

Igbo Apprenticeship and the Impact of Materialism: A study of selected Igbo works on the Get-rich-quick Mentality

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Abstract

Igba boyi also known as Igbo apprenticeship has been a cornerstone of Igbo culture for centuries, serving as a means of transferring knowledge, skills, morals and values from one generation to the next. However, the decline of this cultural practice in contemporary Igbo society is a cause for concern, as it signifies the erosion of traditional ways of life and the quest for quick wealth emancipation. This research was prompted by the observation of the declining prevalence of Igbo apprenticeship and its significance in the cultural heritage of the Igbo people. The objective of this study is to examine the impact of materialism and get-rich-quick mentality on the decline of Igbo apprenticeship from a literary perspective. Specifically, it aims to analyze the portrayal of the decline of Igbo apprenticeship in *A na-agwa nti* and *Ije Ego* and to determine how the get-rich-quick syndrome has affected the practice. To achieve the research objective, a qualitative research method was employed, consisting of a critical analysis of the selected Igbo literary works. The theoretical framework of this research is the cultural materialism that considers the ways in which material conditions and economic factors shape culture and social behavior. It recognizes that material and economic conditions play a significant role in shaping individual values and cultural practices. The findings of this study show that the pursuit of material wealth and the get-rich-quick syndrome has led to a decline in the apprenticeship system in Igbo society. This is due to the fact that young people now prioritize quick wealth over traditional values such as communalism, sharing, and mentorship. Furthermore, the preservation of Igbo cultural practices requires a concerted effort to reject the values of quick wealth acquisition, consumerism and prioritize the communal values of sharing and mentorship. This research recommends that Igba boyi, be promoted and preserved in Nigeria. This can be achieved through the incorporation of traditional practices into education curriculums, community engagement initiatives, and the promotion of individual value.

Introduction

In recent years, there has been a growing concern about the decline of Igbo apprenticeship, particularly in the face of increasing materialism. This decline is not only a loss of a cultural practice but also has significant economic, social, and psychological consequences. In this essay, we will explore the decline of Igbo apprenticeship from a literary perspective, with a particular focus on the impact of materialism. According to Nwankwo (2018), Igbo apprenticeship has a rich history that dates back to pre-colonial times. It is a system in which a young person is placed under the tutelage of a skilled craftsman or trader to learn a trade or business. The apprentice lives with the master, learns the trade, and is expected to contribute to the running of the business. Nwankwo went further to say that the system has been described as a form of social security that provides young people with opportunities for employment and entrepreneurship. It also serves as a means of transferring knowledge, skills, and values from one generation to another. The decline of Igbo apprenticeship can be attributed to various factors, including the erosion of traditional values, the lure of modern lifestyles, and the rise of materialism. In the past, apprenticeship was seen as a noble profession that allowed young people to learn from their elders and gain practical skills that could be passed down to future generations. However, in recent times, the perception of apprenticeship has changed. Many young people now view apprenticeship as a low-status occupation that is not worth pursuing. This negative perception has led to a decline in the number of young people willing to become apprentices, and this has had a ripple effect on the practice of apprenticeship in Igbo communities. The lure of modern lifestyles has also contributed to the decline of Igbo apprenticeship. Many young people now aspire to urban lifestyles, with the attendant comforts and luxuries. This aspiration has led to a decline in the number of young people interested in learning a trade, especially those that require a long

period of apprenticeship. Additionally, the rise of materialism has played a significant role in the decline of Igbo apprenticeship.

Also Okeke-Uzodike (2015) is of the view that the Igbo apprenticeship system has been facing challenges that threaten its continuity. One of the major challenges is materialism. With the rise of consumer culture and the increasing emphasis on material possessions and the get-rich-quick syndrome, many young people are no longer interested in learning a trade or business through apprenticeship. They would rather engage in activities that promise immediate gratification, such as entertainment, fashion, yahoo business and social media. As a result, the number of young people willing to become apprentices has declined, and many skilled artisans and traders are struggling to find successors. The decline of Igbo apprenticeship has significant economic implications. The system has been a major source of employment and entrepreneurship in the Igbo community. Skilled artisans and traders who have trained apprentices have been able to expand their businesses and create jobs for others. With the decline of apprenticeship, these businesses are at risk of stagnation or collapse, which could lead to job losses and economic hardship. Furthermore, the decline of Igbo apprenticeship has social and psychological consequences. Apprenticeship has been a means of socialization, as apprentices learn from their masters not only the skills of a trade but also the values of hard work, discipline, and respect. The apprenticeship experience is also a rite of passage that marks the transition from childhood to adulthood. With the decline of apprenticeship, young people are missing out on these important socialization experiences, which could have long-term effects on their social and psychological well-being.

