it: "I am because we are, and since we are, therefore I am." This ontological claim is not merely a cultural sentiment; it has direct institutional implications. If personhood is constituted through communal participation, then the transmission of skills, knowledge, and economic capacity is necessarily a communal responsibility rather than merely an individual or state one. The economic institutions of a community organised around this ontology will accordingly differ structurally and not merely stylistically from those generated by the individualist ontologies that undergird Western market economics.

Gyekye (1997, pp. 35–58) develops this communalist framework with important philosophical nuance, arguing that African communalism does not absorb the individual into the collective but rather holds individual and community in a constitutive tension. The community creates the conditions for individual flourishing; the flourishing individual, in turn, enriches and renews the community. This dialectic is precisely what *Igba-Boi* institutionalises: the master (*oga*) who takes on an apprentice (*ohu*) does so not only for personal economic advantage but in fulfilment of a social obligation; the apprentice who completes his training and is "settled" (given

start-up capital) goes on to employ others, generate wealth, and in time take on his own apprentices, thereby perpetuating the cycle. Odimegwu (2007, p. 41) identifies this as a concrete expression of "Igbo complementary ontology" the understanding that human capacities are most fully actualised in relations of mutual dependence and reciprocity. Eze (2023, pp. 44–49) similarly grounds this dynamic within the broader African theological and communal ethics that underpin indigenous economic organisation, arguing that the sacred and the economic are not separated in Igbo cosmology but are dimensions of the same relational whole.

This communalist ontology has practical consequences that extend into every dimension of the *Igba-Boi* system. The accountability structures that govern the master-apprentice relationship are not contractual in the Western legal sense they are relational, reputational, and communal. Breach of obligation by either party is not merely a civil wrong; it is a moral and social failure that attracts communal censure and damages the standing of the offender's entire family network. This embedding of economic obligation in social and moral consequence is, as Granovetter (1985, p. 490) argued, the most effective possible mechanism for generating trust-based economic cooperation and it is a mechanism that no formal institution has yet successfully replicated.

ii. Indigenous Knowledge as Epistemic Resource

The scholarly rehabilitation of indigenous knowledge systems as legitimate epistemic resources advanced by Wa Thiong'o (1986), Asouzu (2007), and Hountondji (1983) provides the wider intellectual context within which *Igba-Boi* must be evaluated. The default academic tendency to regard indigenous economic practices as pre-modern survivals to be replaced rather than resources to be engaged reflects what Wiredu (1980) critiques as a form of cultural imperialism that has systematically undermined Africa's capacity to draw on its own intellectual heritage in addressing contemporary challenges. The consequences of this epistemological bias are not merely academic: development policies designed on the assumption that indigenous institutions are deficient by default consistently fail to engage the social infrastructure that actually governs economic life in African communities, and their results reflect this disconnection (Eze, 2021; World Bank, 2014).

Eze (2019, pp. 12–18) argues, in the specific context of *Igba-Boi*, that the dismissal of the system as merely "informal" or "traditional" misrepresents its sophistication and prevents a proper assessment of its developmental potential. It is not informal by reason of deficiency, but by reason of operating through social rather than bureaucratic mechanisms of accountability a distinction with profound policy implications. The very features that cause *Igba-Boi* to be classified as "informal" its reliance on social obligation, reputational sanction, family networks, and community oversight rather than written contracts and state enforcement are precisely the features that make it more effective than formal alternatives in contexts where state capacity is weak and social capital is the dominant economic resource.

Kii and Eze (2025, p. 213) draw an analogous point in the context of interreligious dialogue and African customary governance: indigenous African regulatory and normative systems are not the absence of order but a different and often more effective form of normative ordering, one embedded in relationships, reputation, and community sanctions rather than in written codes and courts. Nwadialor and Eze (2021, pp. 74–79) similarly demonstrate, in the context of Igbo ritual economy, that apparently "traditional" practices encode sophisticated social knowledge whose loss represents a genuine developmental impoverishment. The insight applies directly to *Igba-Boi*, whose accountability mechanisms are in many respects more robust than those of formal vocational training institutions.

