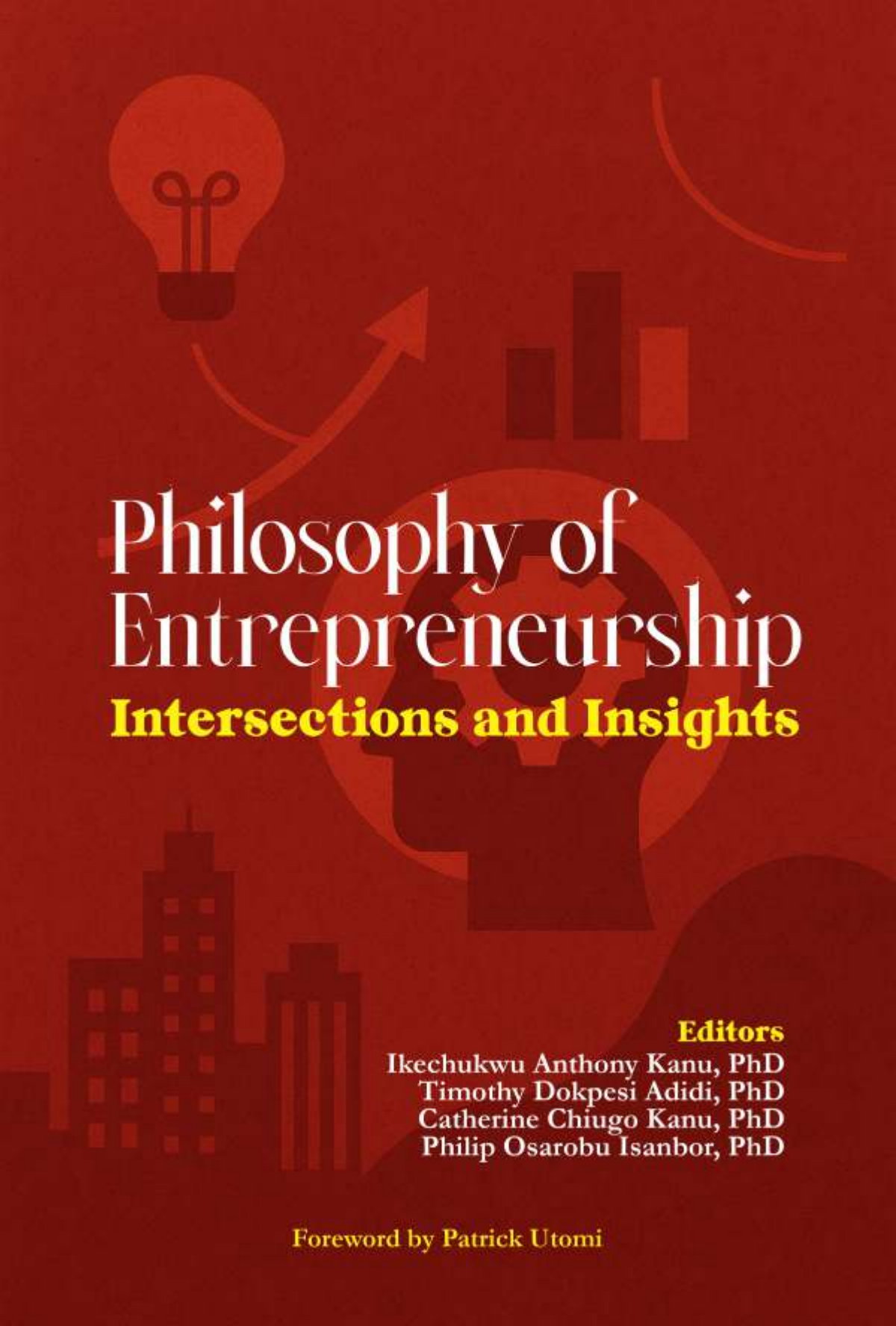




Philosophy of Entrepreneurship

Intersections and Insights

Editors

Ikechukwu Anthony Kanu, PhD
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Foreword by Patrick Utomi

**PHILOSOPHY OF ENTREPRENEURSHIP:
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Foreword



The Spirit of Entrepreneurship is a significant pointer to the reason countries are unequal. Some cultures are more disposed to venturing than others. Surely worldviews dispose some more to task taking than others.

Entrepreneurship, in our contemporary era, stands as a symbol of innovation and advancement. It is, therefore, essential to examine the philosophical foundations that underpin this vibrant field of human endeavor and inquiry into how it shapes human progress. “Philosophy of Entrepreneurship: Intersections and Insights” embarks on a significant exploration, investigating the complex network of ideas, values, and principles that inform the entrepreneurial mindset.

This book reflects the changing landscape of entrepreneurship, which has evolved beyond its economic origins to include wider societal, ethical, and existential aspects. By integrating philosophical exploration with entrepreneurial practice, the authors provide a comprehensive understanding of the intricacies and challenges that characterize the entrepreneurial experience.

Within its pages, readers will encounter stimulating reflections on creativity, risk-taking, and resilience, as well as the relationship between individual initiative and collective influence. This work not only deepens our comprehension of entrepreneurship but also encourages us to consider the profound questions of purpose, meaning, and responsibility that accompany entrepreneurial activities.

As we navigate the complexities of the 21st century, this book serves as a timely reminder of entrepreneurship's transformative potential, not merely as a driver of economic development but as a force for personal growth, social innovation, and global transformation.

Patrick Okedinachi Utomi

Lagos Business School

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Introduction: Philosophy of Entrepreneurship

Ikechukwu Anthony KANU, PhD



A few years ago, at a conference, I had a conversation with a colleague who is an economist, during which I told him that one of the courses I teach at the University is Philosophy of Entrepreneurship. He looked at me and asked: “What has philosophy got to do with entrepreneurship?” This is a question one is likely to encounter not only in relation to the philosophy of entrepreneurship but also to the philosophy of artificial intelligence, the philosophy of emotional intelligence, etc. This is because philosophy is often understood at a peripheral glance by many as an area of study with a reputation for abstract thought. Ekong (2025) articulates this view thus:

On the surface, philosophers and entrepreneurs do not have much in common. When we think of a typical philosopher, we envision someone clad in a loincloth, thinking and brooding on his own, shunning society, writing books, and disconnected from the world.

Writing on the surface perspective of philosophy and philosophers, Hoffman (2021) avers that:

When people think about the backgrounds of successful entrepreneurs, philosophy rarely comes to mind. Computer science, biology, and design seem immediately applicable to starting a business, but philosophy conjures up images of bespectacled academics sitting in an armchair with a book and pipe.

This notwithstanding, philosophy is realistic and pragmatic, and can help in a more understanding of the self, not only as an individual but also as an entrepreneur. Thus, Hoffman (2021) holds:

However, a fundamental understanding of philosophy can be a powerful tool for entrepreneurship. Philosophy is not just an abstract intellectual exercise. At its core, it focuses on improving our understanding of humanity and how we evolve as individuals in a society.

Philosophy can, therefore, be a huge source of success as it has the capacity for the provision of clarity of thought, critical thinking, and strong communication skills to socialize our ideas with others (Brookes 2020). On how philosophy works in this direction, Hoffman (2021) avers that:

The understanding you develop from studying philosophy does not come

from memorizing what the great philosophers said and adhering to it with 100% fidelity. It develops from the way those words interact with the things that are in your mind, and the way that philosophy causes you to develop new frameworks for grappling with truth.

In relation to other disciplines, Daniel Dennett understands the philosopher as an under-laborer to the sciences, given that the philosopher offers conceptual clarifications for the development of theories (Dimov 2024). Quine holds that there is no clear dividing line between science and philosophy and between science and common sense (Quine 2013, 2004, 1973). It is not surprising that for thousands of years, philosophy has related profitably and collaboratively with entrepreneurship, providing lessons for entrepreneurial endeavors, and leading to the emergence of the philosophy of entrepreneurship. By philosophy of entrepreneurship, it is meant an area of study that explores the fundamental principles, values, and beliefs that underpin entrepreneurial activities, focusing on innovation, risk-taking, and the creation of value. It is an inquiry within philosophy with a focus on the qualities of entrepreneurship. Ekong (2025) holds that:

Philosophers truly transform the world with their ideas, visions, and belief systems. The more we think about it, successful entrepreneurs do the same. An average entrepreneur behaves the same way that a philosopher does, reimagining the world with his/her ideas, and innovating with his/her products and solutions.

A popular dictum of Socrates is “Man know thyself” (Blondell 2002, Howland 1991). This is fundamental for entrepreneurial engagement, given that the knowledge of the self facilitates the entrepreneurial choices a person makes. Through his dialogical thinking, Socrates emphasizes the importance of one thinking for himself or herself rather than sleepwalking through life (Rowe 2007, Shorey 1903, Thesleff 2009, Brookes 2020). Hence, before Socrates, Pythagoras is significant in the history of the present smart data revolution (Rowett 2014, Thesleff 1961). He pioneered the study of mathematics believing that it can grant us access to a higher truth (Philip 1966, Renger 2016). This is evident in the present entrepreneurial developments where the more data you have, the more patterns you can find, and the more models you can build (Brookes 2020).

The philosophical approaches of Plato (Nightingale 1993, Peterson 2011, Prior 2019, Rowe 2007), reveal how we can benefit from a philosophical outlook on life for entrepreneurship. As an entrepreneur, adopting some of these philosophical approaches can transform negative emotions into a sense of perspective and prepare the entrepreneur to have the right state of mind. These thinkers could see the bigger

picture in the smallest details, they kept their emotions in check during arguments and dissected complex problems. As an entrepreneur, these are essential skills for engagement with potential customer(s). Debate is often the key to finding the most effective course of action from a range of options.

The Stoics are very influential on entrepreneurial thinking (Brookes 2020). Their core principles on the best use of your time, mastery of your emotions, and virtue are indispensable for the entrepreneurial mindset (Lawhead 2002, Omoregbe 1997). The philosophy of entrepreneurship proceeds on a mindset. The idea of a mindset further emphasizes the importance of philosophy in the conversation on entrepreneurship. The mindset here is a way of thinking that helps identify opportunities, overcome challenges, and achieve goals (Nexford University 2024). It is a collection of traits, attitudes, and behaviors that can be applied to many areas of life, including business, career development, and personal growth (Clugston 2024). This mindset is woven around resilience, adaptability, risk-taking, creativity, focus, determination, independence, and accountability (Hreha 2024).

As a field of study, entrepreneurship has traditionally been dominated by empirical and quantitative approaches, focusing on issues like startup success, innovation, and economic growth. However, a growing recognition of the importance of philosophical inquiry in understanding the entrepreneurial mindset and its implications has led to a surge of interest in the philosophy of entrepreneurship. This edited volume brings together a diverse group of scholars from philosophy, business, religion, entrepreneurship, etc., to explore the philosophical foundations of entrepreneurship. The chapters examine the intersection of entrepreneurship with various philosophical traditions, including metaphysics, pragmatism, virtue ethics, and critical theory.

Through a range of perspectives, the contributors to this book address fundamental questions about the nature of entrepreneurship and showcase the richness and diversity of philosophical thought on entrepreneurship. Our contributors bring a wealth of expertise and experience to the table, ensuring that this book provides a comprehensive and authoritative exploration of the philosophy of entrepreneurship. It is hoped that this book will inspire readers to think more deeply about the philosophical foundations of entrepreneurship and its implications for business, society, and human existence.

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Intersection of Philosophy and Entrepreneurship

Ikechukwu Anthony KANU, PhD



Executive Summary

Philosophy and entrepreneurship are two distinct areas of study. While philosophy is the rational and critical study of fundamental questions about the world, knowledge, and value, entrepreneurship is starting and managing a business, or creating economic value, which involves taking risks, combining skills and innovation, and finding new ways to meet market needs. Their distinctiveness notwithstanding, this article explores the intersection of philosophy and entrepreneurship, examining the philosophical dimensions of entrepreneurial activity. It begins with an understanding of the dimensions of philosophy and entrepreneurship as concepts. The work argues that philosophical concepts can inform entrepreneurial mindsets and practices and that entrepreneurial activity can, in turn, inform philosophical debates about ethics, innovation, and risk. While there are several works on philosophy and entrepreneurship, this work adds value by doing an intersectional study of both areas. The analysis of texts, articles, and books on entrepreneurship and philosophy was used to provide insights into the philosophical principles that underlie entrepreneurial thought and practice. The Igwebuike interdisciplinary approach, which understands areas of study as complementary to each other, was also employed. The paper discovers that there is a strong connection between philosophy and entrepreneurship at the metaphysical, epistemological, and ethical levels of inquiry.

Keywords: Philosophy, Entrepreneurship, Intersection, Mindset, Innovation, Creativity

Introduction

Philosophical concepts and ideologies have been used to interpret the entrepreneurial reality (Laine & Kibler 2018). More so, scholars have engaged in philosophical inquiries on the qualities of entrepreneurship, such as temporality, wholeness, openness, force, and potentiality (Hjorth *et al.* 2015). This approach is characterized by its preference for a language of change and becoming over that of stability and being (McMullen &

Dimov, 2013; Spinoza *et al.*, 1997). This development in the study of entrepreneurship has been described as a process philosophy of entrepreneurship, given that it understands entrepreneurship as a creative, ongoing, and unfinished narrative of increasing possibilities in life (Gartner 2007, Steyaert 2007; Laine & Kibler 2018). This approach also pushes for the unattainable while seeking definite grounding in actually lived life (Hjorth 2015, Langley *et al.* 2013).

The philosophical interpretation of entrepreneurship as a process has its roots in the work of Friedrich Nietzsche (Weiskopf & Steyaert, 2009; Laine & Kibler, 2018). Nietzsche (1968) believed that the unceasing processes that guide life are present to help a person develop toward a higher state of existence. Inspired by Nietzsche's notion of the *Will to Power* as the metaphysical energy that pushes life into motion, the process philosophy of entrepreneurship understands emancipation as its main goal (Jones and Spicer 2009; Laine and Kibler 2018). The view of Hjorth (2015), focuses on the “social creation process that rigs action in fictional anticipation of actual actionable value potential” (p. 42), and Laine and Kibler (2018), create the aperture for the continuous change of life as it is lived, and as a continuum of social, political, psychological and aesthetic narratives.

The philosophy of entrepreneurship proceeds from a mindset. The idea of a mindset further introduces philosophy into the conversation on entrepreneurship. This mindset is a way of thinking that helps identify opportunities, overcome challenges, and achieve goals (Nexford University 2024). It is a collection of traits, attitudes, and behaviors that can be applied to many areas of life, including business, career development, and personal growth (Clugston 2024). This mindset is woven around resilience, adaptability, risk-taking, creativity, focus, determination, independence, and accountability (Hreha 2024).

Even though great importance has been attributed to the significance of the study on the intersection of philosophy and entrepreneurship, only very little literature exists in this area. Kodithala (2019) observed:

I was hoping that I would find tons of articles, whitepapers, books, and other artifacts similar to the content available on ethics and entrepreneurship. But I was disappointed with what I found in my search - only a handful of articles on the subject exist. What's more, these articles just scratched the surface of rhetoric, uncertainty, risks, communication, etc. There haven't been many articles on philosophy and entrepreneurship, even though there is a wealth of knowledge that the average entrepreneur can garner from this rich subject. I decided to lead the way and start writing articles myself, to begin this journey (n.p).

This paper, therefore, fills this gap in the literature by engaging in a profound study of the relationship between philosophy and entrepreneurship to gain a deeper understanding of the values, principles, and practices that underlie entrepreneurial activity, and more so, to provide in-depth literature on the intersection of philosophy and entrepreneurship. This work will respond to the following major research questions: What are the metaphysical intersections of philosophy and entrepreneurship? What are the epistemological intersections of philosophy and entrepreneurship? What are the ethical intersections of philosophy and entrepreneurship?

Methodology

The methodology adopted to achieve the objectives of this paper is the *Igwebuike* interdisciplinary method of inquiry. The reason for employing this method is that it provides a ground for the intersection of two distinct but relatable perspectives. It holds that reality is complementary, interconnected, and interrelated. *Igwebuike* is an Igbo proverb and a typical Igbo name (Kanu 2022, 2015). It is a combination of three words: *Igwe*: number; *bu*: is; *ike*: power or strength. Put together, *Igwebuike* means *there is strength in number* (Kanu 2016, 2017). It provides an ontological horizon that presents being as that which possesses a relational character of mutual relations (Kanu 2021; 2023). Within the context of this study, the *Igwebuike* method provides the aperture for the understanding of philosophy and entrepreneurship not only as distinct areas of study but also as complementary fields that can add value to each other. From the *Igwebuike* perspective, therefore, philosophy has a missing link, which is entrepreneurship, and entrepreneurship has a missing link, which is philosophy, and the intersection of both areas of study gives birth to completeness.

Plato's Chariot Allegory: Towards a Theoretical Framework

Plato (1952) uses the metaphor of the chariot in the *Phaedrus* to describe the tripartite nature of the human soul or psyche, using Socrates as his spokesperson. Two winged horses, one mortal and the other immortal, pull the chariot. The mortal horse is stubborn and malformed (Moss 2012). Plato (1952) describes the mortal horse as a dark-colored, crooked, ponderous animal that is put together anyhow. It has blood-red skin and grey eyes. It is the mate of pride and insolence, shag-eared, and deaf, and it hardly yields to whip and spur. In contrast to the mortal horse, Plato (1952) describes the immortal horse as noble and game, upright and cleanly made, with dark eyes and a

white coat. Brett and Kate (2021) aver that it is a follower of true glory, a lover of honor, modesty, and temperance, and only needs to be admonished and spoken to.

Although these two horses are necessary for success, Plato (1952) thought that we can only live a fulfilled life if we take off their blindfolds and tame them to serve our goals. According to Blyth (1997), *Eudaimonia* (Greek: εὐδαιμονία), a Greek word generally translated as happiness, well-being, human flourishing, or prosperity, or blessedness, is the end outcome of this process. Plato (1952) holds that it is only by thinking more deeply and overcoming surface-level motivations that one can reach eudaimonia. Moving inward and overcoming these surface-level external factors is the path to true happiness (Kodithala 2019).

The charioteer, who sits in the driver's seat, is responsible for controlling these erratic horses and directing and utilizing them to move the carriage forward with strength and effectiveness (Plato 1952). The charioteer's destination is the Forms, the essences of beauty, wisdom, courage, justice, goodness, eternal truth, and absolute knowledge, beyond the ridge of heaven. By feeding the horses' wings, these essences maintain the chariot's altitude (Bett 1986). However, the horses' wings will either wither from starvation, break off when they collide and attack one another, or crash into other people's chariots if he is unable to correctly steer the chariot. If the horses lose their wings, the chariot falls to the ground (Brett & Kate 2021).

The soul and its three primary parts are represented by the chariot, charioteer, and white and black horses. Between reason and desire, the charioteer symbolizes human reason, the dark horse-human appetites, and the white horse-human *thumos*, which is linked to wrath, fear, ambition, boldness, social standing, conflict, victory, courage, etc. (Campbell 2021a). It is typically connected to the strength and fervor of youth (Campbell 2021b). The charioteer must direct the white and black horses, even though they can be sources of success. Even though these wild horses are necessary for success, Plato (1952) asserts that we can only live a fulfilled life if we take off their blindfolds and tame them to serve our goals. Within the context of this research, for which Plato's Chariot Allegory is used as a theoretical framework, the two horses represent the realm of entrepreneurship, which has the potential for huge success, and the charioteer symbolizes reason, or philosophy. When it comes to entrepreneurship, philosophy acts as a restraint on our natural propensity for entrepreneurial success.

The Philosophical Enterprise

Jasper (1953) writes that “What philosophy is and what its value is, is contentious” (p.

9). Thus, Geisler and Feinberg (1980) hold that “the central and most fundamental philosophical question is the nature of philosophy itself” (p. 13). This, according to Asouzu (2011), is at the root of most controversies and disagreements in departments of philosophy. While some philosophers employ the rational approach (Hegel 1979; Kant 2011), others have employed the empiricist approach (Locke 1850; Hue 2005); while some think that it is an abstract discipline (Heidegger 1962), others think of philosophy as an enterprise that must be concrete and real (James 1907; Dewey 1938).

This notwithstanding, philosophy etymologically is from two Greek words: *φιλο* (*Philo*), meaning *love*, and *σοφία* (*Sophia*), meaning *wisdom*. Brought together, it means 'the love of wisdom'. The concept is a neologism attributed to Pythagoras, who presents philosophy as a high and supreme achievement of man, and philosophers as aspirants to or proponents of wisdom. According to Maziarz (1987), in this relatively strict sense, philosophy implies both the process of questioning and the results of this interrogation as embodied in a personal or public enterprise of value to mankind. Asouzu (2011), therefore, emphasizes that philosophy is not a self-serving enterprise.

Teichmann and Katherine (1999) define Philosophy as: “... a study of problems which are ultimate, abstract and very general. These problems are concerned with the nature of existence, knowledge, morality, reason, and human purpose” (p. 1). Quinton (1995) corroborates with Teichmann and Katherine:

Philosophy is rationally critical thinking, of a more or less systematic kind, about the general nature of the world (metaphysics or theory of existence), the justification of belief (epistemology or theory of knowledge), and the conduct of life (ethics or theory of value). Each of the three elements in this list has a non-philosophical counterpart, from which it is distinguished by its explicitly rational and critical way of proceeding and by its systematic nature. Everyone has some general conception of the nature of the world in which they live and of their place in it. (p. 666)

Connecting this definition to the three major branches of philosophy, Quinton (1995) writes further that:

Metaphysics replaces the unargued assumptions embodied in such a conception with a rational and organized body of beliefs about the world as a whole. Everyone has to doubt and question beliefs, their own or those of others, with more or less success and without any theory of what they are doing. Epistemology seeks by argument to make explicit the rules of correct belief formation. Everyone governs their conduct by directing it to desired or valued ends. Ethics, or moral philosophy, in its most inclusive sense, seeks to articulate, in a rationally systematic form, the rules or principles involved. (p.

666).

Taking from the positions of Jasper (1953), Geisler and Feinberg (1980), and Asouzu (2011), philosophy can be defined from a variety of perspectives. For the Ionian School of Philosophy, philosophy is about asking and offering rational explanations of the universe (Omeregbe 1997). For the sophists, it is questioning the foundations of traditional religion, morality, and the gods from a subjective perspective (Copleston 2006). In Socrates' philosophy is acquiring knowledge through questions and answers; thus, would involve a process of asking questions and questioning answers until answers are unquestionable and questions unanswerable (Russell 1975). For the Cynics and Cyreniacs, philosophy is a path to self-knowledge and thus self-sufficiency (Rosen 2000). Patristic and Early Medieval philosophers understand philosophy as the handmaid of theology: an instrument for clarifying theological concepts (Tannenbaum 1971). Descartes (1988) views philosophy as a search for the certainty of knowledge. No matter its definition, Grayling (1998) holds that the primary purpose of philosophy is to gain insight into reality.

Understanding Entrepreneurship

Entrepreneurship is an important area of study, not only in business management but also in other fields like science, sport, the arts, and engineering (Kirzner 2009; Apostolopoulos *et al.* 2021). It has been understood as the ability and readiness to develop, organize, and run a business enterprise, along with any of its uncertainties, to make a profit or generate economic value (Blasbalg 2024; Jones *et al.* 2020). Valuing these processes, Chang *et al.* (2015) describe entrepreneurship as an art. Entrepreneurship is about starting new businesses, and in economics, it is connected with land, labor, natural resources, and capital, which can generate profit (Costa 2025).

The entrepreneurial vision is defined by discovery and risk-taking (Maritz *et al.* 2014). It is considered an indispensable part of the human capacity to succeed in an ever-changing and more competitive global marketplace (Bonny *et al.* 2015). Thus, Barot (2015) describes entrepreneurship as a key to success, which every nation and individual must enter into. The basic characteristics of entrepreneurship include the ability to take risks, recognize opportunities, innovation, creation of value, have vision, and have quality leadership, open-mindedness, flexibility, skill, and knowledge of products and services (Hessels, 2019; Jinjiang *et al.*, 2019; Nururly *et al.*, 2018; Maritz *et al.*, 2015; Nambisan, 2016).

There are four major types of entrepreneurship: Small Business Entrepreneurship,

which includes small businesses like hairdressers, grocery stores, travel agents, consultants, carpenters, plumbers, electricians, etc. These are personal businesses run by family members or local employees (Ossisto 2025). There is Scalable Startup Entrepreneurship, which are businesses started with a vision that can change the world. They attract investors who think and encourage people who think out of the box (Susilo 2020). We have the Large Company Entrepreneurship, which includes huge companies. Most of these companies grow and sustain by offering new and innovative products that revolve around their main products (PFH 2025). Social Entrepreneurship is another type of entrepreneurship that focuses on producing products and services that resolve social needs and problems (PFH 2025). Whatever type of entrepreneurship, it has the capacity for the creation of employment, innovation, development of society, improvement of the standard of living, and support of research (Hessels 2019; Ratten et al. 2020; Nasrullah et al. 2016).

The Intersection of Philosophy and Entrepreneurship

Croci (2016) and Barot (2015) describe entrepreneurship as a discipline that is autonomous and distinct in its own right. However, Croci (2016) further describes it as an area of study that can operate independently as well as interdisciplinary. It is this interdisciplinary character of entrepreneurship that makes it possible for a study on the intersection of philosophy and entrepreneurship. It is also this interdisciplinary character that has led to the emergence of Philosophy of Entrepreneurship as a course in philosophy, which is a way of thinking about the qualities of entrepreneurship and the role of entrepreneurs in society (Babyetsiza et al., 2023). By intersection, therefore, it is implied the areas of connection between philosophy and entrepreneurship- these are points where there are reciprocal influences between philosophy and entrepreneurship, that is, philosophy influencing entrepreneurship and entrepreneurship influencing philosophical thought.

Kodithala (2019) observes that, a face value, it is possible to imagine that philosophers and entrepreneurs do not have much in common, especially when we think of philosophers only as thinkers who are disconnected from the world. However, a close glance reveals that the very fact that philosophy questions everything (Quinton 1995), makes a strong connection between philosophy and entrepreneurship, given that entrepreneurship belongs to the category of something, which in this case becomes an object of study for philosophy. Also important to this conversation is the fact that philosophers truly transform the world with their innovative ideas, visions, and belief systems (Kodithala 2019). Given this understanding, it is not difficult to understand the connection between philosophy and entrepreneurship as both areas of study foster innovation and through which a world of value (economics, ethics, etc) is created. It is

these intersectional dispositions in both philosophy and entrepreneurship that make this study not only possible but crucial.

1. Metaphysical Intersection

Metaphysics is the study of reality and existence (Omogbe 1994; Thiroux 1995). It studies who we are and what our purpose is. Aristotle (1952) formally explored fundamental questions of metaphysics with topics about being, first causes, and change. The metaphysical dimension in relation to entrepreneurship has to do with the philosophy that drives entrepreneurship- that is the purpose of the establishment of the business. This metaphysical dimension is domiciled in the mission and vision of the business enterprise, and even though it is not physical capital, it is the FORM of the business and an important capital that determines the shape that the business enterprise eventually takes. The quality of a business enterprise is determined by the quality of the vision and mission, and the purpose of the business enterprise. This is the ontological foundation of a business and belongs to the sphere of business metaphysics, which explores what constitutes the "reality" of a business beyond its physical assets.

Value creation metaphysics resonates with the intersection of philosophy and entrepreneurship as it examines how businesses transform abstract concepts (knowledge, skill, creativity) into tangible value. The creation of value by a business takes place at the metaphysical level. There is the question of organizational identity: the question of what makes a business the "same" entity over time, despite changes in leadership, employees, products, and even ownership structure, is a classic metaphysical problem of identity and persistence. Regarding businesses that only have a digital existence, questions arise about the metaphysical nature of digital assets, online presence, and virtual organizations.

Connected to the metaphysical form in the vision and mission of a business is the mindset- it shapes the mindset. Mindset is an important element in entrepreneurship, and existentialist philosophers through presentations of being can inform entrepreneurial mindsets, therefore, creating a philosophical foundation for entrepreneurship (Sartre 2007; Heidegger 1953). This is important as entrepreneurship requires individuals to take risks, challenge the status quo, and create their meaning. Pragmatist philosophers like William James and John Dewey, through their understanding of existence, emphasize the importance of experimentation, iteration, and practical problem-solving (James 1907; Dewey 1929). Humanist philosophers like Aristotle and Immanuel Kant emphasize the importance of human dignity, autonomy, and flourishing (Kant 1998; Aristotle 2009). Through this metaphysical connection, a

basic foundation for the understanding of entrepreneurship can be created.

The idea of a mindset further introduces the metaphysical in the conversation on entrepreneurship, given that the Philosophy of Mind, which studies the nature of the mind, is a broad area within the parameters of metaphysics (Gruodis-Gimbel 2023). The idea of mindset in this context covers the way of thinking that helps identify opportunities, overcome challenges, and achieve goals. It is about the traits, attitudes, and behaviors that can be applied to many areas of life, including business, career development, and personal growth. Also connected to the mindset are the elements of resilience, adaptability, risk-taking, creativity, focus, determination, independence, and accountability (Clugston 2024; Hreha 2024). And these are fundamental for successful entrepreneurship.

The interpretation of entrepreneurship by scholars in terms of temporality, wholeness, openness, force, potentiality, the preference for a language of change and becoming over that of stability and being (Hjorth, *et al.* 2015; McMullen & Dimov, 2013; Spinoza, *et al.* 1997), have their roots in metaphysics. More specifically, the interpretation of entrepreneurship as unceasing processes that guide life, which are present to help a person develop towards a higher state of existence and emancipation, has its roots in the metaphysics of Friedrich Nietzsche (Weiskopf & Steyaert, 2009; Laine & Kibler, 2018).

2. Epistemological Intersection

Epistemology is the philosophical study of the nature, origin, limits, justification, certainty, and reliability of human knowledge (Omoregbe 2003; Thiroux 1995). While the metaphysical dimension has to do with the purpose of the business enterprise, the epistemological dimension has to do with the understanding of the purpose- the vision and mission. It responds to the question of what? The fulfillment of the vision and mission of a business enterprise does not begin and end with its establishment. There is a need for an understanding of the vision and purpose. The level to which a business owner and employees understand the purpose of the business affects the quality of outcomes. It was Socrates who taught that knowledge is virtue (Lawhead 2002).

More so, at the level of the scope of meaning and knowledge, which is primary to epistemology, philosophical concepts become crucial for other studies as they provide a framework for critical thinking, questioning assumptions, analyzing complex ideas, and evaluating evidence, which are essential skills applicable across diverse disciplines, allowing researchers and students to delve deeper into the underlying principles considerations within their field of study (Kruger 2021; Amato 2018; Garfield 2025). Given this important place that philosophy occupies in relation to other disciplines, one

understands why philosophical and other related concepts like resilience, adaptability, risk-taking, creativity, focus, determination, independence and accountability, imagination, intuition, and creativity can inform entrepreneurial innovation and problem-solving.

Philosophical concepts like uncertainty, ambiguity, and risk can inform entrepreneurial decision-making and strategy. Even where these concepts are not considered strictly philosophical, it is within the parameters of the responsibility of philosophy to determine their meanings for a better understanding of entrepreneurship. Ekong (2025) avers that a philosophy of entrepreneurship can include examining the relationship between entrepreneurship and economic development, discussing the concept of entrepreneurship, from a philosophical standpoint, identifying the roles of an entrepreneur, explaining the relationship between entrepreneurship, economic development, and Philosophy, filling an identified gap in philosophical discussions by exploring the economic theories, and in doing so, provide a structured approach to understanding some of the differences that underlie economic policies supporting the promotion of entrepreneurship, exploring the different philosophies underpinning entrepreneurship research, the social construction of entrepreneurial behavior and the analysis of corporate enterprise.

3. Ethical Intersection

Ethics as an area of study within philosophy deals with the question of what is right or wrong in human behavior and conduct (Thiroux 1995). It is the study of what humans ought to do or ought not to do (Gonsalves 1986). Within the context of entrepreneurship, while the metaphysical intersection deals with the question of purpose, and the epistemological intersection attends to the question of what the purpose is, the ethical intersection deals with the question of HOW. It is about how this purpose will be carried out: having established it, and understood it, there is a need for the understanding of how it will be achieved in such a manner that being is respected and not alienated. It is about how it ought to be achieved, and how it ought not to be achieved.

At the ethical level, philosophy provides a critique of entrepreneurship. Modern thinkers like Karl Marx and Jean Baudrillard have critiqued the excesses of capitalism and the impact of entrepreneurial activity on society (Marx 1885; Baudrillard 1983). Émile Durkheim & Jürgen Habermas have criticized the individualistic focus of entrepreneurship and the potential neglect of social and collective well-being (Durkheim 1997; Habermas 2002). Minds like Martin Heidegger and Jacques Ellul have argued against the dominant role of technology in entrepreneurial activity and the

potential neglect of human values and agency (Heidegger 1977; Ellul 2004). These critical perspectives by seasoned philosophers form an important part of the philosophy of entrepreneurship and serve as an eloquent testament that philosophy, particularly ethics, intersects with entrepreneurship.

The examination of the ethical dimensions of entrepreneurial activity is an important function of philosophy, given that entrepreneurship is part and parcel of the college of reality. On the one hand, philosophical concepts, such as virtue ethics, care ethics, and social contract theory, can inform entrepreneurial values, decision-making, and practice, and on the other hand, entrepreneurial activity can, in turn, inform philosophical debates about ethics, morality, and social responsibility. Entrepreneurial practices within the context of this intersection provide the locus for philosophical discussions on ethics.

Conclusion

The foregoing has studied the intersection of philosophy and entrepreneurship with a focus on three major areas of intersection: metaphysics, epistemology, and ethics. The *Igwebuike* method was used to provide the aperture for the understanding of philosophy and entrepreneurship, not only as distinct areas of study but also as complementary fields that can add value to each other. It understands philosophy as having a missing link, which is entrepreneurship, and entrepreneurship as having a missing link, which is philosophy, and the intersection of both areas of study gives birth to completeness. Plato's *Chariot Allegory* was also used as a theoretical framework with the two horses with the potential for success representing the realm of entrepreneurship, and the charioteer symbolizing reason or philosophy. Thus, it presents philosophy as a restraint on our natural propensity for entrepreneurial success.

The intersection of philosophy and entrepreneurship offers a rich and fertile ground for exploration. The very nature of the philosophical enterprise, which involves the process of questioning and the results of this interrogation as embodied in a personal or public enterprise of value to mankind, presents philosophy with the required capacity for involvement in the affairs of entrepreneurship. It is based on this understanding of philosophy that an intersectional study of philosophy with any other field of human inquiry is possible.

Through the examination of the philosophical foundations of entrepreneurial thought and practice, we can gain a deeper understanding of the values, principles, and principles that underlie successful entrepreneurial activity. This intersection highlights

the importance of critical thinking, creativity, and ethical awareness in entrepreneurial success. By embracing the philosophical dimensions of entrepreneurship, entrepreneurs can cultivate a more nuanced and informed approach to business, one that balances economic goals with social and environmental responsibility.

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An Introduction to Neurocolonialism: A Challenge for Emerging Economies Like Nigeria

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Executive Summary

Neurocolonialism marks a new era in the global contest for power, extending the logic of historical colonialism into the domain of neuroscience and neurotechnology. This chapter explores how advanced economies and multinational corporations, leveraging regulatory gaps and technological disparities, extract and monetize neural data from emerging economies like Nigeria, creating “data colonies” that reinforce global inequalities. Neurotechnologies, ranging from brain-computer interfaces to non-invasive neurostimulation, promise transformative benefits in healthcare, productivity, and entertainment, but also pose profound risks of exploitation and cognitive manipulation. The rapid adoption of such technologies in developing regions, often without robust local regulatory frameworks or expertise, exacerbates vulnerabilities and threatens cognitive autonomy. The authors advocate for a systems theory and cybernetics approach, emphasizing adaptive governance, feedback loops, and multi-stakeholder engagement as essential tools for navigating the complexities of neurocolonialism. While initiatives like the EU's neurorights charter and GDPR offer partial solutions, their Eurocentric design and resource demands limit their effectiveness in emerging economies. The chapter calls for context-sensitive, locally grounded strategies—such as fostering local expertise, building ethical guidelines attuned to cultural realities, and establishing roles like the Technology Ethics Champion—to balance innovation with the protection of neurorights. Ultimately, the text underscores the urgent need for global and local collaboration to ensure equitable access to neurotechnology, safeguard neural data, and prevent the entrenchment of new forms of colonialism in the digital age.

Keywords: Neurocolonialism, Neurotechnologies, Neurorights, Economies, Nigeria

Introduction: Defining the topic

Neurocolonialism represents a new frontier in the ongoing struggle for power and influence over human minds. This concept extends traditional notions of colonialism

into the realm of neuroscience and technology, where advanced nations or corporations may exploit neural data and not only influence, but also reach, with the most advanced tools, the ability to determine the cognitive processes of individuals in emerging regions of the world. At its core, neurocolonialism is a form of modern colonialism where powerful corporations from developed economies utilize brain data [Micheli et al., 2020] from developing countries, mirroring historical patterns of resource extraction. It involves the commodification of neural information highly sensitive data that can reveal individual brain signatures, preferences, and behaviors. Large corporations, driven by profit motives, may take advantage of regulatory gaps, technological disparities, and lower costs of data collection in less economically developed regions to gain control over these valuable resources. This practice risks creating "data colonies," where brain data is extracted and monetized by foreign entities, further entrenching global economic inequalities.