Literature provides a lens through which we can examine the decline of Igbo apprenticeship and its impact on the Igbo community. In Chinua Achebe's novel, *Things Fall Apart*, the character of Okonkwo is a skilled farmer and warrior who takes on an apprenticeship in his youth. The apprenticeship experience shapes his character and prepares him for his future roles as a leader and provider. However, his son Nwoye, who is exposed to Western education, rejects the apprenticeship system and ultimately leaves the community. This rejection of traditional values and practices is a recurring theme in many African literary works and reflects the broader cultural conflicts and changes taking place in African societies. Also in Chinua Achebe's novel *No Longer at Ease* is an excellent example of how the decline of the Igbo apprenticeship system is portrayed in literature. The novel tells the story of Obi, a young man who returns to Nigeria after studying in England. Obi is eager to make a difference in his country and is determined to uphold his Igbo traditions. However, he soon discovers that the Igbo society has changed, and the traditional values he holds dear are no longer as important as material possessions. Obi is offered a bribe while working for the civil service, and he is torn between his desire to do what is right and his need to accumulate wealth. In the end, Obi succumbs to materialism and pays the price for his actions.

The decline of Igbo apprenticeship is a complex issue with significant economic, social, and psychological consequences. Materialism is one of the major challenges facing the system, as young people are increasingly drawn to activities that promise immediate gratification rather than long-term investments in their future. Literature provides a valuable perspective on this issue, as it allows us to examine the cultural and social factors that underlie the decline of apprenticeship and its impact on the Igbo community.

Igbo Apprenticeship

Igbo apprenticeship is a traditional system of learning a trade or craft through apprenticeship in Igbo-speaking communities of Nigeria. This system is based on the principle of on-the-job training, where an apprentice learns a trade or craft by working with a skilled craftsman or tradesman. The apprenticeship system is an integral part of the Igbo culture and is deeply rooted in their social and economic life. Several scholars have defined Igbo apprenticeship from different perspectives. According to Okonkwo (2018), Igbo apprenticeship is a form of social and economic organization that allows young people to acquire practical skills and knowledge required to become self-reliant and successful in their chosen careers. Onyeozili (2019) defines Igbo apprenticeship as a socialization process that involves an apprentice living with and learning from a skilled craftsman or tradesman,

acquiring practical skills, and preparing for future responsibilities as a professional in the chosen field. The Igbo apprenticeship system has been studied by many scholars, and the literature on the topic is vast. Scholars have explored the benefits and challenges of the apprenticeship system, its role in economic development, and the impact of modernization and globalization on the system.

According to Okeke-Uzodike (2015), the apprenticeship system has played a significant role in the economic development of Igbo-speaking communities. He argues that the system has contributed to the growth of small and medium-sized businesses, provided a platform for the transfer of skills and knowledge, and facilitated social mobility for apprentices. However, some scholars have noted that the apprenticeship system is facing challenges, particularly in the wake of modernization and globalization. Okonkwo (2018) argues that the system is in decline due to the emergence of a materialistic culture that places less value on traditional apprenticeship and more emphasis on formal education. Onyeozili (2019) also notes that the apprenticeship system is facing challenges due to the increasing migration of skilled craftsmen and tradesmen to urban centers, which has led to a shortage of skilled mentors and a decline in the quality of apprenticeship training. Echeruo (2010) argues that Igbo apprenticeship is a social institution that is based on an unwritten agreement between the apprentice and master craftsman. He argues that apprenticeship offers a framework for socialization, skill acquisition, and community development. He posits that the apprenticeship system creates a sense of belonging, social cohesion, and cultural identity among Igbo-speaking communities. Ekeh (2015) offers a different perspective on Igbo apprenticeship, arguing that it is a response to economic challenges facing the region. He contends that apprenticeship offers an alternative means of acquiring skills and knowledge for those who cannot afford formal education. He posits that apprenticeship has provided opportunities for social mobility and has enabled some apprentices to become entrepreneurs and business owners.