Structural Features and Operational Logic of Igba-Boi

i. Entry, Placement, and the Master-Apprentice Covenant

Entry into *Igba-Boi* typically occurs through family networks and social capital. A young person is placed with a master craftsman, trader, or manufacturer by his parents or senior kin. The placement is formalised through a covenant ritual that establishes the obligations of both parties: the master undertakes to train the apprentice comprehensively in his trade, provide for his basic needs, and eventually "settle" him at the conclusion of the apprenticeship; the

apprentice undertakes to work diligently, obey the master, and maintain the integrity of the master's business and household (Eze, 2019, pp. 21–29). The duration of apprenticeship varies by trade but typically ranges from three to seven years. This covenant is not merely a private agreement; it is a social contract underwritten by the community, creating a multi-directional accountability structure that implicates both parties' families, associates, and reputations (Meagher, 2010, pp. 78–81; Forrest, 1994, p. 109).

The role of family in facilitating and guaranteeing the covenant is structurally important. The apprentice's family does not merely hand him over and disengage; they remain parties to the relationship, monitoring his conduct, mediating disputes, and ensuring that the obligations on both sides are honoured. The master's decision to take on an apprentice is equally a relational commitment to the apprentice's family a commitment whose breach would damage the master's standing in the networks through which his own business depends. This mutuality of obligation, extending beyond the dyadic master-apprentice relationship into the wider community, is what gives the covenant its resilience and its power as an economic institution (Eze, 2019, pp. 24–27).

ii. Pedagogy: Learning by Doing and Progressive Responsibility

The pedagogical architecture of *Igba-Boi* is essentially experiential. The apprentice does not learn through instruction in a classroom but through graduated participation in real economic activity. He begins with auxiliary tasks cleaning, running errands, basic stock management and progressively takes on more complex responsibilities as his competence develops. By the mid-point of his apprenticeship, a competent apprentice will typically be managing significant aspects of the master's business operations (Eze, 2021, pp. 67–73). This graduated responsibility model anticipates what contemporary management literature calls "legitimate peripheral participation" (Lave & Wenger, 1991) learning through progressively fuller participation in a community of practice.

The apprentice's learning is never decontextualised from real market conditions, real customer relationships, and real financial risks, producing a quality of practical intelligence that formal vocational education consistently struggles to replicate (World Bank, 2014, p. 23). A graduate of *Igba-Boi* has not studied how to run a business in a classroom he has actually run one, for years, under the mentorship of an experienced practitioner. He knows his trade's suppliers, customers, seasonal patterns, and margin structures from direct experience. This is precisely the knowledge that determines whether a young entrepreneur survives the first three years of independent operation the period in which most formal programme beneficiaries fail. Eze and Uche (2026) note that this embodied, relational mode of knowledge transmission parallels the logic of ancestral veneration in Igbo religious culture, where wisdom is transmitted through structured relationship rather than codified text, and that both systems are expressions of a single Igbo epistemology that privileges lived participation over abstract instruction.

iii. The Settlement Mechanism

The most distinctive and economically consequential feature of *Igba-Boi* is the settlement (*idu ulo*) that marks the conclusion of a successful apprenticeship. Upon completing his training, the master provides the graduate with start-up capital typically in the form of cash, stock, or equipment sufficient to establish an independent business in the same trade. In the Nnewi auto-parts economy, settlements in the range of hundreds of thousands to millions of naira are documented (Forrest, 1994, pp. 112–115; Meagher, 2010, pp. 83–86). This mechanism simultaneously transforms the relationship from extractive to redistributive, creates networks of former apprentices sharing a common trade and mentor, and gives the master a powerful reputational incentive to train well (Eze, 2019, pp. 33–38).