The Role of Neurotechnology

The rapidly advancing field of neurotechnology, which focuses on creating interfaces between the human brain and various technologies, promises significant economic growth and innovation across sectors like healthcare, productivity enhancement, and entertainment. It is precisely in these areas that a rapid market expansion and productivity improvement can be expected. However, it also presents risks of exploitation because the trajectory appears similar to that of Large Language Models (LLMs) and social media algorithms in their ability to leverage vast amounts of data to influence human behavior and decision-making [NeuroAI, 2024].

To make the concept of neurocolonialism more tangible, let's explore some specific examples of neurotechnologies and their potential applications:

- Brain-computer interfaces (BCIs) allow direct communication between the brain and external devices. For instance, Neuralink's implantable device aims to help paralyzed individuals control computers or smartphones with their thoughts [Neuralink, 2025].
- In healthcare, BCIs are being used to restore mobility to people with spinal cord injuries, enabling them to control prosthetic limbs or exoskeletons through neural signals [Kübler et al., 2022].
- In the entertainment sector, companies are developing BCI-controlled video games and virtual reality experiences, where players can interact with digital environments using their minds alone [Tomorrow Bio, 2023].

- Non-invasive neurostimulation techniques like transcranial magnetic stimulation (TMS) are being explored for treating depression and enhancing cognitive performance.

These examples illustrate how neurotechnology spans across medical, consumer, [Yan et al., 2023], and entertainment applications, highlighting the broad reach and potential impact of neurocolonialism.

Media Control and Information Manipulation

The control of media and information plays a crucial role in this emerging landscape. By manipulating the flow of information, powerful entities can shape perceptions, beliefs, and ultimately behaviors of entire populations. This control is potentially amplified by the increasing ability to collect and analyze neural data, allowing for unprecedented insights into human thought processes. A crucial aspect to consider is the typically rapid adoption of new technologies in emerging economies. These nations often bypass traditional step-wise technology adoptions seen in first-world countries, leapfrogging directly to the latest innovations. This phenomenon, while potentially beneficial for development, also creates vulnerabilities that could be exploited in the context of neurocolonialism.

As we delve deeper into this topic, we will explore how systems theory and cybernetics can provide a structured approach to understanding the complex interactions between media, information dynamics, and human behavior. We will examine how feedback loops in information ecosystems can amplify or dampen certain narratives, potentially leading to echo chambers and polarization. Furthermore, we will discuss the double-edged nature of neurotechnology. While it presents risks of exploitation, it also offers tremendous potential for improving human health, enhancing cognitive abilities, and advancing our understanding of the brain. The challenge lies in harnessing these benefits while mitigating the risks of neurocolonialism.

Towards a neurorights charter

In the face of these challenges, the European Union has recognized the potential risks associated with neurotechnologies and is taking proactive steps to prevent their malicious use. These initiatives [TechEthos, 2023, TechEthos policy, 2023, EBC, 2024, Wood et al, 2024] include strengthening data protection, establishing ethical governance frameworks, and evaluating the adequacy of existing regulations for

emerging neurotechnology applications. For example, the EU has taken proactive steps to address the risks associated with neurotechnologies by:

1. Considering brain and neural data as a special category of personal data under GDPR
2. Exploring the definition of "neurorights" within existing fundamental rights frameworks
3. Evaluating and updating regulatory frameworks, including the Medical Devices Regulation [MDR, 2017] and AI Act [EU AI Act, 2024].

These efforts represent a significant step toward establishing a global regulatory framework capable of balancing technological innovation and human rights protection. However, for such initiatives to be genuinely effective in developing countries, they must be complemented by local interventions, where socioeconomic vulnerabilities can exacerbate risks of exploitation. In contexts like Nigeria, for instance, it is crucial to foster collaborations between local institutions and international partners, particularly European ones. These partnerships should focus on:

1. Developing specific regulatory frameworks for data protection, tailored to local needs and realities
2. Establishing ethical guidelines that take into account the cultural and social sensitivities of the region
3. Building local expertise in the field of neurotechnological research and development, gradually reducing the initial and often necessary reliance on external actors
4. Creating public awareness campaigns aimed at educating citizens about *neurorights* and the importance of brain data privacy

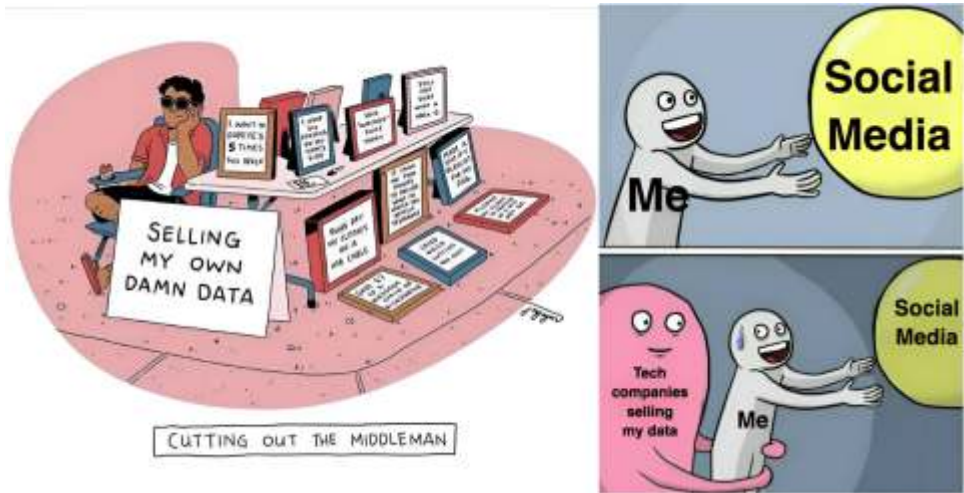


Figure 1. Researchers, entrepreneurs, and product users are facing challenges regarding ethics and data sharing. What will be the best way to protect consumers' rights?
(Image credits: <https://www.instagram.com/p/B32HzA1gVZ/>
<https://www.shutterstock.com/image-vector/vectorized-image-famous-internet-meme-which-210c4444S7>)

By fostering such partnerships, developing countries like Nigeria can ensure they benefit from neurotechnology advancements while safeguarding their citizens' neural data and cognitive autonomy. This approach would help bridge the gap between adopted regulations and local needs, creating a more equitable global landscape for neurotechnology development and use.

GDPREU Regulation and Neural Data Governance

The exploitation of neural data raises urgent ethical questions about human nature and the tension between what is "just" (ethically sound) and "justified" (practically acceptable) in technological adoption. While tools like brain-computer interfaces promise immediate benefits, they risk normalizing a transactional relationship where users exchange sensitive neural data for short-term advantages, often underestimating long-term consequences.

Key challenges include:

1. **Tangible harms:** Neural data exploitation lacks immediate negative consequences, creating an asymmetrical risk-reward perception. Users in developing economies may prioritize accessible technology over abstract privacy concerns.

2. Regulatory limitations: GDPR [2016, 2016] classifies neural data as sensitive personal information, yet its effectiveness diminishes in contexts where:
 - a. Private entities possess disproportionate resources for data extraction
 - b. Cultural/socioeconomic disparities reduce awareness of neurorights
 - c. Rapid technological evolution outpaces ethical frameworks

The GDPR's greatest contribution lies in institutionalizing "guardian entities" – independent bodies for oversight and sanctions. However, as neurotechnologies evolve 100x faster than human adaptation, these frameworks risk becoming reactive rather than proactive. In disadvantaged regions, this gap enables new forms of cognitive extraction, mirroring historical resource colonialism.

The central paradox remains: technologies celebrated as democratizing tools may inadvertently establish "data colonies", where neural information flows from developing nations to corporate hubs. While GDPR offers partial solutions, its Eurocentric design struggles to address contexts where immediate survival needs overshadow long-term cognitive autonomy concerns. This underscores the need for culturally adaptive governance that blends EU-style institutional safeguards with grassroots education about neural self-determination.

This theme critically engages with both the potential and limitations of GDPR in the neurocolonialism context, while aligning with the reality of asymmetrical power dynamics in emerging economies, introducing the new ethical concepts of *just* versus *justified*.

The Challenge of Local Governance and Policy Alignment

While the prospect of a Neural Rights Charter and international collaborations opens the door to safeguarding cognitive liberty and promoting responsible neurotechnological innovation, it is important to acknowledge the geopolitical and cultural asymmetries that may complicate their implementation. The assumption of a shared democratic foundation often embedded in these initiatives does not always align with the political realities of all regions. Local leaderships may operate under governance models, legal systems, or ideological frameworks that diverge significantly from the normative expectations embedded in global charters. As a result, the translation of universal principles into actionable rights and protections may be

hindered or even co-opted by local agendas. This misalignment risks diluting the transformative potential of neurotechnological governance, highlighting the need for nuanced, context-aware strategies that account for local political dynamics without compromising on core ethical standards.

As we navigate this new terrain, it is crucial to foster a global discussion on data rights and sovereignty, with a particular focus on protecting developing populations from potential exploitation. By exposing these issues and proposing preventive measures, we can work towards ensuring that the benefits of neurotechnology are shared equitably across the globe, while safeguarding individual privacy and autonomy [C4EP, 2024].

Beyond the European Union, other international organizations are also beginning to address the challenges posed by neurocolonialism. The United Nations, through its various agencies, is taking steps to incorporate neurotechnology considerations into its broader human rights framework. For instance, UNESCO's International Bioethics Committee is working towards developing an ethical framework for neurotechnology. The World Health Organization (WHO) is likely to play a crucial role in addressing the health-related aspects of neurotechnology, particularly in ensuring equitable access to beneficial applications while safeguarding against potential misuse.

The UN's ongoing efforts in decolonization could provide a foundation for addressing neurocolonialism. The UN Special Committee on Decolonization and the UN Special Political and Decolonization Committee are potential platforms for discussing and countering neocolonial practices in the neurotechnology domain. These bodies could expand their mandate to include digital and neural forms of colonialism, ensuring that the benefits of neurotechnology are shared equitably across the globe while protecting users from exploitation. However, it's important to note that international organizations face significant challenges in effectively addressing neurocolonialism. As seen in other areas of decolonization efforts, these organizations can sometimes be caught between competing interests of member states [Muschik et al., 2022]. Therefore, a concerted effort involving multiple stakeholders, including governments, civil society, and the private sector, will be crucial in developing comprehensive and effective strategies to combat neurocolonialism on a global scale.

Systems theory and neurocolonialism

Applying systems theory [Wikipedia-ST, 2025], particularly cybernetics [Schwaninger et al., 2004], to the analysis of media information dynamics [Anderson & Brown-Devlin, 2024] and human behavior [Sociocybernetics, 2019, Wikipedia-SC, 2024]

offers a structured approach to understanding these complex interactions and might give insights regarding the emergence of phenomena in the fields of human behavior and its connection to media and information systems. In the context of media and information, cybernetic principles reveal how feedback loops can amplify or dampen certain narratives [Nony, 2024]. For instance, social media algorithms that prioritize engaging content create a self-reinforcing cycle, potentially leading to echo chambers and polarization. Cybernetic models can help explain how predictive algorithms, fueled by sizable amounts of data including neural information, can anticipate and potentially influence human behavior. This has profound implications for everything from marketing to political campaigns.

Specifically, a systems thinking approach to addressing neurocolonialism in Nigeria requires a holistic view of the interconnected components and their relationships [Zelenka et al., 2024]. A new approach is needed that considers the Nigerian government, healthcare and educational institutions, tech companies, local communities, and international organizations as key players in the neurotechnology ecosystem.

The flow of neurotechnology and data between these entities creates complex feedback loops. For instance, increased neurotechnology adoption might lead to more data collection, driving further development. However, a lack of local expertise can limit proper regulation and ethical implementation. To effectively tackle neurocolonialism, we must identify leverage points such as education and capacity building in neuroscience and ethics, development of locally relevant guidelines, and creation of public-private partnerships for responsible innovation. It's crucial to consider time delays, such as the long-term effects of data collection on privacy and autonomy, and the delayed impact of educational initiatives on local expertise.

Let's consider two practical examples:

1. Monetization of EEG data in Nigeria: A multinational consumer goods company partners with a local Nigerian retailer to collect EEG data from customers while they shop. The company uses this neural data to optimize product placement and create targeted advertisements. This practice could significantly influence consumer behavior, potentially exploiting cultural nuances and economic vulnerabilities. Without proper regulation, this could lead to unfair market advantages and manipulation of consumer choices.



Figure 2. *The prospect of monetization may lead internet users to accept disadvantageous end-user license agreements, often overlooking important limiting clauses hidden in the fine print.*
(Image credits: <https://yellowcard.io/blog/15-easy-ways-to-make-money-online-in-south-africa/>)

2. Beneficial use of EEG data: A collaboration between Nigerian healthcare providers and a European neurotechnology firm uses EEG data to improve early detection of neurological disorders in rural areas. By analyzing patterns in the data, they develop culturally appropriate diagnostic tools and treatments. This initiative improves healthcare outcomes and builds local capacity in neuroscience, demonstrating how neurotechnology can benefit the population when implemented ethically. Without proper guidelines, these data might be re-identified i.e., tied to the individual patients, therefore creating a privacy issue.

The two examples highlight the importance of examining the boundaries between global neurotechnology trends and local cultural contexts, as well as the interface between medical and non-medical applications. By exploring the emergent properties of neurotechnology adoption, such as potential shifts in societal norms and new forms of inequality or empowerment, stakeholders can develop more effective and culturally appropriate strategies to prevent neurocolonialism while harnessing the benefits of these technologies.

Cybernetics and Nigerian governance

Cybernetics offers significant potential for addressing challenges in emerging economies, particularly in the context of digital governance and economic development. By applying cybernetic principles, these nations can create more responsive and adaptive systems to tackle complex issues. In emerging economies, cybernetic approaches can help create more responsive governance systems by:

1. Implementing feedback loops for rapid identification and response to ever-

evolving economic conditions

2. Adjusting policies based on real-time data and information
3. Optimizing resource allocation for maximum impact

For example, China's Guizhou Poverty Alleviation Cloud [China Daily, 2019] demonstrates how cybernetic approaches can address complex social issues like poverty. Similarly, the EU4Digital initiative [GFA, 2023], concluded in late 2023, supported cyber governance in Armenia, Azerbaijan, Georgia, Moldova, and Ukraine. It aimed to increase cyber resilience in partner countries while promoting an inclusive multi-stakeholder and rights-based approach, and it focused on ensuring compliance with the rule of law and good governance principles to allow citizens of developing countries to benefit from an open, free, secure, and resilient cyberspace.

Cybernetics can also enhance economic planning by:

1. Improving supply chain management and logistics data [Hettterscheid & Schlüter, 2019]
2. Optimizing agricultural production through precision farming techniques [Mirkouei, 2020]
3. Enhancing energy distribution and management [Sustainability Directory, 2025].

Cybernetic approaches to analyzing social networks can:

1. Improve targeting of social welfare programs
2. Enhance the spread of important information (e.g., health, education)
3. Identify key influencers for more effective policy implementation

The mentioned case studies and potential applications are important showcases of how systems-oriented approaches [Esposito et al., 2025] can help local institutions support and strengthen traditional data development approaches and achieve more sustainable growth with that.

A cybernetic roadmap to prevent neurocolonialism

To address the complex challenges posed by neurocolonialism in emerging economies, a structured and adaptive approach is necessary. Drawing from the principles of cybernetics discussed earlier, we can develop a comprehensive control roadmap that

leverages feedback loops, data-driven decision-making, and adaptive governance. This roadmap aims to harness the benefits of neurotechnology while mitigating the risks of exploitation and ensuring equitable development. The following steps outline a strategic framework for implementing cybernetic approaches to tackle neurocolonialism:

1. Establish a national cybernetics task force:
 - a. Recruit experts in cybernetics, economics, and governance
 - b. Define specific goals and objectives for cybernetic applications
2. Develop a comprehensive data infrastructure:
 - a. Implement secure data collection and storage systems
 - b. Ensure data privacy and protection measures
3. Create adaptive policy frameworks:
 - a. Design flexible regulations that can evolve with technological advancements
 - b. Implement feedback mechanisms for continuous policy improvement
4. Foster local expertise:
 - a. Invest in education and training programs in cybernetics and related fields
 - b. Encourage collaboration between local institutions and international experts
5. Implement pilot projects:
 - a. Identify key sectors for initial cybernetic applications (e.g., agriculture, healthcare)
 - b. Monitor and evaluate outcomes to inform broader implementation
6. Address neurocolonialism concerns:
 - a. Develop ethical guidelines for neurotechnology use and data collection
 - b. Establish regulatory frameworks to protect citizens' neural data and cognitive rights
 - c. Promote local neurotechnology research and development to reduce dependence on foreign technologies
7. International cooperation:
 - a. Engage in global discussions on neurotechnology governance
 - b. Participate in international initiatives like the OECD Recommendation on Responsible Innovation in Neurotechnology [OECD, 2024]
8. Public awareness and engagement:

- a. Launch educational campaigns on cybernetics and neurotechnology
 - b. Encourage public participation in policy-making processes
9. Regular assessment and adaptation:
- a. Conduct periodic reviews of cybernetic and neurotechnology initiatives
 - b. Adjust strategies based on outcomes and emerging challenges
10. Creation and implementation of professional roles such as the Technology Ethics Champion (TEC), to be placed within an appropriate task force (see the final paragraph 'Cybernetics, systems theory, and preventive measures')

In specific, the role of TEC serves as a guide that supports processes from design through their operational phases at all levels (from leadership to stakeholders, operators, and end-users) and assists all actors involved in conducting an ethical-technological evaluation throughout every stage of the project. The TEC's task is to help translate principles into actionable operations within a coherent ethical framework adopted by the entire organization. This ensures a connection between leadership, companies, and stakeholders to balance the responsible use of technological innovation and enable governance to align ethically with the processes of the product or service lifecycle. By implementing this roadmap, emerging economies can harness the benefits of cybernetics while mitigating the risks of neurocolonialism, ensuring a more equitable and sustainable technological future.

Discussion and Conclusions

Nigeria's digital landscape has seen significant growth, with 70% internet penetration and substantial government investment in digital infrastructure [Champion News, 2025]. The digital health sector is expanding, with initiatives like the Nigeria Digital in Health Initiative aiming to digitize over 720 health facilities. However, neurotechnology adoption in Nigeria faces several challenges:

1. Limited access to advanced neuroimaging technologies [Mwangala et al., 2023]
2. Challenges in training local expertise in neurotechnology
3. Challenges in adopting an adequate infrastructure for neural data processing
4. Challenges in adapting neurotechnologies to diverse African populations [EthicsLab, 2024]

These limitations lead to slow adoption, limited utility, and high costs of

neurotechnology in Nigeria. However, there's potential for growth in more accessible wearable technologies that measure behavior. The Nigerian industrial wearables market and wearable fitness technology market are expected to expand between 2025 and 2031 [6Wresearch, 2025]. Wearable devices for health monitoring, such as fitness trackers and smartwatches, are becoming increasingly popular in Nigeria [Chaurasia, 2023]. These devices can provide valuable behavioral and physiological data, offering a stepping stone towards more advanced neurotechnology applications in the future. As Nigeria invests in digital infrastructure and health technology, it's laying the groundwork for future advancements in neurotechnology. However, addressing current limitations and ensuring equitable access remains a critical challenge.

Applicability of existing neuro-governance models

While initiatives like the EU's neurorights charter [EBC, 2024] and Medical Device Regulation (MDR) are important steps in addressing neurocolonialism, they may not be suitable templates for nascent economies. Implementing comprehensive regulatory frameworks requires significant financial and human resources, which many developing countries lack. These regulations often assume a level of technological infrastructure that may not exist in emerging economies, potentially hindering innovation and adoption of beneficial neurotechnologies.

Neurorights charters developed in Western contexts may not adequately address cultural nuances and ethical considerations specific to diverse populations in developing nations. Strict regulations might increase the cost of neurotechnology development and deployment, potentially excluding emerging economies from participating in the market. Many developing countries struggle with regulatory enforcement, making it difficult to implement complex neurorights frameworks effectively. The shortage of local neurotechnology experts in emerging economies can make it challenging to adapt and implement sophisticated regulatory frameworks.

While current initiatives for cybersecurity and poverty alleviation in developing countries are well-intentioned, they often fall short in preventing neurocolonialism. A good deal of cybersecurity and poverty reduction strategies are developed based on models from advanced economies, without adequately considering the unique challenges and constraints of developing nations. This is particularly problematic for neurotechnology, as cultural and social factors significantly influence cognitive processes and neural data interpretation. There is often limited emphasis on fostering local expertise in neuroscience, neuroethics, and neurotechnology [Maina, 2018], which can perpetuate reliance on external assistance and constrain the ability of

developing countries to safeguard their citizens' neural data and cognitive rights. Developing nations may encounter rigid legal and regulatory frameworks when addressing neurotechnology [Wogu et al., 2025, Ebrusike & Anyasi, 2024], creating conditions where neural data could be vulnerable to exploitation by foreign entities in the absence of adequate safeguards. Additionally, insufficient collaboration among governments, private sector actors, and civil society in tackling neurotechnology challenges often results in fragmented or siloed approaches that hinder the development of comprehensive, multi-stakeholder solutions to address issues such as neurocolonialism effectively [OECD, 2019, CFG & IoNx, 2024, Nadler & Spranger, 2024, Radu, 2024].

Potential long-term societal impacts of neurocolonialism

The long-term societal impacts of neurocolonialism could be profound and far-reaching. In terms of culture, the dominance of Western neurotechnologies and associated values may lead to a homogenization of cultural practices and erosion of indigenous knowledge systems. Education could be transformed by neurotechnology-enhanced learning, potentially widening the gap between those with access to such technologies and those without. This digital divide may create new social hierarchies based on cognitive enhancement capabilities and lead to highly problematic social changes, particularly concerning the concept of 'equality' with respect to rights.

Social structures could shift as neurotechnology influences decision-making processes, social interactions, and even identity formation. There's a risk of exacerbating existing inequalities, with economically advantaged groups having greater access to cognitive enhancement tools. Additionally, the commodification of neural data could create new power dynamics, potentially undermining local autonomy and traditional governance structures. These impacts underscore the need for careful consideration of ethical implications and equitable access as neurotechnology continues to advance globally.

Cybernetics, systems theory, and preventive measures

A streamlined approach (see roadmap before) considers the technological and training challenges faced by emerging economies while still providing a practical and modular framework for addressing neurocolonialism. It focuses on building foundational capabilities and gradually expanding as resources and expertise grow.

Systems theory can address the gaps in current neurotechnology regulations by

adopting a first principles approach that involves local institutions in the following ways:

1. Holistic perspective: Systems theory considers the entire ecosystem of neurotechnology development, regulation, and implementation, including local cultural contexts and existing infrastructure.
2. Feedback loops: By implementing feedback mechanisms, regulatory frameworks can continuously adapt to emerging challenges and technological advancements.
3. Stakeholder engagement: Systems thinking emphasizes the importance of involving all relevant stakeholders, including local institutions, in the decision-making process [CFG & IoNx, 2024].
4. Adaptive governance: A systems approach allows for the creation of flexible and responsive regulatory frameworks that can evolve with technological progress [OECD, 2024].

An ideal sustainable and enforceable roadmap for neurotechnology governance based on systems theory would involve a multi-faceted approach. It would begin with the establishment of a diverse multi-stakeholder task force, bringing together experts from local institutions, government, industry, and civil society to guide policy development. This task force would be responsible for developing adaptive regulatory frameworks that can evolve with technological advancements and local needs.

The roadmap would implement continuous monitoring and assessment, using cybernetic principles to create feedback loops for ongoing evaluation and improvement of regulatory measures. A key focus would be fostering local expertise through investment in education and training programs to build capacity in neuroscience, ethics, and regulation within local institutions.

Creating public-private partnerships would be crucial, encouraging collaboration between local institutions and industry to ensure responsible innovation. The roadmap would also emphasize international cooperation, with participation in global discussions on neurotechnology governance while maintaining focus on local contexts.

Final remarks

The cybernetic approach leverages the innovative spirit of African communities, which have demonstrated remarkable adaptability in adopting new technology. By applying systems theory, African nations could create responsive bottom-up governance

systems, optimize resource allocation, and improve the management of behavioral and personal data. This strategy emphasizes building local technical education and tailoring solutions to specific cultural contexts, ensuring that neurotechnology benefits are shared equitably while protecting citizens' rights.

A prime example of this community-driven approach is the NeuroTechX initiative [NeuroTechBER, 2025], a global network of neurotechnology enthusiasts and professionals.

NeuroTechX fosters local chapters in various countries, including several in Africa, which organize events, workshops, and hackathons to promote neurotechnology education and innovation. These grassroots efforts align perfectly with the bottom-up strategy, empowering local communities to actively shape the future of neurotechnology rather than being passive recipients of external innovations.

By embracing this positive, forward-looking strategy that emphasizes community involvement and local expertise, emerging economies are positioning themselves to become active participants in the global neurotechnology landscape. This approach not only mitigates the risks of neurocolonialism but also harnesses the full educational potential of neurotechnology for the benefit of all.

Abbreviation

<i>Abbreviation</i>	<i>Context/Description</i>
BCI	Brain-Computer Interface (e.g., Neuralink's implantable device for paralyzed individuals).
TMS	Transcranial Magnetic Stimulation (used for treating depression and enhancing cognition).
EU	European Union (mentioned in relation to neurorights and GDPR).
GDPR	General Data Protection Regulation (2016/679), governing neural data as sensitive personal information.
MDR	Medical Devices Regulation (EU law governing medical devices, including neurotechnologies).
AI	Artificial Intelligence (referenced in regulatory frameworks like the AI Act).
UNESCO	United Nations Educational, Scientific and Cultural Organization (developing ethical frameworks for neurotechnology).
WHO	World Health Organization (addressing health-related aspects of neurotechnology).

UN	United Nations (discussed in relation to decolonization efforts and neurocolonialism).
EEG	Electroencephalography (used in examples of data collection for healthcare and consumer applications).
OECD	Organization for Economic Co-operation and Development (referenced in responsible innovation initiatives).
TEC	Technology Ethics Champion (a proposed role to ensure ethical governance in neurotechnology projects).

Disclaimer

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Entrepreneurial Truth and the Limits of Legal Interpretation: A Jurisprudential Inquiry into Business

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Executive Summary

In this chapter, we argue that the concept of legal truth in business law is not a fixed or objective construct, but a negotiated and interpretative reality shaped by legal actors, institutional frameworks, and entrepreneurial interests. Anchored in a jurisprudential inquiry, this paper defends the view that legal interpretation functions as both a regulatory mechanism and a discursive tool for constructing business legitimacy. Drawing on theories from legal positivism, realism, and constructivism, we interrogate how statutory instruments, case law, and legal fictions such as corporate personhood contribute to a performative truth within entrepreneurial settings. We further demonstrate that legal practitioners, in their roles as advisors and gatekeepers, play a significant part in legitimizing or contesting these truths, often walking the tightrope between ethical responsibility and client loyalty. By examining regulatory loopholes, compliance strategies, and the evolving challenges of transnational entrepreneurship and AI-driven economies, we contend that business realities frequently exceed the interpretative grasp of legal doctrine. Ultimately, we assert that the limits of legal interpretation call for a renewed ethical consciousness and a jurisprudence attentive to the fluid and often contested truths that define contemporary entrepreneurship.

Keywords: Legal truth, Business Law, Legal Interpretation, Entrepreneurship, Jurisprudence.

Introduction

The intersection of truth, law, and entrepreneurship is a complex phenomenon that has garnered significant attention in recent years. According to Erik Hurst, “the relationship between entrepreneurs and the law is critical to understanding the dynamics of business and the role of law in shaping entrepreneurial activity” (Hurst, 2017, p. 246). This chapter, therefore, seeks to explore the concept of “truth” in legal-business contexts, with a particular focus on the challenges of defining and interpreting truth in these contexts. The concept of truth is deeply contested and context-

dependent. As philosopher Richard Rorty argues, “truth is not a matter of correspondence to an objective reality, but rather a product of social and cultural construction” (Rorty, 1989, p. 259). This perspective highlights the challenges that are encountered when defining and interpreting truth in legal-business contexts, where multiple stakeholders and interests are often at play. Coffee John notes that, “the concept of truth is often contested in business contexts, where different stakeholders may have competing versions of the truth” (Coffee, 2017, p. 15). Addressing these myriad challenges now becomes the central problem of this chapter.

This problem (the challenges of defining and interpreting truth in legal-business contexts) is particularly relevant in the context of entrepreneurship, where business founders and leaders often must navigate complex legal and regulatory environments, where entrepreneurs must be able to navigate the complexities of business law to succeed (Barnard, 2016, p. 10). However, the concept of truth is often unclear or contested in these contexts, making it difficult for entrepreneurs to make informed decisions. It is against this backdrop that this chapter seeks to address this problem by exploring the concept of truth in legal-business contexts through a jurisprudential lens with a particular focus on the challenges of defining and interpreting truth in these contexts.

The Nature of Entrepreneurial Truth

Exploring the concept of truth, particularly in the entrepreneurial context, is complex and rigorous. Richard Rorty argues, as we have noted previously, that “truth is not a matter of correspondence to an objective reality, but rather a product of social and cultural construction” (Rorty, 1989, p. 260). We can deduce from the above that defining and interpreting truth in entrepreneurial contexts faced with challenges, as multiple stakeholders and interests are often at play. They engage in that which benefits them only.

In the entrepreneurial context, truth can take on different forms and meanings. One of the ways we can know that it takes a different form is from what Erik Hurst writes. He writes that: “entrepreneurial truth is distinct from legal or factual truth, and is often characterized by narratives, projections, and intentions” (Hurst, 2017, p. 248). This view shows the importance of understanding the subjective and strategic elements of business truth-telling. Entrepreneurial truth, therefore, is often shaped by the entrepreneur’s vision, goals, and values, as well as the market and competitive landscape. It becomes subjective.

However, factual truth, on the other hand, refers to objective data and verifiable facts. Twining Williams' opinionates of factual truth to be “concerned with the accuracy of statements about the world, and is often the focus of scientific inquiry and legal proceedings” (Twining, 2017, p. 25). In contrast, entrepreneurial truth is often more detailed and context-dependent, while factual truth is important in business, entrepreneurial truth is often more relevant in decision-making and strategy.

Legal truth, as declared by judicial or statutory authorities, is another important form of truth in entrepreneurial contexts. According to Coffee John, “legal truth is concerned with the interpretation and application of laws and regulations, and is often the focus of legal proceedings and compliance activities” (Coffee, 2017, p. 10). Here, too, we see a variance from entrepreneurial truth, which often involves a more subjective and strategic approach to truth-telling. It therefore becomes imperative for Entrepreneurs to navigate complex legal and regulatory environments while also making decisions based on their vision and goals. To encourage the subjective nature of truth as upheld by Entrepreneurs, Richard Rorty argues, “truth is not a matter of discovering an objective reality, but rather of creating a narrative that is persuasive and compelling” (Rorty, 1989, p. 265). This position by Rorty emphasizes the importance of storytelling and narrative in entrepreneurial truth-telling. This means, therefore, that Entrepreneurs must have the propensity to create a compelling narrative about their business and its prospects to attract investors, customers, and talent.

However, entrepreneurial truth is often more subjective and strategic, particularly in branding and valuation. This means that the Entrepreneurs are more concerned about their strategies to make their businesses sell, so they do not pay too much attention to whether what they are saying is true or not. According to William Klein, an entrepreneur's branding “involves the creation of a narrative or image that is intended to persuade and influence customers and stakeholders” (Klein, 2017, p. 259). Valuation, on the other hand, often involves the use of financial models and projections to estimate the value of a company or asset. These models and projections are often based on entrepreneurial truth, rather than factual truth.

The subjective and strategic elements of entrepreneurial truth are also evident in the use of language and rhetoric in business. Hurst argues in a passage that, “entrepreneurs often use language and rhetoric to create a compelling narrative about their business and its prospects (Hurst, 2017, p. 248). This narrative is often based on entrepreneurial truth, rather than factual truth. However, it is also subject to interpretation and critique, as stakeholders seek to understand the underlying facts and assumptions. Furthermore, entrepreneurial truth is often shaped by the entrepreneur's vision, goals, and values, as well as the market and competitive landscape. Entrepreneurial branding involves the

creation of a narrative or image that is intended to persuade and influence customers and stakeholders (Klein, 2017, p. 260). This highlights the importance of understanding the subjective and strategic elements of entrepreneurial truth.

The implications of entrepreneurial truth for business practice and policy are significant. The first is that it enhances transparency. In this regard, Coffee John opines that, “the concept of entrepreneurial truth highlights the need for businesses to be transparent and honest in their dealings with stakeholders” (Coffee, 2017, p. 15). This requires businesses to be clear and accurate in their communication and to avoid misleading or deceptive practices. Another implication is its role in the regulation of business. Twining William explains that, “the concept of entrepreneurial truth highlights the need for regulators to be aware of the subjective and strategic elements of business truth-telling” (Twining, 2017, p. 30). This requires regulators to be skeptical of business claims and to verify the accuracy of information provided.

Legal Interpretation and the Construction of Entrepreneurial Truth

Legal interpretation plays a crucial role in business law, as it helps to determine the meaning and application of statutes, case law, and regulatory frameworks. Without Legal interpretation, business law will be rendered inconsequential. Arguing for the importance of legal interpretation in business law, Twining William writes, “legal interpretation is the process of determining the meaning and application of legal texts, including statutes, cases, and regulations” (Twining, 2017, p. 15). This process is essential in business law, as it helps to clarify the rights and obligations of businesses and their stakeholders.

Statutes are a primary source of law in business, and their interpretation is critical in determining the rights and obligations of businesses. Without them, what is exactly expected of businesses will not be known. In this light, Barnard John writes, “statutory interpretation involves the process of determining the meaning and application of statutes, including their scope, application, and implications” (Barnard, 2016, p. 20). This process is essential in business law, as it helps to clarify the rights and obligations of businesses and their stakeholders.

Judicial interpretation, on the other hand, is another critical aspect of legal interpretation in business law. According to Coffee John, “judicial interpretation involves the process of determining the meaning and application of case law, including the implications of judicial decisions for businesses and their stakeholders” (Coffee, 2017, p. 34). This process is essential in business law, as it helps to clarify the rights and

obligations of businesses and their stakeholders. Also, Regulatory frameworks play a critical role in shaping entrepreneurial truth, as they provide the rules and standards that govern business conduct. In this regard, Hurst contends that “regulatory frameworks provide the structure and guidelines for business conduct, and help to shape the norms and expectations of entrepreneurial behavior” (Hurst, 2017, p. 251). This process is essential in business law, as it helps to clarify the rights and obligations of businesses and their stakeholders.

Ambiguity and interpretative discretion can also have a significant impact on entrepreneurial truth, as they can create uncertainty and confusion about the meaning and application of laws and regulations. Ambiguity and interpretative discretion can create opportunities for creative interpretation and manipulation of the law, which can undermine the integrity of entrepreneurial truth. This highlights the importance of clear and consistent legal interpretation in business law.

Legal truth is constructive, as it is shaped by the social, cultural, and economic context in which it operates. Truth, according to Rorty, “is not a matter of correspondence to an objective reality, but rather a product of social and cultural construction” (Rorty, 1989, p. 260). This perspective highlights the importance of understanding the social, cultural, and economic context in which entrepreneurial truth is constructed. Intellectual property law also plays a critical role in shaping entrepreneurial truth, as it provides the framework for protecting and enforcing intellectual property rights. Intellectual property law provides the structure and guidelines for protecting and enforcing intellectual property rights, and helps to shape the norms and expectations of entrepreneurial behavior. This process is essential in business law, as it helps to clarify the rights and obligations of businesses and their stakeholders.

Financial disclosures play a critical role in shaping entrepreneurial truth, as they provide stakeholders with accurate and timely information about a company's financial performance. According to Karmel Roberta, “financial disclosures provide stakeholders with accurate and timely information about a company's financial performance, and help to shape the norms and expectations of entrepreneurial behavior” (Karmel, 2017, p. 457). This process is essential in business law, as it helps to clarify the rights and obligations of businesses and their stakeholders. So, do Contractual representations play a critical role in shaping entrepreneurial truth, as they provide the framework for negotiating and enforcing contracts? DiMatteo writes that, “contractual representations provide the structure and guidelines for negotiating and enforcing contracts, and help to shape the norms and expectations of entrepreneurial behavior” DiMatteo, 2017, p. 67). This process is essential in business law, as it helps to clarify the rights and obligations of businesses and their stakeholders.

Globalization and Technology have a significant impact on entrepreneurial truth, as they create new opportunities for businesses to operate across borders. According to Twining William, “globalization creates new challenges for businesses, as they must navigate different legal and regulatory frameworks in different jurisdictions” (Twining, 2017, 27). This process is essential in business law, as it helps to clarify the rights and obligations of businesses and their stakeholders. Technology, on the other hand, plays a significant role in shaping entrepreneurial truth, as it creates new opportunities for businesses to communicate and interact with stakeholders. Hurst avers: “technology creates new challenges for businesses, as they must navigate different legal and regulatory frameworks in different jurisdictions” (Hurst, 2017, 253). This process is essential in business law, as it helps to clarify the rights and obligations of businesses and their stakeholders.

Jurisprudential Theories of Truth in Entrepreneurial Law

Jurisprudential theories offer different perspectives on the concept of truth in business law. These theories provide a framework for understanding the nature of truth in business law and how it is shaped by different legal systems and institutions. In this discussion, we will explore four jurisprudential theories: Legal Positivism, Legal Realism, Constructivism and Postmodern Views, and Critical Legal Studies (CLS).