In contrast, Nwankwo (2018) argues that the apprenticeship system has become a victim of its success. He contends that the system is experiencing challenges due to the increasing demands for apprenticeship opportunities, which has led to an influx of unskilled apprentices and incompetent masters. He posits that the apprenticeship system needs to be restructured to meet the changing needs of the Igbo-speaking communities. Furthermore, Obioha (2014) argues that the apprenticeship system has the potential to contribute to economic development beyond Igbo-speaking communities. He suggests that the apprenticeship system can be adapted and replicated in other parts of Nigeria to create employment opportunities, promote skill acquisition, and facilitate economic growth.

The literature on Igbo apprenticeship demonstrates its significant contribution to the economic and social development of Igbo-speaking communities. However, the apprenticeship system is facing challenges due to modernization and globalization. Innovative strategies are needed to preserve the apprenticeship system and promote its continued relevance and sustainability. Also the literature on Igbo apprenticeship highlights its importance in the economic and social development of Igbo-speaking communities. However, the system is facing challenges due to the impact of modernization and globalization. To preserve the apprenticeship system, there is a need for innovative strategies that address these challenges and promote the apprenticeship system's continued relevance and sustainability.

Historical Context of Igbo Apprenticeship

To understand the significance of Igbo apprenticeship (Igba Boyi), it is necessary to examine its historical context. Echeruo (2010) posit that the Igbo apprenticeship has its roots in the pre-colonial era, when the Igbo economy was based on subsistence farming, trade, and crafts. In the absence of formal education, the apprenticeship system provided a means for the transfer of skills and knowledge from one generation to the next. Young boys were apprenticed to skilled craftsmen, who taught them the craft and provided them with room and board. In return, the apprentices worked for their masters and learned the trade. After completing their apprenticeship, they were free to establish their own workshops and become masters in their own right. The apprenticeship system was not only a means of transferring knowledge and skills but also a way of strengthening social ties within the community. According to Echeruo (2010), Apprenticeship provided an opportunity for young men to be socialized

into the community, learn its values and customs, and establish networks of relationships that would be beneficial throughout their lives. The Igbo apprenticeship system continued to thrive during the colonial period, and after independence, it played a crucial role in the economic development of the region. Many successful Igbo businessmen and entrepreneurs started as apprentices and went on to establish their own businesses, creating employment opportunities and contributing to the growth of the economy.

Cultural Significance of Igbo Apprenticeship

The *Ịgba boyị* system is a unique practice that has been passed down from generation to generation. It is a form of vocational training where a young person is placed under the guidance of an experienced mentor to learn a particular trade or craft. The apprenticeship system has been a crucial means of social mobility for young people from low-income families. The apprentice lives with the mentor and learns not just the skills of the trade but also the cultural values and customs of the Igbo people. The apprentice is treated like a member of the mentor's family, and this fosters a sense of community and belonging. The apprentice is expected to work hard and learn everything they can from their mentor. The mentor, in turn, is expected to provide food, shelter, and training for the apprentice. Also the mentor will settle him at the end of the agreed year so he can establish his own business.

The decline of the Igbo apprenticeship system according to Ekeh (2015) is a cause for concern as it threatens to erode the cultural heritage and values of the Igbo people. Apprenticeship is not just a means of learning a trade but also a way of preserving cultural practices and beliefs. It is a way of passing down knowledge from one generation to the next. The decline of apprenticeship means that many of the cultural practices and beliefs that have been passed down through generations may be lost forever. Igbo apprenticeship is a longstanding tradition in Nigeria that dates back to pre-colonial times. It involves a young person, typically a boy, being placed with a skilled craftsman or trader to learn the trade and gain practical experience. The apprenticeship typically lasts several years, during which the apprentice lives and works with the master, learning not just the technical skills of the trade, but also the values and cultural practices that underpin it. One key aspect of Igbo apprenticeship is the emphasis on communalism and the collective good. Unlike the individualistic, "me-first" mentality that characterizes the modern get-rich-quick culture, Igbo apprenticeship places a strong emphasis on the importance of community and the need to contribute to the greater good. This is reflected in the apprenticeship model itself, which involves the apprentice living and working with the master and other apprentices as part of a close-knit community.

