REDEFINING ENTREPRENEURIAL EDUCATION IN AFRICA THROUGH AFRICANISATION: A REVIEW OF THE IGBO APPRENTICESHIP SYSTEM

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Abstract:

Despite having abundant natural resources, Africa has consistently experienced high rates of poverty and unemployment. Enormous efforts have been exerted to raise living standards by integrating entrepreneurial education into the curriculum of higher institutions. Tragically, these exertions have not yielded the desired dividends. The goal of this study is to examine and evaluate how Africans can develop an Africanised philosophical framework on which their identity and worldview can be incorporated into an entrepreneurial curriculum that has been appropriated from Western nations. The conceptual research review approach was used to achieve the research objective. The findings from the review of extant literature show a paucity of empirical studies on the Africanisation of entrepreneurship education curriculum; the Igbo Apprenticeship system; a misfit between the present academic curriculum and Africa's identity; and how the Igbo Apprenticeship System (IAS) has influenced economic, social, and environmental development in Nigeria's Eastern region. Resulting from the failure of the present entrepreneurial education to provide the desired outcome on the continent, this study, therefore, proposed a framework that will ensure the infusion of the IAS model into the curriculum of institutions of learning in Nigeria.

Keywords: *Entrepreneurial Education, Africa, Africanisation, Igbo Apprenticeship System, Igba-Boi, Imu-Ahia*

INTRODUCTION

Sall (2022) refers to entrepreneurship as a key contributor to economic growth, development, and poverty reduction in Africa. Nevertheless, 34% of the continent's population lives below the poverty line (Randy, 2022). Vermeire and Bruton (2016) assert that global poverty has been reduced in regions, such as Southeast Asia and South America, but not in Africa. Organisation for Economic Cooperation and Development (2022) reports that the poorest countries with high poverty levels in Africa include South Sudan at the top with a poverty rate of 82.30%, followed by Equatorial Guinea with a poverty rate of 76.80% and then Madagascar with a poverty rate of 70.70%. Other countries, Guinea Bissau, Eritrea, and Sao Tome and Principe recorded poverty rates of 69.30%, 69.00%, and 66.70% respectively. By observing the outcomes of this incident, researchers observed that poverty has deprived Africans of the basic needs of man, which are: stable income, a minimal level of food, affordable health services, shelter, clothing, and access to formal education, all of which are crucial for a good quality of life (Sall, 2022).

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Entrepreneurship, which is indeed contributing robustly to the growth of Western economies, is yet to replicate the same level of success on the African continent given the current level of poverty in Africa which translates into high unemployment, particularly among the youths. Growing youth unemployment has continued to pressurise the government into making social services available, thus exerting more pressure on the economy and national resources (Iwu, 2022). This indicates that entrepreneurship, which spurs industrialisation and generates employment opportunities in other continents, is not operating at full capacity on the African continent.

Africa's level of poverty and unemployment enhances the cruciality of entrepreneurship education in the continent. Entrepreneurship education as a process would equip students with the understanding of rigorous economic tools and human relations skills in handling difficult challenges (Fejes, Nylund & Wallin, 2019). In Africa, entrepreneurship education comes with a lot of expectations, one of which is to uproot individuals and even communities from the stronghold of poverty and unemployment to a more sustainable living. A dig into the success of entrepreneurship development reveals that individuals' educational background and entrepreneurial skills are core to the effectiveness of the entrepreneurial process (Diandra & Azmy, 2020). Despite these positive expectations, Iwu (2022) reveals that there are pitfalls associated with the achievement of these public expectations; these are insufficient curriculum (Ahmad, Abu-Bakar & Ahmad, 2018) and level of lecturer competency (Iwu, Opute, Nchu, Eresia-Eke, Tengeh, Jaiyeoba & Aliyu, 2021).