Legal Positivism: Truth as Declared by Valid Legal Authority

Legal Positivism is a jurisprudential theory that views truth as declared by valid legal authority. A theory of law that calls for the separation of law from morality. According to Hart, “legal positivism holds that the law is a system of rules that are created and enforced by valid legal authority” (Hart, 2012, p. 20). In this view, truth is determined by the valid legal authority, and businesses must comply with the rules and regulations set forth by that authority. Legal Positivism is based on the idea that law is a system of rules that can be understood and applied neutrally and objectively. Writing in this regard, Austin John avers that, “the law is a system of commands that are backed by sanctions, and that are created and enforced by valid legal authority” (Austin, 2013, p. 30). In this view, truth is determined by the commands of the valid legal authority, and businesses must comply with those commands in order to avoid sanctions.

Legal Positivism has been criticized for its failure to account for the complexities of human behavior and the social and cultural context in which law operates. Dworkin Ronald critiques it that it (Legal Positivism) is based on a simplistic view of human

behavior, and fails to account for the complexities of human motivation and the social and cultural context in which law operates” (Dworkin, 2013, P. 40).

Legal Realism

Legal Realism is a jurisprudential theory that views truth as shaped by courts, enforcement agencies, and practical outcomes. According to Llewellyn Karl, “legal realism holds that the law is not just a system of rules, but also a system of practices and outcomes that shape the meaning of those rules” (Llewellyn, 2013, p. 50). Legal Realism is based on the idea that law is a system of practices and outcomes that are shaped by the interactions of lawyers, judges, and other legal actors. Holmes sees the law as a “system of predictions about what courts will do in certain situations, and that those predictions are shaped by the interactions of lawyers, judges, and other legal actors” (Holmes, 1897, p. 460). In this view, truth is determined by the predictions of legal actors, and businesses must navigate the complexities of the legal system to achieve their goals. In this view, truth is determined by the practical outcomes of legal decisions, and businesses must navigate the complexities of the legal system to achieve their goals.

The theory has been criticized for its failure to account for the role of power and ideology in shaping the legal system. According to Unger, “Legal Realism is based on a naive view of the legal system, and fails to account for the role of power and ideology in shaping the legal system” (Unger, 2013, p. 70).

Constructivism and Postmodern Views

Constructivism and Postmodern Views are jurisprudential theories that view truth as socially and legally negotiated. This theory promotes the hybridization of both social and legal norms. Writing in this regard, Richard Rorty avers that, “truth is not a matter of correspondence to an objective reality, but rather a product of social and cultural construction” (Rorty, 1989, p. 262). In this view, truth is determined by the social and cultural context in which it is negotiated, and businesses must navigate the complexities of that context to achieve their goals. Constructivism and Postmodern Views are based on the idea that truth is a product of social and cultural construction, and that it is shaped by the interactions of individuals and groups. Foucault Michel argues that, “truth is a product of power relations, and is shaped by the interactions of individuals and groups” (Foucault, 2013, p. 80). In this view, truth is determined by the power relations that shape the social and cultural context, and businesses must navigate the

complexities of those power relations to achieve their goals.

However, Constructivism and Postmodern Views have been criticized for their failure to account for the role of objective reality in shaping truth. According to Jürgen Habermas, “Constructivism and Postmodern Views are based on a relativistic view of truth, and fail to account for the role of objective reality in shaping truth” (Habermas, 2013, p. 90).

Critical Legal Studies (CLS): The Critique of Dominant Truth Narratives

Critical Legal Studies (CLS) is a jurisprudential theory that critiques dominant truth narratives in corporate law. This theory holds that the law is not a neutral or objective system, but rather a system that reflects the interests and power dynamics of dominant groups. In this view, truth is determined by the power dynamics of dominant groups, and businesses must navigate the complexities of those power dynamics to achieve their goals. CLS is based on the idea that law is a system of power relations and that it is shaped by the interactions of individuals and groups. This is why Kennedy Duncan avers that CLS holds that the law is a system of power relations, and that it is shaped by the interactions of individuals and groups” (Kennedy, 2013, p. 1685). In this view, truth is determined by the power relations that shape the legal system, and businesses must navigate the complexities of those power relations to achieve their goals.

Legal Interpretation and the Fluidity of Business Reality

The limits of legal interpretation in business law are often tested by the fluidity of business reality. This refers to the dynamic, constantly changing, and adaptive nature of the business environment. It acknowledges that businesses operate in a complex, uncertain, and ever-evolving landscape. Twining William writes, “the law is often slow to adapt to changing business practices and models” (Twining, 2017, p. 150). This slowness can create scenarios where legal frameworks fail to keep pace with evolving business models and practices. For instance, the rise of the gig economy has created new challenges for legal frameworks, as traditional notions of employment and labor law are no longer applicable. In this scenario, legal interpretation must adapt to the changing business reality, or risk becoming obsolete.

The use of legal fictions in corporate law can also create opportunities for entrepreneurs to manipulate legal narratives of truth. Legal fictions, such as corporate personhood and limited liability, can create a veil of separation between the

corporation and its owners (Horwitz, 2013, 250). This can allow entrepreneurs to hide behind the corporate veil and avoid accountability for their actions. For example, the use of shell companies and offshore tax havens can allow entrepreneurs to avoid paying taxes and hide their true financial dealings. Regulatory loopholes can also create opportunities for entrepreneurs to manipulate legal narratives of truth. According to Coffee, “regulatory loopholes can be exploited by entrepreneurs to create a gap between the law and the reality of business practice” (Horwitz, 2013, 250). For instance, the lack of regulation in the cryptocurrency market has created opportunities for entrepreneurs to engage in fraudulent activities, such as Ponzi schemes and initial coin offerings (ICOs).

The manipulation of legal narratives of truth can create ethical dilemmas, especially regarding public trust and accountability. When truth about a business is manipulated and not properly stated, it may thrust some to put on acts that would be judged unethical. Freeman Jody argues that, “the manipulation of legal narratives of truth can erode public trust and create a sense of unease about the integrity of the legal system” (Freeman, 2013, p. 350). For example, the Wells Fargo fake accounts scandal created a public outcry, as customers felt betrayed by the bank's actions. There was a lack of accountability and transparency. Accountability and transparency are essential in maintaining public trust in the legal system. Accountability and transparency are essential in ensuring that entrepreneurs do not manipulate legal narratives of truth (Eisenberg, 2013, p. 400). For instance, the use of blockchain technology can create a transparent and tamper-proof record of transactions, making it more difficult for entrepreneurs to engage in fraudulent activities.

The role of regulators in maintaining public trust is critical. The regulators must be vigilant in ensuring that entrepreneurs do not manipulate legal narratives of truth (Black, 2013, p. 450). For example, the Securities and Exchange Commission (SEC) plays a critical role in regulating the securities market and ensuring that companies comply with disclosure requirements. The impact of regulatory failure on public trust can be very significant, for it (regulatory failure) can erode public trust and create a sense of unease about the integrity of the legal system (Kaplow, 2013, p. 500). For instance, the 2008 financial crisis, also known as the Global Financial Crisis (GFC), created a public outcry, as regulators were seen as having failed to prevent the crisis. Therefore, the need for regulatory reform is essential in maintaining public trust, as argued by Sunstein, “regulatory reform is necessary to ensure that entrepreneurs do not manipulate legal narratives of truth” (Sunstein, 2013, p.550).

The role of ethics in maintaining public trust is critical. Ethics are essential in ensuring that entrepreneurs do not manipulate legal narratives of truth. For instance, the use of

ethical codes of conduct can help to ensure that companies operate in a transparent and accountable manner. The impact of unethical behavior on public trust can be significant. According to Frankel, “unethical behavior can erode public trust and create a sense of unease about the integrity of the legal system” (Frankel, 2013, p. 650).

Implications for Entrepreneurs and Legal Practitioners

Entrepreneurs often plan complex legal truths when designing contracts, ensuring strategic compliance, and making corporate disclosures. These legal truths are designed to enable the business to be protected under the law. According to Barnard John, “the law of contracts is a critical aspect of business law, as it provides the framework for businesses to operate and make deals” (Barnard, 2016, p. 12).

This highlights the importance of contracts in business and the need for entrepreneurs to understand the legal implications of their contracts. Effective contract design is crucial for entrepreneurs, as it can impact their business relationships, revenue, and reputation. DiMatteo Larry notes that “contract theory provides a framework for understanding the nature of contracts and the role of lawyers in contract negotiation and drafting” (DiMatteo, 2017, p. 15). This shows the importance of lawyers in advising entrepreneurs on contract negotiation and drafting.

Strategic compliance and corporate disclosures are other critical aspects of entrepreneurship that need exploration. While the former helps businesses avoid regulatory risks and reputational damage, as Buell Samuel argues that “compliance is not just about following the rules, but also about creating a culture of compliance within the organization” (Buell, 2017, p. 40), the latter provides stakeholders with accurate information about the business. In this regard, Karmel notes that “disclosure requirements are critical to ensuring that investors and other stakeholders have access to accurate and timely information about the company” (Karmel, 2017, p. 35). The former highlights the importance of creating a culture of compliance within the organization to ensure strategic compliance, while the latter emphasizes the importance of disclosure requirements in ensuring that stakeholders have access to accurate and timely information about the company.

However, the relationship that exists between entrepreneurs and legal practitioners can be complicated, particularly when it comes to controlling legal truths. Coffee John argues for the complexity in the relationship that goes on between entrepreneurs and legal practitioners, thus, “the relationship between lawyers and clients is critical to ensuring that businesses operate within the bounds of the law” (Coffee, 2017, 32). This

points out the importance of the relationship between lawyers and clients in ensuring that businesses operate within the bounds of the law. Legal practitioners must also be aware of their own complicity in legal deception or regulatory evasion. Lawyers have a critical role to play in preventing corporate wrongdoing and promoting ethical business practices (Buell, 2017, p. 32). This emphasizes the importance of lawyers in preventing corporate wrongdoing and promoting ethical business practices.

Also, the emerging challenges, such as AI, data transparency, and transnational entrepreneurship, further test the limits of legal interpretation. Katz Daniel has made a strong argument that “the increasing use of AI and data analytics in business raises important questions about the role of lawyers in advising clients on the legal implications of these technologies” (Katz, 2017, p. 14). This highlights the importance of lawyers in advising clients on the legal implications of emerging technologies.

To curb these challenges, therefore, entrepreneurs and legal practitioners must work together to develop innovative solutions and strategies. This legal romance will yield positive fruits, just like Hurst Erik notes that “the relationship between lawyers and entrepreneurs is critical to ensuring that businesses operate within the bounds of the law and take advantage of emerging opportunities” (Hurst, 17, p. 246). This emphasizes the importance of the relationship between lawyers and entrepreneurs in ensuring that businesses operate within the bounds of the law and take advantage of emerging opportunities. By working together and staying ahead of emerging challenges, entrepreneurs and legal practitioners can build successful and sustainable businesses.

Conclusion

In conclusion, this chapter has explored the complex and many-sided relationship between legal truth and entrepreneurial reality. Through a critical examination of jurisprudential theories and their application to business law, we have seen how the concept of truth is shaped and contested by various stakeholders, including entrepreneurs, regulators, and judges. The chapter has highlighted the tensions and contradictions that arise from the intersection of legal and entrepreneurial narratives, and the need for a more detailed and dynamic understanding of truth in business. The chapter has also emphasized the need for ethical entrepreneurship and responsible business practices, and the importance of promoting transparency, accountability, and fairness in business dealings.

In light of these findings, we propose several recommendations for legal reform, ethical entrepreneurship, and deeper jurisprudential inquiry. One of such recommendations is that legal frameworks and regulatory regimes should be designed to accommodate the complexities and uncertainties of entrepreneurial reality. This may involve adopting more flexible and adaptive approaches to regulation and recognizing the need for ongoing revision and refinement of legal rules and standards. On the whole, the development of a more nuanced and dynamic understanding of truth in business requires a multidisciplinary approach that draws on insights from law, philosophy, sociology, and economics. By recognizing the complexities and uncertainties of entrepreneurial reality and by prioritizing ethical considerations and responsible business practices, we can promote a more just and equitable business environment that benefits all stakeholders.

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Acting Person as an Entrepreneur: Towards a Philosophy of Values

Philip Osarobu Isanbor, PhD



Executive Summary

The chapter addressed the consideration of the entrepreneur as an *Acting Person* or the *Acting Person* as an entrepreneur. The concept of the “Acting Person” was developed and philosophically analyzed by Pope John Paul II. It is an enduring philosophy of values that promotes the individual as an acting agent of development. It is owing to the experiential contents of the past about the present and the future, by the promotion of the values of living with others through the exercises of responsive and responsible actions and choices. The individual as a person is the subject of lived experiences, and his or her actions and choices define his or her existence and personality. The individual is known by his or her actions and choices. It is on this philosophy of living, with the view of the individual to be acting rightly or being a true agent of development. Hence, the paper explored the operational or pragmatic conceptualization of the *Acting Person* as an entrepreneur. It is about the attainment of one's self-fulfillment through the sustenance of one's business establishment. In such consideration, the entrepreneur, following the phenomenological valuation of the person as an acting agent of development, is expected to act rightly in the exercise of his or her functions and qualities, exhibiting his or her characteristics and overcoming challenges associated with the business individual, acting entrepreneurially in society. This is where he or she is expected to be a true acting agent of development.

Keywords: Acting Person, Business, Development, Entrepreneur, Self-Fulfilment,

“Leadership is not about being in charge; it is about taking care of those in your charge.” -*IndiaRama Coaching*

Introduction

When we speak of the identity of existentiality of the human person, we necessarily seem to be concerned about the values of his or her personality in the presence of other people in a sane society (Izibili 2005a; Izibili & Oyemhonlam 2024). This is a situation or classification that is dependent on the values of one's actions and choices. On the

one hand, we are concerned about the rational consciousness that informs the individual as a subject of lived experiences to express or exercise certain contents or values of actions and choices (Freter 2017). On the other hand, we are also very concerned about how the individual becomes more human through the same actions and choices he or she expresses existentially. These concerns exemplify the reasons why an individual needs to work and make proper business investments, especially for the sustainability of developmental interests and values for oneself and other selves in the same society (Inegbenebor & Igbinomwanhia, 2011). The earnestness of living, investing, and working with other persons becomes existentially practical when we consider the possibility of sustaining the world of values through human collaboration and cordiality in the workplace and society in general. This is usually the avenue where the individual is necessarily defined by the kinds, nature, contents, and values of the actions and choices that classify him or her as an agent of development in the society he or she belongs.

The consciousness of development is what informed this chapter to evaluate the *Acting Person* as an entrepreneur, or an entrepreneur as an *Acting Person*. The consideration is about taking oneself and somebody else seriously, and how an individual in business premises expresses his or her existentiality through actions and choices. Hence, this philosophy expects the *Acting Person* as an entrepreneur to recognize and respect the matter of the heart *as* a matter of the heart, in managing his or her business investments and then organizing people in common goals and objectives, whether on a small or large scale. It is to recognize and respect that which is important to them *as* something important, considering the individual as “somebody” rather than “something” (Freter 2017). With this philosophy, we will necessarily recognize and respect the fact that the consideration of an entrepreneur as an *Acting Person* is by knowing that the investment and establishment of a business is something which should be dear to the heart of the entrepreneur. This is in making and sustaining values and successes together with all partners in the society, and not *what* is dear to their heart that promotes personal, sectional, selfish, and greedy values and successes in the same society as well.

Considering an *Acting Person* as an entrepreneur, the chapter is set to achieve the pragmatic conceptualization of the individual as “somebody” (a person of values and development), not as “something”, and for the investment and management of values that sustain the society which houses “everybody.” Hence, a proper understanding of the thesis will be through the achievement of the following specific objectives:

1. To examine the philosophical conceptualization of the *Acting Person* in reference to the understanding of an entrepreneur as an acting agent of development.

2. To assess the functions, qualities, and characteristics of an entrepreneur as an acting agent of development.
3. To expose the development challenges of the individual in acting entrepreneurially in a world of conflicting values.

Theoretical Framework

Since the analysis of the entrepreneur as an *Acting Person* is based on the values and contents of one's actions and choices in business and investments, the basic ethical approaches (Deontological and Teleological) are adopted as a guide for the research. There are no actions to be exercised and choices to be made, therefore, no ethical principles are to be expressed or examined. There are ethics because the human person is an active and acting being (Isanbor & Irabor, 2020; Isanbor & Ojebun, 2022). The issues of human actions and activities are those of ethics, as ethics demands, evaluates, and judges how the individual relates to others in society.

The deontological approach in ethics (the ethics of right or wrong based on the action itself) directs the values of one's actions on the contents of its motives, and, when the morality behind an action is understood, only then can it be judged as right or wrong. It specified that one's actions or choices are tested based on three main principles: consistency, human dignity, and universality. It is an ethics which states that the end (result) of action should be justified by how such result is achieved or attained (Isanbor & Irabor, 2020; Isanbor & Ojebun, 2022). On the other hand, the teleological approach in ethics (the ethics of right or wrong depending on the outcomes of the decisions) directs the values of one's actions and choices to the results or ramifications of an action or a choice, which determine whether it was made correctly or incorrectly. It also specifies that the activity itself does not matter as long as the result is correct. Hence, the result may be regarded from either of two angles (egoistic perspective, the principle of “what is best for me”) and (utilitarian perspective, the principle of “what is best for the largest number”).

It is crucial and reasonably necessary to comprehend these ethical-theoretical perspectives to propose or initiate a good understanding of the thesis: *An Acting Person as an Entrepreneur*, recognizing the ethical evaluation of the characteristics, qualities, and challenges of the entrepreneur, especially in decision-making and policy formulations and directs such understanding in achieving the specified objectives of the study.

Who is an Acting Person?

The African saying, “Man is what he thinks and does,” simplifies the conceptualization of the human person as a being whose self-identity is meaningfully known through the contents of his or her thinking and the values of his or her actions and choices. In his book: *The Acting Person*, which was published in 1979, Karol Wojtyla (Pope John Paul II), exemplified the phenomenology of the person as a being who is known through the contents and values of the actions he or she exercised and the choices he or she expressed (Wojtyla 1993; 1980; 1979). This is the foundation of the creation and development, as experiences are made through responsive and responsible actions and choices (Kanu & Isanbor, 2021; Isanbor, 2023; Isanbor & Folorunso, 2024). The understanding of the morality of the *Acting Person* shows the dynamism of the human self-participation of wills and skills, self-authenticity, self-dynamism, the fulcrum of development and activeness, which define the past in relation to the values of the present and the future.

To be an *Acting Person* is to recognize the influence of the subjectivity of others as persons, all as subjects of lived experiences, since all persons are living, and beyond just existing (Wojtyla 1993; 1980; 1979). This shows that the individual exerts his or her authenticity necessarily within the truthfulness of his or her existence as a person who must indispensably appreciate the effectual oneness and warmth of other persons. This is an ontological dialogue of persons and what they produce, which necessarily shows the individual's sensibility and intelligibility, that is, the power of reasoning and the spirit of truthfulness that project his or her humanness and otherness (Costello 2008). Hence, the wide conceptualization and understanding of the *Acting Person* is that he or she is an integrated, self-possessed person (a being of values, who is defined by the participatory interests inherent in his or her meaningful actions and choices) (Kanu & Isanbor 2021; Isanbor 2023; Isanbor & Folorunso 2024). He or she possesses a rational personal consciousness of values, that is, the cognitive power to make distinctive contributions to society, where the individual makes a living. The *Acting Person* has integrated personality not only in bodily awareness and activity but also in affective life through the exercises and expressions of responsive and responsible actions and choices.

Through experiences, he or she has become aware of objective moral values that help to sustain the society, recognizing that he or she is a necessary part of the same society (Kanu & Isanbor 2021; Isanbor 2023; Isanbor & Folorunso 2024). He or she has developed the appropriate human and humane skills to embody these values. The acting person can concentrate the whole of his or her energies on conduct and behavior that fulfills him or her as a self (Stagaman 1993). The *Acting Person* is not a cluster of

drives, reactions, and capacities; nor, for that matter, simply several levels of consciousness. He or she is a sovereign actor of personal and relational achievement through the possession of operational gifts of self-dynamism, self-participation, self-authenticity, self-value, and self-development, all in reference to the presence and contributions of other persons in the society where they abide.

Who is an Entrepreneur?

Entrepreneur is coined from the French word “Entreprendre” meaning “to undertake”. From its French origin, the term was first defined by the Irish economist Richard Cantillon. He considers the term as a concept that implies the type of personality who is willing to take upon himself or herself a new venture or enterprise and be ready to accept full responsibility for the outcomes. It is a word that is derived from the operational conceptualization of entrepreneurship, which is a process of holding and running a business venture or establishment. Over time, the concept of entrepreneur has been defined differently by many social and economic thinkers or writers (Inegbenebor & Igbinomwanhia, 2011). The various attempts at conceptualizing entrepreneur or entrepreneurship have exhaustively reduced the essence of its operation, that is, the ability or capacity to undertake the operation or organization of a venture (Agbadudu & Agbantaen 2011; Asooso, Agbidve & Adodo 2014).

In all, an entrepreneur is a creator of value in society through the establishment and sustenance of a business. He or she is an initiator of a business process and functions very diligently to sustain it, whether a small or big venture (Inegbenebor & Igbinomwanhia, 2011). Hence, an entrepreneur is a person who has the possession of enterprising or venturing skills and a mindset. He or she assumes significant reliability of trust and strong will, and then accountability for the inherent risks and profits or the outcomes of the enterprise (Okojie & Ighodaro 2011; Omoye & Ilaboya 2011; Sani & Ogbe 2013). The entrepreneur's ability to own and run a business or venture depends on his or her capacity to possess the following factors: Land (Natural resources), Labour (human resources into production using available and resourceful personnel), capital (facilities, financial base, machinery), and enterprise (Intelligence, knowledge and creativity).

Functions of Entrepreneur as an Acting Agent of Development

To develop is to have meaningful individuals who function very purposefully and

reasonably, to advance the society they belong to (Isanbor & Osawaru, 2024). Thereby, to function is to operate or act reasonably to increase productivity or advance the objectives behind the said acts of business adventure and confidence (Agbadudu & Agbantaen 2011; Asooso, Agbidve & Adodo 2014). According to the *Webster Collegiate Dictionary*, the word “function” is the action for which a person or thing is specifically fitted or used or for which a thing exists. The acts or operations expected of the owner of a business (whether small or big) can collectively or reasonably be referred to as the function of the entrepreneur (Omoye & Ilaboya, 2011; Awodiya, 2011). Therefore, the following are the functions of the entrepreneur as an acting agent of development:

Leadership Function: This is about properly coordinating, synchronizing, and harmonizing individuals' and groups' efforts by transmitting information and delegating functions through the translation of the organization's plan and activities in achieving the objective results (Inegbenebor & Igbinomwanhia, 2011). The Acting person as an entrepreneur knows the need to work a partner with the rest of the workers in the establishment, not by lording it over them, but by respecting, promoting, and protecting rights as dignified persons.

Planning Function: This is a process of making decisions on what to do in the business, the direction of one's achievement, and how to do it successfully and rightly (Inegbenebor & Igbinomwanhia, 2011). As an *Acting Person*, who is a business individual or entrepreneur, he or she projects and forecasts the future circumstances and requirements for achieving predetermined goals and objectives of the business, owing to one's values and dignity towards other persons in the society.

Risk-Taking Function: As an Acting Person, the entrepreneur openly and existentially realizes the complex nature of living and acting, based on the inevitability of some unforeseen circumstances and some imagined and projected circumstances and challenges associated with the business establishment: material, utility, and staffing (Abdulkareem & Oduwaye, 2022). Hence, he or she should readily take the risk upon any investments and manage them with the risks that are indispensably associated with such investments

Innovative Function: The entrepreneur functions by generating ideas and practically applying them for the sustenance of the organizational goals and objectives. As an Acting Person, the entrepreneur is expected to generate ideas and then be innovatively creative in products that help to sustain the dignity of the human person as an agent of development (Okojie & Ighodaro, 2011; Omoye & Ilaboya, 2011; Sani & Ogbe, 2013). Here, this is the generation and practical production of valued products for the purchasing society. He or she is to be conscious of the products that promote the

dignity of the human person.

Organising Function: This is about the proper arrangement of activities and resources for the sake of effective job performance and organizational role management. The act of the human person as an entrepreneur enhances the development of an organizational structure and allocation of resources (Inegbenebor & Igbinomwanhia 2011). It also initiates and sustains the proper or ordered assigning roles to individuals and groups within the establishment, simply based on competence, mastery, and dedication.

Promoting Function: This involves the motivation and reward of people to perform and achieve organizational objectives (Okojie & Ighodaro, 2011; Omoye & Ilaboya, 2011; Sani & Ogbe, 2013). The entrepreneur, as a subject of lived experiences, without the influences of fears and undue favor, knows and monitors the dedication and commitment of the workers, justly motivates or stimulates and encourages through rewards and promotion for improved performance of workers, considering them as ends in themselves.

Strategising Function: The entrepreneur, who is a subject of lived experiences, examines the values of the business in the past and the present, and then projects the state of the establishment in the future, along with the values that such business produces (Inegbenebor & Igbinomwanhia 2011). He or she employs different schemes and methods, and then maneuvers to move the organization from its present position to its targeted positions in the future. This is achieved by strategizing with the generation of new ideas in creating more opportunities for the sustainability of the business.

Qualities of Acting Entrepreneurially

Business establishment as a profitable adventure, there are some indispensable qualities the entrepreneur (as a business owner) must possess, to be sustained in the business arena. Based on some research (Inegbenebor & Igbinomwanhia, 2011; Omoye & Ilaboya, 2011), the following qualities are what the intended consciousnesses or dispositions that sustain good, purposeful, and diligent ventures of the entrepreneur as the acting agent of development:

Knowledge of the Goals and Objectives of the Established Business: All values from and in businesses are not equal and the same. Therefore, an entrepreneur has to define his or her goals and objectives to guide and objectives to maintain and sustain standards in the values being produced or rendered.

Possession of Honest Personality: To be honest is to be reliable, truthful, and trustworthy.

Having an honest personality keeps one in business every time.

Commitment to Business Engagement: The entrepreneur is expected to be committed to the goals and objectives of his or her business establishment by directing and sustaining his or her initial zeal toward achieving success in the business

Sense of Self-Fulfillment: The disposition centered on the capacity of the entrepreneur to be contented with the values he or she produces and renders to society, and then, having the positive willingness to let others be self-fulfilled

Employment of Best Personnel: Hiring the best and most qualified personnel as workers may be very demanding and of great task, especially for struggling, young, and small-scale entrepreneurs. But, trading the values of a business on the corridors of unqualified personnel will be damaging to the sustainability of such a business. A focused and diligent entrepreneur must be willing and desirous to work with the best available persons in the industry.

Exercise of Survivor Strategy: The entrepreneur must be a person with many plans for the sustainability of the business, and have the intelligence to manage the risks and challenges (some unforeseen circumstances), knowing the unpredicted natures of the environment that is associated with the established business, and be desirous to remain in business, irrespective of the situations

Culture of Creativity and Innovation: The entrepreneur should have the mental capability and intelligence to create new value as products when considering the growth of society. It is about having the capability to repackage, rebrand, and resort to products for the satisfaction of societal needs.

Characteristics of an Entrepreneur as an Acting Agent of Development

The entrepreneur as an acting person is a being who evaluates actions or conduct. This is by knowing that the individual can make decisions or judgments about things, events, and other beings in society (Izibili 2005a; 2005b). This is by following the dictates of moral order for the installation of social order and justice in the society he or she belongs to. Therefore, as an acting agent of development in such a society, he or she possesses the following characteristics:

1. *Humanized Introduction:* To have for welcoming personality and the ability to sort and sustain clients and extended business partners
2. *Awareness of and for Valued Opportunities:* To be aware of business opportunities and what society can offer as raw materials and resources for business

establishments

3. *Optimism of Will and Open-Mindedness*: To have a sense of optimistic disposition toward the creation of values and wealth
4. *Autonomy of Will and Freedom in Discernment*: To have a high degree of independence, and know that he or she is capable of making a difference in society
5. *Status of Short-Term Sacrifice*: To have the ability to manage one's drive towards the acquisition and possession of material wealth or property
6. *Calmness in Achievement and Confidence of Social Expressions*: To be determined, without the fear of being unsuccessful. That is, to have the ability to go through crises that are inevitable in business.
7. *Conceptual Ability and Social Understanding of Values*: To be cautious of the values of business ethics, language, and communication, and be ready to learn and master the people
8. *Emotional Stability and Reliability of One's Needs in Relations with Others*: To have a great deal of emotional control, intelligence, and relationship skills in handling issues, events, and situations
9. *Effectiveness in Leadership and Management*: To be concerned with the mindset to perform and accomplish other things or ventures. That is, to have the mindset to multitask.
10. *Innovation with the Mind Contents*: To think of new ideas and strategies as ways of doing or achieving things, and not to be afraid to exercise new ideas
11. *Concentrations on Valuable Interests*: To possess the ability to pay attention to detailed information and for the development of decision-making skills. This is a sense of accommodating the values of others' suggestions for the betterment of the establishment.
12. *Good Competitive Spirit*: To have a healthy sense of living in building a good business climate, by striving to be unique, first, and the best. It is about having and building some trust in others to confidently delegate some duties to them and have some time to rest and rejuvenate one's energies for better performance.
13. *Trust Building on the Efficiency of Others*: To develop the right disposition towards

the delegating management of business to create time and rest for oneself.

14. *Cordiality with Partners*: To have good communication skills, that is, the ability to express the values, contents, and interests of the business products in a friendly manner.
15. *Sense of Good Health*: To be driven by the gift of self-value, by being conscious of one's health towards the sustenance of the business.

The Challenges in Acting Entrepreneurially in a World of Conflicting Values

The challenges in business may be dependent on the level of knowledge an entrepreneur has on the business and for the business (Eya 2015; Sani & Ogbe 2013). Having less knowledge of the business and the failure to further the business and its demands as the society grows with many diverse needs and interests, may leave the entrepreneur a chance of losing relevance over time in the business space. Therefore, the entrepreneur is bound to face the following challenges (Agbadudu & Agbontaen, 2011; Inegbenebor, 2006; Inegbenebor & Igbinomwanhia, 2011).

1. Lacking an existing strategy for business survival
2. Possessing inadequate focus and identity in the presence of many conflicting and imposing values within the same business environment
3. Embarking on complex and shrouded visions that are dependent on success alone
4. Lacking needful interests and intention to sustain investments, and not desirous of expanding the business beyond its initial starting values.
5. Easily conceding to unwanted and unwarranted challenges.
6. Seeking approval of actions and investments for unexpected advisers
7. Spending less time researching for business viability.
8. Inappropriate assessment of the market size, timing, and potential
9. Lacking a contingency plan in case of accidents or unforeseen circumstances
10. Less understanding of cost projection, and over-projection of sales volume and timing
11. Hiring unnecessary persons rather than seeking skills and competence

Evaluation and Conclusion

With the qualities and characteristics of an entrepreneur as an *Acting Person*, when properly internalized in giving and providing values through humanized management of one's investment and business establishment, the human society becomes a home of collective achievement and development. With this, the society becomes and then remains where the human person is an end in himself; not an object of values, but rather, a subject of values (Izibili & Oyemhonlam 2024: 90). Though, the process of development through entrepreneurship is not without challenges, as even listed above, but the spirit of entrepreneur as an *Acting Person* will help such individual to create the corridor of discernment of values and interests in persons and materials, as parts of the business to be established. He or she is to be guided by the sense of common goodness and sincerity of purpose in knowing what values or products will be ontologically beneficial to members of the society.

Through the exercises of action and choices, the human person becomes who he or she is and what he or she wants to be. It is about human awareness of what gives meaning to the individual. Through society, the individual is capable of what society can offer, in terms of psychological observations and achievements, where his or her ability to see things from an analytical and moral perspective and evaluation, knowing the values of “living” that merely “existing”. The human person as an agent of development derives satisfaction and fulfillment from social and economic interactions, especially in business premises and relations (Izibili 2005a; Izibili & Oyemhonlam 2024: 91). Such individual, especially as an investor or entrepreneur, derives meaningfulness or purposefulness of living from relationships or by interactions of interests and values, simply by relating with others as an end in themselves. This is being-in-relation-to-others, and it explains the connectivity of interests and values, a common interest for common development. The operational understanding of the meaning of life necessarily hinges on the values of others, and to exist as a human is to be morally active and responsible, considering the needs that help bind society together.

The individual as an entrepreneur is duly bound to conform to the moral order, and such conformity to such moral order demands good character, courage, honesty, truthfulness, accountability, generosity, chastity, empathy, respectability, justice, hospitality, and kindness. These senses of good character for the individual as an acting Person, who is an entrepreneur, show that the expression of a moral order transcends both society and the individual as an agent of development. The transcendental values of moral order caution or direct the entrepreneur to exercise common morality in business, such as the avoidance of lying, cheating, stealing, dubbing, and killing; keeping promises; respecting the rights of others, valuing the sense of communality,

sustaining integrity, nurturing the young and dependants positively and obeying laws and civil principles

To sustain society through actions and choices, we understand that morally right and morally wrong actions are determined by the way they affect the community of persons. With such a disposition in business, the individual as an entrepreneur or worker cannot be classified outside his or her sense of morality, but with common morality that guides every individual in society, especially in the course of attaining values and interests. Such disposition determines the kind of actions and choices the individual is known for, and such characterization is done by the society, within the social and political collectivism of human moral subscription, that is, the designed moral codes and regulations which the individual as an entrepreneur, producer or manufacturer has to follow for the sake of collective social epistemology and development.

Revision Questions

1. Who is an acting person as an entrepreneur?
2. What are the implications of risk-taking in the success or failure of an entrepreneur?
3. Meaningfully explain five functions of the entrepreneur as an acting agent of development.
4. Itemise the characteristics of an entrepreneur as an acting agent of development.
5. Highlight and explain five possible challenges an entrepreneur may have in initiating the course of development.

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Culture and Entrepreneurship: Theoretical and Practical Insights from Africa

Akanganngang Joseph Asitik, PhD



Executive Summary

The chapter critically examines the relationship between culture and entrepreneurship, focusing on how cultural values influence the development of entrepreneurial behavior in rural northern Ghana, a sub-Saharan African context. Using Hofstede and Trompenaars' cultural dimensions framework, the investigation shows factors such as power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity influence entrepreneurial drive. It highlights the unique cultural dynamics of African societies, where collectivism, communal ties, and traditional systems play a critical role in fostering entrepreneurship. Through case studies from rural northern Ghana, the chapter illustrates how cultural norms and values contribute to the development of leadership structures, risk-taking, and social capital. Also, the chapter introduces the African Cultural-Entrepreneurial Ecosystem (ACEE) Framework, a holistic framework that integrates cultural dimensions, contextual factors, and entrepreneurial outcomes to provide a deeper understanding of entrepreneurship in Africa. The findings reveal that cultural values such as Ubuntu and communality drive entrepreneurial motivations, while limited access to capital and weak formal institutions remain significant barriers to entrepreneurial development and growth. The study recommends culturally aligned policy interventions that leverage traditional systems and social capital to promote sustainable and inclusive entrepreneurship. As the study bridges theoretical insights with practical examples, the chapter makes significant contributions to the discourse on culture and entrepreneurship, specifically in the context of developing economies.

Keyword: Culture, Entrepreneurship, Sub-Saharan Africa, Cultural Dimensions, Ubuntu

Introduction

The introduction provides an overview of the relationship between culture and entrepreneurship, emphasizing the role of cultural values in shaping entrepreneurial

behaviour. It highlights the importance of understanding cultural influences, particularly in the context of sub-Saharan Africa, where cultural diversity and traditional values significantly impact entrepreneurial activities.

Scholars have argued that entrepreneurs reflect the major values of their culture (Eroğlu & Picak, 2011). Thus, culture is the principal factor that one cannot overlook in the entrepreneurial process. Berger (1991) links culture to development, indicating that economic reform without cultural transformation is a necessary condition but not sufficient in the development process. Cultural values shape how people engage in entrepreneurial behaviour, especially in risk-taking and independent decision-making (see McGrath, MacMillan & Scheinberg, 1992; McGrath, MacMillan, Yang & Tsai, 1992). Mueller and Thomas (2000) suggest that culture serves as the principal system of values associated with specific societies. Yet, governments in sub-Saharan Africa seeking to revitalise the old-age entrepreneurial spirit have neglected the importance of culture in the process (Takyi-Asiedu, 1993). Notably, the sub-Saharan African region is not homogeneous in terms of culture; there are 'diverse and differing cultures both among [people] and with outsiders' (Kiggundu, 1988: 170). Notwithstanding such differences, certain 'cultural patterns such as respect for the elders, consensus decisions [making], respect for authority, family orientation, collectivism ...' are common to most African societies (Beugre & Offodile, 2010: 537; also see, Asitik, 2016), and these have implications for entrepreneurship development. As African entrepreneurs are compelled to provide such social obligation, even at the expense of their business growth (Takyi-Asiedu, 1993: 96), an understanding of the relationship between culture and entrepreneurship is vital for Africa's entrepreneurial agenda.