In contrast, to Kasser (2002), the modern get-rich-quick mentality is often characterized by a focus on individual success at all costs, with little regard for the impact on others or the broader community. This can be seen in the proliferation of get-rich-quick schemes, scams, and other forms of fraud that promise quick and easy wealth, often at the expense of others. Thus, the historical and cultural context of Igbo apprenticeship and the modern get-rich-quick mentality are very different, with distinct values and beliefs underpinning each approach. Understanding these differences is key to exploring the impact of materialism on society and the ways in which it shapes our attitudes towards success and wealth.

Literature Review

Igbo Literature

Igbo literature is a vast and diverse body of work that reflects the cultural heritage, experiences, and values of the Igbo people. The literature encompasses a range of genres, including poetry, folklore, drama, and fiction, and has contributed significantly to African literature as a whole. In this literature review, we will explore the impact of materialism on Igbo apprenticeship through the works of prominent Igbo literary figures. According to Mbanaso and Emeaba (2020), Igbo literature is a reflection of the cultural, social, and political realities of a people. They argue that Igbo literature has the power to shape perceptions, attitudes, and behavior, and can be used as a tool for social change. To Thiong'o (1986), literature is "a product of the imagination that reflects the social and historical conditions of the society that produces it". He emphasizes the importance of African Igbo writers telling their own stories and using their work to address issues of social justice. Emenyonu (2014)

defines Igbo literature as "the body of creative writing that emanates from the African continent written by Igbo people. He notes that Igbo literature encompasses a wide range of genres and styles and has been influenced by both African and Western literary traditions. In her article "Revisiting Materialism and the Nigerian Novel," Ogunyemi (2007) argues that Igbo literature can be used to critique and challenge materialism in Nigerian society. She suggests that Igbo writers have a responsibility to address issues of social inequality and to promote ethical values through their work. Igbo literature could be said to be a reflection of society and a tool for social change in the context of the impact of materialism on Igbo apprenticeship. Through their writing, Igbo authors have contributed to the preservation and regeneration of Igbo culture while also addressing contemporary social issues. In conclusion, Igbo literature has been instrumental in documenting and preserving the cultural heritage of the Igbo people while also addressing contemporary social issues. The works of prominent Igbo authors like Uzoma Nwadike, Christian Anozie, and Pita Nwana among others have examined the impact of materialism on Igbo society, including the traditional system of Igbo apprenticeship. Through their writing, these authors have not only entertained and educated readers but also contributed to the preservation and regeneration of Igbo culture.

Get-rich-quick mentality

The concept of the get-rich-quick mentality has been explored by various scholars across different fields. According to Atkinson (2016) the get-rich-quick mentality is characterized by a "short-term, impulsive focus on achieving wealth, often at the expense of other values and goals". Atkinson argues that this mentality can lead to a range of negative outcomes, including financial problems, social isolation, and psychological distress. Weiss and Keinan (2015), defines the get-rich-quick mentality as a "focus on immediate, materialistic goals that are detached from deeper personal values and long-term aspirations". They argue that this mentality can lead to a range of negative outcomes, including reduced well-being and satisfaction with life. Other scholars have explored the cultural and historical context of the get-rich-quick mentality. Lasch (1979) argues that the rise of consumer culture in the United States has led to a pervasive focus on materialism and individualism, which encourages the get-rich-quick mentality. Similarly, Bauman (2000) in his book "*Liquid Modernity*" postulate that the instability and uncertainty of modern life has led to a greater emphasis on immediate material gain and a rejection of long-term planning.

Overall, the get-rich-quick mentality is a complex phenomenon that is influenced by a range of cultural, psychological, and historical factors. While some scholars argue that this mentality can be detrimental to well-being and societal values, others suggest that it is a natural response to the pressures of modern life. Understanding the nature and consequences of the get-rich-quick mentality is therefore an important area of research that can shed light on broader trends in society and human behavior.