Increased poverty rates make one wonder if entrepreneurial studies or their pedagogical methodology have failed to lift Africa from the unwanted impact of extreme poverty. However, According to Dzingirai (2021), many social scientists and academics have neglected to examine poverty and its relationship to entrepreneurship in their work on structural policies and programs for eradicating poverty in Africa throughout the years. Dzingirai (2021) further explains that the low support of entrepreneurship in Africa is because many African entrepreneurs assume independence; are too casual, unresourceful, spontaneous risk-takers, and planners, rendering them unappealing to be given technical and financial support from public and private institutions.

These problems are partly caused by the absence of entrepreneurial education which this study believes can be enhanced through Africanisation. Furthermore, the adopted Western educational culture seems to be at variance with the indigenous African culture. To this end, this study aims to examine using a review of extant literature, the status quo regarding entrepreneurship education and to make a business case for the pedagogical efficiency of African entrepreneurial education and its practice through an Africanisation philosophy.

REVIEW OF LITERATURE
Entrepreneurship Education

Entrepreneurship education is a relatively nascent field of learning that is spreading like wildfire across countries, continents, and territories. It is an academic tool and a model for the development of societies (Fayolle, 2013). The term entrepreneurship education (Gibb, 1993) has been used interchangeably with terms such as entrepreneurial education (Jones & English, 2004) and enterprise education (Singh, 2015). Entrepreneurship refers to the creation of novel institutions, employment, incomes, and resources with scarce input (Ali & Ali, 2013). An individual also can discover feasible business ideas and transform them into practicable realities (European Commission, 2011). Similarly, Shane and Venkataraman (2000) view entrepreneurship as the study of opportunity sources that comprise processes through which opportunities are learned, assessed, and seized for economic purposes. In gaining mastery over the entrepreneurial process, the role of proper education cannot be undermined. This detailed training is what produces entrepreneurship education (Deveci & Seikkula-Leino, 2018).

Entrepreneurship education is a research-focused process that investigates the most positive education process that produces graduates that can transform ideas and life ambitions into income streams (Abiogu, 2011). This specialised education is premised on learners' ability to develop skills and a mindset that turns creative ideas into entrepreneurial action (Miço & Cungu, 2023). Entrepreneurship education exceeds just educating learners on how to become independent business owners. It goes beyond that to create and nurture a learning environment that supports entrepreneurial traits and behaviours, like becoming an independent and creative thinker, taking risks, valuing diversity, and assuming responsibility (Manish & Singh, 2015).

Despite the adopted strategies employed in the teaching and learning of entrepreneurship at various educational institutions, research has proven that indigenous skills are essential in the delivery of sustainable entrepreneurship education (Major & Leigha, 2019; Obunike, 2016; Ligthelm, 2010; Maritz & Foley, 2018). Furthermore, Maritz and Foley (2018) reiterate that indigenous entrepreneurship represents a significant opportunity for indigenous-led

economies to facilitate and sustain economic growth, development, and social well-being. Just like other fields of learning, entrepreneurship education has its fair share of arguments regarding whether entrepreneurs are born or made. One such argument is premised on the fact that if talent and temperament cannot be taught, then becoming an entrepreneur cannot be imparted either (Fayolle, 2007).

Despite the ongoing debates on the teaching and training features of entrepreneurship, Mwasalwiba (2010) argues that crucial entrepreneurial knowledge, skills, and attitude can be instilled in young entrepreneurs. However, it is believed that entrepreneurs are not born but become entrepreneurs in the course of their life experiences (Manish & Singh, 2015). The Consortium for Entrepreneurship Education (2008) avers that entrepreneurship education is not just about teaching individuals how to run a business; it is about promoting creative thinking and supporting a strong sense of self-worth and empowerment. Encouraging creative thinking among African entrepreneurs forms the basis for Africanisation, which is the core tenet of the study.