Understandably, culture shapes and nurtures individuals with unique characteristics, inspiring them to engage in behaviours that are uncommon in other societies. The suggestion is that cultural values significantly influence how people respond to entrepreneurship in terms of their behaviour (Asitik, 2016). For example, the claim is that highly conformist cultures will only minimally support entrepreneurial behaviour (Eroğlu and Picak, 2011). However, the assertion is that entrepreneurial possibilities emerge from culture, which serves as 'the conductor and the entrepreneur as a catalyst' to the entrepreneurial process (Berger, 1991: 122). Also, as Trompenaars and Hampden-Turner (1997:24) indicate, 'culture forms the roots of our actions'. Therefore, societal differences in relation to entrepreneurial activities are linked to 'cultural and religious factors' (Thomas & Mueller, 2000: 289). The literature acknowledges that entrepreneurial influential factors are universal across cultures, but some cultures support such individual characteristics more than others. As Lee and Peterson (2000: 403) stress that, even if individuals are driven by "factors such as financial rewards, achievement, social, career, and individual fulfilment" within a

supportive environment to undertake entrepreneurial activities, they will still need a national culture that “encourages [such] entrepreneurial activities. These cultural differences are established in line with cultural dimensions” (see Hofstede, 1980, 1984, 2001; Trompenaars, 1994).

1. The Influence of Cultural Values on Entrepreneurship

This section explores how cultural values shape entrepreneurial behaviour, providing definitions of culture from various scholars and emphasizing its role in influencing individual and collective actions. Different people, therefore, define culture in various forms, but all focus on human behaviour as a way of life. Kroeber and Parson (1958:583) define culture as the transmitted and created content and patterns of values, ideas, and other symbolic-meaningful systems as factors in the shaping of human behaviour and the artifacts produced through behaviour. Hofstede (1980, 2001) defines culture as the collective programming of the mind that differentiates one group from another, with value systems at its core. While in the view of Trompenaars and Hampden-Turner (1998:6), “culture is how a group of people solves problems and reconciles dilemmas. Therefore, culture is a value system that shapes individuals' lives as they derive their values that influence people's behaviour” (Cunningham & Lischeron 1991; Hemingway 2005).

2. Cultural Dimensions and Entrepreneurship

This section introduces Hofstede's cultural dimensions and their relevance to entrepreneurship, providing a framework for understanding how cultural values influence entrepreneurial behaviour.

3.1 Power Distance

The concept of power distance highlights how hierarchical structures in societies influence entrepreneurial behaviour. Hence, Hofstede (1980, 1984, 2001) identifies four cultural dimensions across different countries, which include the power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity dimensions. Power distance is the degree of tolerance for hierarchical or unequal distribution of power relationships. In societies with high power distance, people accept hierarchy without question. In contrast, societies with low power distance demand equal power distribution and justification for inequalities (Hofstede, 1984).

3.2 Uncertainty Avoidance

This subsection discusses uncertainty avoidance, focusing on how cultural attitudes toward risk and ambiguity affect entrepreneurial activities. Uncertainty avoidance refers to the degree to which people in a particular cultural setting “feel uncomfortable with uncertainty and ambiguity” (1984: 83). It is about an individual's willingness to take risks (see McGrath et al., 1992).

3.3 Individualism-Collectivism

This subsection explores the individualism-collectivism dimension, emphasizing how social ties and interdependence influence entrepreneurial behaviour. The individualism-collectivism dimension refers to the degree of interdependence among people in a given society. While in individualist societies, social ties are 'loosely knit' and people take care of 'themselves and immediate families', in collectivist cultures social ties are 'tightly knit' and people “expect their relatives, clan, or other in-group to look after them in exchange for unquestionable loyalty” (Hofstede, 1984: 83). Apart from the extended family, the in-group may even include race, religion, or nationality (Tiessen 1997). For example, in Africa, it is the moral obligation of those who earn a living within the family to support, financially, the aged and the less fortunate members of that family. Failure to fulfil this obligation would naturally evoke the displeasure of the elders of the family and could even lead to the ostracism of the income earner by all members of the society (Takyi-Asiedu, 1993: 95). Collectivism is also expressed as 'concern,' referring to 'commitment and ties to others,' associated with countries with low levels of development, and such 'concern' drives people to search for entrepreneurial opportunities (Hui & Triandis, 1986; Pinillos & Reyes, 2011: 33).

3.4 Masculinity-Femininity

This subsection examines the masculinity-femininity dimension, focusing on how cultural attitudes toward material success and social relationships influence entrepreneurship. With regards to the masculinity-femininity dimension, masculine societies strive for 'achievement, heroism, assertiveness, and material success.' Conversely, in feminine societies, life is about 'relationships, modesty, caring for the weak, and the quality of life' (1980: 84). This dimension also refers to the social differentiation between the sexes in terms of role allocation (Hofstede, 1980, 1984, 2001; see also, Lee & Peterson, 2001; McGrath et al., 1992; Mueller & Thomas, 2001).

3.5 Achievement-Ascription

This subsection introduces Trompenaars' achievement-ascription dimension, explaining how societies assign status and its implications for entrepreneurship. Subsequently, Trompenaars (1994) also identified the achievement-ascription and universalism-particularism dimensions. The achievement-ascription dimension, which is similar to Hofstede's power distance, describes how a particular society accords status to its members, whereas universalism-particularism defines 'how we judge other people's behaviour' (Trompenaars & Hampden-Turner, 1998: 31). It is about norms for regulating behaviour (Trompenaars, 1994; Trompenaars & Hampden-Turner, 1998; also, Lee & Peterson, 2001).

Table 4.1: Cultural Dimensions, Explanations, and Definitions

Power Distance	Degree of tolerance for hierarchical or unequal power relationships	High: large degree of tolerance for unequal relationships Low: small degree of tolerance for unequal relationships
Uncertainty Avoidance	Degree of acceptance for uncertainty or willingness to take risks	Strong: little acceptance for uncertainty or risk Weak: accepting of uncertainty and risk
Individualism-Collectivism	Degree of emphasis placed on individual accomplishment	Individualism: a large degree of emphasis on individual accomplishment Collectivism: a large degree of emphasis on group accomplishment
Masculinity-Femininity	Degree of stress placed on materialism	Masculinity: a large degree of stress on materialism and wealth Femininity: a large degree of stress on harmony and relationships
Achievement-Ascription	Describes how society determines its power and status	Achievement: power and status are achieved or earned through competition and hard work Ascription: power and status are ascribed by birthright, age, or gender

Universalism- Particularism	Describes norms for regulating behaviour	Universalism: a code of laws exists that applies equally to all Particularism: Individuals enjoy special rights or privileges because of their status
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Source: Adapted from Lee and Peterson (2000: 404).

Research Methodology

This section outlines the research methodology used to explore the relationship between culture and entrepreneurship in sub-Saharan Africa. Adopting a qualitative design grounded in interpretivist philosophy, the study focuses on understanding the social contexts shaping entrepreneurial behaviour in rural African communities. The research, conducted in Northern Ghana, employed a multi-stage sampling method to select participants, including District Assembly Officials and community leaders. Data were collected through individual interviews and focus group discussions (FGDs), conducted in local languages and English for cultural sensitivity. Thematic analysis was performed using NVivo version 12 software, focusing on cultural dimensions and their impact on entrepreneurship. Ethical practices, such as informed consent and confidentiality, were strictly followed. This approach ensures a comprehensive and culturally sensitive exploration of the study's objectives.

Research Design

Both the methods and the case studies are extracts from the author's doctoral thesis title "*Entrepreneurship: A Means to Poverty Reduction in Rural Northern Ghana*" available at clock.uclan.uk. This study adopts a qualitative research design, anchored in the interpretivist approach due to the complexity of the study (Bryman & Bell, 2007; Snape & Spencer, 2007), focusing on rural communities with heterogeneous cultural beliefs. The interpretivist approach emphasises understanding the subjective meanings and social contexts that shape human behaviour, making it well-suited for exploring the cultural dimensions of entrepreneurship in sub-Saharan Africa. The adopted approach requires a more detailed data gathering from the participants and their institutions (Saunders, Lewis & Thornhill, 2012; Bryman, 2012).

Study Population and Sampling

The study population was all rural communities of formerly three (Northern, Upper West, Upper East but include Savannah and Northeast) northern regions of Ghana, characterised by diverse cultural practices and traditional systems, and noted as the poorer part of the country. A multi-stage sampling method was employed to select participants. First, the four case districts were selected from three regions (now five regions due to a new administrative demarcation that divided the northern region into three regions) using a simple random sampling technique. Secondly, the communities within these districts were also randomly selected to ensure representation. The sample size of seventy-two participants was purposefully selected from the District Assemblies (DA) and the communities. The DA officials were representatives of the formal administrative structure. While the community participant were leaders included chiefs and elders, youth leaders, and women leaders, who represent the traditional and social structures with 'specific experience' (Marshall, 1996: 523), and the diverse of the sample, reflects the concept of 'maximum variation sampling' (Creswell, 2013: 156) and ensure the sample is representative of the communities.

Data Collection Methods

The study employed both individual interviews and focus group discussions in gathering the data. Face-to-face interviews were granted to the District Assembly officials using semi-structured interview guides to gather insights into formal institutional support for entrepreneurship in the various districts. The focus group discussions (FGDs) were organised separately for different community groups, thus chiefs and elders, youth leaders, and women leaders, to encourage open and objective discussions. Each FGD was conducted in a friendly and inclusive environment to ensure participants felt comfortable sharing their perspectives. Data collection at the community level was conducted in the local languages, using the Trans-TMM model (Asitik, 2016) to ensure cultural sensitivity and accuracy. While the data collection at the DA was conducted using English.

Data Analysis

The research employed NVivo version 12 software in the coding and analysis of the data, which facilitated thematic coding and organisation of the data. Using thematic analysis, key themes were identified based on the research objectives, focusing on cultural dimensions (e.g., power distance, uncertainty avoidance, individualism-

collectivism, and masculinity-femininity) and their influence on entrepreneurial behaviour. Data from interviews and FGDs were cross-verified to ensure the consistency and reliability of findings.

Ethical Considerations

For informed consent, participants were informed about the study's purpose, procedures, and their right to withdraw at any time. Written consent was obtained from all participants. Most of the community participants consented by thumb printing on the written consent after it was read and explained to them. Regarding confidentiality, all data were anonymised to protect the identity of participants and communities. While issues of cultural sensitivity were adhered to during the data collection process, ensuring respect and trust.

4. Cultural Dimensions in Practice: Case Studies from Sub-Saharan Africa

The case studies illustrate how cultural dimensions shape entrepreneurial behavior in the African context. The studies investigate the influence of *power distance*, *uncertainty avoidance*, *individualism-collectivism*, *masculinity-femininity*, and *universalism-particularism* on entrepreneurship within the African traditional systems and communal structures. The studies highlight the role of cultural norms, leadership dynamics, and community ties in fostering entrepreneurial activities. By examining real-world examples, this section bridges theory and practice, offering insights into the challenges and opportunities faced by African entrepreneurs. These case studies offer the opportunity to understand how culture drives entrepreneurship in unique and context-specific ways.

4.1 Power-Distance and Achievement-Ascription in African Communities

This subsection analyses power distance and achievement-ascription in African communities, highlighting differences in leadership structures and their implications for entrepreneurship.

The research analysis revealed four major forms of authority in all the communities, which are all forms of leadership: (i) Chief, (ii) Spiritual Leader, (iii) Assembly Representative, and (iv) Unit Committee Members. The first two belong to the

traditional system, while the latter two reflect the modern system of leadership, which is competitive. The Assembly Representative's jurisdiction involves a number of communities, while the Unit Committee Member represents a single community or a section of a community, depending on the size of the community in terms of population. The data revealed a hierarchical traditional leadership structure in all communities with ascribed status. Power distance is lower in Adobia and Kahaa than in Kpegu, primarily due to differences in how Chiefs are appointed. In Adobia and Kahaa, community members decide who becomes a chief. In the Kpegu community, however, the Paramount Chief has the overwhelming power to determine who becomes a chief. As a result, a Chief in the Kpegu community might be more loyal to the Paramount Chief than to his subjects. Conversely, in Adobia and Kahaa, the Chief is loyal to community members because it is they who selected him.”

4.2 Uncertainty Avoidance in Rural Communities

This subsection examines uncertainty avoidance in rural African communities, focusing on attitudes toward risk and ambiguity. The issue of uncertainty concerning the communities in this study has been discussed along with risk in section 6.2.2 above, the two concepts being used interchangeably. As McMullen and Shepherd (2006: 135) indicate, uncertainty could raise 'a sense of doubt' that is inseparable from 'beliefs that produce actions.' Therefore, the discussion in this section examines whether the research communities are comfortable or uncomfortable with uncertainty and ambiguous situations (Hofstede 1984). A variety of views emerged from the discussions, not only between but also within communities. For example, some respondents perceived that the very nature of rural life, the future is always unknown, characterised by unavoidable uncertainties. Since it is difficult to predict what is yet to come (McGrath et al., 1992), it is only reasonable to take risks. In WG3 discussions, the group claimed risk-taking is a generational challenge passed on to them.

4.3 Individualism-Collectivism in African Societies

This subsection explores individualism-collectivism in African societies, emphasising the role of social bonds and communal support in entrepreneurship. This dimension refers to the degree of interdependence between members of the research communities. The research shows strong social bonds in all communities, consistent with Hofstede's (2001) description of collectivist societies. The communities' commonality is noticeable in all aspects of their activities: social, economic, and

political. As was discussed in one group, *'the joy of one person or family is the joy of the community. An individual mishap is the community misfortune'* (WG3). This strong bonding social capital (Davidsson and Honig, 2003; Flora, 2008) promotes a significant degree of interdependence and provides security to members of these communities (Davidsson and Honig, 2003). Significant life events attract community support, as one interviewee noted: Social activities such as marriages, naming ceremonies, funerals, and others, community members support each other and work in unity. *Such relations have created a peaceful and harmonious community environment* (CAR3). It is undeniable that such peaceful coexistence and a social support system are a necessary condition for entrepreneurship.

4.4 Masculinity-Femininity in African Contexts

This subsection analyses the masculinity-femininity dimension in African contexts, focusing on the balance between material success and social harmony. This dimension is concerned with both the degree of stress a society places on materialism or social relations (Hofstede, 1980, 1984, 2001; Lee & Peterson, 2001; Mueller & Thomas, 2001) and the allocation of roles between the sexes in society (Hofstede, 2001; McGrath et al., 1992). However, for this thesis, the focus is on the dimension in the context of materialism and social relations. The evidence from the research shows that the research communities are more feminine than masculine. That is, the discussions revealed a strong social cohesion with community members' general welfare being paramount in these communities, as also noted in other empirical studies (Hui & Triandis, 1986; Pinillos & Reyes, 2011). Similar to Lee and Peterson's (2000) assertion, CAR3 stressed that *'the cultural influence on materialism is weak but strong in social relations.'* The care for one another in these communities is a strong value; for example, the sick, both at home and in a health facility, receive constant visits and support from community members. In times of challenges, community members provide both economic and social support to the individual, demonstrating the *Ubuntu* spirit.

4.5 Universalism-Particularism in Traditional African Societies

This subsection examines universalism-particularism in traditional African societies, highlighting how cultural norms regulate behaviour and influence entrepreneurship. Culturally, the study communities exhibit strong features of particularism as behaviours are regulated by norms which guarantee rights and privileges to a few members of the communities (Trompenaars, 1994). Behaviours of community

members are governed and regulated by cultural norms. It is because of these norms and values that some people belong to the chief clan, and others belong to the Tendana (Spiritual Leader) fraternity (WG2). This implies that a community member can only take up a leadership position as a community Chief or Spiritual Leader if the person belongs to families or clans that are culturally assigned to these statuses. Therefore, rights and privileges in the communities can be described as rights of birth. Thus, individuals (males, not females) born in a royal family can become a Chief in the future. Cultural relations that depict such particularism are believed to be negatively associated with entrepreneurship (Eroğlu & Picak, 2011).

5. Cultural Dimensions and Entrepreneurial Orientation (EO)

This section explores how cultural dimensions influence entrepreneurial orientation, examining their role as promoters or obstacles to entrepreneurship.

5.1 Cultural Dimensions as Promoters or Obstacles to Entrepreneurship

This subsection analyses how cultural dimensions can either promote or hinder entrepreneurial activities, using examples from different countries. Lee and Peterson (2001) used cultural dimensions to explain how cultural patterns influence a society's entrepreneurial orientation (EO), as shown in Table 2. For example, it can be seen from Table 4.8 that, reflecting the cultural dimensions and the cultural characteristics conducive for entrepreneurship (Table 4.7), the United States has an entrepreneurial culture and, therefore, has strong EO within its economy.

Table 2: Cultural dimensions of selected countries/regions based on Hofstede (1980) and Trompenaars (1994)

Cultural Dimensions		Countries/Regions				
Conductive Entrepreneurial Culture		US	Japan	China	Former Soviet Economies	Mexico
Uncertainty Avoidance	Weak	Weak	Strong	Strong	Strong	Strong
Power Distance	Low	Low	High	High	High	High
Masculinity	Masculinity	Masculine	Masculine	Feminine	Feminine	Masculine
Individualism	Individualism	Individualism	Collective	Collective	Collective*	Collective*
Achievement	Achievement	Achievement	Ascription	Ascription	Ascription	Achievement
Universalism	Universal	Universal	Particular	Particular	Particular	Particular

*Values appear to be in transition on this dimension (Trompenaars, 1994, in Lee and Peterson, 2001).

Source: Lee and Peterson (2001).

Conversely, the other countries listed in Table 2 possess features such as strong uncertainty avoidance, high acceptance of power distance, are collectivist and feminine, with features of particularistic and ascription-oriented, and therefore, have weaker entrepreneurial environments. For example, assessing why the Turkish culture does not produce entrepreneurs to the extent of the United States, Eroğlu and Picak (2011: 148) conclude that whilst American culture is associated with strong EO, that of Turkey is associated with 'high levels of collectivism, high levels of uncertainty avoidance, and high levels of power distance', all of which have negative associations with entrepreneurship.

5.2 Individualism vs. Collectivism in Entrepreneurial Activities

This subsection discusses the debate around individualism and collectivism in entrepreneurial activities, highlighting differing perspectives in the literature. However, such generic distinctions of entrepreneurial societies based on these dimensions have been contested in the literature. For example, Hofstede (1984: 151) associated the individualism-collectivism dimension with a 'country's level of development'. Shane (1992) specifically established a strong link between individualism and the entrepreneurial characteristic of creativity.

However, Pinillos and Reyes (2011) argue that individualistic cultures drive entrepreneurship in high-income countries, while collectivist cultures foster entrepreneurship in low- and middle-income countries. They pointed out that individualism is not related to entrepreneurship in the same way in countries with differing levels of development (Pinillos & Reyes, 2011: 24). Thomas and Mueller (2000), on the other hand, observe that the conclusions that individualist societies are more entrepreneurial than collectivist societies are based on the fact that much entrepreneurial research has taken place in the United States, an individualistic and achievement-oriented society. However, it is argued that 'individualism is not universally accepted cultural behaviour' (Peterson, 1988: 1).

5.3 The Role of Cultural Capital in Entrepreneurship

This subsection explores the concept of cultural capital and its role in shaping entrepreneurial potential. The primary concern is cultural capital as a foundation for entrepreneurial potential. However, culture exists where human beings live and function in social systems. Culture shapes the social, economic, and political life of people. Moreover, cultural factors are a significant influence on a person's identity and

way of life, and people may be differentiated based on cultural values (Cunningham & Lischeron, 1991; Hemingway, 2005). The uniqueness or similarities of cultures reflect the inherent values made up of beliefs and norms that constitute a particular culture. Therefore, culture is how groups of people agree and disagree and resolve issues for their peaceful coexistence (Hofstede, 2011; Trompenaars, 2012).

6. Culture as a Determinant of Entrepreneurship

This section summarises the discussion on cultural dimensions and their influence on entrepreneurship, emphasising the need for a nuanced understanding of cultural factors. Thus far, the discussion of cultural dimensions has presented a 'mixed picture' in terms of their influence on entrepreneurial activities. However, collectivism and femininity in the context of the culture of the communities in this study contradict the notion that cultures exhibiting these characteristics do not support entrepreneurship (Lee & Peterson, 2001). However, considering the rural environment as discussed in section 6.1.2 of this chapter, it may be concluded at this stage that the environment is more of a barrier to rural entrepreneurship than the cultures of the communities. Therefore, the success of rural entrepreneurial activities requires an understanding of the local environment of these communities, whilst their culture might determine their brand of entrepreneurship (Pinillos & Reyes, 2011). Nevertheless, identifying cultural characteristics as a yardstick for entrepreneurship is an oversimplification because there is no universal culture (Peterson, 1988). Thus, while environmental and cultural issues have a considerable influence on entrepreneurial activities and potential in the research communities, there is nevertheless a need to examine the communities' entrepreneurial human and social capital potential, which is the focus of discussion in the following section.

7. The African Cultural-Entrepreneurial Ecosystem (ACEE) Framework

This section introduces the African Cultural-Entrepreneurial Ecosystem (ACEE) Framework, providing a holistic model for understanding the interplay of cultural, contextual factors, and entrepreneurial outcomes in the African context as presented in Figure 1.

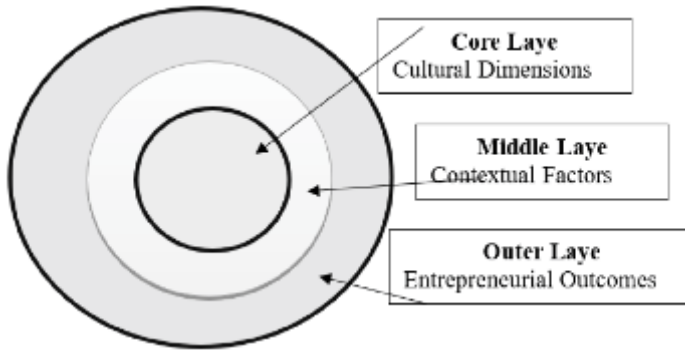


Fig. 1: Africa Cultural-Entrepreneurial Ecosystem Framework

7.1 Core Layer: Cultural Dimensions

The inner layer represents the core cultural dimensions unique to each society. Universality of culture, using one society's traits to judge another, is not feasible, even within a single country. Hence, critically examining Hofstede's dimensions and their relation to entrepreneurial ambitions may not conform to the Western literature.

Collectivism and Communalism: African societies are collectivist, with strong communal ties. Entrepreneurship is often driven by communal needs rather than individual ambition.

Power Distance: Hierarchical structures are prevalent, but leadership is often earned through merit and community approval, even in traditional systems.

Uncertainty Avoidance: While risk-taking is culturally embedded in some communities (e.g., farming), there is also a strong reliance on spiritual and traditional systems to mitigate uncertainty.

Masculinity-Femininity: African cultures often balance material success (masculinity) with social harmony and care for the community (femininity).

The core layer of the ACEE framework is anchored on the African concept of *Ubuntu* ("I am because we are") emphasizes interdependence, shared responsibility, and community well-being, which shapes entrepreneurial motivations and practices. The *Ubuntu* philosophy provides parties involved in transactions, businesses, and customers, their interdependence, and the need for a win-win situation for sustainable entrepreneurial activities.

7.2 Middle Layer: Contextual Factors

The middle layer explores how *economic conditions, institutional environments, social capital, and gender dynamics* (contextual factors) influence entrepreneurial opportunities and challenges within the ACEE, highlighting the interplay between formal and traditional systems in fostering innovation and resilience.

- The Economic Conditions are high levels of informality, limited access to capital, and reliance on subsistence activities influence entrepreneurial opportunities and challenges.
- Institutional Environment is made up of weak formal institutions such as the legal systems, financial markets, among others, which are often supplemented by traditional systems such as the chieftaincy institution and the act of communal decision-making.
- Social Capital within the ACEE framework features strong networks and communal support systems that provide a safety net for entrepreneurs, enabling resource-sharing and collective problem-solving.
- The Gender Dynamics of the ACEE framework is influenced by cultural norms that often dictate gender roles, but women are increasingly playing a significant role in entrepreneurship, particularly in informal sectors.

7.3 Outer Layer: Entrepreneurial Outcomes

- Community-based Entrepreneurship prioritises community development over personal profit motivations, which emanate from collectivist values of society.
- Innovation within constraints exemplifies the unique, skilful qualities of rural dwellers, especially women, demonstrating resilience and creativity to overcome resource restrictions and challenges formal institutional gaps in rural communities.
- Sustainability and Social Impact emerge from the desire of entrepreneurs to address social and environmental challenges, displaying the Ubuntu philosophy.

8. Conclusion: Insights from the African Context

The link between culture and entrepreneurship in Africa is a multifaceted influence of cultural values, socio-economic conditions, and institutional factors. The proposed ACEE Framework provides the medium of understanding how these factors interact to stimulate an entrepreneurial mindset and outcomes in the African context.

Key Insights (Recommendations):

1. Cultural Values as Drivers of Entrepreneurship:

- African culture, guided by the Ubuntu philosophy and values such as collectivism, communalism, shapes the individual entrepreneurial drive and practices. In the African context, the entrepreneur influenced by collectivism is often motivated by the need to contribute to community well-being rather than purely personal gain.
- Traditional systems, with chieftaincy institutions, providing governance, with communal decision-making, create a supportive environment for entrepreneurial engagement, particularly in rural areas characterised by weak formal institutions.

2. Resilience and Innovation:

- African entrepreneurs operating in a hostile ecosystem demonstrate remarkable resilience and creativity in navigating such resource constraints and institutional gaps. For example, the concept of Noboa (communal farming or work), mutual guarantee schemes, and susu (savings) groups point out the innovative approaches adopted in mobilising resources in a resource-scarce environment and mitigating risks in the pursuance of entrepreneurial activities.
- The ability to pursue material success without neglecting social harmony demonstrates the duality of African cultural values. It offers entrepreneurs the opportunity to address issues of both economic and social importance.

3. Challenges and Opportunities:

- Though the African cultural values provide a strong foundation for entrepreneurial engagement, issues such as limited access to capital, weak formal institutions, and persistent gender disparities are serious challenges hindering the growth of entrepreneurship. In an attempt

to address these challenges, targeted interventions are required that leverage cultural strengths while resolving issues of structural barriers.

- The significant growth of women in entrepreneurship, who are making important strides in the informal sectors, presents the opportunity for gender-inclusive policies that empower women to contribute to socio-economic development.

4. *Policy Implications:*

- There is a need for policymakers to understand how cultural values shape entrepreneurship, so that they can design appropriate strategic interventions that reflect these cultural values. For example, a community-based programme of activities that draws on both social capital and traditional systems, a bottom-up approach, can be more effective than top-down approaches.
- There is a need for deliberate policy intervention aimed at strengthening formal institutions, providing access to finance, and promoting gender equality to create an enabling entrepreneurial environment.

5. *Limitations of the Study*

- The chapter relies on only qualitative data with a smaller sample size, while appropriate and limited to northern Ghana, may limit the generalisability of the findings.

6. *Future Research Directions:*

- Future research should examine how cultural values and other factors, such as education, technology, among others, can influence entrepreneurship in Africa.
- Comparative studies across different African countries or regions will offer deeper insights into the differences and diversity of cultural influences on entrepreneurship and serve as a guide to context-specific policy development.

Final Thoughts

The African Cultural-Entrepreneurial Ecosystem (ACEE) Framework highlights the importance of understanding entrepreneurship within the African cultural and

appropriate environment. That is, by identifying the unique strengths and challenges of the African context, it is possible to develop more effective strategies that can promote entrepreneurship that drives sustainable and inclusive growth and development. Though the complexity of globalisation is a problem to Africa's entrepreneurial drive and economic transformation, the rich African cultural heritage and her entrepreneurial spirit remain key assets in shaping her prosperous future.

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Philosophical Implications of Language for Entrepreneurship

Godwin UDOH, PhD



Executive Summary

The phenomenon of entrepreneurship plays an extremely essential role in human societies. It impels innovation, propels economies, creates jobs, and propagates welfare through the provision of solutions to social and economic challenges and problems. The achievability of the above, however, is dependent on the prime instrumentality of language. Language is an entrepreneurial device that is central to effective communication, the propagation of solid relationships, as well as the building of partnerships and collaborations, which eventually leads to expansion. It is the nucleus of all communication and interactions that equip entrepreneurs with the persuasive skills to impressively market products, credibly negotiate deals, and effectively manage customer base within a competitive environment. Hence, this chapter delved into the complex composite as well as the complementarity that exists between the concept of language and the idea of entrepreneurship. It emphasized the fundamental function of effective communication in not just attaining excellence in entrepreneurial pursuit, but its long-term sustainability. It underscored the place of effective communication skills from the process of start-up to growth while recognizing language awareness and proficiency to be an essential prized possession that functions as an economic resource for individual development and socio-economic flourishing. It appreciated the philosophical foundations of language, emphasized its connection with logic, and underscored its impact on entrepreneurship. It concluded that language drives the entire gamut of what we refer to as entrepreneurship, by facilitating and effectuating intentions and efforts made therein. Thus, an entrepreneur with wonderful ideas but without the right language to communicate them will encounter difficulties.

Keywords: Communication, Entrepreneurship, Language, Marketing, Philosophy, Public Relations

Introduction

The goal of entrepreneurship is to create innovation, offer value, and ultimately make a

profit. However, it is one thing for a product to be of good quality or for one to possess excellent craftsmanship, but the ability to market or sell this product and craft can be a very different kettle of fish. All over the world, virtually every industry has professionals who specialize in product marketing and advertising of services. Thus, the marketing departments of many firms are core components, as the overall success of the efforts of all other departments is dependent on the company's volume of sales.

Marketers, sales managers, and advertising agents are experts who curate innovative content and create special strategies that can captivate and convince customers and clients to part with their money in exchange for a product or a service. The entire gamut of entrepreneurship, however, can only be accomplished through the instrumentality of language and communication. Some compelling headlines and hooks magnetize the target audiences of every business, and these adverts are done with a strategic use of language. Strong oratorical abilities and strategic writing have been confirmed to be quintessential ingredients for the success of business ventures.

Language and language proficiency can make business negotiations and deals go through successfully, while the lack of it can be a clog in the wheel of entrepreneurship. The first rule of sales says 'always know your customer, and the question, however, is, can you possibly know your customer if you cannot communicate effectively? Most times, the connection that arises from speaking the buyer's/client's language sets the tone for successful entrepreneurship. It also lays the foundation for possible conviviality and cordiality for future patronage.

Hence, this chapter carries out an exegesis of the intersection between the philosophical concept of language and the phenomenal praxis of entrepreneurship. It examined the idea of entrepreneurship and its relevance, the notion of language and its profundities, as well as the implications of language for a successful entrepreneurial practice. We shall briefly examine the idea of entrepreneurship, and explore the notion of language before examining the philosophical implications of language for entrepreneurship, especially in Nigeria.

Entrepreneurship: A Brief Overview

Entrepreneurship is the process of establishing, nurturing, and managing a new business enterprise to aim for innovation, create value, and make a profit. Thus, entrepreneurs are persons who can identify economic lacunas, and take some financial risks by starting a business, using innovative ideas and thoughtful strategies while leveraging market opportunities. This phenomenon cuts across literally all areas of

human engagement, including agriculture, manufacturing, retail, and all kinds of service provisions. The most important point, however, is that entrepreneurship concerns people who take some form of business risk, with value creation and profit-making as the ultimate goal.

Most entrepreneurs, regardless of the nature of their business, make an effort to structure their operations in line with their interests and from the perspective of their background. Predictably, therefore, it is not an easy task to create a method that can be considered perfect for business, as the idea of entrepreneurship is a complex mosaic of many factors. There are several aspects of entrepreneurship, and there are many approaches to this phenomenon, but the conventional practice remains as important as ever, even as societies continue to thrive on entrepreneurial activities around the globe. Ratten (2023) argued that “the field of study called entrepreneurship has got many sub-dimensions due to its usefulness in society, and this makes it difficult for one to have a holistic understanding of its key elements”.

There are certain core qualities required for one to become a successful entrepreneur. These include but are not limited to: market-gap identification, adaptability, resilience, morality, strategic planning, and most importantly, the ability to communicate. In other words, possessing a mindset of curiosity, knowing how to create value, as well as having the ability to connect with the market, are significant keys to the success of every entrepreneurial effort. The question, however, is whether it is possible to connect without communication. Can you communicate without a language? Parhankangas and Darics (2022) succinctly captured this point thus:

Language and communication play critical roles in the process of entrepreneurship and are at the heart of entrepreneurial skill sets. To succeed, entrepreneurs need to have efficient communication skills on the one hand, and language awareness and discursive consciousness on the other.

This point only strengthens the fact that without language, there can hardly be progress in entrepreneurship. Thus, language is a condition *sine qua non* for entrepreneurial interactions, and indeed for the flourishing of entrepreneurial pursuits.

Concept of Language and Some Matters Arising

Language is an organized system of symbols and sounds used for communication. It is the sending and understanding of spoken, written, or signed communication systems. Alisoy (2024) considers language to be an “intrinsic aspect of human existence and serves not just as a medium of communication but as a foundational element that

shapes our perception and how we interact with the world”. For Chomsky (2002), it is a “natural object, a component of the human mind, physically represented in the brain and part of the biological endowment of the species”. While Diamond (2023) posited that “language is one of the most important and most fascinating subject matters of all human historical problems”.

Following the above, one can deduce that language is indeed a universally acclaimed tool of great importance to the flourishing of humanity. Virtually all spoken or written words can create effects, and regardless of whether it is intentional or unintentional, they function to influence human minds and affect human realities. In other words, language can quench the embers of a great idea, and can also inspire greatness.

The nitty-gritty surrounding the concept of language makes it profoundly relevant, but its slippery nature gives it a dimension that requires utmost care. Thus, it is important to understand the context, pretext, or subtext in which a language is deployed. As regards context in language, Vrahimis (2021) opined that:

The Vienna Circle's ideas were developed within a Germanophone framework, but made available to an Anglophone readership. This migration from one context to another inevitably results in the alteration of some of the concepts being transmitted. Such alterations have served to facilitate a number of false impressions of knowledge.

Hence, translation in language can therefore intentionally or unintentionally omit certain key points, and or alter the context of a particular idea, thus misleading the reader. More so, the location in which a language is used can have serious implications and effects on the language user. Thus, some languages may be completely acceptable and harmless in some climes and places, while the same language could be considered inappropriate and illegal in another clime.

A Nigerian woman in the United Kingdom was recently arrested after she mistakenly referred to her husband's medication as 'drugs' during a phone call. The lady in question was misunderstood by locals and the police and was subsequently detained and questioned. The incident highlights cultural and language difficulties, in this case, the difference between 'drug' and 'medication'.

A Nigerian woman in the United Kingdom spoke out after a simple language mix-up led to her arrest. In a TikTok video, she shared how a conversation with her husband about picking up his medication from the pharmacy spiraled into a police incident. She explained how she mentioned picking up 'drugs' during a phone call, intending to refer to the 'medication' she had collected for him, but it caught the attention of nearby officials, who misinterpreted her words.

Within the United Kingdom, the term 'drug' popularly connotes narcotics or illegal substances, while 'medication' is used to describe legal and legitimate treatments. These kinds of incidents and more are some of the challenges in language that arise as a result of cultural differences. Hence, Nigeria News reports that:

Despite her explanation that she was simply referring to a fever medicine, the police arrived and questioned her about the 'drugs' she mentioned. The situation escalated, and she was taken to the police station, detained, and interrogated. Her home was also searched before she was eventually released.

Another challenge that can arise from the use of language is the problem of ambiguity. "A mother beats up her daughter because she was drunk". Expressions like this create problems because the intention of the speaker may be misconstrued as a result of the ambiguity inherent in the expression. The above expression may also be a cunning channel for the speaker to deny whatever the recipient claims to have understood. Thus, language, being the conveyor of information, ideas, and thoughts, must be made clearly and concisely for the recipient to understand precisely what the sender/speaker is saying.

Furthermore, the sentence "People eat more bananas than monkeys", at an initial glance, appears to look like humans consume more bananas than they consume the animal called monkey, but when you take a closer look, you will understand the real meaning of the sentence. Certain confusions may arise from humans' everyday use of language, but logic empowers one with the necessary tools with which to avoid ambiguities and have clarity.

Indeed, language makes communication possible, as any person, people, or business who cannot find ways to communicate eventually suffers greatly. Every culture and every field of study has its unique language, and it is this special tool that makes communication effective. In other words, without communication (which is made possible through language), entrepreneurship ideas and efforts will hardly materialize.

Language and Thought: Philosophical Implications for Entrepreneurship

The phenomenon of entrepreneurship requires planning and strategizing, which directly or indirectly involves lots of ratiocination. This conscious, deliberate, and methodical train of thought tries to figure out how best to structure and operate a business. Language is a tool that assists the human person in assembling, articulating, and the conveyance of his or her thoughts. The linguistic relativity theory presupposes that persons who speak different languages may perceive the world in different ways.

According to Boroditsky (2011), “the notion that different languages may impart different cognitive skills goes back centuries”. If language creates the substructure for human thoughts, it follows that the phenomenon of language possesses some capacity to influence and shape human understanding of realities. Zlatev and Blomberg (2015) also give credence to the above when they averred that “it seemed impossible to disentangle language from thought”.

Furthermore, language shares extremely strong connections with culture, while cultural ideals, scruples, and conventions can influence not only language but thought itself. Thus, language is a special gift fundamental to the entire gamut of what it means to be human. Gleitman and Papafragou (2005) opined that the absence of language indicates the absence of thought. While some scholars believe that, though not entirely, language has some capacity to mold human thought, others have argued that there are no solid empirical pieces of evidence to support this claim.