The settlement mechanism also functions as a form of private-sector micro-finance. Unlike bank loans, which require collateral, credit history, and formal documentation that most young Nigerians cannot provide, the settlement requires only the trust that the apprenticeship relationship itself generates. The graduate receives capital on the strength of a demonstrated track record of seven years' performance a far more reliable indicator of entrepreneurial capacity than any formal business plan could provide. These graduation networks function as informal business associations providing credit, market information, and mutual support a form of social

capital generation that no government programme has yet replicated (Ogundele, Olawale & David, 2012, pp. 8–10). They are, in effect, a distributed venture capital ecosystem rooted in personal relationship and communal accountability.

iv. ***Ethical Formation and Character Development***

Igba-Boi is not merely an economic institution; it is a moral formation system. Virtues of diligence, honesty, patience, loyalty, and deferred gratification are explicitly cultivated through the structure of the relationship. The master's household, in which the apprentice typically lives, functions as a moral community in which work ethic, integrity in trade, and respect for customers are modelled and enforced (Eze, 2019, pp. 39–44; Eze, 2021, pp. 88–92). As Granovetter (1985, p. 490) demonstrated, economic action is always embedded in structures of social relations; *Igba-Boi* provides a highly effective mechanism for generating the social capital and moral infrastructure on which economic embeddedness depends.

The ethical formation dimension of *Igba-Boi* is not incidental to its economic function it is constitutive of it. An entrepreneur who has been formed in diligence and integrity through seven years of relational mentorship is a qualitatively different economic actor from one who has attended a three-week government training programme. The former has internalised values that will govern his conduct across decades of economic life; the latter has at best acquired a set of techniques that may or may not persist under economic pressure. This ethical dimension aligns with the argument of Eze and Kii (2025, pp. 220–224) that interreligious and bio-ethical frameworks in African contexts derive their authority from relational accountability rather than abstract principle — a logic operative in *Igba-Boi* across both its economic and moral dimensions.

Failures of Formal Systems That Igba-Boi Addresses

The Nigerian state's attempts to address youth unemployment through formal institutions have been comprehensively documented as insufficient. The National Directorate of Employment (NDE), the TVET system, YouWIN!, GEEP, TraderMoni, and MarketMoni have all disbursed significant resources but generated limited sustained entrepreneurial activity. The World Bank's assessment of entrepreneurship programmes in sub-Saharan Africa (2014, p. 12) identifies the core problem: programmes provide capital without the accompanying mentorship, market knowledge, peer networks, and character formation that determine whether a young entrepreneur will succeed. Government programmes typically provide weeks of classroom instruction followed by a cash grant with minimal follow-up support — contrasting sharply with three to seven years of embedded, mentored, market-immersed *Igba-Boi* training followed by capital settlement and ongoing network membership. Meagher (2010, p. 92) estimates that the survival rate of enterprises established through *Igba-Boi* graduation significantly exceeds those established through formal entrepreneurship support programmes a differential attributable directly to the depth of practical formation and social embeddedness the apprenticeship system provides.

The NDE itself, established in 1986 with a mandate to address graduate and youth unemployment through skills training and enterprise development, has not lacked resources so much as it has lacked the social infrastructure through which skills training achieves lasting results. Adesoji and Titilayo (2016, pp. 35–39) document that NDE graduates frequently lack both the market networks and the practical experience to sustain the enterprises they are funded to establish. The problem is not the programme's intent but its architecture: a classroom-based, time-limited, externally administered intervention cannot generate the social embedding and experiential depth that *Igba-Boi* delivers through its structural design.

This institutional failure is compounded by a cultural mismatch. As Eze (2021, pp. 44–50) argues, the abstraction of skills training from communal moral formation produces technically competent but socially unmoored graduates who lack the relational capital that sustains enterprise. Oyelaran-Oyeyinka and Lal (2006) similarly document how technology adoption in Nigerian SMEs is constrained not by capital alone but by the absence of mentored learning networks precisely the resource that *Igba-Boi* systematically provides. The indigenous

system thus addresses a structural deficit that no formal programme has yet adequately diagnosed, let alone resolved.