Africanising Entrepreneurial Education for Knowledge Creation

Africanisation is a term that has been used to represent Africa's belief system. In essence, it is the identity of the African continent. Africanisation has gained traction over the past few years because Africans are in pursuit of unity, a sense of kinship, and pride in who they are and what they stand for (Louw, 2010). The Africanisation agenda is a reminder of how Africans used to conduct their affairs before the advent of colonial influences (Williams, 2019). The Africanisation movement is concerned with two processes. Firstly, it has to do with the creation of knowledge by Africans to address African challenges (Ramose, 1998), which makes it a direct challenge to neo-colonialism, and which in turn encourages African countries to adopt European economic and social systems (Langan, 2018). Secondly, Africanisation inspires Africans to take advantage of social systems and culture to improve livelihoods.

Ramose (1998) depicts Africanisation as a conscious and purposeful statement of nothing more or less than the right to be an African. The Sankofa Youth Movement (2007) uses the term "Africanisation", to mean the acceptance of African heritage and growing a sense of loyalty towards the Motherland - Africa. Ramose (1998) further argues that the African experience, being nontransferable, can be communicated by only Africans (as cited in Letsekha, 2013). Africanisation also involves the indigenisation of African knowledge systems (Saurombe, 2018).

The quest for the Africanisation of knowledge is fostered by the common and disparaging notion that Africans cannot generate knowledge and were made to serve, not lead, as they were incompetent in thinking. As such, many African universities today are African in name and location only, but the curriculum design is still informed by London, Paris, or Portugal (Mangu, 2005). The Westerners argued that Africans do not possess the faculty of reason to create knowledge (Etieyibo,2016). According to Mangu (2005, p.23):

> "Africans were taught that Africans produce no knowledge … were created to serve and not lead as they were incapable of thinking … The universities that many African countries inherited from colonialisation were African in name and location only … the curricula were dictated by London, Paris, or Portugal … academics and researchers had to perform for their colonial masters … recycling knowledge produced elsewhere in a different context and for a specific milieu ….".

On a more interesting note, Makgoba (1997) states that Africanisation is not about disregarding Europeans and their cultures but about asserting the African culture and its place in the global community. In support of the coexistence of African knowledge systems and Western knowledge systems in academia, Le Grange (2004) asserts that Africanisation is not a process of getting rid of the entrenched Western knowledge systems already being practised in Africa. However, Saurombe (2018) warns of the need to instill a sense of security and states that if this coexistence happens, Africa could borrow from the West without fear that changes would damage the African character. Adick (1989) who pioneered the Africanisation of schooling, expressed Africanisation as teaching personnel and the curricula, which are distant from the Western or modern model of schooling. In other words, the teaching staff and academic curricula in Africa ought to be strongly rooted in that continent's belief system as against the *status quo* where African institutions have, with wide-open arms, embraced Western curricula that exhort neo-colonial ideals that have over time gained a strong foothold in African educational system.

Horsthemke (2004) avers that in promoting Africanisation, higher education institutions need a change in the composition of learners, the administrative bodies, the syllabus and its content, the curricula, and the criteria that ascertain what excellent research is. These criteria must be based on African philosophy. This advocation aligns with the position of Prah (2004, p.99) who defines *"Africanisation as the systematic and deliberate deployment of*

Africans in positions which enables them to gain control of society". In realising the dream of Africanisation or for the ideals of Africanisation to effectively impact the African people, institutions of higher learning must focus on the reawakening of an African voice and identity, where the government and universities, in particular, must be serious about the development of Africanisation (Louw, 2010) by initiating radical changes to reshape processes and ideas (Maluleke, 2005). The academic institutions as 'the intellectual landscape', hold it to the African Community to execute this mandate of producing sustainable knowledge (Oelofsen, 2015, p.15) which can be transformed into useful innovations (Chetty et al., 2014). Thus, the Africanisation of tuition would demand making room for ideas of African thinkers and African intellectual traditions that have been underestimated and relegated to the background in virtually all tuition materials. This involves making concerted efforts to incorporate these African ideas and traditions as part of the content of academic materials. Africanisation, as it applies to higher education, involves adapting curricula and syllabuses to guarantee that teaching and learning are tailored to African conditions and realities (Letsekha, 2013). Africanised knowledge regards African cultural values and ethos, and such values and ethos must be made to be a source of the solutions to challenges facing Africans, principally the challenges brought about by globalisation, capitalism, and neo-colonialism (Chikoko,2016).