For many decades, the notion that human language somewhat determines human thought has provoked disputations of different dimensions among scholars. These controversies surrounding the idea of language and its connection to human reflection could perhaps be the reason why language philosophers, especially Logical Positivists like Ayer (1974), and Wittgenstein (1965) argued that the “main purpose of philosophy is the exegesis, analysis, meaningfulness and clarification of language”. They contend that one of the major challenges of the human person is the (improper) deployment, that is, the use, misuse, or abuse of language.

In the realm of entrepreneurship, the idea of being multilingual or being a polyglot has higher chances of boosting business chances, and a person who speaks multiple languages or a company that makes its product available to speakers of different languages, stands a higher chance of making more sales.

If language is indeed cultural and culture shapes the identity of human persons, the majority of people will tend to get more attracted to a product that is wrapped in their identity. The Holy Book of the Christians, for instance, has had more reach than any other reading material in the world. It has penetrated virtually every nook and cranny of different parts of planet Earth, and this has led to the production of several million copies of the Bible annually. The penetrative power of this famous material, however, is predicated on the fact that it has been made available in many different languages.

No wonder Johnstone et al (2018) argued that “Language ability and entrepreneurial education are considered essential resources for start-ups operating in intensified landscapes of internationalization and globalization”. Several global entrepreneurs, therefore, have thrived and will continue to thrive on the strength of their ability to

relate to the rest of the world.

Furthermore, the English language, for instance, is considered the most important language in the world, or better put, the official language of the world. We cannot overstress the grandeur and preeminence of English as a ubiquitous language that aids the acceleration of communication across the world. For this, Siddiqui et al (2023) put it thus:

English proficiency is becoming increasingly important for success because of the continued internationalization of trade, the globalization of markets, and the convergence of professionals from different linguistic backgrounds. English language competency does affect entrepreneurs, including cultural adaptation, negotiating across borders, and managing the intricacies of international marketplaces.

Thus, any entrepreneur or business person who considers himself global, or aims to become a global outfit, will likely tilt towards the use English Language or create an English language translation of/his or her product and/or services. Ahmad and Khan (2023) buttressed the above thus: “A critical element that is often missing in courses on Entrepreneurship Education is the inclusion of the language component that builds proficiency. In entrepreneurship education, the importance of teaching language skills is to prepare students to become global entrepreneurs”. In other words, language proficiency is a non-negotiable aspect of entrepreneurship learning, and a lack of it can impede entrepreneurial growth.

Clarke and Cornelissen (2014) have also argued that “there is a formative role that language plays in shaping the ideas of entrepreneurs and their attempts to gain a broader understanding and recognition of a new venture”. For Siddiqui et al. (2023), “the efficacy of language skills can be pivotal to providing solutions to challenges in multilingual settings for business owners”. This simply underscores the role of linguistic proficiency and cultural intelligence in entrepreneurial excellence. There are many dimensions to how language influences or affects entrepreneurship.

Therefore, many Nigerians will agree that even a little grasp of the Hausa language (for instance) can make a seller of Hausa/Fulani origin treat a customer better. In other words, buying from him or her while engaging him or her in his local dialect could attract an extra 'jara', and this simply demonstrates the strength of language in entrepreneurship. This author largely agrees with the above, as there are many occasions where speakers of language can be unnecessarily verbose, needlessly ambiguous, or outrightly confusing, which defeats the essence of communication, and in this case, the idea of entrepreneurship.

Language, Fallacy, and Entrepreneurship in Nigeria

Today, the idea of entrepreneurship has become even more relevant in Nigerian society. The higher institutions in Nigeria continue to churn out thousands of graduates every year, with little or no job opportunities to meaningfully engage them. The NYSC initiative called Skill Acquisition and Entrepreneurship Development (SAED) was created in 2012 to have serving Corps members acquire useful skills and prepare to become entrepreneurs during their service year. The primary goal of SAED is to equip Corp members with essential skills and entrepreneurial knowledge while promoting self-employment, thereby reducing the reliance on scarce job opportunities. Thus, entrepreneurship has been identified as an effective and long-lasting solution to the challenges of unemployment and underemployment that have besieged young Nigerians.

Entrepreneurship is an elaborate arrangement of multifaceted activities. Consequently, some professionals specialize as 'trading entrepreneurs'. These groups of persons focus on the buying and selling of goods and services, thereby linking manufacturers and final consumers. Daily experience has shown that virtually all trading activities and entrepreneurship efforts are affected by the use of language. In this wise, the following questions become germane: is it possible to trade without language? Or does our language determine how we trade? These kinds of questions have preoccupied entrepreneurs, linguists, and professionals from different fields. A direct answer may not be easy to arrive at, but the least we can do is to attempt to provide some clarity on this discourse.

The Ad Populum fallacy has been successfully deployed in several instances, and this has worked excellently well for many entrepreneurs and businesspeople in Nigeria. Sentences like "if it is not Panadol, it can never be like Panadol" are fallacious in the opinion of this writer. Panadol is an analgesic that serves as a pain reliever, but many other brands of analgesics do the same job, if not even better. But the power of advertising through the instrumentality of language is such that people can be swayed and made to believe that no other product in the market can guarantee the level of quality and efficacy that a particular product (in this case, Panadol) provides. The implication of the above is that people tend to go after a product (not exactly because it is of high quality), but based on the strength of the crowd it commands.

Consequently, the idolization of a product or a brand by the majority of the members of the public tends to go unquestioned, and most time, automatically becomes a seal of approval for that product. Even when the discerning minority can prove that there are similar brands that produce better results, the gullibility created by well-crafted

advertising languages continues to ensure massive sales for the company with the popular products, and this indeed explains the supreme powers of public relations and advertising, which are all facilitated by the instrumentality of language.

Furthermore, some products have achieved senior status amongst their peers. Most times, this is not because they are superior in quality, but research shows that some products remain relevant even when they significantly reduce in quality, just because they may have been the first to come on board. Examples that will suffice for this argument are 'Indomie Noodles' and 'Pampers Diapers'. The average Nigerian easily refers to noodles as Indomie, regardless of whether it is the Indomie noodles brand or another. Similarly, the introduction of baby diapers into the Nigerian market was probably heralded with the Pampers brand as the frontline, but today, it takes some extra form of consciousness and sensitivity not to refer to all diaper brands as Pampers. The same can be said for the seasoning brand owned by Nestle Global, popularly referred to as Maggi. Other seasoning cubes like Knorr, Royco, and Mr Chef are often referred to as Maggi by many Nigerians. This has been part of Nigerian society for a while, and unfortunately, even some folks with tertiary education often fall prey to this.

More so, a nicely cooked publicity stunt easily possesses the capacity to greatly increase the sales of a music album or a movie. There is a particular dramatic public relations strategy and marketing style that has been studied and is well understood and mastered by top celebrities. Celebrities love clout, they love being talked about, they understand what can sell and keep them relevant, and many superstars have deployed the instrumentality of fake news and scandals to grab the headlines and get huge attention.

As entrepreneurs who seek to innovatively create captivating content to make more money and keep up with the funding of their lavish lifestyle, many of them have studied the market, and having understood that controversy sells like popcorn in a cinema, they employ certain stunts to their advantage. Tiwa Savage, one of Nigeria's greatest female music icons, had a huge rumble with her then-husband (Tee Billz), which trended on Instagram. The entire show had the trappings of a rollercoaster Nollywood movie which kept fans and supporters of both parties talking for months, only for Tiwa to take advantage of the attention by dropping an album that vibrated the music chart in Africa. Tiwa released the music and moved on with her life, while letting her fans and foes continue to argue over who was wrong or right.

The socialites and the famed are aware that in this era of social media monetization, the louder the noise, the higher the traffic, which comes in the form of comments and views, and which ultimately results in fatter bank accounts. In other words, there is a business angle to being famous, and all that the celebrity needs to do is 'speak the right

language'. Thus, if the language of the enterprise is to create one or two artificial controversies now and then, the 'celebprenuers' will gladly oblige.

Philosophers of language, language scientists, and other professionals working in the field of language may have different perspectives as to the dynamics of language, but they are unanimous in one fact: that language is an extremely relevant tool for successful human living. However, as entrepreneurs continue to create new frontiers in search of a better life, through the use of language, they must be guided by some sense of decorum and morality.

Evaluation and Conclusion

Language and entrepreneurship are a medley of intricate fusion. They are inseparable because it is through language that entrepreneurs conduct and express themselves. Entrepreneurs make use of language while engaging to expand and realize their ideas. Just as you need words to express your thoughts and clarify issues. Marketing, negotiation, and rapport are some examples of entrepreneurial engagements that are effectuates through the use of language.

The influential Vienna Circle (scientifically trained philosophers and philosophically interested scientists) also argued that all genuine philosophy is a critique of language. Hence, the task of philosophy was to clarify the language by determining the meaning of statements, and then repositioning the meaning of every statement made in communication. In this wise, language is a human tool that must be scrutinized to possibly eliminate its errors and position it for the propagation and progression of human living.

To this end, it has been established that entrepreneurship is a creative and practical human art. This chapter has also argued that language is a key conveyor of human thoughts. Thus, it is through language that we express our deepest thoughts, construct our realities, and connect with others. It follows that there is an interwoven necessary connection between language and entrepreneurship. Entrepreneurship thrives on communication, and communication can only be carried out through the use of language.

Philosophers like Wittgenstein and Chomsky have extensively explored this nexus, suggesting that our language is not merely a tool for expression but also a framework that shapes our thought processes, entrepreneurial efforts, and experiences. The intricate relationship between language and entrepreneurship, therefore, remains both inevitable and profound. Thus, scholars in these fields and related others must continue

to expand into their connectivity and rich tapestry, as well as appreciate the logico-cultural properties of language, which will continue to influence the amalgam that is entrepreneurship.

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Metaphysics of Business: Core Concepts and Organizational Identity

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Executive Summary

Philosophy has often been perceived as an area of study that is too abstract to relate to contemporary reality. This work argues that philosophy is instead at the base of several theoretical developments of knowledge, and is fundamental for both understanding and communication within the parameters of business. While there are several works on the intersection of philosophy and other areas of human engagement, this paper distinguishes itself by relating metaphysics to business. It aims to establish a connection between metaphysics, identity, and outcomes of a business organization. Three metaphysical dimensions of business were discussed: vision, mission, and value statements, which, though not empirical, guide organizations through decision-making, strategic planning, and the establishment of goals. These core aspects capture the metaphysical dimensions of business and reveal what a company will accomplish, a picture of how the organization intends to achieve its vision, and the organization's attitudinal culture. The analytical method, which involves rigorous philosophical reasoning and argumentation, is employed. Some of the cases were cited concerning specific businesses or industries to explore how metaphysical ideas manifest in practice. The chapter submits that the metaphysical aspects of a business (vision, mission, and values) are indispensable for business identity and outcomes.

Keywords: Metaphysics, Business, Vision, Mission, Values, Organizational Identity

Introduction

Plato and Aristotle in the Ancient Epoch, and even the idealism of Hegel in the Modern Era, promoted the enterprise of metaphysics (Plato 1997, Aristotle 1998, Hegel 1979, Ross 1951). However, afterward, there were attempts to eradicate metaphysics, which began with the emergence of modernization (Omoregbe 2003). The term 'modernization' comes from the Latin “moderna”, which means now, the new, or the present (Britannica 2025). The implication is that people who live in modern times will understand reality within the context of space-time or actuality (Duignan

2025). The modern era was, therefore, marked by a revolution in the areas of science, economics, technology, industry, and information (Fios 2016). The modern era is also known as the period of the Enlightenment, which was shaped by the developments of the European intellectual movement of the 17th and 18th centuries (Britannica 2025). The dominant social pattern of modern society is the awareness of the importance of the subjectivity dimension or the element of human individuality (Fios 2016).

Among the thinkers of this time were Bertrand Russell, A. J. Ayer, and David Hume. In the spirit of modernism, Russell (2015) attempted to eradicate metaphysics and replace it with science and logic in the early decades of the twentieth century. He holds that: “Ethical metaphysics is fundamentally an attempt, however disguised, to give legislative force to our wishes” (p. 97). Russell (1983) avers that: “To create a healthy philosophy you should renounce metaphysics but be a good mathematician” (p. 1005). Criticizing the metaphysics of Plato and Aristotle, Russell (2008) writes: “Aristotle's metaphysics, roughly speaking, may be described as Plato diluted by common sense. He is difficult because Plato and common sense do not mix easily” (p. 162).

Alongside Bertrand Russell in the attempt to eradicate metaphysics was A. J. Ayer. According to Ayer (1936): “It is possible to be a meta-physician without believing in a transcendent reality; for we shall see that many metaphysical utterances are due to the commission of logical errors, rather than to a conscious desire on the part of their authors to go beyond the limits of experience” (p. 136). In another text, he writes: “It is now generally admitted, at any rate by philosophers, that the existence of a being having the attributes which define the god of any non-animistic religion cannot be demonstratively proved... [A]ll utterances about the nature of God are nonsensical” (p. 134). He added:

I do not believe in God. It seems to me that theists of all kinds have very largely failed to make their concept of a deity intelligible; and to the extent that they have made it intelligible, they have given us no reason to think that anything answers to it (p. 134).

Hume (1748; 2016) was a thorough-going empiricist who aligned completely with the scientific method and jettisoned anything that was outside of human experience. Hume (1748) holds that.

If we take in our hand any volume of divinity or school metaphysics, for instance, let us ask, does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matters of fact and existence? No. Commit it then to the flames: for it can contain

nothing but sophistry and illusion (p. 12).

These attempts at eradicating metaphysics raised questions regarding the relevance of metaphysics in the contemporary era. It has also led to the development of new discourses on metaphysics that present her as a fundamental perspective that cannot be undermined (Gilson 1938, 1941; Kanu 2023, 2017, 2016; Lawson 2023). It is within the context of this development that metaphysics is considered in this chapter as a fundamental component of business or entrepreneurship. It is also within this parameter that business, especially as it affects policy, is described as an exercise in applied metaphysics. Policy-making requires going beyond the knowledge derived purely from direct experience, dealing with questions concerning the nature and structure of reality, and creating methods for acquiring knowledge about the world in which a business enterprise operates. And this consideration lies within the belly of the metaphysical enterprise. This work responds to the following questions: Is there is connection between metaphysics and business? Are there aspects of business that belong to the parameters of metaphysics? What value does the metaphysical enterprise add to the business enterprise?

Methodology

For the study of the metaphysics of business, a multidisciplinary approach will be employed, combining philosophical inquiry with business scholarship. At the level of philosophical analysis, conceptual analysis will be employed to examine fundamental concepts in business, such as vision, mission, values statements, etc., to uncover their underlying metaphysical assumptions. These concepts will include the business itself. The phenomenological method will also be used to investigate the subjective experiences of business personnel, entrepreneurs, managers, and employees to gain insight into the metaphysical nature of business phenomena. At the qualitative research level, examples of cases will be cited concerning specific businesses or industries to explore how metaphysical ideas manifest in practice. Content analysis will be used to analyze business texts to uncover underlying metaphysical assumptions. The intersection of metaphysics and business is the product of systems thinking in interdisciplinary studies, which examines businesses as complex systems, considering the metaphysical implications of systems theory. By employing these research methods, the researcher intends to gain a deeper understanding of the metaphysics of business and its implications for practice, policy, and society.

'Telos' in Aristotle: Towards a Theoretical Framework

In Aristotle's philosophy, *telos* (τέλος) refers to the ultimate purpose, goal, or end of something (Aristotle 1941). It captures the reason why something exists or is done (Aristotle 2009; Grayling 2019). It is a central concept in Aristotle's philosophy, particularly in his works on metaphysics, ethics, politics, and biology (Brennan 2002). Aristotle distinguishes between intrinsic *telos* (the purpose inherent in something) and extrinsic *telos* (the purpose imposed by external factors). It also has a hierarchical structure and is, therefore, often organized in a manner that lower-level purposes serve higher-level ones. Achieving one's *telos* is seen as actualizing or fulfilling one's potential (Eagles 2008). At the human level, Aristotle argues that the *telos* of human life is to achieve eudaimonia (happiness or flourishing) through living a virtuous life (Baggini 2016). In his biological works, he sees the *telos* of living organisms as the realization of their inherent potential, such as the growth and development of plants and animals. In crafts and arts, he views the *telos* as the creation of useful and beautiful objects (Nyusztyay 2002).

Aristotle's concept of *telos* remains influential in various fields, including philosophy, ethics, biology, and politics. However, the concept (purpose or goal) has implications for business and economics. Although he did not write extensively on business, his ideas on *telos* can be applied to the field of business and economics. Beyond the maximization of profit, Aristotle would argue that the *telos* of business must provide goods and services that contribute to the common good, to the overall purpose of human life (eudaimonia). This is important as businesses can provide opportunities for meaningful work. His concept of *telos* implies that businesses should strive for virtuous practices, such as fairness, honesty, and transparency.

The articulation of these values promoted by Aristotle's *telos* is not possible without the core concepts in business, which include vision, mission, and values. It is these metaphysical articulations that guarantee the common good and create room for the consideration of the interests of all stakeholders, not just shareholders. These core concepts (vision, mission, and values) shape businesses to prioritize long-term goals and sustainability over short-term gains. They provide a framework for ethical decision-making in business, emphasizing the importance of considering the purpose and impact of business actions. The employment of Aristotle's *telos* as a theoretical framework for this study is important given that it emphasizes purpose, and this purpose and the achievement of it are shaped by the vision, mission, and values statements of a business organization. This theoretical framework not only creates the aperture for the intersection of metaphysics and business but can create room for fresh insights in the conversation on the metaphysics of business.

Understanding Metaphysics

Metaphysics is a combination of two Greek words: *meta*, which means “that which is after”, and *physika*, which means physics or nature. Brought together, metaphysics, therefore, means that which is after the physical (Omoregbe 1996). The concept was first used around 70 BC by Andronicus of Rhodes, the editor of the works of Aristotle (Aristotle 1941; Ochieng-Odhiambo 2009). At the time, there were some works of Aristotle which had the title *Physics*. Andronicus used the word to describe the works that do not belong to the realm of physics and which had no name (Maritain 1981). In a literal sense, metaphysics is the science that deals with realities that are beyond the physical world. However, beyond the literal sense, it can be understood as a branch of philosophy that deals with the study of the nature and structure of the totality of being (Kanu 2020, 2019, 2018).

Omoregbe (1996) avers that “what metaphysicians have been trying to do down through the ages is to give a comprehensive account of the whole of reality, its nature, its structure, and the place of man in the universe as well as in the totality of being” (p. ix). According to Izu (2009), “Metaphysics penetrates the very core of existing things... it investigates the basic principles of being as such, either according to its inner structure or according to its first, absolute origin” (p. 12-13). Aristotle (1941) writes:

There is a science that investigates being as being and the attribute that belongs to this in virtue of its nature. Now this is not the same as any of the so-called special sciences; for none of these others treats universally of being as being. They cut off a part of being and investigate the attribute of this part; this is what the mathematical sciences, for instance, do. Now, since we are seeking the first principles and the highest causes, clearly there must be something to which these belong by their nature. If then those who sought the elements of existing things were seeking these first principles, it is necessary that the elements must be elements of being, not by accident but just because it is being. Therefore, it is of being as being that we also must grasp the first causes. (pp. 731-732).

This differentiates metaphysics from other fields of philosophy. While other fields study aspects of reality, metaphysics studies the totality of reality. This explains why Aristotle (1941) would refer to metaphysics as the science of being as being (*ens qua ens*). Maritain (1981) refers to metaphysics as the foundation of all sciences, the foundation of all academic disciplines. There are two divisions in metaphysics: Ontology or general

metaphysics and special metaphysics (Omogbe 1996). According to Izu (2009), ontology, on the one hand, deals with the general traits of reality. Special metaphysics, on the other hand, concerns itself with the fundamentally distinct sorts of entities that bring about the universe. It studies classes of being like God, man, the cosmos, etc.

Metaphysics and the Spirit of Business

Business is generally understood as the practice of making a living or making money by producing or buying and selling products in the sense of goods and services (Longman Business English Dictionary 2007). It can also be described as any activity or enterprise entered into for profit (Burton 2007). A business can take different forms, such as, sole proprietorship, also known as a sole trader, which is owned by one person and operates for their benefit (ACRA 2025); a partnership which is a business owned by two or more people, with each partner having unlimited liability for the debts incurred by the business (Holloway & Parmigiani 2014). A business could be a corporation, with the owners having limited liability, and the business having a legal personality separate from its owners. Corporations can be either government-owned or privately owned, and they can organize either for profit or as nonprofit organizations (MBN 2025).

Businesses could also be cooperative, which is a limited liability that can be organized as for-profit or not-for-profit. A cooperative differs from a corporation in that it has members, not shareholders, and they share decision-making authority. Businesses could be a Limited Liability Company (LLC). It could also be a franchise, which is a system in which entrepreneurs purchase the rights to open and run a business from a larger corporation (Gleeson 2016; Welsh, Desplaces & Davis 2011). Businesses could also be a company limited by guarantee, or a company limited by shares in which is the most common form of company used for business ventures (Leigh 2011; Rowe 2007).

The metaphysical aspects of a business focus on the fundamental nature and principles underlying business practices, encompassing questions about reality, purpose, and ethical obligations, moving beyond purely practical considerations in business. The metaphysical aspects of a business include dimensions such as the vision statement, the mission statement, and the value statement. These aspects of a business are usually not seen, but are the base of a successful or unsuccessful business. The quality of the metaphysics of a business determines the quality of success recorded by the business.

Metaphysical Dimensions of Business

Three metaphysical dimensions of business will be discussed in this section, and they include: the vision statement, mission statement, and values statement. These statements, which are not empirical, guide organizations through decision-making, strategic planning, and establishing goals. They have the capacity for inspiring and energizing employees (Herrity 2025). They can also help businesses stand out in the marketplace. They inspire and unify employees under one goal for the organization, provide meaningful guidance at moments of rapid change, tell a broader story, and provide more inspiration for the members of an organization. They provide a foundation for strategic decision-making and inform investors, stakeholders, and the public of your intentions (Hofstrand 2023).

1. Vision Statement

A vision statement refers to the public declaration of what a company will accomplish—an articulation in words of what the company wants to achieve (Hofstrand 2023). It describes an idealistic view of the business and provides the foundation upon which action plans are built (Herrity 2025). Hogarty (2022) defines a vision statement thus:

A vision statement is a clear and concise objective for your company that states the impact you want it to have on the world one day... Vision is defined by a company's core values, and core values are the bedrock on which the enduring parts of the company are built. Strategies, business practices, products, and ideals might change, but a company's true vision is its most important guiding principle when it comes to making long-term decisions.

The vision statement of a business points to where the business intends to go, that is, the future of the organization: what the company aspires to be or hopes to achieve in the long term. When writing a vision statement, it is important to consider these questions: Where are we going moving forward? What do we want to achieve in the future? What kind of future society do we envision? (Mitchel, Kappen & Culek 2024; Hennessey & Thomas 2022) This must be characterized by clarity, specificity, attainability, uniqueness, and inspiration so that there are no ambiguities in its service as a guide to the business organization for choosing current and future courses of action (DiMaggio & Powell 1983; Jung & Rainey 2011).

Table 1: Examples of Vision Statements of Businesses

S/N	Business Organization	Vision
1	Samsung	Shape the future with innovation and intelligence.
2	Amazon	Our vision is to be Earth's most customer-centric company; to build a place where people can come to find and discover anything they might want to buy online.
3	Google	To provide access to the world's information in one click
4	LinkedIn	Create economic opportunity for every member of the global workforce.
5	Patagonia	Build the best product, cause no unnecessary harm, use business to inspire and implement solutions to the environmental crisis

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2. Mission Statement

A mission statement is a public declaration that communicates an organization's core values, which address the company's greater purpose and the impact it hopes to leave on the world. It is a picture of how you intend to achieve the vision of your organization (Hofstrand 2023). According to Gorton (2024):

Mission statements serve a dual purpose by helping employees remain focused on the tasks at hand and encouraging them to find innovative ways of moving toward increasing their productivity with the eye to achieving company goals. A company's mission statement defines its culture, values, ethics, fundamental goals, and agenda. Furthermore, it defines how each of these applies to the company's stakeholders, its employees, distributors, suppliers, shareholders, and the community at large. These entities can use this statement to align their goals with those of the company.

It is from the mission statement of a business that slogans for marketing campaigns are generated (Herrity 2025). The mission statement responds to the question of the “why” of the business- that is, the reason for being as a business. This is a significant metaphysical aspect, given that metaphysics is the study of being. The reason for being guides the day-to-day operations of a business organization, and defines the personality

of the business and what it does (Mitchel, Kappen & Culek 2024; Alegre, Berbegal-Mirabent, Guerrero & Mas-Machuca 2018).

When writing a mission statement, it is important to consider the following questions: What do we do today? Who do we serve? What are we trying to accomplish? What impact do we want to achieve? (Hennessey & Thomas, 2022) As in the case of a vision statement, a mission statement must be characterized by clarity, specificity, attainability, uniqueness, and inspiration (Bart & Baetz, 1998; Baetz & Bart, 1996; David, 1989; Pearce & David, 1987). However, differentiating mission statement from vision statement, Peek (2024) observes that: “Mission statements are based in the present and convey to stakeholders and community members why a business exists and where it currently stands. Vision statements are future-based, and they are meant to inspire and give direction to employees”. Adding to this, KWork Innovations (2025) holds that:

The main difference between a vision statement and a mission statement is the aspect of time. A mission statement describes where the organization is presently and describes why they do it. It is an everyday extension of your vision. It details what you can do, will do, and have to do daily to make the organization's vision a reality. A vision statement, on the other hand, focuses on where you're going and how you plan to get there. It is a future-focused. It is intended to inspire and provide direction to employees. A good vision statement answers the question: “What will this organization look like in 5 or 10 years?”

Table 2: Examples of Mission Statements of Businesses

S/N	Business Organization	Vision
1	Tesla	Tesla's mission is to accelerate the world's transition to renewable energy.
2	Starbucks	To inspire and nurture the human spirit- one person, one cup, and one neighborhood at a time.
3	Coca Cola	The Coca-Cola Company exists to benefit and refresh everyone who is touched by our business.
4	Nike	Our mission is to bring inspiration and innovation to every athlete in the world. *If you have a body, you are an athlete

5	General Motors	General Motors' corporate mission is to earn customers for life by building brands that inspire passion and loyalty through not only breakthrough technologies but also by serving and improving the communities in which we live and work around the world.
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3. Value Statements

The value statement of a business paints the picture of and communicates how a business organization is going to behave during business relations (Hofstrand 2023). It is a set of core beliefs, principles, or philosophical ideals that dictate the company's culture and how it functions in the market. According to Gorton (2024):

A company's value statement is centered around the company's core principles and philosophy. However, it is more direct in guiding how decisions will be made and what will impact the daily culture of the organization. A value statement often includes actionable direction such as "taking ownership", "acting ethically", "doing what is right", or "being transparent." Whereas a mission statement describes the highest level of purpose, a vision statement starts to describe how that purpose will be achieved.

The value statement of a business helps in making more intentional decisions in business, and informs and guides the behaviors of the people inside the organization. They point to the list of things an organization or team values (Herrity 2025; Klemm, Sanderson & Luffman 1991), and signal to external stakeholders what is important to the company (Peyrefitte & David 2006). An organization's core values, therefore, shape daily culture and establish standards of conduct against which actions and decisions can be assessed. When drafting a values statement of a business, it is important to consider the following questions: What do we stand for? What behaviors do we value over all else? How will we conduct our activities to achieve our mission and vision? How do we treat members of our organization and community? (Mitchel, Kappen & Culek 2024; Hennessey & Thomas 2022). While the mission statement takes the vision and makes it more specific and actionable, values emanate from the vision and mission, and are fundamental beliefs that guide the company's operating plan and motivate the company's day-to-day decisions (Saper 2024; Saidu 2003; Desmidt, Prinzie & Decramer 2011).

Table 3: Examples of Value Statements of Businesses

S/N	Business Organization	Vision
1	Bayhealth	· Compassion: We are kind and caring to everyone we encounter. · Accountability: Each of us is responsible for our words, our actions, and our results. · Respect: We value everyone and treat people with dignity and professionalism. · Integrity: We build trust through responsible actions and honest relationships. · Teamwork: We achieve more when we collaborate and all work together.
2	Google	· Focus on the user, and all else will follow. · It's best to do one thing well. · Fast is better than slow. · Democracy on the web works. · You don't need to be at your desk to need an answer. · You can make money without doing evil. · There's always more information out there. · The need for information crosses all borders. · You can be serious without a suit. · Great just isn't good enough.
3	3M	· Act with uncompromising honesty and integrity in everything we do. · Satisfy our customers with innovative technology and superior quality, value, and service. · Provide our investors with an attractive return through sustainable, global growth. · Respect our social and physical environment around the world. · Value and develop our employees' diverse talents, initiative, and leadership. · Earn the admiration of all those associated with 3M worldwide.

4	Kellogg's	· Integrity · Accountability · Passion · Humility · Simplicity · Results
5	Olympus Australia Pty Ltd	· Unity: We are strongest when we work together as a team. · Integrity: We are trustworthy and act in good faith. · Empathy: We care about all of our stakeholders. · Long-Term View: We look beyond the present to deliver future value. · Agility: We challenge the status quo with open minds, focus, and speed.

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Conclusion

Three definitions of metaphysics make it relevant for this discourse on business. The first is the understanding of metaphysics as a study of the fundamental nature of reality, existence, and being, exploring abstract concepts like time, space, and causality, and seeking to understand the underlying principles of the universe. The second is the understanding of metaphysics as encompassing the study of the fundamental questions about purpose, including the meaning of life, and the nature of consciousness. The third is the understanding of metaphysics as an area of study that grapples with abstract ideas and questions that lie beyond the scope of physics and the physical world. About the first, the metaphysics of business addresses the fundamental nature of the business reality; it also belongs to the metaphysics of business to identify or determine the purpose of a business organization. In relation to the third understanding of metaphysics, the metaphysical aspects of a business are not a physical reality but abstract. It is in this sense and other relevant senses that a discourse on the business of metaphysics is not only possible but interesting.

The understanding of metaphysics and its relationship with business places metaphysics not only at the core of the study of reality but at the heart of the understanding of business. The metaphysical dimensions of business here referred to include the vision statement, which refers to the public declaration of what a company will accomplish, that is, a picture of what the company wants to achieve; the mission statement, which is a picture of how you intend to achieve the vision of your

organization; and the value statement, which is a set of core beliefs, principles or philosophical ideals that dictate the company's culture and how it functions in the market. These core realities are at the heart of any business establishment, and the quality of these metaphysical dimensions determines the quality of the business output or organizational outcome. They are the metaphysical or abstract dimension of business that determines the physical output or results.

The vision, mission, and values statements of an organization or a business are core concepts and aspects of a business that create organizational or business identity. The identity that a business eventually takes is created by the vision, mission, and values of the business organization. They can create an identity for the business because they provide a framework for setting goals, making decisions, allocating resources, and contributing to building a strong and consistent brand image. These metaphysical components also determine employee engagement in the sense that they inspire and motivate employees by creating a sense of purpose and shared understanding. Beyond the employees, they communicate the organization's identity and values to customers, investors, and other stakeholders, and help to hold the organization accountable for its actions and performance.

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Language, World of Existence, and Entrepreneurship

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Executive Summary

This work intends to demonstrate the close link between language and entrepreneurship in emphasizing the powerful impact that language controls in entrepreneurship. Language is an identity marker as well as an ideological tool that equips, fosters, and facilitates social interactions in the business world. Entrepreneurship, which borders on business innovation, recognition, development, management, and exploitation of opportunities, direly needs the tool of language for efficiency and success. Language embodies a world of living. To perfect one's language in business engagement is to perfect a veritable tool necessary for the unlocking of barriers on the way to a successful business project. And to acquire the proficiency of another language of an international character expands the horizon of entrepreneurial success even more. Granted an entrepreneur faces ordinarily many challenges in his or her aspirations, but the challenge linguistic choice and usage pose belong to a very critical space, because no business can survive without a proper advertisement, which creates awareness in the minds of its consumers of both its existence and overall relevance, and these feet can only be achieved through the instrumentality of language. Here, the finesse of the linguistic choice and use is very important, because it is not just enough to say something, but the manner of its presentation is equally very significant, for this can either build or mar the entire business project. This is a point the paper yearns to explore here, which hopefully will be of immense help to both the young and professional entrepreneurs.

Keywords: Language, Entrepreneur, entrepreneurship, globalisation, social action, social agent, record keeping, fundraising.

Introduction

Understandably, language embodies a unique world of existence and can be used for the actualization of so many human activities. The social dimension of language is

finely demonstrable in its utilisation in business engagements. It is within this spectrum of understanding that its impact on entrepreneurship is considered to be tangibly inevitable. Bearing in mind, therefore, the necessary intersection between language, the world of existence, and entrepreneurship, the paper underscores the point that language acquisition, mastery, and utilisation facilitate the growth and development of entrepreneurship since an entrepreneur is a social agent and language is for social action. If the world of the entrepreneur in relation to his business enterprise must expand, then attention must be made to expand his cognitive knowledge and mastery of not only his indigenous language but also of other languages of international spread for more relevance in his entrepreneurial enterprise.

A Discourse on the Tool of Language

Language is essentially a tool of human communication (Kelebogile, 2016; Clowney, 1995) which consists of “words formed in structured and conventional ways and expressed through oral, written, or gesticulatory means” (Omenukwa, 2024, 62; Omenukwa, 2024, 40). It is particularly unique to mankind and gives accent to the definition of the humanity of mankind. It is public and executes a performative role. Consequent to this character, language then is species-specific and thus distinguishes man from the rest of the animal world (Barber, 1964). Amuseghan Sunday Adejimiola (2008, 202) draws attention to this fact by referring to the expressive constitutive embodiment of language use in which one's ideas, feelings, emotions, and desires are made known through a system of voluntarily produced symbols. According to him, “language here refers to both spoken and written media used by human beings to represent phenomena or events.” The relational tendency of the human person is expressed most concretely in the need for communication and the pull to communicate with both his fellows and indeed with every being in existence. This human character makes the human person a centre of theatrical actions in which a network of interactions in the formation of societies is established and furthered through various possible means. In every sense, language embraces the talkability of humans and captures their worldhood.

The constitution of the human person, among other perceptible approaches, ought to be equally considered as both narrow and vast. Narrow is here understood in the sense of man's biological procession, since every human being comes into the world from a specific spatio-cosmic locale but is not limited to this particular point of origination with respect to his or her birth. It is in this second sense that the vast character of the human person derives its legitimacy. The linguistic formation of the human person

majorly contributes to the expansive character of the human person, which furthers in him not only the quest to satisfy his immediate needs, but to engage others in the struggle to attend to this goal, because of the inbuilt relational tendency in his natural constitution. This thus explains the new world drama of globalization in which everyone is open to the view, contact, and relationship with the other in almost every aspect of living, like in business engagements and others. Consequent to the reality of globalization, entrepreneurial activities today are no longer tied to geographical locations, since they now extend beyond geographical limitations, origins, and restrictions to assume a wide international spread and character.

Globalization as the reality of the modern age breaks formerly presumed restricted boundaries and opens up nations to the embrace, domination, and contact with one another in never imagined anticipations for some various possible reasons, and with this, a certain implosion of languages foreign to indigenous constitutions is experienced. Consequently, although globalization exerts much pressure on humans in the expansion of their horizon and its demand for communication in multiple languages, for successful business management, this demand must be confronted since it remains the veritable key through which entrepreneurs must opt for their business successes. English appears to be the most favoured language in these linguistico-entrepreneurial calculations, because of its international spread. Language, being a major tool of contact in the globalization drama situates itself as an inevitable means through which access to important knowledge and skills is acquired and the creation of awareness is made, and thus becoming, as it were, an essential key to cognitive development and or even business management in its most dramatic sense. Adejimola (2008, 201) captures this very succinctly and further stretches it to embrace all other means of modern media technological communication by stating that,

Human language is complemented with information and communication technology. Therefore, the applications of electronic systems such as Telecommunications, Computing, Computer Network Technology, and Internet in transmitting, receiving, processing, storing, retrieving, and using information in education, research, businesses, and social life are very necessary in this economic-driven world referred to as 'global village.'

Here, one underscores the expansive character of language and its decisiveness in furthering entrepreneurial activities, because it positions itself as a necessary instrument by engaging interlocutors in a peculiar universe of discourse supposedly understandable by players involved in that particular engagement, without which businesses or entrepreneurial activities cannot happen. "As we can see, we live in a world of words. We interact with our friends, our business associates, and our family at different forums. We talk one-on-one and we communicate through telephone,

television, radio, and the internet.” (Adejimola: 2008, 202) The point is that,

Language is the more generalized capacity on which speech depends. We make sense to each other when we speak, only insofar as we share the same abstract set of underlying conventions. This set of conventions or patterns of communication constitutes a language and operates on various degrees. The sounds of any given language are organized into patterns, and each language tends to work with its particular configuration. (Omenukwa: 2024, 62; Montgomery, 1995)

And the analysis of the language choice and its value for business engagement occupies a dominant space in today's economic configurations of linguistic use and option. Every entrepreneurial activity is a localized activity, although not limited to its localized circumscription, since it harbours in itself the tendency of growing beyond its point of origination. But to the extent that it originates from a point, it must be properly equipped to interact meaningfully with the linguistic realities of that particular linguistic spatio-cosmic circumscription of its origination, which impacts heavily on its growth and development.