5. Policy Implications

i. **Formal Recognition and Certification**

The most immediate policy implication is the case for formally recognising *Igba-Boi* completion within the National Skills Qualifications Framework (NSQF). A structured assessment and certification process conducted through the Industrial Training Fund (ITF) or the National Business and Technical Examinations Board (NABTEB) that recognises competencies demonstrated through *Igba-Boi* completion would immediately integrate millions of skilled young Nigerians into the national qualifications framework at no cost to the state (Ogundele, Olawale & David, 2012, pp. 11–13). Such recognition would also address the social stigma that informal training still attracts in official employment contexts, incentivising participation in a system that already delivers superior outcomes.

A certification framework should be competency-based rather than time-based, recognising that *Igba-Boi* graduates acquire their skills through demonstrated practice rather than seat-time in a classroom. The ITF's existing competency assessment infrastructure could be extended to cover *Igba-Boi* graduates without requiring the creation of an entirely new institutional apparatus a pragmatic alignment that would also lend formal legitimacy to a system that has operated without it for generations.

ii. **Scaling Through Public-Private Partnership**

The settlement mechanism is the system's most powerful economic feature and it's also the most vulnerable point during economic contraction. When masters face financial hardship as many have during Nigeria's recent periods of recession and currency devaluation the settlement promise becomes difficult to honour, and the system's redistributive logic breaks down. Policy intervention could address this through a public-private co-financing mechanism through the NDE or the Bank of Industry's MSME lending windows that co-finances a portion of settlement capital, sustaining the system's redistributive logic even when individual masters face financial constraints. This approach aligns with the argument of Adesoji and Titilayo (2016) that existing government employment programmes need not be replaced but reconfigured around social delivery mechanisms that already command community trust. Eze (2019, pp. 79–84) further argues that the settlement infrastructure of *Igba-Boi* contains within it a model of micro-finance distribution far superior in reach and accountability to any centralised government disbursement scheme.

iii. ***National Expansion and Gender Inclusion***

While *Igba-Boi* is specifically Igbo, analogous apprenticeship traditions exist among the Yoruba (*Ise-Oye*) and Hausa (*Kwarewa*). A national policy framework engaging these traditions could create a culturally grounded National Apprenticeship System far more effective than the current decontextualised TVET approach (World Bank, 2014, pp. 28–31). Such a framework would not impose a single model but would instead create a common certification and support architecture within which each tradition operates according to its own internal logic a federalist approach to skills development that mirrors Nigeria's broader constitutional structure.

A deliberate gender-inclusion policy is also essential. The historical *Igba-Boi* system was primarily male-oriented, reflecting the gendered economic hierarchies of the societies in which it developed. However, contemporary female apprenticeship networks in Aba's textile and fashion industry demonstrate that the *Igba-Boi* logic is not gender-exclusive and has been adapted by women entrepreneurs with considerable success (Meagher, 2010, pp. 94–97). Eze and Uche (2026) note that questions of inclusion within traditional structures are central to the contemporary evolution of Igbo social institutions, and that deliberate policy intervention is necessary to ensure that the benefits of indigenous systems are not restricted along gendered or ethnic lines. A national apprenticeship policy should include explicit gender targets and mentorship matching programmes for young women, particularly in the trades where female apprenticeship networks are already established.

Addressing Criticisms

Legitimate criticisms of *Igba-Boi* must be engaged seriously rather than dismissed. The first and most significant is the potential for exploitation in the unpaid or poorly compensated labour of early apprenticeship years. The master who receives years of productive labour from an apprentice before providing any capital settlement clearly gains an economic advantage; whether this constitutes exploitation depends on the fairness of the eventual settlement and the quality of the training provided. Where settlements are denied or substantially below the norm for a given trade, the relationship becomes extractive rather than developmental, and apprentices particularly those from families with weak social networks have limited recourse. Policy must address this through enforceable minimum settlement standards and accessible grievance mechanisms.