Materialism

Materialism is a belief system that emphasizes the importance of material possessions and physical comfort over spiritual or intellectual values. This societal trend has been growing in recent times and has come to be known as the "get-rich-quick" mentality. Scholars in different fields have studied the impact of materialism on human behavior and social relationships. To Marx (1883), the philosopher, materialism is a system of values that sees material goods as the most important aspect of life. He believed that materialism was a product of capitalism, which created a society that valued material possessions over human needs and desires. Marx argued that materialism was a form of alienation, in which people were disconnected from their true nature and their relationships with others. Veblen (1929), the sociologist, argues that materialism was a consequence of social competition and the desire for status. He believed that people's desire for material possessions was driven by a need to demonstrate their social status and superiority over others. Veblen called this phenomenon "conspicuous consumption" and argued that it was a key feature of modern industrial society. Psychologists have also studied the impact of materialism on human behavior and well-being. According to Kasser (2002), materialistic values are associated with lower levels of well-being, increased anxiety, and greater social isolation. He has also shown that people who prioritize material wealth tend to have lower levels of empathy and concern for others. In the context of Igbo

apprenticeship, materialism has been identified as a major factor contributing to the erosion of traditional values and social relationships. Scholars have argued that the pursuit of material wealth has led many young people to abandon their apprenticeship obligations and their duty to their communities. This has resulted in a breakdown of trust and social cohesion, as well as a decline in the quality of apprenticeship training. In conclusion, materialism is a complex and multifaceted phenomenon that has significant implications for human behavior and social relationships. Its negative effects on traditional values and social relationships are a cause for concern.

Theoretical framework

Cultural materialism is a theoretical framework developed by Marvin Harris in the late 1960s and early 1970s. To him, cultural practices and beliefs are influenced by material conditions, including environmental, economic, and technological factors. According to cultural materialism, the pursuit of material resources, such as food, water, and shelter, is a universal human trait that influences the development of culture. In the context of Igbo apprenticeship, cultural materialism can be used to analyze how economic factors have influenced the development of materialistic values and the get-rich-quick mentality among the Igbo people. In many societies, the pursuit of wealth and status is a response to scarcity and competition for resources. In the case of the Igbo apprenticeship system, the desire to accumulate wealth and possessions may be seen as a response to the economic conditions of the society, including limited access to resources and market opportunities.

Harris went further to say that cultural practices and beliefs are not arbitrary, but rather are shaped by material factors. In the case of the Igbo apprenticeship system, material factors, such as the availability of resources, access to markets, and technological innovations, may have influenced the development of materialistic values and the pursuit of wealth. These material factors may have shaped the culture of the Igbo people in ways that encouraged the accumulation of wealth and material possessions. In analyzing the impact of materialism and the get-rich-quick mentality on Igbo apprenticeship, cultural materialism provides insight into the ways in which economic factors shape cultural beliefs and practices. By examining the economic conditions that have influenced the development of materialistic values and the pursuit of wealth among the Igbo people, researchers can better understand the cultural context in which these practices arise and how they may be changing over time.

Data Analysis

The impact of materialism on the Igbo apprenticeship system

The study examines the impact of materialism on the Igbo apprenticeship system. It finds that materialism can have negative effects on the system by encouraging apprentices to prioritize wealth over learning and personal growth. However, it also suggests that the Igbo apprenticeship system has the potential to resist the negative effects of materialism by emphasizing the importance of community, mentorship, and long-term planning. Thus the impact is as follows:

- **The prevalence of the get-rich-quick mentality among young Nigerians**

The study finds that the get-rich-quick mentality is prevalent among young Nigerians, particularly those in urban areas. This mentality is driven by a desire for instant gratification and a lack of patience to work towards long-term goals. Many young people are influenced by the media and the glorification of wealth in popular culture, leading them to prioritize material possessions over other values. thus in *A na-agwa ntị*:

Ebe Egodi na-eweta ụdirị ego a, ha buru di na nwunye, ego ahụ ga-enyere ya nnukwu aka o kwuru chim. e jighi ahuhu anya isi. Nke a mere o jiri kweta na o ga-alu Egodi. Uche Uba adighi na ahia nna ya hanyere ya n'aka kama o choro ikpata ya bu ego ozigbo. (P.67)

Since Egodi brings this huge amount of money, if we should become husband and wife, the money would help me to stand. No one prides with suffering. This is why he agreed to marry Egodi. Uba's mind is not in the business his father left for him instead he wants quick money. (p.67)

- **Individual Success vs. Collective Values of Community and Cooperation:**

The emphases on individual success and material wealth have led to a decline in the collective values of community and cooperation that were traditionally a part of the Igbo apprenticeship system. In the pursuit of material wealth, individuals may prioritize their own interests over those of the community, which can lead to a breakdown in social cohesion and the erosion of cultural values. Thus in *A na-agwa ntị*:

Ọtụtụ echiche malite batawa Uba n’obi. Nke mbụ bụ na ego o ji azụ ahịa bụ nke nna ya. Ọ bughị nke ya. O nwere ike echi ego bịawa, Okechukwu nwanne ya nke ahụ bụ ọdụdụ tolite, ọ masị nna ya. Ọ sị ya gbakọọ ego ọkara ka ego rute Okechukwu. Aputaghị m ịchụta nke ezinaụlọ. Ka m zotagodi onwe m.(P.67).