Africanisation, being a philosophical African ideology, is generating debate among researchers as they argue for the place of Africanisation in the body of philosophical ideology. Coetzee and Roux (2002) posit that philosophy is deeply embedded in the mental existence of man, which makes him a rational animal. They concluded by affirming that philosophical activities are simply manifestations of man's mental existence. Drawing from this philosophical assertion, Louw (2010) questions the concept of Africanisation, based on the fact that it does not meet the requirements of Western thoughts about the meaning of philosophy. However, in earlier years, Coetzee and Roux (2002) inferred that if the world must give Africanisation a philosophical meaning, Africans must first determine what is required for establishing Africanisation as a philosophy. Africanisation can indeed be applied to different contexts, but for this study, our focus is to ascertain how entrepreneurship education in Africa can be Africanised.

For entrepreneurship education to truly excel on the African continent, current and prospective African entrepreneurs must develop creative thinking patterns that are African-oriented. The progress of entrepreneurs is not possible without creative activities and thinking that are theoretically and practically fortified (Doncean & Doncean, 2022). Human resource development experts have continuously stressed that the promotion of creative thinking will, in no distant time, replace economic growth that is based on human strength (Lin & Wu,2016). This has become a known reality in the current global situation, where economies are frequently relying on intellect and skill proficiency rather than physical endowments.

Sternberg and Lubart (1996) refer to creativity as the capacity to cope with a given problem in ways that are different from the known. The ability to think creatively depends on an individual's endowment (Osedebamen, n.d.). For Okpara (2007, p.4), 'creative thinking is the articulation of strategy where viable strategy integrates flexibility and originality'. Creative thinking has been argued to have underlying characteristics. In his study, Adams (2006) identified some of the characteristics that are essential to creative thinking as (a) being able to create ideas that depart from the status quo, (b) combining knowledge from previously disparate fields, (c) perseverance through different problems, and (d) stepping away from efforts and returning later with a fresh perspective.

Africanisation and the Indigenous Entrepreneurship System in Nigeria

The world is presently burdened with mounting challenges such as poverty, unemployment, unsustainable utilisation of natural resources, pollution, racial and gender discrimination, and conflicts among other problems. As part of this world, Nigeria, the most populous black nation with a population of 211,400,794 people (World Bank, 2021) is also in a battle with most of the aforementioned issues. Concerning poverty, one of the predominant crises of contemporary Nigeria is that 133 million Nigerians, according to the National Bureau of Statistics (2022), are multi-dimensionally poor. Sami (2022) reports that the figure of 133 million exceeds the World Bank's projection of Nigeria's poverty index, which was predicted to be around 95.1 million in 2022. A collaborative survey between the National Bureau of Statistics (NBS), the National Social Safety-Nets Coordinating Office (NASSCO), the Oxford Poverty and Human Development Initiative (OPHI), the United Nations Children's Fund (UNICEF), and the United Nations Development Programme (UNDP) reveals, among other things, that 65% of the poor (86 million people) live in the North, while 35% (nearly 47 million) live in the South (Ichedi, 2022). The NBS collaborative survey also revealed that multi-dimensional poverty ranged from a low of 27% in Ondo State (Southern Nigeria) and 32.1% in Anambra State (Eastern Nigeria) to a high of 91% in Sokoto State (Northern Nigeria). These high poverty rates recorded in Nigeria are partially attributable to the county's high unemployment rate. Fajobi, Olatujoye, Amusa, and Adedoyin (2017) report, that Nigeria is one of the nations in the world with the highest unemployment rate.