A Conceptual Understanding of Entrepreneurship

In recent times, the emergence of entrepreneurship as a very important subfield of business management has occurred, in which people are encouraged in various aspects of life to be creative and innovative in fashioning out for themselves ways and means of earning a living and so contribute to the growth of society. Even with the above description, Parhankangas and Darics (2022) note that “while many practitioners simply define entrepreneurship as an act of founding a new organization, there is less consensus among the entrepreneurship scholars on what constitutes entrepreneurship.” (p.39; See also; Gartner, 1990; Hébert, 1988). It might therefore be difficult to offer a simple definition of this term because of its multifaceted embodiment.

The difficulty of having a consensus definition of entrepreneurship arises from the different understandings and approaches it has generated over time, as well as on what receives the dominant emphasis in its exercise and expression. For some people, like Joseph Schumpeter (1934), it is the mark of innovation that gives it its defining character, especially where entrepreneurs stimulate change by the introduction of novel combinations of existing elements that would result in a new source of supply of raw materials or half-manufactured goods. Some others think that entrepreneurship borders on the ability to recognize, develop and exploit business opportunities

(Ardichvili, Cardozo & Ray, 2003) or even a unique operational strategy or thinking that is ignited by a profound way of reasoning that is opportunity obsessed, marked by a holistic approach and is equipped by a balanced leadership (Timmons & Spinelli, 2008). In summary, Parhankangas and Darics (2022) opine that “entrepreneurship is a complex phenomenon encompassing aspects such as change management, industry evolution, innovation and environmental and technical turbulence,” (p.39; See also, Low, 2001) stressing that the distinction between entrepreneurship and business hinges on the process of its “emergence, novelty, ambiguity and risk-taking (Parhankangas & Darics: 2022, 39).” Nevertheless, this distinction does not occupy a very large space since the two share interconnecting borders, and one might be used in the place of the other in an expansive sense.

The description about an entrepreneur that Amuseghan Adejimola (2008) offers enlightens us more on who the entrepreneur is and the novel scope of his operation, and with this, one can at least in its general sense cast a glimpse on the meaning of entrepreneurship. According to him;

...an entrepreneur is a resourceful person with the initiative and drive to bring resources together in order to produce goods and services that would meet the needs of prospective customers. It could also be that person who creates an object of value through the commitment of time and other scarce resources.” (p.207)

The description of the entrepreneur in these terms immediately points out the operational scope of his business activities, which Wei et al articulate as one that assumes the forms of business ownership and self-employment. For them, entrepreneurship provides individuals the opportunity for higher socio-economic independence, self-esteem, and life satisfaction. It further introduces new dynamism into an economy, engenders economic development, and fights the menace of unemployment by improving the social welfare through job creation (Wei, Jiao & Growe, 2018).

But very important in this consideration is the place of language in the entrepreneurial activity, especially since every entrepreneur engages and must be engaged for the advancement of his or her entrepreneurial packages and or projections, thus striking the chord between the bond of language and the fact of entrepreneurship. Indeed, to be able to create something that is of value both to himself or herself as well as the prospective buyers or users, a resourceful entrepreneur ordinarily encounters risks as well as compensations or rewards in the exercise of his or her entrepreneurial activity. This thus necessitates the need for the flow of information on business opportunities, policies, cultures, market knowledge or operations, start-up capitals, protection or

security, and a host of others (Adejimola, 2008). And this information flow can at best be conducted with the tool of language as an inevitable instrument.

The Nexus between Language and the World of Existence and Entrepreneurship

In his article titled “Wittgenstein on Meaning in Life”, David Kishik (2008) reflects on how language represents and interprets life. Kishik simply inquires about the meaning of life as it connects to the linguistic appurtenances. Language, according to him, is an excellent tool for exploring the realities and mysteries of life. The fact that there is language could be said to be an appropriate expression of the fact that there is a world. The obvious point that Kishik makes is that language helps us represent our world in very specific categories, and in our very consideration here, the world of entrepreneurship. The world is embodied in language, which allows us to imagine or think about what was, what is, and what could be, and our thought-out imaginations, innovations, and or creative explorations must be represented in communicative linguistic formulations. And one wonders if this is not expressive of the world of an entrepreneur, whose mind and eyes are always fixed on the future projections, while not neglecting the realities of the immediate needs. Consequently, Parhankangas and Darics (2022) argue from the point of view of utility that, because language and communication generally play an important role in business, they consequently play a very critical role in the process of entrepreneurship and are therefore at the heart of a so-called entrepreneurial skillset. For them then, “to succeed, entrepreneurs need to have efficient communication skills on the one hand, and language awareness and discursive consciousness on the other.” (p.39) As a matter of fact, it is of grave necessity for entrepreneurs to efficiently communicate to others of the value and worth of the opportunities they are committed to advance in very convincing manner. Generally, business professionals as well as entrepreneurs establish relevant social connections through the fine instrument of linguistic communication (Koester, 2004).

Language is the mystery of life and so shares a bond of inseparable reality with the world. The Entrepreneur lives and operates in a unique world that embodies the world of his or her business ingenuity and innovativeness. The world is known through the prism of language, and so it is with the world of the entrepreneur. None can be treated in isolation from the other without pronounced literal misrepresentation and a consequent inauguration of confusion, suspicion, and utter destruction of trust, which is one of the essential pillars upon which the entrepreneurial life rests. A study of the structure of language invariably presupposes a study of the formal aspects of the

world. In fact, “to give the essence of propositions means to give the essence of all description, therefore the essence of the world.” (Cf. Okonkwo: 2024, 41) This aligns itself with the postulation of Wittgenstein, who said that “the limit of my language is the limit of my world.” (Cf. Okonkwo: 2024, 41) It is consequent to this reality that one can insist that communication being a crucial element of the entrepreneurial skill engagement, demonstrates in unarguable terms that language discourse awareness occupies an inevitable position in the entrepreneurial activities and so every discourse on entrepreneurship “requires deeper consideration that relies both on language and entrepreneurship literatures.” (Parhankangas & Darics: 2022, 39)

The world that language epitomizes points to the quality of language as a social action. Okonkwo in analysing the Wittgensteinian thesis that “the limit of my language is the limit of my world” maintains that “every worldview is language-dependent that is to say 'tongue-dependent’” (Okonkwo: 2002, 180) The claim a people make of themselves demonstrates the constitution of their language which invariably structures their ontology. Language designs a people's '*locus intellectus*', and their ability to communicate with others or even engage in the activities of business, which demonstrates a profound expansion of their world in very unlimited manner.

It must be noted that through the aid of many studies, significant insights have been achieved into the nature of, and the relationship between, language and thought. Such a relationship expresses that language is the vehicle for thought or business ideas. Although various forms of communication, including verbal, non-verbal, and written media, have been extensively engaged in the past, however, the novel technological inventions and introduction of telecommunications, the reality of the computer network technology, and the internet have enhanced tremendously the act of communication in real-time (Adejimola, 2008). The reality of our world today makes it quite essential for entrepreneurs to strategize and vigorously acquaint themselves with even the most modern means of information technology, with the conviction of their essential nature in the entire entrepreneurial activity, since this has made the entire world to become a global village in every sense of the word. This, most certainly, will enhance their businesses because former communication means have become obsolete, since the spirit or drive for entrepreneurship is nowadays supported with effective linguistic and communicative knowledge and functions in concert with ICT as the answer to economic development and survival in the global entrepreneurship competitiveness (Adejimola, 2008).

The passion for information acquisition remains the character of a good entrepreneur. Information is power, and to the extent that one knows, to that extent, then can his or her world be identified, and only to that extent can he or she operate. Aware that the

substance of communication is information since no one can give what he or she is not aware of, then the knowledge of information and access to it occupy a very large space in the establishment, survival, and growth of any business organization. Thus, the flow of information in this economic-driven world is gravely crucial to entrepreneurs in the world over (Adejimola, 2008).

Language as a Social Action and the Entrepreneur as a Social Agent

The entrepreneur is a social agent, since every business activity is a social action, and no social action can take place without the instrument of language. According to Amuseghan Adejimola (2008, 203);

It is very crucial to mention that an entrepreneur cannot succeed without communicating with other human elements in the organisation. An entrepreneur needs a communication string that links people together in his or her day-to-day business activities. Without this, he or she cannot succeed. The point we are emphasizing is that any business organisation is made up of socio-technical resources. The social elements are the human beings and interpersonal interactions, while the technical elements are the infrastructures put in place to smoothen the effective running of the business. Although it is possible to repair the faults arising from the physical use of the infrastructure, it is not so with the social elements.

And so, awareness of both the challenges and demands associated with the duties of the entrepreneur as a social agent must be known to his or her cognitive optics, and care must be applied in the execution of duty for the maintenance of a healthy relationship in the process. The point is that “effective communication in any business organisation is very important in effecting a change which forms the basis of decision-making and effective functioning needed for great achievements” (Adejimola: 2008, 203)

Amuseghan Adejimola (2008) goes further to articulate the essential need for communication in any business organisation or entrepreneurial activity in the following manner:

- a.) to establish and disseminate the goal of a business enterprise,
- b.) to develop plans for laudable achievements,
- c.) to organise human and other resources most effectively and efficiently,
- d.) to select, develop, and appraise members of the business enterprise,

- e.) to lead, motivate, and create a climate in which people want to contribute,
- f.) to control performance,
- g.) to achieve effective communication. (p.203)

He further observed that communication which is the essential character of language is not exclusively a human activity, since every other animal engages in it in various ways and forms, but the human communication with the tool of language belongs to another level of engagement since it cannot be merely restricted to an act of communication but rather functions in multivariate forms and performs multivariate functions beyond the mere act of communication. Therefore, Moulton opines that only human language is naturally endowed and profoundly equipped to send and receive an unlimited number of messages. (Moulton, 1974) What is meant here is that language is specifically peculiar to mankind and defines his humanity and is simply constituted for social action, which, according to Adejimiola, enables the entrepreneur to achieve effective communication. In what looks like very practical or seemingly pragmatic steps, Adejimiola (2008, 203) enumerates the ways and means through which the entrepreneur can achieve effective communication within and outside his or her enterprises, or rather entrepreneurial endeavours. These, according to him, include and are not restricted to:

Examining the purpose of communication, clarifying ideas before attempting to communicate, considering the content and overtones of their communication or messages, using simple words and sentences, expressing thoughts logically and in a straight forward way, using short sentences and paragraphs, avoiding unnecessary words, avoiding ambiguous words, phrases and sentences, following up messages with actions and approximating actions with the goals of the organisation, understanding the physical human environment when communicating and above all, developing listening skills, and acquiring knowledge/skills of information and communication technologies.

It is in the performance of these roles that the activity of the entrepreneur as a social agent is located and actualized. Indeed, there appears to be a connexion of scholarships “that is influenced by a discourse focus of organizational scholarship and is guided by the notion of language as social action, concerned with how discourse(s) not only reflect(s) but shape(s) or even constitute(s) entrepreneur identities and perceptions.” (Parhankangas & Darics: 2022, 50)

Human beings cannot be construed as beings capable of inhabiting the supposedly

objective world alone, nor be restricted to social activity alone without the impact of their linguistic *worldhood*, which the communicative aspect of language as a tool of interpersonal engagement portends. The identity of human beings appears to be assumed and defined from this prism, leaving one with no option but to draw up his or her world of existence from his or her linguistic uniqueness. Quite certainly, the *worldhood* of humans is unconsciously established upon the language habits of the group in which their social activities revolve, because of the direct connection between what is seen and what is heard and or even necessary to express the fact that experience depends very largely as is often the case upon our linguistic formulations, because the language habit of our community or the particular locale of our social engagement predisposes certain choices of interpretation (Sappir, 1929), be it cultural, religious, and or economical as in business or entrepreneurial engagement or otherwise. (Cf. Okonkwo, 2024)

Jerome Okonkwo would thus insist that it would be illusory to imagine that one adjusts essentially to reality without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection, and so it is in entrepreneurship. The fact of the matter is that the real world is, to a large extent, unconsciously built upon the language habits of the group, thus delineating the particular locale of a social activity. We see and hear and otherwise experience very largely as we do because of the language habits of our world. (Okonkwo, 2024) These points are further buttressed by Kramsch about Johann Herder when he noted that the language of a nation reflects the way its people think in accordance with the equation: one language – one folk – one nation. If it is true that humans process their thoughts through words, then the whole of human knowledge is defined and delineated by language. Consequently, Kramsch (2008, 236) would say, “to think is almost nothing else but to speak. Hence, every nation speaks according to the way it thinks and thinks according to the way it speaks.” Thus, in the words of Wilhelm Von Humboldt (1988, 60), “there resides in every language a characteristic world-view.” In this wise, Kramsch avows, “man spins language out of himself, he spins himself into it, and every language draws about the people that possesses it a circle whence it is possible to exit only by stepping over at once into the circle of another one.” (2008, 237)

Consequently, if one by any means resists an unconditional immersion into the world his linguistic uniqueness offers him, he would by implication either consciously or unconsciously be launching himself or herself into the domains of another worldhood that is strange to his naturally fundamental constitution, and in this case, as a foreigner of a kind. And it is here that one can establish the interwoven link between the world of the entrepreneur and the entire package of his or her entrepreneurial activities. The entrepreneur must therefore be consciously aware of the challenges this peculiar world

imposes on him or her and responsibly adjust to the demands thereof. Indeed, according to Kraft (1978, 162), “effective communication starts with an attempt on the part of the communicator to relate reciprocally to both the messenger and the message.” And since humans both think through words, and can only communicate through words or sign-related words verbally or non-verbally, they equally hear and conceptualize through words.

It must be said that human beings are naturally compulsive communicators. Adejisola (2008) captures this idea very well by stating that communication happens every day in our daily activities, both in our immediate environment with people around us as well as with people in faraway places through the multivariate technological devices like the telephone, internet, letter, and a host of others. Thus, the significance of communication, he states, is both crucial and gravely inevitable to our continued understanding, cooperation, and development, not only in the business circle but also in society. Here, then, the need for at least one language, whether local, national, or international, becomes essentially necessary for entrepreneurs as potential job creators, since they must of necessity interact with not only themselves but with the world around them in unimaginable forms and shapes. But aware of the fact that the limit of my language is the limit of my world as Wittgenstein opined, the need then to expand the scope of one's language possibilities is inevitable for so many reasons bordering on the maximization of profit, expansion of the scope of business engagement, exploration of newer business opportunities, breaking barriers arising from linguistic limitations, etc. In a very practical sense, a successful entrepreneur must be able to introduce himself or herself properly and adequately since he must receive correspondence and is expected to reply to it appropriately. And since one of the consequences of the vigorous competitive selling strategies today is aggressive advertising of one's businesses, products and even oneself as a successful business man or woman who has got something to offer, he or she must therefore endeavour to advertise his or her products in very fascinating manner and with the most suitable and convincing words, and should not be inhibited by linguistic inefficiency or impediments to interact with other business men and women in a highly competitive business environment. An efficient accomplishment of these tasks requires, then, the power of persuasion that may even be so strong as to coerce the prospective consumer into a fascinating admiration and purchasing of his or her goods. (Adejisola, 2008)

Indeed, the role of language in entrepreneurship covers a wide range of business activities like advertisements, record keeping, response to correspondences, fundraising activities, and proper business positioning etc. Although these points are self-explanatory, little light will be thrown on two of these: record keeping and fundraising activities, as a way of demonstrating the inevitable role language plays in

entrepreneurship.

- a. **Record Keeping:** Businesses prosper when records of business activities are properly documented so as to enable the entrepreneur to study the growth and developmental strides of the business. This is quite essential, especially for a young entrepreneur who must take stock of his or her business activities from the very onset to be properly equipped for speedy decisions for his or her business projections. The keeping of records can only be accomplished through the instrument of language. Amuseghan captures this point quite clearly by noting that “language is a necessary instrument for record keeping purposes.” (Adejimola: 2008, 202) He further explains that “purchases, meetings, events, accounts, and reports are recorded and kept using language in the business parlance.” (Ibid.)
- b. **Fundraising:** Language plays a significant role in fundraising activities. Entrepreneurs generally are confronted with the grave challenge of raising funds for the growth and development of their business, especially in its early stage before the attainment of notable stability. (Parhankangas & Ehrlich, 2014) Consequently, the investigation on the intertwining bond between language and fundraising points to a dominant theme in language-related entrepreneurship research, and this appears to be rooted in the recent phenomenon of early-stage entrepreneurs being increasingly engaged in the theatrical pitching of their projects at forums such as demo days, pitch mixers, and idea competitions. (Parhankangas & Renko, 2017) Particularly important here is the need for the language use in the drive for fund both for the beginning, growth, development and sustenance of entrepreneurial activities in every aspect of its engagement since a stream of research findings are strongly of the opinion that there is a remarkable link between the act of fund raising and the role of verbal impression management strategies, (Anglin, Wolfe, Short, Mckenny & Pidduck, 2018; Benson, Brau, Cicon & Ferris, 2015; Parhankangas & Ehrlich, 2014) as well as on linguistic content of pitches, (Allison, Davis, Short & Webb, 2014; Allison, Davis, Webb & Short, 2017; Allison, Mckenny & Short, 2013; Moss, Renko, Block & Meyskens, 2018; Steigenberger & Wilhelm, 2018) the linguistic style (Parhankangas & Renko, 2017) and mode of presentation together with the strategy adopted in the narrative telling (Martens, Jennings & Jennings, 2007; Moss, Neubaum & Meyskens, 2015) are gravely impactful on the activity of raising fund,

The Role of Language Ability in Entrepreneurship: Concluding Remarks

Hypothetically, individuals who have better language ability appear to be more likely to choose self-employment for two main reasons. Firstly, the language proficiency enables the particular individual to expand his or her social networks. The decision to be self-employed or simply entrepreneurial is always enhanced and strongly furthered by a social and family network as the most reliable source of assistance, especially to a young entrepreneur. (Wei, Jiao & Growe 2018) Secondly, Language as a matter of importance offers the structure for entrepreneurs' imaginative ways of cognitive awareness and the readiness to change the world, as well as providing the platform for imaginatively crafting and actualizing venture ideas for others by stimulating audiences' intellectual and emotional responses. (Kier & McMullen, 2018; Dimov, 2020; Marieshka & Muñoz, 2023)

It must be noted that in the statement of claims and pronouncements, language embodies a performative power. It equally constitutes promises made for the construction of a venture idea, which ordinarily affects others, and while endeavouring to shape the perceptions of reality of others, it further reveals one's beliefs about reality. (Marieshka & Muñoz, 2023; Austin, 1862) Consequently, for a good observation of the construction of the world and its effect, effort must be made to transcend the limitations of cognitive framing and signalling 'truths' and turn our gaze to the yearnings of our theoretical orientation that enhances the usage of language for the construction of social reality and change. (Smith & Anderson, 2004) In this consideration, one undoubtedly discovers in very clear terms another of the performative roles of language in entrepreneurship.

The Speech Act Theory of J. L. Austin argues that language possesses the power to construct society and that, following the structure of the language used in the act of speaking, as well as judging the context within which the communication occurs, the intentions of the speaker can be interpreted. (Austin, 1962; Searle, 1969) The Speech act theory explores an interpretive sense of language based on the context of speech and the tangible observable configurations to further the argument that 'words do things' as carriers of intention and in doing things they possess the ability to change reality by transforming 'words into worlds' (Strauss & Feiz, 2013; Green, 2021). Thus, by implication, Austin opines that words are both carriers of emotional constructs as well as endowed with emotional force that affects the listener's conceptual assimilation and analysis of words in every aspect of his cognitive judgment and with noticeable influence on his or her actions and possibly too, outcomes. (Marieshka & Muñoz, 2023)

The underlying factor in the speech act theory, as in other traditions of pragmatics,

revolves not merely on the inquiry into the adequate representation of reality but rather on what one is trying to do with the language that one is using. (Knight & Tsoukas, 2019) Unfortunate as it may be, the weight of reality seemingly demonstrates that some languages appear to be better situated on the international plane for business efficiency and connectivity. And so, depending on the scope of the entrepreneurial engagement, some languages appear to dominate the international business front basically because of their spread. English appears to be one of such favoured languages, and its mastery has assumed one of the key entrepreneurial competences if one must do business, especially on the international scene. Barton and Muñoz (2023, 3) offer an apt description of this fact in the following manner:

Today, entrepreneurship is considered an imperative driver of economic development, productivity, innovation and employment. In the world we live in, which imposes increasingly difficult and demanding tasks on future generations, young entrepreneurs are required to possess various skills necessary for a successful career. One of those skills is good knowledge of the English language, as a prerequisite for successful business in an international level. It is a well-known fact that today the English language as a *lingua franca* opens up many opportunities in the business world, especially for people who possess appropriate language competencies. It helps to overcome borders and therefore all those who are interested in bringing their visions to the world business scene must have a good command of the English language. Knowledge of the English language is a prerequisite for achieving business goals and successful entrepreneurship.

The mention of English borders strictly on a very pragmatic sense, if the entrepreneur intends to occupy a meaningful space in the international market environment. It is proper to note that to develop adequate entrepreneurial and social skills, such as the ability to lead in business and responsibly participate in business meetings, negotiate business engagements successfully with profitable results, efficiently write business letters whether electronically or otherwise and thus be able to communicate with business partners from across the globe and or perform other functions similar to these can only be easily accomplished with a language that has a wider spread. In consideration of all of these, Rajović (2024, 127) insists:

All these skills need to be practiced within the context of the English language, which is a necessary element in the education of entrepreneurs. An entrepreneur who is proficient in English, both in oral and written communication, avoids potential cultural and business barriers. It is essential to emphasize that language proficiency is acquired only through a continuous learning process that must be well-structured so that its application in

entrepreneurship can be meaningful.

In summary, beyond emphasizing the choice of English as a language for international business engagement because of its spread, it is not to be imagined that languages of the world in both local and international space are of no consequence in entrepreneurial activities. It is therefore of grave importance to note that the choice of language use depends on the entrepreneurial space and the linguistic constitution of the target group for the business engagement. Emphasis should therefore be made on the importance of developing skills and abilities that are structured for a successful communication within the entrepreneurial scope of engagement for a maximal yield and not necessarily on English language as a *conditio sine qua non* for business engagement on the international plane.

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Philosophy and Theories of Entrepreneurship

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Executive Summary

Entrepreneurship plays a crucial role in driving economic development, fostering innovation, and addressing social challenges. This study explores the theoretical foundations of entrepreneurship, analyzing key frameworks such as Innovation Theory, Trait Theory, Resource-Based Theory, Institutional Theory, and Effectuation Theory. It highlights the evolution of entrepreneurship, tracing its historical significance from early trade to modern economic systems. Additionally, the research examines the philosophical dimensions of entrepreneurship, focusing on its relationship with ontology, epistemology, and ethics. The study also evaluates the emergence of entrepreneurship studies in Nigeria, emphasizing the role of education, government policies, and institutional support in fostering entrepreneurial activities. It discusses the challenges faced by entrepreneurs, particularly in developing economies, and critiques mainstream entrepreneurship theories for their limitations in addressing gender, cultural, and ethical considerations. By integrating economic, psychological, and sociological perspectives, this paper provides a comprehensive analysis of entrepreneurship and its impact on business success. The findings suggest that entrepreneurship is not merely about business creation but also about adaptability, strategic decision-making, and leveraging opportunities for long-term sustainability. The study concludes that a multidisciplinary approach is essential for understanding the complexities of entrepreneurship and shaping policies that foster inclusive and sustainable economic growth.

Keywords: Entrepreneurship, Innovation, Economic Development, Theories, Philosophy

Introduction

Interdisciplinary and multidisciplinary engagement is the hallmark of academic scholarship in an emerging academic pursuit of knowledge. Multidisciplinary engagement is when people from different disciplines in the natural and physical

sciences, management sciences, social sciences, medical sciences, and the humanities work together to achieve a common goal in research (Adeyemi, 2010). This engagement is one of collaboration, a symbiotic and dialogic approach towards enhancing one another in research. Hence, every discipline develops theories and concepts as a set of ideas that claim to explain how something works (Haralambos et al, 2013). According to Adeyemi (2010),

The teaching of a concept using the multidisciplinary approach is in line with the philosophy of Gestalt theory that 'the whole is greater than the sum of its parts'. This implies that the teaching of a concept, not with the use of only one discipline, but with the use of three or more disciplines or subjects, will aid a better understanding of the phenomenon under study. This approach will enable learners to ask questions that cut across artificial subject divisions and see the whole exercise from a 'holistic' angle. In this way, related subjects are utilized in teaching and ultimately make connections between and among disciplines toward a better understanding of humans and their interaction with their total environment. After all, this is a principal aim of education, irrespective of people or boundaries.

The multidisciplinary approach becomes a justifiable argument in which philosophy and entrepreneurship engage in fostering a holistic approach toward a better understanding of the intersection between philosophy and entrepreneurship. Philosophy and entrepreneurship can fruitfully engage in enhancing the theories of entrepreneurship. Entrepreneurship theories without a deep philosophical underpinning can suffocate the emerging theories that emanate from entrepreneurship studies. Thus, the branches of philosophy have a role to play in entrepreneurship due to the very nature of philosophy as the mother of all disciplines, to which other disciplines have their origin in philosophy, despite the effortlessness of the logical positivist school in disengaging philosophy (Adidi & Asuquo, 2022). The logical positivist school defies a multi-disciplinary engagement; an approach that was based on mere observation, experimentation, and causal laws of nature without recourse to the achievements of the natural sciences, which were producing reliable knowledge about the natural world (Giddens & Sutton, 2015).

The purpose of this work is to establish the intersection between philosophy and entrepreneurship and to explore the philosophical and theoretical foundations of entrepreneurship by analyzing key entrepreneurship theories through a qualitative research process. It provides an in-depth discussion of the nature and scope of entrepreneurship and the relationship between entrepreneurship and philosophy; through this analysis, this work seeks to offer a comprehensive understanding of entrepreneurship and its theoretical underpinnings. To this end, this work shall advance

philosophical research as an evergreen discipline still relevant in asking fundamental questions and critiquing theories to achieve a more enhanced theory in advancing the entrepreneurial world.

Theoretical Framework

The theoretical framework employed in this work is the Gestalt theory in psychology, which emphasizes that the whole of anything is greater than its parts. That is, the attributes of the whole are not deducible from the analysis of the parts in isolation. *Gestalt* is used in modern German to mean how a thing has been “placed,” or “put together.” (Wagemans, Feldman, Gepshtein, et al, 2012). There is no exact equivalent in English. “Form” and “shape” are the usual translations; in psychology, the word is often interpreted as “pattern” or “configuration” (Mather, 2006). The theory was propounded by Max Wertheimer along with his colleagues Kurt Koffka and Wolfgang Köhler, all German psychologists who developed the theory in the early 20th century, with Wertheimer widely considered the primary founder of Gestalt psychology. The theory emerged in the early 1900s as a response to the dominant structuralist approach in psychology at the time (Sternberg et al, 2012). Gestalt theory has been applied to problem-solving and cognitive processes. The theory suggests that problem-solving involves seeing the problem as a whole and reorganizing the elements to achieve a solution, rather than focusing on individual components. This becomes the foundation of an interdisciplinary and multidisciplinary approach to the intersection between philosophy and entrepreneurship. To this end, the logical positivist school, in a bid to reduce philosophy to the stratosphere of irrelevance due to its metaphysical nature, ought to reconsider the theoretical framework of Gestalt as the foundation for the logical positivist to reconsider engaging philosophy intensely.

Entrepreneurship

The word “Entrepreneur” is derived from the French word *entreprendre*, which means “to undertake”. The term is not a relatively new one, but the term has become popular due to the high rate of unemployment, too much reliance on government jobs, and underpayment of most jobs in the capitalist system or privately owned jobs. Yet, it is commonly known that the term "entrepreneurship" in the field of entrepreneurship lacks a single, universally recognized definition (Gedeon, 2010). The earliest historical references to entrepreneurship come from the field of economics and the nature and sources of profit. All economic value was thought by the classical economists to come

from some combination of Land, Labor, and Capital (Smith, 1776). In simple terms, Entrepreneurship is the act of starting a business in the hope of earning a profit. Nonetheless, entrepreneurship goes beyond making a profit. Entrepreneurship became associated with all activities that create residual profits over the rate of return for Land, Labor, and Capital (e.g., Glancey & McQuaid, 2000; Kirzner, 1973; Matley, 2005; Mises, 1949; Moschandreas, 1994; Ripsas, 1998; Schumpeter, 1934 (1961)). Despite an avalanche of definitions, the term has generated serious debates and emerging theories that characterize an entrepreneur. These opposing theories led to opposing definitions that can be viewed as alternative dimensions of entrepreneurship and give rise to different sub-domain concepts in our lexicon (Gedeon, 2010). A synthetic definition describes an entrepreneur as someone who specializes in making judgmental decisions that affect the location, form, and use of goods, resources, or institutions (Hebert et al, 1989). This definition emphasizes the role of the entrepreneur in economic theory and decision-making processes. Therefore, for this paper, entrepreneurship. The concept of entrepreneurship is intricate and multidimensional, encompassing a range of definitions, themes, and viewpoints. The study of entrepreneurship is always changing, from historical economic ideas to contemporary behavioral techniques. Entrepreneurship is essential to social transformation and economic growth, whether it is seen as individual behavior or organizational activity. Fostering entrepreneurial success and advancing social and economic development, and social change (Long, 1983).

Philosophy of Entrepreneurship

Philosophy, as an organized inquiry, explores the nature of existence, as well as knowledge acquisition, principles, and reasoning. Sound critical thinking methods and logical analysis form a basis established by philosophy, which entrepreneurs need for decision-making processes. According to Adidi (2024), "Philosophical inquiry provides a foundation for ethical reasoning and strategic thinking in entrepreneurship, allowing individuals to assess risks and opportunities with clarity". Through this approach, philosophical examination combines with entrepreneurial conduct to create business strategies that merge rational thinkers with ethical values. Philosophy isn't just an abstract intellectual exercise. At its core, it focuses on improving our understanding of humanity and of how we evolve as individuals in society. The philosophy of entrepreneurship examines the underlying principles that govern entrepreneurial behavior and decision-making. It explores fundamental questions such as: What motivates individuals to become entrepreneurs? How do ethical considerations shape entrepreneurial practices? What is the relationship between knowledge, uncertainty,

and entrepreneurial decision-making? By integrating philosophical perspectives with entrepreneurship theories, scholars can develop a more comprehensive understanding of how entrepreneurship contributes to human progress.

The concept of the 'entrepreneur' and the function of entrepreneurship in society have ranged extensively within theories. Entrepreneurship involves continuous adaptation and self-discovery, as individuals engage in creative problem-solving to build sustainable enterprises (Asuquo & Adidi, 2024). The philosophy of entrepreneurship also involves interrogating or inquiring into the behavioral and trait approaches of an entrepreneur. Is an entrepreneurship attitude innate or learned? The behavioral approach views entrepreneurship as a set of activities involved in organization creation, while the trait approach (Gartner, 1988) focuses on the personality traits and characteristics of entrepreneurs. A "behavioral approach" (Cooper & Saral, 2010) in entrepreneurship focuses on studying and understanding the actions and decision-making processes of entrepreneurs, analyzing how their specific behaviors contribute to identifying and pursuing opportunities, rather than solely looking at their personal traits or external factors; it essentially looks at "what an entrepreneur does" rather than "who they are" to explain entrepreneurial success. Philosophy of entrepreneurship is a way of thinking about the qualities of entrepreneurship, the relationship between entrepreneurship and economic development, and the role of entrepreneurs in society.

The Nature and Scope of Philosophy of Entrepreneurship

Entrepreneurship and philosophy are deeply interconnected; it all has to do with human behavior, human decision-making processes, and the associated ethical responsibilities. Philosophy, in terms of ontology, epistemology, and ethics, offers deeper observations regarding entrepreneurship that can be applied to multiple entrepreneurial concepts and practices.

Ontology, the branch of philosophy concerned with the nature of being and existence, is particularly relevant in the study of entrepreneurship. Asuquo and Adidi (2024), in Obafemi Awolowo's Concept of Mental Magnitude and the Drive Towards Entrepreneurial-Oriented Education that "Entrepreneurial identity is shaped by both individual agency and external influences, reflecting a dynamic interaction between self-perception and societal expectations", highlighting how entrepreneurs see themselves and their place in the world. Entrepreneurs are often viewed as agents of change who actively shape their realities through innovative business ventures, challenging existing norms, and creating new economic opportunities. This ontological perspective emphasizes that entrepreneurship is not merely a profession but a dynamic

process of self-actualization and transformation.

Epistemology, the study of knowledge, also plays a crucial role in entrepreneurship by exploring how entrepreneurs acquire, process, and apply knowledge in their decision-making. Theories such as Social Learning Theory (Bandura, 1963) and Opportunity Recognition Theory (Schumpeter, 1934) highlight the cognitive and experiential aspects of entrepreneurship. Social Learning Theory suggests that entrepreneurs learn from their environment, mentors, and past experiences, while Opportunity Recognition Theory examines how individuals identify and seize business opportunities. These epistemological insights help explain why some entrepreneurs are more adept at navigating uncertainty and adapting to market changes than others.

Ethics further influences entrepreneurship by providing a moral framework for business practices and corporate responsibility. Entrepreneurship is not solely about profit generation; it also involves ethical considerations regarding fair business practices, environmental sustainability, and social impact. According to Adidi (2024), "Sustainable entrepreneurship requires integrating financial success with ethical responsibility, ensuring long-term value creation for both businesses and society". This highlights the importance of ethical entrepreneurship, where business leaders are expected to prioritize integrity, transparency, and social responsibility in their ventures. Ethical decision-making is particularly crucial in an era where consumers and stakeholders demand greater accountability from businesses.

Furthermore, Logic is the study of correct reasoning. It includes both formal and informal logic. Formal logic is the study of deductively valid inferences or logical truths. It examines how conclusions follow from premises based on the structure of arguments alone, independent of their topic and content. Informal logic is associated with informal fallacies, critical thinking, and argumentation theory (Nolt, 2021). We study the rules and techniques that allow us to distinguish good, correct reasoning from bad and incorrect reasoning. Logical reasoning is a key skill for entrepreneurs because it helps them make informed decisions, solve problems, and manage risk. Entrepreneurs use logical reasoning to analyze their ideas and identify potential pitfalls (Cunningham, 2002). Logic plays a critical role in analyzing information and arguments systematically and objectively. Good reasoning is not necessarily effective reasoning. In logic, the standard of goodness is not effectiveness in the sense of persuasiveness, but rather *correctness* according to logical rules (Moschovakis, 2022). Entrepreneurs use logical reasoning to understand market dynamics and allocate resources efficiently. Logical reasoning in entrepreneurship is characterized by its emphasis on risk management, innovation, decision-making under uncertainty, understanding market dynamics, efficient resource allocation, interdisciplinary approach, and adaptability.

The integration of philosophy and entrepreneurship enriches both fields by offering deeper insights into the motivations, challenges, and societal impacts of entrepreneurial activities. By incorporating philosophical perspectives, entrepreneurship studies can move beyond purely economic models to address broader issues such as purpose, responsibility, and the long-term consequences of entrepreneurial actions. This interdisciplinary approach not only enhances our understanding of entrepreneurship but also fosters a more holistic and sustainable approach to business innovation and leadership.

Theories of Entrepreneurship

Philosophy is the foundation of theories, which means that the core ideas and underlying principles of any theory are often rooted in philosophical concepts (Blackburn, 2008) providing a framework for understanding and analyzing the theory's assumptions, logic, and implications; essentially, a theory draws upon philosophical ideas to build its structure and reasoning (Audi, 2015). Entrepreneurship theories provide explanations for why individuals engage in entrepreneurial activities and the factors that influence their success. These theories can be broadly categorized into psychological, economic, and sociological frameworks.

Trait Theory: This theory posits that certain personality traits, such as risk-taking, creativity, and resilience, are inherent in successful entrepreneurs. However, critics argue that environmental factors also play a crucial role in entrepreneurial outcomes (Rauch & Frese, 2007). While some individuals may naturally possess entrepreneurial tendencies, access to education, mentorship, and capital significantly influences success. Trait Theory looked inward, suggesting that inherent psychological traits could predispose individuals to entrepreneurial success. This theory sparked debates on whether entrepreneurs were born or made, leading to extensive research on entrepreneurial characteristics (Ardichvili et al, 2003). Personality trait indicates a person's characteristics, patterns of thoughts, feelings, and behaviors. Personality traits are very different from person to person. In the trait theory of entrepreneurship, entrepreneurial intentions are influenced by personality traits. This personality trait is characterized by the internal drive of action with patience and continuous concern, which settles and meets high standards of activities. The need for achievement motivation theory was provided by McClelland (1961), who revealed that human beings have a craving for success, accomplishment, excellence, or achievement. Research conducted on college freshmen, it was found that a high need for achievement can be developed in childhood and through adult training, and it is an

indicator of entrepreneurship intent (McClelland, 1961).