So many thoughts started coming Uba’s mind. First is that his business money is that of his father. It’s not his own. Maybe tomorrow, if there should be a turn up when Okechukwu must have grown up, the father may decide to share the dividends among them. I didn’t come for family financial gain rather it’s important I sort for myself. (P.67)

- **Short-Term Gain vs. Long-Term Commitment:**

The Impact on Skilled Labor Shortage: The emphasis on material wealth and the desire for quick success has had a negative impact on the Igbo apprenticeship system, as it has led to a shortage of skilled labor in many sectors of the economy. Apprenticeship requires a long-term commitment to learning and hard work, which is often at odds with the desire for quick success and immediate gratification. As a result, many young people opt for more immediate ways to make money, rather than pursuing the more traditional route of apprenticeship. Thus in *A na-agwa ntị*:

Nna ya ranyere ya ahịa dum ọ na-azụ n’aka. O were ha nyefee nwa ya ka o nwee ihe ọ na-arụ. Nna ya na-eme ihe ka obi wee dị Uba mma ya nakwa n’ihi na ọ choro onye ike ozo ibata n’oru mana ọ maghi na naani ihe di Uba uche bu otu o ga-esi nweta ego mbute.(P.59)

His father gave him his whole business. He gave him the whole business so he could have something doing. His father was doing all of those so Uba will be happy and also because he needed an extra hand in the business however he doesn’t know that Uba’s thought is just how he will make money quick.(P.59)

- **Decline of Igbo Apprenticeship System due to Materialism and Get-Rich-Quick Syndrome:**

The Igbo apprenticeship system has historically been a cornerstone of the Igbo economy, as it provided a means for young people to acquire skills and knowledge through a long-term commitment to learning and hard work. However, in recent years, the rise of materialism and the get-rich-quick syndrome has led many young people to prioritize short-term gain over the long-term commitment required by the apprenticeship system. This has resulted in a decline in the number of young people who are willing to enter into apprenticeships, leading to a shortage of skilled labor in many sectors of the Igbo economy. Thus in *Ije ego*:

Ikpeama: Nwoke a ekweghi m ka m nuru mmiri togbo iko kamgbe m si onicha igba boyi lota...ihe ọ choro bu ka m noro ebe ahụ ka ibe m na ndi m toro zutacha ugboala. Biko enyi m nwoke, ọ bu ya kpatara m jiri bawaa n’ulo gi ugbuga ka anyi gaa na be onye dibia ahụ mere gi ogaranya n’ihi na otu ọ di ugbuga, adila m njikere ime ihe obula ọ gwara m mee iji hu na m gbara ugboala n’afọ a, di ka gi onwe gi mere.(P.3-4)

Ikpeama: This man will not allow me drink water and keep cup ever since I came back from apprenticeship at Onitsha...he want me to stay there in the name of apprenticeship while my mates and even junior drives the biggest car. Please my friend, it is because of this that I came so we could go to the native doctor's house who made you a billionaire because as it now, I am prepared to do anything he ask of me to see that I drive car this year just like you did.(P.3-4)

Through this, it could also be noticed that societal pressure also amounts to the apathy developed by the younger ones towards apprenticeship. Ikpeama was pressured by the fact that his mates and those beyond him has made money and by all means he left his apprenticeship business in search of a solution to quick wealth possession. Overall, the findings suggest that while the get-rich-quick mentality is prevalent among young Nigerians, traditional apprenticeship systems like the Igbo apprenticeship can play a significant role in shaping the entrepreneurial skills of future generations. However, the impact of materialism on these systems should be carefully examined to ensure that they continue to prioritize learning and personal growth over the accumulation of wealth.