A second criticism concerns physical mistreatment. Documented instances of corporal punishment, psychological abuse, and denial of basic provisions exist in the literature (Meagher, 2010, pp. 96–99), and they cannot be minimised. A formalisation framework must include mandatory reporting obligations, monitoring through the ITF, and credible sanctions for abuse. The communal accountability mechanisms that constrain such behaviour in well-functioning versions of the system are less effective in urban settings where masters and apprentices may be strangers at the outset and family networks are geographically dispersed.

Third, the system's tendency toward ethnic concentration particularly the preference of Igbo masters for Igbo apprentices can function as a market barrier for non-Igbo young people who would benefit from apprenticeship in Igbo-dominated trades. Cross-ethnic participation should be actively promoted through policy incentives, and a national framework should explicitly prohibit ethnic discrimination in apprenticeship placement where public co-financing of settlements is involved.

These criticisms reinforce rather than undermine the case for structured policy engagement: the solution to the system's limitations is deliberate formalisation, not dismissal. As Eze (2019, pp. 85–91) argues, the documented abuses within *Igba-Boi* are typically symptoms of weak communal oversight mechanisms rather than inherent structural defects a finding that argues for strengthening, not abandoning, the system's communal accountability logic. The broader argument of Kii and Eze (2025) regarding ecumenical and interreligious frameworks is instructive here: indigenous structures that are internally coherent but externally marginalised tend to degrade rather than self-correct in the absence of deliberate institutional support.

Conclusion

Nigeria's youth unemployment and entrepreneurship deficits will not be solved by yet another formal programme designed without the trust, embeddedness, and moral authority that effective mentorship requires. The *Igba-Boi* system demonstrates that Nigerians already possess, in their indigenous heritage, a sophisticated, philosophically grounded solution to precisely these problems. The philosophical tradition of African communalism (Mbiti, 1969; Gyekye, 1997; Odimegwu, 2007; Asouzu, 2007) explains why *Igba-Boi* works. The practical scholarship of Eze (2019; 2021; 2023), Meagher (2010), and Forrest (1994) documents what this looks like in operation. The policy challenge is to honour both in designing a National Apprenticeship and Entrepreneurship Framework worthy of Nigeria's indigenous intellectual heritage and equal to its developmental urgency.

This article has demonstrated that *Igba-Boi* is not a relic but a living institution whose philosophical foundations in African communalism, whose pedagogical logic of graduated responsibility, whose distinctive settlement mechanism, and whose embedded ethical formation together constitute a model that addresses the structural gaps that formal institutions have failed to fill. The revitalisation and formalisation of *Igba-Boi* enriched by dialogue with the existing scholarly literature (Eze, 2019; 2021; 2023; Eze & Kii, 2025; Eze & Uche, 2026), anchored in African philosophical tradition, and shaped by deliberate policy design represents the most culturally coherent and empirically defensible pathway toward resolving Nigeria's youth entrepreneurship deficit.

The proposal advanced here is not nostalgic. It does not call for the preservation of *Igba-Boi* in its current form, with its documented vulnerabilities to exploitation and its historical gender and ethnic exclusions. It calls, rather, for the recognition that the system's core philosophy that skills, character, and capital are most effectively transmitted through structured, accountable, community-embedded relationship over time is correct, and that Nigeria's development strategy should be built around this insight rather than against it. The institutional architecture for such a strategy will need to be designed with care, integrating the best of indigenous practice with the protective and coordinative functions that only the state can provide. But the philosophical and empirical case for embarking on that design work is, as this article has argued, compelling.

References

Adesoji, A. O., & Titilayo, A. (2016). Nigeria's National Directorate of Employment and youth empowerment: A critical appraisal. *Journal of Social Sciences*, *47*(2–3), 30–44.