Behavioral Theory: Behavioral theory in entrepreneurship refers to a perspective that examines the psychological and cognitive factors influencing an entrepreneur's decision-making process, suggesting that entrepreneurs are not purely rational actors but are affected by emotions, biases, and mental frameworks when identifying and pursuing opportunities, making it a study of how an entrepreneur's thoughts and behaviors impact their entrepreneurial actions (Kahneman & Tversky, 1979). Unlike Trait Theory, this approach emphasizes learned behaviors and decision-making patterns. According to Bandura's Social Learning Theory, "Entrepreneurs acquire skills and knowledge through observation, mentorship, and experience" (Bandura, 1986). This theory suggests that individuals are not necessarily born entrepreneurs but develop entrepreneurial capabilities through education, networking, and practical experiences. To define entrepreneurial behaviors, it is mandatory to break down the behaviors into components that could lead to sustainable development, such as self-efficacy, entrepreneurial intention, entrepreneurial success, and expectancy-value beliefs. The idea that one can attain particular goals is referred to as self-efficacy (Obschonka & Stuetzer, 2017). Self-efficacy in entrepreneurship is utilized in entrepreneurial intention, and it refers to how confident entrepreneurs are regarding their abilities to accomplish various projects and tasks (Angel et al, 2018). Business self-efficacy, a common trait among entrepreneurs, refers to their conviction in and attitude toward overcoming obstacles and achieving entrepreneurial success. Entrepreneurial self-efficacy has been shown in research to play a significant role in forecasting entrepreneurial orientation and the encouragement of entrepreneurial performance.

Innovation Theory: This theory asserts that entrepreneurs drive economic progress by introducing disruptive innovations that replace outdated systems. Schumpeter argued that entrepreneurship is a process of continuous innovation, where new products, services, or business models lead to economic development (Schumpeter, 1934). Schumpeter views the entrepreneur as the key driver of economic progress, actively seeking out opportunities to introduce new combinations of factors of production through innovation. This theory emphasizes the concept of "creative destruction," where innovations can disrupt established industries and create space for new market entrants, leading to overall economic dynamism. According to Schumpeter, innovation can include introducing new products, developing new production methods, opening new markets, discovering new sources of raw materials, or implementing new organizational structures. While invention is the creation of a new idea, innovation involves taking that idea and successfully implementing it in the market, which is the key role of the entrepreneur.

Effectuation Theory: Sarasvathy's Effectuation Theory challenges the notion that entrepreneurs follow fixed strategies. Instead, it suggests that "entrepreneurs start with available resources, experiment, and adapt their strategies based on unfolding circumstances" (Sarasvathy, 2001). This approach highlights the flexibility and adaptability required in entrepreneurial decision-making. Effectuation is a way of thinking and decision-making that is based on the idea that entrepreneurs create their future by taking action and making things happen. It is focused on creating opportunities and solving problems by using the resources that are available to you, rather than making predictions and trying to plan for the future. Saras Sarasvathy's theory of Effectuation describes an approach to making decisions and performing actions in entrepreneurship processes, where you identify the next, best step by assessing the resources available to achieve your goals, while continuously balancing these goals with your resources and actions. Effectuation differs from the causal logic, where there is a predetermined goal and the process to achieve it is carefully planned by a set of given resources. Sarasvathy argues that causal logic is not suited for entrepreneurship processes that are inherently characterized by uncertainties and risks.

Resource-Based Theory: The Resource-Based Theory in entrepreneurship suggests that a company's competitive advantage stems from its unique and valuable resources, which are difficult to imitate, rare, and cannot be easily substituted, allowing them to outperform competitors by leveraging these internal strengths to create successful ventures; essentially, it emphasizes the importance of identifying and utilizing a company's internal resources to gain a sustainable edge in the market (Kirzner, I. (1973). Barney argues that access to resources such as financial capital, skilled labor, and technology significantly influences entrepreneurial success. According to this perspective, entrepreneurs with greater access to strategic resources are more likely to build sustainable competitive advantages (Barney, 1991). Resource-based theory also stresses the merit of an old saying: The whole is greater than the sum of its parts. Specifically, it is also important to recognize that overall strategic resources are often created by taking several strategies and resources that each could be copied and bundling them together in a way that is difficult to duplicate.

Institutional Theory: The "institutional theory of entrepreneurship" suggests that the level and direction of entrepreneurial activity within a society are heavily influenced by the existing institutional framework, including laws, norms, social structures, and cultural expectations, which shape how individuals perceive and pursue business opportunities; essentially, the rules and norms of a society determine what types of ventures are considered legitimate and likely to succeed. This approach examines how regulatory frameworks, cultural norms, and government policies shape entrepreneurial activities. Institutional factors, such as ease of doing business, legal protections for

intellectual property, and access to funding, play a significant role in determining entrepreneurial success (North, 1990).

While each theory offers valuable insights, scholars agree that no single framework fully captures the complexities of entrepreneurship. Instead, a combination of these perspectives provides a more holistic understanding of entrepreneurial behavior and business success.

Limitations of the Theories

Current theories in entrepreneurship research have fundamental problems that require both careful review and theory development. The emphasis on individual traits within Trait Theory has faced criticism because environmental and structural conditions significantly shape the success of new business creators without receiving sufficient consideration. Salami explains that apart from personality characteristics such as resilience and risk tolerance, market conditions and financial accessibility become equally important in determining entrepreneurial success. According to Salami, "While personality traits such as resilience and risk tolerance are important, structural factors like market conditions and access to finance play an equally significant role in entrepreneurial success" (Salami, 2011). This suggests that while intrinsic attributes matter, external conditions such as economic stability, government policies, and financial support systems are equally crucial in shaping entrepreneurial outcomes.

The two economic models used in entrepreneurship research, namely Schumpeter's Innovation Theory and the Resource-Based theory, presume entrepreneurs' function in predictable markets. The real-business entrepreneurial ecosystem features unpredictability alongside fast-moving markets, along with unexpected obstacles that force business owners to remain flexible and adaptable. The method of rational choice cannot represent the demanding nature of entrepreneurial conduct because it involves making choices through intuition coupled with experimental testing and acquiring knowledge from errors. Asuquo and Adidi argue that entrepreneurial ventures rarely follow linear models; instead, they evolve through adaptive learning and external influences (Asuquo & Adidi, 2024). This insight challenges the deterministic view of economic theories and emphasizes the need for a more dynamic and context-driven understanding of entrepreneurship.

Furthermore, mainstream entrepreneurship theories have historically been slow to incorporate critical social dimensions such as gender, culture, and ethics. Entrepreneurship research has traditionally focused on Western, male-dominated

business environments, neglecting the unique experiences and challenges faced by women and minority entrepreneurs. Omenukwa observes that "most entrepreneurship studies focus on Western male entrepreneurs, overlooking the unique experiences of women and minority groups in business" (Asuquo & Adidi, 2024). The exclusive nature of existing theories creates barriers to their implementation in various multicultural and socioeconomic environments. The obstacles that female entrepreneurs face in their entrepreneurial journey, such as credit restriction, social prejudice, and institutional bias, receive insufficient attention within traditional theoretical frameworks.

The focus on economic metrics in entrepreneurship theories leads to insufficient attention toward sustainable, ethical business operations. Current entrepreneurship theories require modification to include principles of corporate social responsibility alongside environmental sustainability measurement practices as they gain diplomatic recognition in modern times. Business research based on entrepreneurship needs to examine both financial gain and societal effects resulting from entrepreneurial business practices.

Current entrepreneurial behavior knowledge provides crucial guidance, but researchers need to adapt it step by step to match today's global economic trends. Combining economic research with psychological, sociological, ethical, and analytical frameworks would provide an advanced understanding of entrepreneurship. Future research should develop inclusive, flexible, practical frameworks that accurately capture entrepreneurial realities across different business contexts by handling noted limitations.

Conclusion

Long-term economic development, together with innovation and societal change, depends on entrepreneurial activities. Development through entrepreneurship serves as a key response to deal with worldwide issues concerning joblessness, poor living conditions, and technological developments. These analyses of entrepreneurial theories establish that only one perspective does not meet the complicated needs of explaining entrepreneurial actions effectively. Understanding entrepreneurship requires a combination of economic models with psychosocial knowledge because each framework provides only a limited view of the complete picture.

This paper investigates various theoretical approaches that deliver essential knowledge about entrepreneurial success, motivating forces, and choices combined with

environmental elements affecting outcomes. The theories of Schumpeter's Innovation Theory show how economic systems experience creative destruction for their transformative effect, while McClelland's need for achievement demonstrates individual characteristics in entrepreneurial success. Social network theories demonstrate how institutional and cultural profiles, along with the social framework, shape entrepreneurial business activities. These theories require ongoing improvement and adjustment to match the current business environment because of their existing constraints.

Modern world conditions have transformed entrepreneurship beyond traditional business approaches. The entrepreneurial environment changed fundamentally because new business concepts, such as digital entrepreneurship alongside social enterprises, combined with impact-driven ventures, emerged. Future research has to study the combination of entrepreneurship and artificial intelligence (AI), blockchain technology, sustainable business models, and the new economy of work. Researchers need to study entrepreneurial dynamics and possibilities within emerging markets because these markets contain specific business barriers and prospects. The future expansion of globalization alongside technological change will require new entrepreneurial models to develop, while policymakers work on adjusting policies together with educational systems.

The creation of social value alongside sustainable development alongside economic growth constitutes an essential focus that requires policymakers to work with business leaders and educators. States should prioritize the enhancement of regulatory structures as well as financial backing, together with entrepreneurial culture development using educational and training initiatives. Research institutions, together with universities, need to promote cross-disciplinary learning that fuses business understanding and technology expertise with psychological understanding and ethical education to teach aspiring entrepreneurs how they can succeed in unpredictable global markets. The processes of entrepreneurship expansion require scholars, alongside policymakers, to update their analytical tools so they address present economic developments along with technological transformations and social variations. Practical, evidence-driven knowledge about entrepreneurship can emerge when researchers collaborate across disciplines and when they utilize emerging digital technologies to back their business insights. Aspiring entrepreneurs, together with the global economy, will gain from these insights, which additionally help generate economic stability through job creation and social progress worldwide.

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Entrepreneurship and Social Justice in Nigeria

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Executive Summary

Entrepreneurship plays a crucial role in addressing the multifaceted challenges faced by nations, particularly in developing economies like Nigeria. This paper examines the intersection of entrepreneurship and social justice, arguing that entrepreneurial activities can serve as a vehicle for advancing social justice in Nigeria. In a country bedevilled by human rights abuses, poverty, inequality, and unemployment, entrepreneurship offers a practical solution for creating economic opportunities and promoting fairness. relying on philosophical perspectives of John Rawls' theory of justice and Amartya Sen's capability approach, the paper examines how entrepreneurship can be harnessed to empower marginalized communities, reduce income disparity, and promote inclusive and uneven development. Thus, it emphasizes the importance of ethical entrepreneurship, social responsibility, and government policy in building a future where economic justice is achievable. By way of conclusion, the work offers recommendations for fostering entrepreneurship as a reliable pathway to social justice in our country, Nigeria, focusing on education, security, health, infrastructural development, and inclusive governance.

Keywords: Entrepreneurship, Philosophy, Social Justice, Nigeria

Introduction

As a philosophical concept, social justice addresses issues of fairness, rights, liberty, equity, and the distribution of resources in society. Within this ambit, Nigeria, a nation with a rich history of human and economic resources, presents an avenue to create equitable opportunities for all citizens, especially those in marginalized communities. By empowering individuals to create businesses and jobs, entrepreneurship can serve as a tool for social change and economic redistribution, key components of social justice. This paper brings to the fore the role of entrepreneurship in achieving social justice in Nigeria, considering the philosophical frameworks that inform this notion.

Philosophical Perspectives on Social Justice

First, John Rawls' Theory of Justice: John Rawls, in his magnum opus, *A Theory of Justice* (1971), offers a background for understanding justice through principles of fairness and the "veil of ignorance." John Rawls advocates for a system that prioritizes the welfare of the least advantaged in society. He contends that social justice requires the creation of a system that benefits all, particularly the least advantaged members of society, and perhaps the greatest number of individuals. This thought revolves around his two principles of justice: the liberty principle and the difference principle. Nonetheless, about entrepreneurship, Rawls' theory suggests that businesses and entrepreneurs should further contribute to the well-being of society by considering the effects of their actions on the least advantaged. Thus, his thought aligns with a more equitable distribution of wealth, where entrepreneurship can be seen as a means to generate wealth that is fairly distributed. Entrepreneurs, within this context, are expected to act responsibly, ensuring that the opportunities they create do not exacerbate social inequalities but rather work to improve the prospects of the greatest numbers of people and the disadvantaged. Thus, this could lead to creating entrepreneurial opportunities that uplift the poor and marginalized, ensuring that economic growth benefits everyone, especially the disadvantaged in Nigeria. According to Akeredolo (2019), "Entrepreneurs in Nigeria are encouraged to invest in a local community, improve access to education, and create jobs that benefit the people in poverty-stricken areas." This action will align with Rawls' view of ensuring that social and economic inequalities work for the benefit of the least advantaged. Moreover, John Rawls' theory of justice encourages entrepreneurs in Nigeria to create business models that prioritise fairness, equality, and the welfare of the least advantaged. By aligning their business practices with Rawls' principles, Nigerian entrepreneurs need to ensure, as a matter of responsibility, to not only contribute to the country's economic growth but also foster a more just society.

Second, in the work, *Development as Freedom*, Amartya Sen (1999), using his Capability Approach, emphasizes the importance of expanding individual capabilities, rather than simply focusing on income levels or economic output. According to Sen, entrepreneurship can enhance people's capabilities by enabling them to pursue their goals, improve their well-being, and contribute to society. For Nigeria, fostering an entrepreneurial ecosystem that equips people with the skills, resources, and freedom to succeed can be a powerful strategy for achieving social justice. Sen's capability approach can be applied to analyze the barriers and opportunities individuals face in building a business and achieving entrepreneurial success. As a developing economy, Nigeria presents both challenges and opportunities for entrepreneurs, which are shaped by social, economic, political, and psychological conditions. More so, in the context of

Nigerian entrepreneurship, Sen's capability approach is capable of providing insights into the challenges and opportunities faced by entrepreneurs. Nigeria, with its dynamic and growing economy, has significant entrepreneurial potential. However, the country also faces systemic challenges like poor infrastructure, limited access to finance, and regulatory barriers. Entrepreneurs in Nigeria often have to navigate these challenges while also addressing broader social and economic inequalities that can limit their capabilities. Hence, entrepreneurship in Nigeria, when viewed through Sen's lens, highlights the need for policies and support systems that enhance the capabilities of entrepreneurs

Third, the Communitarian Perspective by Communitarian philosophers, such as Michael Sandel's *Liberalism and the Limits of Justice* (1982), argues that justice is rooted in community and shared values. entrepreneurship in the context of Nigeria can build a sense of collective responsibility, where business owners and workers alike contribute to the development of their local communities. This communitarian approach to entrepreneurship fosters social cohesion and can help bridge societal divides.

Entrepreneurship: A Tool for Social Justice in Nigeria

The impacts of entrepreneurship in Nigeria and its effect on social justice are enormous. It influences ranges from job creation and economic empowerment, promoting inclusivity, access to resources, corporate social responsibility initiatives, and many more.

Job Creation and Economic Empowerment: Entrepreneurship offers an opportunity to alleviate poverty by creating jobs, particularly in sectors where government jobs are limited. In Nigeria, where youth unemployment is high, entrepreneurship can empower individuals and communities by providing employment and improving income levels. This is where Small and Medium-sized Enterprises (SMEs) are critical to the Nigerian economy, employing a significant portion of the workforce (World Bank, 2020). Social justice is promoted when these businesses offer fair wages, decent working conditions, and growth opportunities, especially to marginalized groups. It is worth noting that without entrepreneurship, Nigeria would witness a serious economic crisis, which would have rendered the country ungovernable.

Promotion of Inclusivity: Entrepreneurship can serve as a tool for inclusivity, especially for women, youth, and people in rural areas. In Nigeria, women have historically been marginalized in business and decision-making processes. However,

initiatives like the *Women Entrepreneurship Program* (WEP) have empowered women by providing access to capital, training, and networks to grow their businesses. This contributes to gender equality, a key aspect of social justice. Again, women are what they are today economically in Nigeria due to assistance in the form of loans given to them through the Association of Women in Entrepreneurship in Nigeria (AWEN)

Access to Resources: One of the challenges faced by entrepreneurs in Nigeria is access to finance and resources. Microfinance institutions (MFIs), Nigerian Youth Entrepreneurship Investment Banks (YEIB) Initiative, and other social entrepreneurship initiatives companies like, African Women Development Fund (AWDF), Strategic Opportunity Fund, are working to bridge this gap by offering credits and support to businesses that serve low-income communities. Again, in Nigeria, and *Rural Electrification Fund* (REF) strives to provide affordable electricity to underserved regions, which directly impacts the economic mobility of the people living in those areas, fostering both entrepreneurial development and social equity. This allows for the rural dwellers, who make up a high percentage of women, to come to terms with the development engulfing the globe.

Corporate Social Responsibility (CSR) Initiatives: Many Nigerian entrepreneurs and businesses are increasingly aware of their social responsibilities. Corporate social responsibility (CSR) efforts, such as Nigerian Breweries contributing to building schools, Zenith Bank focusing on education, health care, and community development, MTN Foundation's contributions to health and education, or Dangote Group's investment in infrastructure and healthcare, aim to address societal inequalities. These initiatives contribute to the broader concept of social justice by creating a more equitable society.

Challenges Facing Entrepreneurship and Social Justice in Nigeria

Limited Access to Capital: Despite initiatives to support entrepreneurs, many Nigerians still face significant challenges in accessing funding. High interest rates, lack of collateral, and bureaucratic obstacles make it difficult for many individuals to start and scale their businesses, particularly in rural and underserved areas. This exacerbates social injustice by limiting opportunities for economic advancement to only a few privileged individuals. Again, the situation is made worse when most loan agencies demand a bribe or some percentage form the loan before such loan is granted. The implication, therefore, is that, when such a loan is given, it is hardly enough to set up business, even when businesses are set up, it becomes difficult to make a profit and pay back the loan.

Inadequate Infrastructure: Poor infrastructure, such as unreliable electricity, poor road networks, and limited access to technology, hinders entrepreneurial growth. These infrastructure gaps disproportionately affect marginalized groups, such as those in rural areas or in the northern regions of Nigeria, which are less developed than the southern parts of the country. Addressing infrastructure challenges is crucial for ensuring that entrepreneurship can contribute meaningfully to social justice.

Corruption: Corruption within government institutions, financial sectors, and even among business leaders remains a significant barrier to entrepreneurship and social justice in Nigeria. Corruption diverts resources away from those who need those resources most, hindering the equitable distribution of wealth and opportunity.

Inconsistent government Policies: Unpredictable and changing government policies create uncertainty and discourage investment, as experienced in Nigeria for years now.

Low Standard of Education: A lack of skilled labour and a low level of education hinder the development of innovation and competitive business.

Discrimination and Marginalization, Social justice can manifest in the form of discrimination and marginalization of certain groups, such as women, religious minorities, and people with disabilities, and so on

Conclusion

Entrepreneurship is very central to the achievement of social justice in Nigeria. By empowering individuals, fostering economic opportunities, and promoting inclusive development, entrepreneurship can help address the long-standing issues of inequality and poverty. Philosophical perspectives, such as Rawls' theory of justice and Sen's capability approach, provide valuable frameworks for understanding how entrepreneurship can be leveraged to achieve a more just and equitable society. Again, the challenges of limited access to resources, poor infrastructure, and corruption must be addressed to ensure that entrepreneurship is a genuine tool for social transformation. Because of this, for Nigeria's future, prioritizing entrepreneurship as a means of social justice is crucial for sustainable development and the well-being of all its citizens.

Recommendations for Fostering Entrepreneurship for Social Justice

There are ways out of the challenges that have affected entrepreneurship and social justice in Nigeria. To bring to bear these challenges, the following recommendations must be observed:

- *Education and Skill Development:* To promote entrepreneurship as a tool for social justice, there is a need for an education system that encourages innovation and critical thinking. By equipping individuals with the necessary skills, Nigeria can foster a culture of entrepreneurship that transcends socio-economic barriers. Being schooled in the art of entrepreneurship and philosophising will equip man with skills for innovation, entrepreneurship for effect, and all-round development. There should be mentorship development by connecting aspiring social entrepreneurs with experienced mentors and building networks that foster collaboration and knowledge sharing.
- *Government Support and Policy:* Governments should create policies that incentivize entrepreneurship, such as access to low-interest loans, tax breaks for SMEs, and infrastructure improvements. These measures can create an enabling environment for entrepreneurs to flourish, particularly in underserved regions. Again, there should be certain interventions aimed at ameliorating the situation; indeed, the bad economic situation faced by entrepreneurs who are citizens of Nigeria.
- *Ethical Entrepreneurship:* Entrepreneurs should be encouraged to adopt ethical business practices that prioritize social impact alongside profit. Corporate social responsibility initiatives and ethical sourcing can contribute to a more just and sustainable business environment.
- *Creating a Supportive Ecosystem:* Policy and regulatory support should be created. Advocate for policy that creates a level playing field for social enterprises and removes barriers to their growth. Moreover, the government should invest in infrastructure that supports social enterprises, such as access to reliable transportation, communication, and technology. Again, the government should ensure that social enterprise is sustainable in the long term, financially and socially.
- *Collaboration:* Collaboration should be fostered between government, businesses, civil society organisations, and community groups to create a supportive ecosystem for social entrepreneurship, and so on

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Igwebuikconomics: The Intersection of African Philosophy and Entrepreneurship

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Executive Summary

This study explores the intersection of African philosophy and entrepreneurship, introducing the concept of “Igwebuikconomics”. This novel framework combines the principles of African philosophy, particularly Igbo philosophy, with entrepreneurial principles to create a unique approach to economic development. Igwebuikconomics emphasizes the importance of community, cooperation, and mutual aid in economic growth. It draws on African philosophical concepts such as *ubuntu* (humanity towards others) and *ikigai* (reason for being) to create a holistic approach to entrepreneurship. This study examines the potential of Igwebuikconomics to promote sustainable economic development in Africa, particularly in the context of small and medium-sized enterprises (SMEs). It argues that by incorporating African philosophical principles into entrepreneurial practice, SMEs can create more sustainable and equitable business models that benefit individuals and communities. This study uses a qualitative research approach and explores the application of Igwebuikconomics as the basis for enhancing an African model that can help reduce unemployment in Nigeria. Hence, the findings suggest that Igwebuikconomics has the potential to promote sustainable and viable economic development in Africa, highlighting the importance of an Indigenous framework in shaping entrepreneurial practice.

Keywords: African Philosophy, Entrepreneurship, Economic Development, Igwebuikconomics, Africa.

Introduction

Entrepreneurship as a discipline and a way of life is fast becoming an interesting area of academic concern. This is due to the urgency and imperative nature of individuals to embrace and imbibe the culture of developing self-reliance, self-determination, and self-development in achieving and realizing our potential as a people and a nation. As such, Karl Marx's open rejection of capitalism as an economic theory might be mistaken as a rejection of individual pursuit for growth and development, considering

his advocacy that the means of production, distribution, and exchange should be owned or regulated by the community as a whole. Allen Wood (1972) is perhaps the leading advocate of the view that Marx did not believe that capitalism is unjust. Wood argues that Marx takes this approach because his general theoretical approach excludes any trans-epochal standpoint from which one can comment on the justice of an economic system. Even though it is acceptable to criticize particular behavior from within an economic structure as unjust, it is not possible to criticize capitalism as a whole. Hence, this conception of development is owing to the popular saying which presents that “We cannot throw away the baby with the bath water.” The entrepreneurial spirit is a capitalist drive toward wealth creation and economic development. This is where the line is drawn between Western philosophy and African philosophy. African economic theories differ from Western economic theories, and this is because of the nature of what constitutes African philosophy, and the intentionality to which every African theory was meant to achieve has its foundation in *Ubuntu* philosophy.

Ubuntu, as a traditional philosophical movement, describes a set of closely related Bantu African-origin value systems that emphasize the interconnectedness of individuals with their surrounding societal and physical worlds. *Ubuntu* is sometimes translated as “I am because we are”, or “humanity towards others” (Gade, 2012). While Western “capitalism” is devoid of this interconnectedness, alienation was the problem of the Western theoretical framework that brought about Marx's criticism of capitalism. Marx maintains that alienation flows from capitalist social relations, and not from the kind of technological advances that capitalist society contains. His disapproval of capitalism is reserved for its social arrangements and not its material accomplishments. He had little time for what is sometimes called the “romantic critique of capitalism”, which sees industry and technology as the real villains, responsible for devastating the purportedly communitarian idyll of pre-capitalist relations. In contrast, Marx celebrates the bourgeoisie's destruction of feudal relations and sees technological growth and human liberation as (at least, in time) progressing hand-in-hand. Industry and technology are understood as part of the solution to, and not the source of, social problems (McLelland, 2000).

The influence of Western capitalism on African soil cannot be undermined, and in a bid to look inward to solve African economic problems without recourse to Western philosophical frameworks due to the colonial administration and its impact, African philosophers began to search for what constituted best practice for Africans as economic models. These economic models rest on African ontology, which is perceived as the African metaphysical perspective on being and life in general, and particularly the being of humans, their living and interaction with others and their

environments, both as individuals and as communities (Ekeh & Igwedibia, 2023). It is this search that gave rise to Igwebuikeconomics in African philosophy. According to Adidi & Omenukwa (2024):

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

Theoretical Framework

The theoretical framework adopted for this study is Igwebuikeconomics, which is at the heart of the interest of the human person- it is an economic humanism based on the African worldview that places the human person at the center of reality (Kanu, 2017). According to Kanu (2017):

Property, money, wealth, etc., are not the end of Igwebuikeconomics but rather the good of the human person. It has no place for exploitation, inordinate greed, or making money through the exploitation of the poor- a scenario where the rich get richer and the poor poorer, losing access to control over their future. There is equally no place for laziness, negligence, cheating, insincerity, dishonesty, and selfishness. It is completely against colonialism of all kinds, which exploits the poor and exposes them to oppressive economic policies. It calls for level economic opportunities for all peoples and not a situation where the rich countries control the market of the goods produced by the poor to the disadvantage of poor nations, or a situation where rich nations force the poor nations into economic relationships or policies that would enslave the poor countries.

Igwebuikeconomics is against the Western form of capitalism, as rejected by Karl Marx, as the pursuit of individual interest over others. Karl Marx's theory of alienation describes the separation and estrangement of people from their work, their wider world, their human nature, and their selves. Alienation is a consequence of the division of labor in a capitalist society, wherein a human being's life is lived as a mechanistic part of a social class (Marx, 1844). This, therefore, underscores African philosophy and the intersection of Igwebuikeconomics as the entrepreneurial foundation for an African Indigenous framework toward economic growth and sustainable development. As Africa struggles to curb the menace of extreme poverty and pervasive social inequality

on the continent, there is a need to review the current model of capitalism as practiced in Africa. It is built on Western ideologies, which some of its critics believe have contributed to income inequality, environmental degradation, and the exploitation of workers in Africa (Ugwu, 2023).

Methodology

This study adopted expository and qualitative research methods in exploring the intersection between African philosophy and Igwebuikeconomics as the basis for an African philosophical foundation for the basis of an economic theoretical framework that is Indigenous and ontological to Africans. The study established the intersection of African philosophy and entrepreneurship.

What is African Philosophy?

African philosophy is a critical discipline with its problems; these problems are not bad in themselves, but are necessary for the survival of the discipline. This is because what makes a discipline relevant is the problems it generates and regenerates. As such, the controversial nature of African philosophy has led to various schools of thought and trends in the study. It is also important to understand how African philosophy is defined. Although there are various definitions of the meaning of African philosophy, like the definition of philosophy, there is no universally accepted definition (Adidi, 2024). Although the controversy as to the existence of African philosophy has been laid to rest, it still does not mean the definition of what African philosophy is has been laid to rest (Ogbenika, 2022). Nonetheless, the definition of African philosophy does not suffice in the definition of culture. Culture is uncritical; African philosophy is the rational inquiry into the cultural activities of Africans. In other words, culture is philosophy, but philosophy is not culture. Therefore, African philosophy is the rational inquiry or reflection on the African realities of life as they either enhance our lives as a people or pose fundamental questions as to who we are as Africans. The discipline of African philosophy is so wide and enriching that culture is the raw material in which the African philosopher is informed in the laboratory of human reasoning. African ontology becomes the basis on which the narratives of the African experience are mirrored. African philosophy encompasses the philosophical discourse produced using indigenous African thought systems, focusing on substantive issues from an African perspective and often emphasizing communal values and interconnectedness.

Entrepreneurship

The entrepreneur is defined as someone who has the ability and desire to establish, administer, and succeed in a startup venture along with the risks associated with it, to make profits (Lazear, 2005). Hisrich (1990) defined an entrepreneur as “someone who demonstrates initiative and creative thinking, can organize social and economic mechanisms to turn resources and situations to practical account, and accepts risk and failure.” The best example of entrepreneurship is the start of a new business venture. Entrepreneurs are often known as a source of new ideas or innovators, and bring new ideas to the market by replacing old ones with new inventions (Reynolds & White, 1997). Entrepreneurship is the ability and readiness to develop, organize, and run a business enterprise, along with any of its uncertainties, to make a profit. The most prominent example of entrepreneurship is the starting of new businesses (Shane & Venkataraman, 2000). Schumpeter (1965) defined “entrepreneurs as individuals who exploit market opportunity through technical and/or organizational innovation”.

The Intersection of African Philosophy and Entrepreneurship

The intersection of African philosophy and entrepreneurship is closely linked and cannot be extricated. This is largely because entrepreneurship is not strange to the African culture. Before European colonialism, African economies were diverse and dynamic, encompassing agriculture, trade, local industries, and resource exploitation, with activities shaped by geography and culture. Africans before the colonial economy never considered unemployment as a problem, and this is largely because People in pre-colonial Africa were engaged in hunting and gathering, agriculture, mining, and simple manufacturing (Green, 2024). It does not mean there were no economic challenges. According to Green (2024):

The African environment was in many ways more severely hostile than that of other continents. Two factors that limited the exploitation of the natural resources were the generally thin soils, animal diseases, and crop pests. Soil quality differed from region to region, but we have no reason to assume that it was low overall. The problem was that in most regions of pre-colonial Africa, the soil nutrients were concentrated in the topsoil. This meant that the good soil was vulnerable to erosion, and its fertility was severely depleted when the land was exposed to wind and heavy rain. Another problem was that the thin topsoil made plow agriculture inefficient because turning up the soil with a plow would bring the less fertile soils to the surface. This is one reason why the plow was used in only a few regions of pre-colonial Africa. So, this is what

farmers had to work with – land that was of fairly good quality in most regions, but with fragile soils that were difficult to exploit.

Colonialism fundamentally restructured pre-colonial African economies, shifting them from diverse, often subsistence-based systems to export-oriented, resource-dependent ones, often at the expense of local industries and livelihoods. Thus, African economic history often focuses on explanations of poverty and obscures other aspects such as the achievements of African farmers, traders, and states, including improvements in food security and episodes of economic growth (Baten, 2016). Hence, African philosophy as a discipline and its nature of inquiry seek the ultimate reality as it concerns how things were and how they ought to be. Should the current economic crisis be a result of the colonial administrative modeling of Capitalism? Before the colonial invasion, were the Africans operating the same capitalist system inherited from the colonial masters? Was there an economic model for Africans, or did the perception that Africans were living as a semi-primitive people suggest we had no economic model? What was the economic model of Africans? What nomenclature can this theory be called? These questions are very important in our quest to undertake an approach that removes the blame theory (Eshleman, 2004; Smith, 2005; Holroyd, 2012) from Africa's underdevelopment. According to Odey (1996), "It is time for Africa to stop crying over spilt milk and begin the learn how to raise its cows". Hence, the need to find an African solution to an African problem is central to the intersection between African philosophy and entrepreneurship.

The problem of unemployment in Africa and the current economic crisis in food security have become a threat to our economic expansion and growth. How will Africans revert to their economic origins to solve their problems? This is where African philosophy intersects with entrepreneurship as we search for an African entrepreneurial model for economic development. African philosophy has its branches as Western philosophy. As such, an "African philosophy of economics" explores economic concepts and practices through an African lens, often emphasizing values like community, human dignity, and collective well-being, while also critically examining the impact of global economic systems on African societies. This study involves African metaphysics, African epistemology, African ethics, African socio-political philosophy, etc. Hence, rationality plays a key role in entrepreneurship and economics. Economics and entrepreneurship are synonymous with each other, and to utilize a huge sense of optimization, there is a need for rational choices. According to Chukwuokolo (2025):

Since economic explanation and prediction of phenomena are results of individual choices, which are explainable in terms of reasons, agents must be seen, to a certain extent, as rational. Rationality enhances evaluation, and just

as the rationality of individual choices can be assessed, so also is the rationality of social choices. This results in examining social rationality and how it ought to be related to the preferences and judgments of individuals. Since intricate questions concerning rationality strategically exist in which outcomes depend on the choices of multiple individuals, rationality is central to making serious choices in society.

African Philosophy is the comprehensive vision that tries to fit all of our experiences into a comprehensible whole. It is the process of answering all the important questions that we cannot begin to answer with any degree of final certainty (Verharen et al, 2014) but continuously searching in the interpretation of the African reality, towards achieving a flourishing society.

The Foundations of Igwebuikconomics

African philosophy as a discipline is the philosophical discourse produced using Indigenous African thought systems (Wiredu, 2005). This is the framework or lens through which individuals perceive and interpret the world, influencing their beliefs, emotions, behaviors, and choices. It's a collection of interconnected ideas and assumptions that shape one's understanding of reality and their place within it (Mbiti, 1969). Therefore, to understand Igwebuikconomics, understanding the two words "Igwebuik" and "economics" that make up the compound word would be necessary (Kanu, 2017). According to Kanu, "Igwebuikconomics is the application of Igwebuik philosophy to economic development" (Kanu, 2017). It emphasizes interconnectedness and collective responsibility and can be viewed as a framework for an economic system that prioritizes community well-being and social justice over individual profit, promoting sharing, collaboration, and sustainable solutions (Ndhlovu, 2024). Igwebuikconomics, a framework for economic development, is rooted in the Igbo-African worldview of complementarity and holistic development, aiming to address Africa's underdevelopment by promoting inclusive and sustainable financial practices. It underscores the importance of community, cooperation, and mutual aid. This is based on the African perspective, which is marked by a shared origin, collective worldview, everyday language, mutual culture, shared race, skin color, and customs, a joint historical experience, and a unified future (Iroegbu, 1995). Igwebuikconomics is a model of economic growth and empowerment built on the Ubuntu philosophy of humanity towards others, where no one is left behind. Within this model, parents of potential apprentices (who are mostly from poor households and cannot afford the cost of giving education to their child) negotiate and reach an

agreement with a successful business owner to hand over their child for business mentorship. The child stays under the mentor for a pre-agreed period to acquire basic skills of entrepreneurship, after which, upon graduation, the mentor offers the mentee capital to start up his own business and gives up a certain percentage of his customer base to his mentee (Ugwu, 2023).

Igwebuikeconomics can be drawn from cooperative economics, which studies and manages cooperatives, organizations where members democratically control and benefit from the enterprise, promoting social and economic values, and focusing on fairness, equality, and sustainability (Zamagni, 2010). As such, through the lens of socialism, Igwebuikeconomics is also founded on the principles of social economy, which prioritize social welfare and community development over profit maximization. The social economy is the relationship between the economy and social behavior. It analyzes how consumer behavior is influenced by social morals, ethics, and other humanitarian philosophies. It examines activity that is related to economics in the community and exposes the information to the community; this includes the social enterprise and voluntary sectors (Janus, 2018). In April 2023, the UN General Assembly took a significant first step toward shaping a more inclusive global economic structure by passing a resolution recognizing the social economy as critical to inclusive and sustainable economies.

More so, Igwebuikeconomics draws on Indigenous knowledge systems in traditional economics, which emphasizes the importance of local context, culture, and traditional practices in economic development. According to Mojtaba Ghiasi (2015):

Cultural values and beliefs of society play a decisive role in their economic behavior and its development process and content. In other words, despite all the work that has been done in the sphere of culture, in every society, there is a need to further explore the role of culture in the development process. Both on the theoretical level and in its practical application through development activities and projects: starting with the cultural comprehension of the very concept of development, and then clarifying what is understood by culture in development cooperation, to generate tools that favor the application of the theory and the mainstreaming of culture in development practice.

Igwebuikeconomics as a cultural philosophy, although informal, plays a very critical role in economic development (Chamlee-Wright, 1997; Knack & Keefer, 1997; Grier, 1997; Duffy & Stubben, 1998). Hence, Rodney (1974) argued that “development is a multifaceted process encompassing economic, social, and cultural aspects and that true development requires a shift in power dynamics and a move away from dependence on external forces, particularly those rooted in colonialism and neocolonialism.”

Igwebuikconomics: Implications for Entrepreneurship

The Igbo Apprenticeship system has a long history dating back to pre-colonial Igbo societies that encouraged trade and self-reliance. The Igbo people's natural business drive and preference for practical skills over formal schooling gave rise to this paradigm. Young, aspirational people (apprentices) contact seasoned company owners (Ogas) in search of guidance. They become experts in money management, customer service, and negotiating after years of practical training. In addition to skills, students frequently receive start-up cash and network contacts upon "graduation," which puts them on the road to success as entrepreneurs. According to Okoro, Chukwu, and Okechi (2024), "The entrepreneurial performance of Igbo people from ancient to contemporary times is dynamic and continuous." However, Igbo entrepreneurs have been successful because they practiced the right business strategy and effectiveness. From all indications, the Igbos have established what could be regarded as a "business culture".