Nigeria's unemployment rate has risen from 14.2% in 2016 to 23.1% in 2018, and higher to 33.3% at the end of 2020 (United Nations, 2022).

Against these reports, the need for sustainable solutions is crucial irrespective of cultural peculiarity. In Africa, it is expedient to re-evaluate the role and value of cultural norms in proffering desired solutions to identified problems. Typically, African cultural norms and culture revolve around favourable communal relationships, respect for human values, and a deep appreciation for nature and the resources it provides (Skolimowski,1990).

The Igbo tribe in Nigeria, have through communal effort patterned community relationship that directly impacts the socio-economic well-being of a community at large. This entrepreneurship philosophy is often called *"Igba Boi"* (Iremeka, 2022), which means the Igbo Apprenticeship System. The Igbo business model in Nigeria is similar to the South African humanistic philosophy called *"Ubuntu"* (Crippen,2021). Ubuntu promotes harmonious living with man and nature which compares with the Western principle of sustainability(Crippen,2021).

The Igbo Apprenticeship Scheme, which is indigenous to the people of Anambra State, is an entrepreneurship model that has helped in alleviating the unemployment plight of not only the state whose poverty index, according to Sami (2022) is 32.1% with a population of 4,177,828 (NBS, 2010) but also the entire Eastern region of Nigeria. Gerald, Ifeanyi, and Phina (2020) concur and purport that the Igbo apprenticeship system has for decades remained a major means for closing the unemployment gap in the Eastern region of Nigeria. This apprenticeship system made several Igbo people take their financial destinies into their own hands after the Civil War when they were given just £20 regardless of the content of their actual financial statements and the value of their property (Kanu, 2019). The Igbo apprenticeship system has throughout the years improved the economic position of the Igbos, as the majority of this tribe does not depend on the government or white-collar jobs for their livelihood, but rather works out their means of survival. On this basis, the Sahara Report (2011) asserts that the Igbos are Nigeria's main and most enterprising ethnic group and a major player in the Nigerian economy.

Statistically, Anambra state is a densely populated state with renowned markets such as Onitsha main market, Mgbuka Obosi market, Ochanga market, and relief market, to mention a few. The men of this state are predominantly businessmen. Many of the women or wives of these businessmen in many cases join their husbands to run their businesses. In the contemporary Igbo community, many of these businessmen and their wives could be educated with university degrees while some are holders of just primary or secondary school certificates. However, a large part of them are not schooled formally.

Under the Igbo apprenticeship system, there are two forms of participation, which are: Imu-ahia or Imu-oru, and the Igba-boi business systems. For this study, we shall be linking Igba-boi to the concept of Africanisation. The Igba-boi is described as the Igbo tribe's entrepreneurial framework where a strategic training process is employed to train young men of Igbo stock in entrepreneurial ventures by successful entrepreneurs locally known as "Oga" (Ejo-Orusa 2019).

The Igbo apprenticeship system is one of the numerous dimensions of Africanisation. This apprenticeship system originates from the Igbo tribe in Nigeria and has, since its emergence, been recognised as a successful entrepreneurial model in Africa. The Igbo apprenticeship system is structured in such a way that the apprentice resides with his master to be equipped with the necessary diplomacy, attitude, and decorum required for the trade or business, generally for an agreed period often stretching a number of years. In the end, the master establishes the apprentice by setting up a business for him and providing needed guidance until the apprentice gains a certain level of business maturity (Okeke & Osang, 2021). An important factor in this form of entrepreneurship training is the passion and line of business one wants to go into. The parent or guardian confers and agrees with their child or ward on their choice of vocation and then consciously seeks successful entrepreneurs in that particular vocation for the required training (Okeke & Osang, 2021). Additionally, this ward does not only learn how to be successful in the desired line of business but he will also be trained in the act of making a good home because he lives with the boss and is expected to help out with house chores. After the agreed-upon number of service years, the apprentice is handed over a stipulated amount of money to start up his business, having been trained and mentored by the boss. After gaining stability or recording a substantial degree of success, this new entrepreneur will need the services of a new apprentice who will learn the trade at his hand. This makes the Igbo apprenticeship system an ongoing business process. The cyclic Igbo apprenticeship system is deemed to be the biggest business incubator platform in the world (Neuwirth, 2018). As part of the Igbo entrepreneurship culture, reputable businessmen (the nurturers) in a town or street have the societal obligation to accommodate teenagers and young adults (the apprentices) and give them informal entrepreneurial training and mentorship (Alake, 2018). During the agreed-