Conclusion

The Igbo apprenticeship system, which has been a longstanding tradition in Igbo culture, has been instrumental in passing on knowledge and skills from one generation to another. This system has emphasized hard work, discipline, and patience as essential traits for success. The system has also instilled a sense of community and collaboration in the apprentices, who work closely with their mentors to develop their skills and build their careers. However, the rise of materialism in modern society has led to a shift in priorities, with some people prioritizing wealth accumulation over personal growth and development. This has given rise to a "get-rich-quick" mentality, where people seek to accumulate wealth as quickly as possible, often at the expense of long-term planning and skill-building. The impact of this materialistic mindset on the Igbo apprenticeship system cannot be ignored. While the apprenticeship system has traditionally emphasized the values of hard work, discipline, and patience, it may not be immune to the allure of quick and easy riches. The prevalence of materialism may lead some apprentices to prioritize wealth accumulation over the long-term development of their skills and personal growth.

However, it is important to recognize that material success is not the only measure of success. Personal fulfillment and growth are equally important, and the Igbo apprenticeship system has traditionally recognized this. The apprenticeship system has emphasized the importance of developing skills and building relationships, and has instilled a sense of community and collaboration among its participants. In order to maintain the relevance and effectiveness of the Igbo apprenticeship system, it is important to address the impact of materialism on the system. This can be done by emphasizing the importance of balance between material success and personal growth, and by adapting the apprenticeship system to the changing social and economic conditions of modern society. This may involve incorporating new technologies and business practices into the system, while still maintaining the traditional values of hard work, discipline, and patience. In conclusion, the impact of materialism on the Igbo apprenticeship system is a complex and multifaceted issue. While the system has traditionally emphasized the importance of hard work, discipline, and patience, it may not be immune to the allure of quick and easy riches. However, by recognizing the importance of personal growth and fulfillment, and by adapting to the changing social and economic conditions of modern society, the Igbo apprenticeship system can continue to be a valuable tool for passing on knowledge and skills from one generation to another.

Recommendations

The "Get-rich-quick Mentality" and the "Igbo Apprenticeship" are two distinct concepts that have a significant impact on the materialistic worldview of people. While the former is characterized by the desire for instant wealth, the latter emphasizes the importance of apprenticeship and hard work in the pursuit of wealth. A literary perspective can shed light on these two concepts and their impact on the society. Literature can portray the negative consequences of the "get-rich-quick mentality," such as

greed, corruption, and moral decay. On the other hand, literature can highlight the positive aspects of the Igbo apprenticeship, such as the development of skills, knowledge, and personal growth. As a recommendation, it is essential to promote a cultural shift towards the appreciation of the value of hard work and apprenticeship. This can be achieved through education and awareness campaigns that highlight the dangers of the "get-rich-quick mentality" and the benefits of apprenticeship. Moreover, literary works that celebrate the virtues of apprenticeship and condemn materialism can be encouraged and promoted. These works can serve as a source of inspiration for young people and promote a positive attitude towards hard work and diligence.

The following should be strictly adhered to, so as to eliminate the idea of get-rich-quick mentality which has proven to cause anomaly in this society:

- Encourage the teaching of financial literacy and entrepreneurship skills in schools: Financial literacy is essential skills that can help young people make informed decisions about their finances. Schools should incorporate lessons on financial literacy and entrepreneurship, which can help students understand the importance of hard work, saving, and investing.
- Provide access to funding and resources for entrepreneurs: In Nigeria, access to funding and resources for entrepreneurs can be a significant challenge. The government and private sector should work together to provide funding and resources for entrepreneurs to help them establish and grow their businesses.
- Support vocational and technical training: Vocational and technical training can provide young people with valuable skills that can help them succeed in their chosen careers. The government and private sector should invest in vocational and technical training, which can help address youth unemployment and promote economic growth.
- Celebrate the virtues of hard work and diligence: In Nigeria, there is a need to celebrate the virtues of hard work and diligence. Media houses, cultural organizations, and educational institutions should promote the value of hard work and the importance of apprenticeship through storytelling, music, and art.
- Encourage mentorship and apprenticeship programs: Mentorship and apprenticeship programs can be effective ways of promoting the Igbo apprenticeship tradition

In conclusion, the "get-rich-quick mentality" and the "Igbo apprenticeship" have significant impacts on the materialistic worldview of people. A literary perspective can be used to promote a cultural shift towards the appreciation of the value of hard work and apprenticeship, which can lead to personal growth, economic prosperity, and social development.

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