Asouzu, I. I. (2007). *Ibuanyidanda: New Complementary Ontology*. Zurich: LIT Verlag.

Eze, K. E. (2019). *Igba-Boi (Igbo Apprenticeship System): A Model for Global Market Enterprise in the 21st Century*. Onitsha: Exceptional Grace Publishers.

Eze, K. E. (2021). *Themes and Perspectives in Igbo Culture and Traditions*. Onitsha: Exceptional Grace Publishers.

Eze, K. E. (2023). *Sacred Intersections: The Interplay of Religion, Ethics, and Society in Modern Nigeria*. Beau Bassin: LAP Lambert Academic Publishing. ISBN: 978-3-659-91915-2.

Eze, K. E. (2026). The institutionalisation and evolution of kingship in Igbo society: Historical trajectories, challenges, and contemporary prospects. *Ifediche Journal of African Studies*, *3*(1).

Eze, K. E., & Kii, P. B. (2025). Dialogue: A panacea for ecumenical discourse in Nigeria. *ULM-Multidisciplinary Journal*.

Eze, K. E., & Kii, P. B. (2025). An inter-religious and bio-ethical interaction on abortion and euthanasia. *Wukari International Studies Journal*, *9*(4), 213–228.

Eze, K. E., & Uche, O. O. C. (2026). A comparative study of Igbo ancestorship in African Traditional Religious context and sainthood in Christian religion. *Ohazurume: UNIZIK Journal of Culture and Civilization*, *4*(2).

Forrest, T. (1994). *The Advance of African Capital: The Growth of Nigerian Private Enterprise*. Edinburgh: Edinburgh University Press.

Granovetter, M. (1985). Economic action and social structure: The problem of embeddedness. *American Journal of Sociology*, *91*(3), 481–510.

Gyekye, K. (1997). *Tradition and Modernity: Philosophical Reflections on the African Experience*. Oxford: Oxford University Press.

Hountondji, P. J. (1983). *African Philosophy: Myth and Reality*. Bloomington: Indiana University Press.

Kii, P. B., & Eze, K. E. (2025). "That They May Be One" (Ecumenism): Christ's prayer and heartbeat for the disintegrated church. *Jos Journal of Religion and Philosophy*, 249.

Lave, J., & Wenger, E. (1991). *Situated Learning: Legitimate Peripheral Participation*. Cambridge: Cambridge University Press.

Mbiti, J. S. (1969). *African Religions and Philosophy*. London: Heinemann.

Meagher, K. (2010). *Identity Economics: Social Networks and the Informal Economy in Nigeria*. Woodbridge: James Currey.

National Bureau of Statistics (NBS). (2021). *Labour Force Statistics: Unemployment and Underemployment Report (Q4 2020)*. Abuja: NBS.

Nwadialor, K. L., & Eze, K. E. (2021). Symbolism of kolanut and palmwine among the Igbo of South East Nigeria past and present. *AMAMIHE: Journal of Applied Philosophy*, *19*(3), 74–90.

Odimegwu, I. (2007). *African Perspectives and the Quest for Global Justice*. Awka: Fab Anieh Publishers.

Ogundele, O. J. K., Olawale, Y. A., & David, J. O. (2012). Entrepreneurship initiatives and national economic development in Nigeria. *Journal of Business Administration and Management Sciences Research*, *1*(1), 1–14.

Oyelaran-Oyeyinka, B., & Lal, K. (2006). Learning new technologies by small and medium enterprises in developing countries. *Technovation*, *26*(2), 220–231.

Wa Thiong'o, N. (1986). *Decolonising the Mind: The Politics of Language in African Literature*. London: James Currey.

Wiredu, K. (1980). *Philosophy and an African Culture*. Cambridge: Cambridge University Press.

World Bank. (2014). *Youth Employment in Sub-Saharan Africa*. Washington, D.C.: World Bank.