upon training period, the apprentice acquires entrepreneurship skills and learns all the complexities involved in the business, such as quality control, supply-chain management, customer management, forecasting, human relations, simple bookkeeping and accounting, negotiation skills, and opportunity recognition and utilisation (Ejo-Orusa & Mpi, 2019). These nurturers, when necessary, adopt the "carrot approach" to improper and unapproved actions. Generally, the apprentice learns on the job through direct instruction and is punished for costly mistakes (Adekola & Ezekiel, 2013).

A major problem with the Igbo apprenticeship scheme is the inhibition posed by the belief that the scheme is intended for those who cannot strive in formal institutions or for those whose parents or guardians cannot meet the expenses of formal education (Adekola, 2013). This belief makes the apprenticeship scheme unattractive to young graduates and youths of school-going age (Ejo-Orusa & Mpi, 2019). Despite the derived economic benefit of the Igbo apprenticeship system, findings have shown that quite several Igbo entrepreneurs have not fully understood the concept of customer relationships and networking as a business strategy for organisational profitability (Ayozie, Oboreh, Umukoro & Ayozie, 2013; Obunike, 2016). This depicts an unexplored prospect of this entrepreneurial system.

STUDY METHODOLOGY
To guide the study, the conceptual research review was adopted. Adopting this approach revealed existing literature gaps and the need for academic intervention.

Purposefully, the conceptual review section covered the following: entrepreneurial education; Africanisation as a basis for entrepreneurial education and creative thinking; and Africanisation and the Indigenous Entrepreneurship System in Nigeria.

Infusing the Igbo Apprenticeship System (IAS) into Entrepreneurial Education in Nigerian Universities
The success of entrepreneurial education in Nigeria depends on how universities can tactically and innovatively integrate the valid tenets of the Igbo apprenticeship system into academic curricula. Although the university's entrepreneurial teachings may have their strengths, there are also visible weaknesses in the Nigerian environment. The strength of university entrepreneurial education is premised on the foundational teachings of entrepreneurship principles and theories.

Entrepreneurship education awakens and educates the mind of entrepreneurs to learn about the world around them through proven theories and assumptions. In Nigeria, entrepreneurial education has failed to equip university graduates with practical skills in the form of apprenticeship programmes. Many university graduates are technically deficient in establishing and successfully running an enterprise. These graduates lack field experience and know-how. This deficiency requires improved field exposure and mentoring. On the other side of the divide, the Igbo apprenticeship system finds its strength in field exposure and the ability to mentor apprentices. However, the inability of the Igbo apprenticeship system to validate field know-how with a theoretical foundation breeds more doubt than confidence.

The Practicalities of the Infusion Process

YEAR ONE: INGRESS AND INTRODUCTORY PHASE	YEAR TWO: ABORIGINAL BUSINESS TUTORING PHASE	YEAR THREE: APPRENTICE PLACEMENT PHASE	YEAR FOUR: ASSESSMENT AND STUDY CONCLUSION PHASE

Figure 1: The *Igba Boi* Infusion Process

For Nigerian universities to meet expectations there is a viable need to inject and infuse field mentoring programmes, which are the core strength of the Igbo apprenticeship, into the entrepreneurial curricula of higher institutions. The proposed mentoring programme should create a match between the apprentice's preferred line of business and a devoted mentor to teach and train the apprentice for a stipulated period. The viability of this proposal requires an institutional corporation with successful Igbo businesses. Firstly, a successful mentoring programme must decisively identify Igbo businesses and match them with apprentices as a way of Africanising entrepreneurship education in Nigeria and Africa. Secondly, apprentices' performance reports should be collected and collated by the apprentices' university. Finally, for the mentoring programme to succeed, the apprentices' institution must play the role of parents or guardians by offering periodic counseling to apprentices as a way of extending African culture in a University-Igbo business relationship.

Ingress and Introductory Phase

This phase would require prospective candidates with accepted grades in O'Level results to make formal applications to universities of choice through the Joint Admission and Matriculation Board (JAMB). This is in the assumption that the present curriculum has been revised and customised for this purpose. Afterward, successful applicants will attend a detailed departmental orientation exercise, where formal registration and induction take place. At this stage, students are mandated to fill-out expression of interest forms, one of which would be the candidate's preferred choice of business. The choice of business must be that which passionately and positively drives entrepreneurial behaviour. Additionally, students will be taught the fundamentals of entrepreneurship such as entrepreneurial theories, principles, and the necessary skills required of entrepreneurs to be successful. The focus will be on Western teachings on entrepreneurship.

Aboriginal Business Tutoring Phase

Regarding the entire entrepreneurial education framework, this phase is the most significant because it demands entrepreneurs' absolute mental absorption capacity to be accurate in the understanding of indigenous business models. Here students will be taught the different forms of indigenous business models obtainable in the Nigerian business environment with the view to broadening students' understanding of how native businesses have flourished over decades. Unambiguously, the Igbo apprenticeship business model is the proposed business model to be taught because of its deep historical success. The Igbo apprenticeship business model suggested for adoption is the Igba-boi business system. The Igba-boi business system demands that an apprentice serves an Oga (boss, business owner, or master) for a contracted number of years, rendering services at home and shop before he will be settled with capital or goods to start his own business. Ideally, service years are not less than 5 years. During service years, the Oga and Onye isi umu-boyi (most senior apprentice) are expected to teach the new apprentice thriving business secrets and proper customer relationships required to bourgeon. Traditionally, the wearisome nature of the Igbo apprenticeship model suits only male apprentices with strict stipulations on age limits. Students in the entrepreneurial programme will be practically and theoretically taught the barebones of this apprenticeship system in preparation for placement in one of the Ndi-Oga's shops for an agreed number of years.

Apprentice Placement Phase

During this phase, students are placed in the custody of Ndi-Oga to train the students (apprentices) for about a year and six months. A crucial challenge is convincing Ndi-Oga to take up students for apprenticeship purposes as many business owners are likely to perceive this scheme as a distraction to business objectives. To overcome this threat, there is a need for universities to engage and lobby State governments to provide tax incentives and another university form of incentive to businesses that register to participate in this entrepreneurial scheme. Efforts should be made by universities to ensure that only standardised and law-abiding businesses are allowed to register and participate in this scheme. At the beginning of placements, universities will notify and provide Ndi Ogas with information about assigned apprentices to avoid false placements. However, these university-based apprentice does not need to live with business owners. The university at the end of the apprenticeship year will require Ndi-Oga to submit a formal report concerning the student's training period. Ndi-Oga should be made to know that falsifying reports to favour apprentices comes with unyielding penalties.

Assessment and Study Conclusion Phase

This is expected to be the final phase of the apprenticeship program. Students who are due to return from the yearlong apprenticeship program are thoroughly evaluated by the university through a comprehensive examination that comprises both theoretical examination and practical case studies. Students who emerge successful in

their comprehensive examination will be granted a Bachelor of Science Degree in Indigenous Entrepreneurship Development.

Findings from Extant Literature

From the review of extant literature, the following observations were made;

1. Not much empirical literature on Africanising education in Africa and the Igbo apprenticeship system exists.
2. A mismatch exists between entrepreneurship education and the peculiarity of African culture because borrowed academic curriculum misaligns with the African identity.
3. Africanising entrepreneurship education would likely provide a sense of communalism whereby each person helps another to grow, rather than giving room for competition, individualism, antagonism, and conflict.
4. Economic, social, and environmental development in the eastern region of Nigeria is partly influenced by the Igbo apprenticeship system.
5. The establishment, enhancement, and development of small-scale enterprises in eastern Nigeria are positively impacted by the ability of the IAS to offer credit facilities and informal business advice for sales improvement.
6. In the east of Nigeria, most families and communities collectively render financial support to new entrepreneurs.

CONCLUSION

Nigeria's rising unemployment and poverty rates, and the proliferation of entrepreneurship studies in higher education institutions, reveal that the current entrepreneurship education curriculum offers little when compared to the success of the same in Western countries. The liberation of Africa and Nigeria from the shackles of poverty and unemployment rests on their ability to devise indigenous means of impacting entrepreneurial skills into the youths in this present century and beyond. The foregoing likely suggests that entrepreneurship education in Nigeria will benefit from indigenous or Africanised discipline in the form of the popular Igba-boi or the Igbo Apprenticeship system.

African youth must be self-aware of who they are and what they stand for. They must be taught to operate from the standpoint of Africanisation as a viable African philosophy. Focusing on Nigeria, Igba-boi is one of the ways Anambra State ensures that economic wealth is evenly distributed. Igba-Boi is a communal way through which Anambraians (people from and or residing in Anambra State) lend a helping hand to the underprivileged of the society as long as these apprentices are of good character. Finally, For Africa to truly find its place on the world stage, it must establish, develop, and build on its traditional belief business system regarding wealth creation and rotation through successful means.

RECOMMENDATIONS

Based on the conceptual review of the literature, the following recommendations are suggested:

1. Encourage the use of indigenous languages

   Central to the success of Africanisation is the place of native language in the mental reasoning process of Africans. In Nigeria, there are over five hundred and twenty-two (522) native languages spoken among the different tribes (Akindele, Olatunde & Akano, 2022). These numerous spoken languages present the country with enormous potential for economic prosperity. The language of a people is at the core of their native identity. Language improves and strengthens the communication needed for a good mentoring process between an apprentice and a business owner. Many of the existing Igbo business owners (Ndi Oga) are not fluent in the use and command of the English language. This is potentially likely to affect their flow of communication with the undergraduate student (prospective apprentice) who is fluent in the use of English but not the local language. The conscious eroding and exchange of native African languages with foreign languages will indeed limit, delay, or prevent the intent of Africanising entrepreneurship education on the African continent if drastic measures are not put in place to save the continuous extinction of African languages, most especially in Nigeria.

2. Improve competency of academic staff on Africanisation philosophy

   Academic staff who are at the forefront of knowledge transfer ought to achieve a certain level of comprehension

of the Africanisation philosophy. This is because the development of an academic curriculum that reflects the African race and identity is immersed in the Africanisation philosophy. To a great extent, the success of achieving an Africanised entrepreneurship education curriculum which will ensure the economic sustainability of Africa, will largely depend on African elites which university lecturers spearhead. Therefore, educating the educator to achieve the Africanisation philosophy is inevitable rather than contingent.

Direction for Future Research

Future researchers may wish to conceptually or empirically uncover areas that this study has not adequately addressed. Some of these are firstly, the role of local and state governments in establishing and improving the indigenous business system prevalent in their respective states. Secondly, focusing on the formation of a tripartite alliance that involves higher educational institutions, government, and business owners, for the promotion of economic growth.

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