The idea of "carrying everyone along" is central to Igwebuikconomics. It is an African business model that is built to the Igbo cultural society known as Igba-Odibo/Igba-Boi/Imu-Ahia/Imu-Oru, which is a traditional framework where young people learn skills and business practices under the guidance of established entrepreneurs (Oga), fostering a spirit of entrepreneurship and community within the Igbo culture (Kanu, 2019). According to Crescent (2019):

The Igbo Apprenticeship System is an unpaid business apprenticeship/incubator model that lets people learn the business from a master for a certain number of years (5-8), depending on and at the end of their apprenticeship tenure, get cash infusion and support to start their own business. There is no salary paid during the time of the apprenticeship tenure, but meals, clothing, and t-fare are provided for by the master. When the years of learning are over, the boy is as good as his master.

An outgrowth of their entrepreneurial drive is the Igbo apprentice system, in which established business owners known locally as "Oga" use an induction technique to acquaint primarily young Igbos with entrepreneurial endeavors (Ejo-Orusa & Mpi 2019). This starts in the home with determining a future mentee's potential entrepreneurial skills. The mentee's failure to adhere to fundamental household rules and regulations or the household's incapacity to support the mentee's additional literary education could also be contributing factors. To find an entrepreneur to mentor their child, the family decides to get in touch with an apprenticeship. The apprenticeship agreements are established and approved by all parties during the ceremony, eliminating any room for doubt (Iwara, Amaechi & Netshandama, 2019). According to

Kanu (2019):

Thus, the Igbo apprenticeship system is not just an arrangement between the master and the apprentice, it is a community or family affair. Masters who are notorious for unsettling their apprentices hardly get apprentices to work with them, as the story is told of every master's treatment of his apprentice. And these stories, good or bad, last for generations among the members of the community or family”.

In southeastern Nigeria, the Igbo apprenticeship system has had a major impact on social cohesion and economic development. On the social front, the system has been crucial in promoting social cohesion and community ties while also helping to build a thriving small business sector, with apprentices frequently going on to launch their own companies after completing their training. This has resulted in the growth of local industries and the creation of jobs and wealth in the area. To this end, the Igbo apprenticeship model, to a very large extent, is an escape from root poverty (Omede & Nte, 2023). The Igbo people firmly believe that being lazy will result in one's death. Many young people today have had to pick up new skills like bricklaying, mechanics, and trading to make ends meet. Even college graduates who are unable to find professional employment must complete apprenticeship programs to get practical skills. A person might launch their own business after completing an apprenticeship rather than waiting for employment (Omede et al, 2023). According to Ekekwe (2022):

The Igbo apprenticeship system is a communal, enterprising framework where successful businesses develop others, and over time provide capital and give away their customers to the new businesses. The implication is that few businesses grow to become very dominant since they keep relinquishing market share, and in doing so, they accomplish one thing: a largely equal community where everyone has opportunities, no matter how small.

The Igbo apprenticeship system is seen as an extension of the Igbo entrepreneurial spirit, fostering self-employment and economic independence. At the end of the apprenticeship, the Oga often provides the *Nwaboi* with seed capital and mentorship to help them establish their own business (Kanu, 2019). Despite its strengths, the informal nature of the system can lead to challenges like potential exploitation, lack of standardized training, and difficulties in formal recognition and scalability. The informal nature of the Igbo apprenticeship system often conflicts with modern legal standards, creating discrepancies and challenges. In many instances, the verbal agreements and traditional norms that govern the system do not meet the requirements for formal contracts as dictated by contemporary legal frameworks. The Igbo apprenticeship system has a significant impact on entrepreneurship development in southeast Nigeria, contributing to the growth of small and medium-scale enterprises.

Conclusion

Igwebuikconomics represents a groundbreaking intersection of African philosophy and entrepreneurship, offering a unique framework for understanding the role of entrepreneurship in African economic development. By combining the principles of African philosophy, particularly Igbo philosophy, with entrepreneurial principles, Igwebuikconomics provides a contextualized approach to entrepreneurship that prioritizes community, cooperation, and social responsibility. This innovative framework has significant implications for entrepreneurship in Africa, highlighting the importance of indigenous knowledge systems, community-based entrepreneurship, and cooperative business models. Igwebuikconomics also underscores the need for entrepreneurs to prioritize social and environmental responsibility, recognizing that business success is inextricably linked to the well-being of the community. As Africa continues to navigate the complexities of economic development, Igwebuikconomics offers a powerful tool for entrepreneurs, policymakers, and scholars seeking to promote sustainable and equitable economic growth. By embracing the principles of Igwebuikconomics, we can unlock the full potential of African entrepreneurship and create a brighter future for individuals, communities, and nations across the continent. Ultimately, Igwebuikconomics represents a call to action – a reminder that entrepreneurship can be a powerful force for social and economic transformation in Africa, but only if we approach it with a deep understanding of the cultural, historical, and philosophical contexts that shape our experiences.

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“No Gree For Anybody” Consciousness for Entrepreneurial Self-identity Revival in Nigeria

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Executive Summary

The social slang: *No Gree for Anybody* as an existential consciousness for social change and personal development came up at the end of the year 2023. It was judged to have resulted from the effects of socio-economic hardships and sufferings occasioned by the emergence of Tinubu's presidential administration. Such liberation and self-deterministic mentality became more socially and purposefully weighty at the beginning of the year 2024. There was a strong media hyping of its values due to the pressing needs for the masses to fight the effects of unemployment and underemployment with the individual's drives to maximize one's creativity, initiative, and innovations for the positive change of one's living conditions. Hence, the paper explores the consciousness for the revival of self-identity among Nigerian youths inherent in employing the philosophy of *No Gree for Anybody*. This is projected towards the development of entrepreneurial self-values in a society with conflicting social and economic values and interests. The paper projects that the slang: *No Gree for Anybody* has shown that a strong sense of identity is critical in promoting a strong sense of resilience and coping among individuals of marginalized communities. This is where cultural identity becomes a strong factor in promoting psychological well-being among people and confidence in business creativity and management. Adopting phenomenological and prescriptive methods of analysis, the chapter concludes that. The paper concludes that the existential consciousness of the slang: *No Gree for Anybody* among Nigerian youths can revive their sense of possible and meaningful social and economic struggle and commitments, and for the pursuit of success and growth. It will also be a beacon of revival of their self-identity, when properly and genuinely adopted, especially by knowing that they have the willing power to change their states of affairs and conditions of living positively in relation to their societal potentials and values

Keywords: Authenticity, Development, Entrepreneurship, Existential Consciousness, Nigerian Youth, Self-Identity

“One begins to fail the moment one fails to begin”-*Bartholomew Ugbulu*

Introduction

The consciousness of social and economic implications of the slang: *No Gree for Anybody* can be submerged into the operational values of one's individuality in the presence of otherness. It is about the individual knowing the time and season to create values for the definition of one's genuineness and authenticity. It is a consciousness for self-determination, self-awareness, and self-dynamism towards changing one's state of living (Isanbor & Edema, 2024; Isanbor & Folorunso, 2024). It is a contemporary value of one's self-ness, rather than selfishness or self-centredness of values, desires, and interests (Isanbor & Ojebun, 2022; Isanbor & Uzomah, 2024). This is a value-driven consciousness simply associated with common Nigerian youths who are poised to make meaning out of nothingness or hopelessness, especially through entrepreneurial investments and establishments. This can be seen as a socio-economic revival of one's self-identity amid many struggling youths, who are determined to change their living conditions for their families and their immediate societies.

We will understand that throughout the causes of human existence, people have sought a better living, often at the cost of their cultural heritage, family values, individual integrity, social worthiness, and self-identity (Isanbor & Ojebun, 2022; Isanbor & Uzomah, 2024). The drives toward sustaining one's self-identity for existential survival and exacting meaningfulness are the keys to recognizing and challenging the existential beliefs and truths associated with the quests for authentic, purposeful, and meaningful living (Isanbor & Edema, 2024; Isanbor & Folorunso, 2024). This is the culture of one's efforts in making a difference amid many challenges and obstacles. The individual as an entrepreneur must of should recognize that the pursuit of a better life is often symbolized by the illusion of not allowing anybody temper with one's space, time and privileges, it is about standing for what is right and more so, searching for greener pastures, and then, having positive driving forces through execution of one's interests and values.

However, this relentless quest can lead and has led to the removal of cultural heritage, the suppression of self-identity, and disconnection from one's roots, which are resulting from financial limitations and absurdities associated with ownership of business investments and establishments. This is where the employment of one's consciousness in itself plays a pivotal role in recognizing and challenging the status quo, fostering a deeper understanding of our collective past, and inspiring the revival of self-identity (Sartre 1956: 25). In a nutshell, the operational conceptions of the social and economic implications and adoptions of the saying: *no gree for anybody*, challenge us to rethink our understanding of our selfness in the presence of all existential challenges and limitations associated with us as Nigerians. The philosophy of the saying directs

and poises us to redefine ourselves, and it is by speaking to ourselves by asking if we are defined by external forces, or if we have the power to shape our own identities. Thus, this paper work would help us know the relevance as it discovers the true essence of our humanity.

Conceptual Schema

Concept of Consciousness: The stream of consciousness is a process, stream, or flow of thoughts of which one is aware: the individual's intelligibility, selfness, authenticity, and subjectivity. These major characteristics of one's individuality can be described from one's stream of consciousness, and faction one's thoughts for the expression of values, choices, and desires. Every thought belongs to some personal consciousness, and such consciousness is in constant change. One's consciousness is continuous and like a stream, flowing from one place to another; and the stream flows towards one particular place that brings stability to the constant change of thought and feeling (Cyetkovic & Cosic 2011: 5). As for the operational usage, consciousness is the ontological and cosmological understanding of oneself about other in the society and with the society itself. This internal quality of the individual determines his or her externality.

Concept of Self-Identity: It is about the self-awareness of one's existential ability and capability. The concept of self refers to a person's mind, spirit, or character, encompassing their individuality, personality, and identity, and comprising their essential or permanent being, interests, needs, and feelings. More so, the meaning of identity refers to the state of being a particular person or thing, encompassing the characteristics, feelings, or beliefs that define an individual or group, and can also refer to official documents or proof of who someone is. Thus, we can infer that self-identity refers to a person's understanding or perception of themselves, including their characteristics, feelings, and beliefs that make them who they are. In other words, self-identity encompasses an individual's sense of their own identity, personality, and character.

According to some philosophers of history, self-identity can be understood in various ways: John Locke viewed self-identity as a continuity of consciousness, where an individual's identity is tied to their memories and experiences (Locke 1975: 335). David Hume's view of self-identity is viewed as a bundle of perceptions, where an individual's identity is composed of their various thoughts, feelings, and sensations (Hume 1978: 259). Immanuel Kant's view of self-identity is seen as a transcendental unity of apperception, where an individual's identity is tied to their ability to unify their

experiences and perceptions (Kant 1855: 137). Fredrick Hegel's viewed Self-identity is viewed as a dialectical process, where an individual's identity is shaped through their interactions with the world and their self-consciousness (Hegel 1977: 10). Nietzsche's viewed the determination or recognition of one's self-identity as a creative or reformatory process of the individual as a person whose courses of progressive depend his or her capacity to conquer his or her fears and worries. It is where an individual's identity is shaped through their self-overcoming and the creation of their values (Nietzsche 1969: 17).

Concept of Entrepreneurship: The concept 'entrepreneurship is generally viewed as a process of creating something new. It is a disposition by which an individual creates opportunities for himself or herself in making a living, and then positively affects society with needed values (Ossisto 2025). By doing this, an entrepreneur involves a lot of time and effort devoted to ensuring the task at hand, and the resultant effects include monetary and personal satisfaction as well as independence. Such independence of values is hinged on the interdependence of values with other persons in the society. Entrepreneurship involves a creation process, conscious devotion of time and effort in meeting with establishment or investment's objectives and goals. It involves risk and has some rewards. (Ojeifo 2012:79). It also assesses the ability of an individual or group to take a bold and confident decision to embark on a business venture, being ready to bear the risk outcome in either profit or loss. It is also the process of identifying opportunities in the marketplace, arranging the resources required to pursue these opportunities, and investing the resources to exploit the opportunities for long-term gains, hence, such an individual as an entrepreneur possesses the following:

- The financial basis, insurance, and wills to start and sustain a business
- The ability to have a business plan and the strategies to sustain it
- The ability to perceive opportunities for the creation of multiple and alternative values,
- The ability to commercialize the perceived opportunities through innovation, creativity, and joint ventures,
- the ability to pursue the designed or established goals and objectives for business sustainability, and
- The ability to pursue business values through systematic means, intelligence, and productivity, and the acceptance of risk or failure in a business venture

Philosophy of “No Gree for Anybody” as an Existential Consciousness

In the recent years, the sociolinguistic colloquialism in Nigeria evolved with temporal progression; the year peeked with another set of slang as its customary in the country, through social media the whole of Nigerians came into unison to declare that 2024's motto would be the “pidgin English” phrase: *No gree for anybody*. The philosophy of *No Gree for Anybody* is a personal decision to not compromise or concede and to maintain unwavering determination against factors and people that could impede one's aspirations or thwart the pursuit of one's desires (Falola 2024). This means to disallow or not let anyone bully or cheat you. It means be resilient, be persistent. In recent Nigeria, many have encountered various forms of deprivations, suppressions, subjugations, and starvations transmitted from temporal intervals and systemic economic and political structures and policies (Isanbor & Ojebun 2022; Isanbor & Uzomah 2024). They are social hurdles that an average person must face, and the proliferation of corruption and nepotism in the country has made it a tradition. The bouncing back of these situations is the spawning and proliferation of desperate resolves of citizens and the occasioning of a sense of competition, even where they are not necessary (see Olukoshi 2017: 123-135). It is this that Nigerians have grown to believe that nothing comes freely, and things must be taken with serious struggles. Hence, Nigerians are always on the move, and with almost everyone trying to outsmart others, you cannot afford to *give in* to anyone.

This consciousness is the spark that ignites the flame of resistance, propelling individuals and communities to reclaim ourselves by examining how the awareness of our past informs our present and shapes our future, as the basis of projected lived experiences (Isanbor & Ojebun, 2022; Isanbor & Uzomah, 2024). Thus, highlighting the importance of reviving and honoring our true selves through the exploration of our culture, history, and the society at large, especially as it uncovers how our self-discovery and individual agency can help us find our authentic selves, even within the broader context of history. This different question lies at the heart of human existence. It is an invitation to embrace our freedom to define ourselves, to create our meaning, and to forge our paths. In essence, it is a call to recognize that our true selves are not bound by external influences but are instead shaped by our consciousness, our own experiences, and our own choices.

The conceptual operation of the slogan: *No Gree for Anybody* as a reviving societal consciousness and as a course of refining one's self-identity, especially through the development of entrepreneurial skill, creativity, and innovation, can be understood through the lens of various philosophers' thoughts. Jean Paul Sartre, in his concept of existence precedes essence, suggests that individuals are not bound by predetermined

roles or identities (Sartre 1956: 25). Instead, they have the freedom to choose their path and create their meaning. *No Gree for Anybody* echoes this idea, rejecting the notion that our identities are determined by external forces, but individuals' willingness and capacity to effect changes and development. Immanuel Kant, in his concept of autonomy, emphasizes the importance of human agency in shaping our own lives (Kant 1993: 43). *No Gree for Anybody* aligns with this idea, highlighting the individual's power to make choices and create their own identity. Furthermore, Friedrich Nietzsche emphasizes individualism and the importance of embracing one's unique perspective (Nietzsche 1969: 17). This is in line with the concept *No Gree for Anybody*. This phrase celebrates the diversity of human experiences and rejects the idea that individuals should conform to external expectations without his or her conscious efforts and commitments to change the situational trajectories of his or her times.

Treating this philosophically, we could synchronize this with Friedrich Nietzsche, philosophy of "the will to power. Nietzsche believed that the driving force behind human behavior was not pleasure or happiness, but rather the desire to assert one's own will over others. he also propagates the importance of self-overcoming and the pursuit of excellence, rather than simply asserting one's will over others (Solomon 1982: 360). We can also relate this to Machiavellianism, a concept rooted in the ideas of Niccolò Machiavelli, an Italian philosopher. As seen in his book *The Prince*, he exposes the act and focuses on practical results over moral or ethical considerations; the ends are believed to justify the means. Machiavellians show limited empathy or emotional involvement (Cf. Mayer 1998: 640). This detachment allows making decisions others might find morally troubling; also, self-love and a sense of superiority.

As this Syndrome speaks on the fight against oppression, Karl Marx's theory of "class Struggle" would fit in. Karl Marx, a German philosopher, propagated the theory of "class struggle". He is known for his theories on capitalism and communism. He believed that oppression was a fundamental aspect of capitalist societies, where the ruling class exploits the working class for their benefit (Wood 1979: 267-295). According to Marx, the ruling class, or bourgeoisie, owns the means of production and uses their power to exploit the working class, or proletariat, by paying them low wages and forcing them to work long hours in dangerous conditions (Cf. Marx 1990: 799-800). This exploitation creates a class struggle, where the working class is oppressed by the ruling class. To address this oppression, Marx advocated for the overthrow of the capitalist system and the establishment of a socialist society, where the means of production are owned and controlled by the community as a whole. In this society, the exploitation of the working class would be eliminated, and all people would have equal access to resources.

Existential Consciousness of “No Gree for Anybody” for the Revival of Entrepreneurial Self-Identity

The societal impact of this slang: *No Gree for Anybody* depends on how widespread the trait is and the context in which it manifests, especially its influential effect in changing the mentality of the Nigerian youths in running businesses. On the other hand, when unchecked, it can lead to inequality, distrust, and systemic instability. However, in moderation, it can serve as a tool for strategic decision-making and resilience in competitive or high-stakes environments (Isanbor & Edema, 2024; Isanbor & Folorunso, 2024). Balancing Machiavellian, Nietzschean, and Marxian tendencies with ethical principles and societal values is crucial for minimizing harm and promoting collective well-being. However, one thing is to retort the slang affirmatively, and another thing is to cultivate the culture thereof. To grow, one must make a decision and give it all to achieve set goals. It is a way to look overbearing challenges and limitations in the eye with settled convictions about aspirations. People who have achieved different feats would certainly have something to say about the slang and how they have lived it.

1. In certain contexts, this slang can help navigate complex, competitive scenarios (e.g., diplomacy, crisis management to achieve stability or prevent conflict. This is by helping the individual to “mind his or her own business.” That is, to be purpose-driven in championing the meaningful courses for his or her greatness and achievement
2. This slang being present in society might encourage others to be more vigilant, fostering critical analysis of power dynamics and decision-making. That is, having the consciousness to know he or she has the power to make some positive changes with the available resources that can be invested and managed
3. When tempered by ethical considerations, these slang traits can drive ambitious goals and creative solutions in competitive fields. That is, the development of the socio-economic mentality which enables the individual to be critically creative, innovative, and skilled in producing value for society.

From the knowledge of the positivity of the slang: *No Gree for Anybody*, we remember that we are who we are as Nigerians with all diligence and resilience. We make our choices and decisions for the sustaining of our values and choices. As people and as Nigerians, we make sense of ourselves, who we are and may become, and the path we should take in our lives. The values of one's self-identity influence people's goals and motivations, how they think, the actions they take, their feelings, and their ability to regulate their behaviours (Isanbor & Edema, 2024; Isanbor & Folorunso, 2024). More so, the identity of a person, within a culture, is a topic of concern throughout the

humanities, cognitive science, psychology, and psychoanalysis. Hence, human identity exists in past, present, and future time frames: I am 'the me' that was, and my present contains a focus on my becoming even more me shortly. Or, perhaps, I feel dissociated now from past “me” and my expectations of 'what next' may seem conflicted” (Horowitz 2012: 2). Self-identity, as we know, is a complex and dynamic concept that is shaped by various internal and external factors. The external factors, including societal expectations, cultural norms, media representation, and politics, can significantly impact our self-identity. And so, this segment is going to explore the impact of external factors on self-identity and the strategies for reviving and reclaiming our sense of self in reference to the other selves. In reviving self-identity, the self shapes the human culture, and in turn, the culture of a person shapes the self. This leads to the perpetuation of cultural values and norms (Isanbor & Ojebun, 2022; Isanbor & Uzomah, 2024). However, it is the way cultural norms are resisted and changed by individuals' personal goals, needs, feelings, and beliefs that gives us a clearer idea of the influence that self exerts on cultural systems.

Strategies for Reviving Entrepreneurial Self-Identity

1. **Critical Self-Reflection:** Engaging in critical self-reflection involves examining our values, beliefs, and assumptions to identify areas where external factors may be influencing our self-identity. This process can help individuals develop a deeper understanding of themselves and their place within the world through entrepreneurial development.
2. **Seeking Supportive Relationships:** Surrounding ourselves with people who affirm and support our sense of self can be a powerful way to revive our self-identity for proper business investment and establishment. This can involve seeking out supportive family members, friends, or joining a community group or organization that aligns with our values and interests.
3. **Engaging in Self-Care:** Practicing self-care involves taking care of our physical, emotional, and mental well-being, especially in reference to the values of other persons. This can involve activities such as exercise, meditation, or spending time in nature. Engaging in self-care can help individuals develop a more positive and compassionate relationship with themselves, especially as business partners and investors.
4. **Challenging Societal Norms and Expectations:** Questioning and resisting external pressures that may be undermining our self-identity can be a powerful

way to revive our sense of self in relations with other selves. This can involve challenging societal beauty standards, gender norms, or other expectations that may be limiting our potential in the business environment.

5. **Embracing Our Uniqueness:** Celebrating our individuality and rejecting comparisons or expectations that may be stifling our sense of self can be a powerful way to revive our self-identity (Freire 1970). This can involve embracing our unique strengths, talents, and interests, and finding ways to express ourselves authentically.
6. **Practicing Mindfulness and Self-Compassion:** Practicing mindfulness and self-compassion involves treating ourselves with kindness, understanding, and patience. This can involve engaging in mindfulness practices such as meditation or deep breathing, and practicing self-compassion by acknowledging and accepting our imperfections.
7. **Engaging in Creative Expression:** Engaging in creative expression can be a powerful way to revive our self-identity. This can involve activities such as writing, painting, dancing, or playing music. Engaging in creative expression can help individuals tap into their unique strengths and talents and express themselves authentically.
8. **Seeking Out New Experiences and Challenges:** Seeking out new experiences and challenges can be a powerful way to revive our self-identity. This can involve trying new hobbies, traveling to new places, or taking on new challenges at work or in our personal lives. Seeking out new experiences and challenges can help individuals develop a sense of confidence and self-efficacy and discover new aspects of themselves.
9. **Practicing Gratitude and Appreciation:** Practicing gratitude and appreciation involves focusing on the positive aspects of our lives and expressing gratitude for what we have. This can involve keeping a gratitude journal, writing thank-you notes, or simply taking time to reflect on the things we are grateful for. Practicing gratitude and appreciation can help individuals develop a more optimistic outlook on life and cultivate a sense of self-appreciation and self-worth.
10. **Seeking Professional Help:** Seeking professional help from a therapist or counsellor can be a powerful way to revive our self-identity. A mental health professional can provide a safe and supportive environment for individuals to explore their thoughts, feelings, and experiences, especially as an entrepreneur

amid other personalities in society.

Evaluation

The problem of consciousness is mostly regarded as identical to the mind-body problem, as the basis of self-awareness of one's values and worth. Such philosophical arguments project that the hard problem of consciousness lies in establishing and explaining the link between physical processes and conscious experiences for anyone creating economic opportunities to change his or her living status (Isanbor & Edema, 2024; Isanbor & Folorunso, 2024). The phrase: *No Gree for Anybody* is an empowering slang that promotes self-awareness, identity, and resistance to oppression. By adopting this phrase, Nigerians are asserting their individual and collective rights, refusing to accept any form of exploitation or marginalization. This consciousness has several implications, especially in areas of empowerment, identity consciousness, social change, and cultural dynamics. What then can be considered the strengths of this form of consciousness? How does it impact society in relation to the revival of entrepreneurial self-identity in Nigeria? Does it spur a call for identity consciousness for personal drive towards self-achievement and self-development?

The strength of the slang is in its ability to inspire empowerment and self-confidence among the Nigerian youths. By embracing the operational conceptualization of *No Gree for Anybody*, individuals are encouraged to stand up for themselves and assert their rights, promoting a sense of self-worth and confidence. For instance, the empowerment of the individual as an entrepreneur driven and defined by activities is a critical factor in promoting socio-economic empowerment, mental health, and overcoming societal alienations of the individual (Watts, Griffith & Abdul-Adil 2015: 417). It is about how the promotion of collective action and social support is a critical factor in promoting social change and community empowerment (Speer & Hughey, 1995: 131). Following this, the social emphasis of the phrase “*No Gree for Anybody*” becomes a consciousness for reviving the societal energies that challenge Nigerians to resist oppression and foster unity, progress, and personal financial independence. By challenging individuals to challenge unjust systems and refuse exploitation, the phrase encourages solidarity among Nigerians. The slang: *No Gree for Anybody* is its ability to foster self-awareness and identity. By recognizing their worth and values, Nigerians can develop a stronger sense of community.

In an extension, the strengths of the saying: *No Gree for anybody* becomes a reviving consciousness of African self-identity. What then can be considered as the weak points, flaws, or loopholes inherent in the phrase? One potential weak point is the lack of clear

leadership or organization. As a grassroots movement, *No Gree for Anybody* may rely heavily on individual actions and collective efforts, which can be challenging to sustain without a clear leadership or organizational structure. Research has shown that social movements with clear leadership and organization tend to be more effective in achieving their goals (Morris 1984: 30). Without clear leadership, the movement may struggle to make strategic decisions, allocate resources, and maintain momentum. Hence, another potential weak point is the risk of misinterpretation or misapplication of such social and economic consciousness. The phrase: *No Gree for Anybody* could be misinterpreted or misapplied by some individuals, leading to unintended consequences or conflicts. For instance, some individuals may interpret the phrase as a call to violence or aggression, rather than a call to peaceful resistance. This could lead to conflicts with law enforcement or other groups, undermining the movement's legitimacy and effectiveness.

Therefore, the reviving ethics of “*No Gree for Anybody*” consciousness promote resistance to oppression. It may not explicitly address the root causes of systemic injustices, such as poverty, inequality, and discrimination. It is shown that social movement focuses on systemic change that tends toward more effective ways of achieving lasting change in society. By focusing primarily on resistance rather than systemic change, the movement may be limiting its potential impact. Additionally, the movement's emphasis on resistance and refusal to “gree” (agree or compromise) might lead to conflicts with potential allies. Some individuals or groups who could be potential allies in the fight against oppression may be alienated by the movement's uncompromising stance. Research has shown that social movements that build coalitions and partnerships with other groups tend to be more effective in achieving their goals (Isanbor & Ojebun, 2022; Isanbor & Uzomah, 2024). Hence, as a grassroots movement, the effectual adaptation of *No Gree for Anybody* may face challenges in scaling up its efforts or sustaining momentum over time, particularly if it relies heavily on individual actions rather than institutional support for sustainable living and investment. It could be projected on the perception that social movements can build strong organizations and institutions, and tend to be more effective in sustaining momentum and achieving their entrepreneurial goals and objectives.

Conclusion

From the foregoing, the paper has been exploring the existential consciousness of the slang: *No Gree for Anybody*, as a conscious movement. Such assessment projected that the slang has the potential to be a powerful force for social change in Nigeria, especially

the increase of entrepreneurial mentalities and creativity among Nigerian youths. By promoting resistance to social, cultural, and political oppressions and then fostering a sense of collective empowerment, the consciousness will help to challenge systematic injustices and promote a more equitable society. To build on its strengths and address its weaknesses, the consciousness of *No Gree for Anybody*, as a revival movement, could consider a few positive strategies for effectual social and developmental changes like: establishing a clear leadership and organizational structure, develop a comprehensive strategy for systemic change, build coalition and partnerships with other groups, and to develop a strong online and offline presence.

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African Axiology for Entrepreneurial Management and Sustainability

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Executive Summary

African Religious values have been a vital part of the continent's cultural heritage, influencing various aspects of life, including entrepreneurship. However, their role in shaping entrepreneurial management and sustainability is unclear. This qualitative study aims to examine the role of African Religious values in shaping entrepreneurial management and sustainability practices in Africa, drawing on the theory of Ubuntu. The study's findings have practical implications for entrepreneurship development programs, policymakers, and entrepreneurs seeking to promote sustainable economic development in Africa. Participant observation and focus group discussions with entrepreneurship experts were employed, with data analysed using thematic analysis. The study draws on the theory of Ubuntu, which emphasises community, interconnectedness, and collective well-being. The findings reveal that African Religious values promote ethical leadership, social responsibility, and environmental stewardship, shaping entrepreneurial management and sustainability practices. Entrepreneurship development programs should incorporate African Religious values, policymakers should recognise their importance, and entrepreneurs should prioritize their integration into business practices. This study demonstrates the significance of African Religious values in shaping entrepreneurial management and sustainability practices, contributing to the growing body of literature on entrepreneurship and sustainability in Africa.

Keywords: African Religion, Entrepreneurial, Managerial, Sustainability, Ubuntu, and Values

Introduction

The intersection of African Religious values and entrepreneurial management and sustainability presents a fascinating paradox. African Religious values, with their rich cultural heritage, traditions, and spiritual practices, have inspired and guided African entrepreneurs (Iddio 81). These values emphasise the interconnectedness between

humans, the divine, and the environment in entrepreneurial ventures. Hence, values are nothing on themselves without man (Igwekaile & Enwefah85).

Communalism, a vital social ethic in African societies, promotes a holistic view of daily activities and experiences, informing entrepreneurial management and sustainability (Katsinav IV). However, the rapidly changing global economic landscape of African societies, driven by technological advancements, modernization, urbanization, and education, poses significant challenges to traditional African-oriented entrepreneurial practices (Martins 8). The influx of Western values and practices has created a cultural dichotomy, where African entrepreneurs must navigate between traditional values and modern business practices to achieve sustainability and management that incorporates African Religious values in entrepreneurial activities.

Despite these challenges, technological advancements, modernisation, and education have facilitated the growth of entrepreneurial spirit among Africans, who recognize the vast potential and vitality of the African continent (Asante 289). African Religious values can provide a framework for sustainable entrepreneurial management and sustainability, emphasising social responsibility, environmental stewardship, and community engagement, essential for sustainable business practices.

Clarification of Terms

African Religion: Many scholars define African Religion based according to their backgrounds and understanding as sampled below: Gbenda captures that "African Religion is the religious tradition of the lost African people that is based purely on their culture" (4). (African Religion) has been defined by various scholars as the sustaining faith of Africa's forefathers, handed down to generations (Akaatenger 2; Adasu 15; Gbenda 4). According to Sarwuan, "African Religion is called traditional because it is the indigenous religion of the African people" (5). In another definition, Kanu succinctly defines African Religion "as the religion that has been with Africans for many generations, and with which they have lived their existential problems from time immemorial" (7). Anyacho says that "it is the term used to describe the religion that was founded by the forebears of the Africans (242).

Entrepreneurial: It (Entrepreneurial) is the act of using money to start or run a business, especially when it involves taking financial risk (Hornby 490). According to Igba & Augustina, entrepreneurship denotes taking a job so that one becomes self-employed and managing the risk involved in the business as a long-term process of skills as a self-employed individual (101).

Managerial: This denotes the act of running and controlling a business or similar organization (902). In other words, management refers to the process of planning, organising, leading, and controlling resources to achieve organisational goals and full objectives (Meta AI).

Sustainability: It refers to the ability to maintain or support a process without depleting natural resources or causing harm to the environment. In another definition, Sustainability is the ability of an organisation or any system to maintain its activities without destroying natural resources (Meta AI).

Values: Values have been defined as "those things that serve as the standards or yardstick for measuring success among societies (Ike 40). In another definition, values have been defined as "those essentially religious standards which have their origin and foundation in African Religion" or it is the habitual basic frames of minds of the Africans which influence their actions in their selection of what is worth while and what is not good and what is bad (Ndiokwere 17; Buhlmann 23). Fairchild went further to define value as "the process of ascertaining the relative importance of worth of two or more goods or services, generally expressed in terms of money"(331).

Ubuntu Theory: A Framework for Understanding African Religious Values in Entrepreneurial Management and Sustainability

The Ubuntu Theory is a philosophical framework that emphasizes the importance of community, interconnectedness, and collective well-being. This concept is deeply rooted in African culture and society, closely tied to African Religious values (Okogie & Adelokun, 21). Ubuntu Theory reflects traditional African society's sensitivity to the common good, prioritising collective well-being over individual interests. This communal approach fosters a sense of belonging, solidarity, and mutual support. Ubuntu Theory promotes a holistic understanding of entrepreneurship, recognising the interdependence of individuals, communities, and the environment (Ramose 15). This approach encourages entrepreneurs to prioritize social responsibility, environmental sustainability, and community engagement. By embracing Ubuntu Theory, entrepreneurial management and activities can develop sustainable and responsible business practices. Ubuntu Theory provides a unique framework for understanding African Religious values in entrepreneurial management and sustainability.

The Ubuntu Theory emphasises the importance of community participation, reciprocity, and mutual support in entrepreneurial ventures. This approach recognizes

the value of collective effort, promoting collaboration and cooperation among entrepreneurs, stakeholders, and the community (Tutu 31). Ubuntu Theory encourages entrepreneurial activities to prioritise social responsibility, environmental sustainability, and community engagement, recognizing the impact of business activities on the community and the environment. By embracing Ubuntu Theory, entrepreneurs can develop sustainable and responsible business practices, contributing to the socio-economic development of African societies. Ubuntu Theory provides a framework for understanding the role of African Religious values in promoting sustainable entrepreneurship. This approach promotes a holistic understanding of entrepreneurship, recognising the interdependence of individuals, communities, and the environment.

The Ubuntu Theory has significant implications for entrepreneurial management and sustainability in Africa. By prioritizing community, interconnectedness, and collective well-being, entrepreneurs can develop sustainable and responsible business practices, contributing to the socio-economic development of African societies (Mbiti 167). Ubuntu Theory encourages entrepreneurs to recognize the value of collective effort, promoting collaboration and cooperation among entrepreneurs, stakeholders, and the community. This approach promotes a holistic understanding of entrepreneurship, recognising the interdependence of individuals, communities, and the environment. By embracing Ubuntu Theory, entrepreneurs can develop innovative and sustainable business models, prioritising social responsibility, environmental sustainability, and community engagement. Ubuntu Theory provides a unique framework for understanding African Religious values in entrepreneurial management and sustainability. This approach has significant implications for promoting sustainable entrepreneurship in Africa.

Key Principles of Ubuntu Theory

Ubuntu Theory emphasises three key principles:

Interconnectedness

Ubuntu emphasizes the interconnectedness of all things, including humans, nature, and the spiritual realm (Ramose 15). This principle recognises that entrepreneurial activities have an impact on the broader community and environment. In the context of entrepreneurial management and sustainability, interconnectedness encourages African entrepreneurship to consider the potential consequences of their business decisions on the community and the environment (Tutu 31). This principle promotes a

holistic understanding of entrepreneurship, recognising the interdependence of individuals, communities, and the environment. By embracing interconnectedness, entrepreneurs can develop sustainable and responsible business practices that prioritise the well-being of the community and the environment. Interconnectedness is essential for promoting sustainable entrepreneurship in Africa.

Community

Ubuntu prioritises the well-being of the community over individual interests (Okogie & Adedokun 21). This principle encourages entrepreneurial management and sustainability to consider the needs and interests of their immediate community in their business decisions. In the context of entrepreneurship, community prioritisation promotes social responsibility, community engagement, and environmental sustainability. By prioritising community well-being, entrepreneurs can develop business models that address the needs of the community, promote collective prosperity, and contribute to the socio-economic development of African societies. Community prioritisation is essential for promoting sustainable entrepreneurship in Africa. This principle recognizes the importance of community participation and engagement in entrepreneurial activities.

Collective Well-being

Ubuntu seeks to promote the collective well-being of the community (Mbiti, 167). This principle recognises that entrepreneurial activities should contribute to the overall well-being of the entire community, rather than just pursuing profit maximisation. In the context of entrepreneurship, collective well-being promotes a holistic understanding of business, recognising the interdependence of individuals, communities, and the environment. By prioritizing collective well-being, entrepreneurs can develop sustainable and responsible business practices that promote social responsibility, community engagement, and environmental sustainability. Furthermore, collective well-being is essential for promoting sustainable entrepreneurship in Africa. This principle encourages entrepreneurs to prioritize the needs and interests of the community in their business decisions.

Application of Ubuntu Theory in Entrepreneurial Management and Sustainability

Ubuntu Theory promotes social responsibility, stakeholder engagement, and sustainable practices in entrepreneurial management and sustainability. African entrepreneurs can apply Ubuntu principles to prioritise social responsibility, involve the

community in business decision-making, and adopt sustainable practices that promote collective well-being in the community's relationship with individuals.

African Religious Values and Ubuntu Theory

African Religious values, which include hospitality, respect for elders and constituted authority, respect for human lives, trust, hard work, honesty, justice, and kindness and are closely tied to the principles of Ubuntu Theory. African Religious values emphasise community, interconnectedness, and collective well-being, which are core principles of Ubuntu Theory. The application of Ubuntu Theory in entrepreneurial management and sustainability provides a solid framework for understanding the role of African Religious values in promoting sustainable and responsible business practices.

Desmond Tutu: A Champion of Ubuntu

Desmond Tutu, a renowned South African Anglican cleric and activist, has made significant contributions to the understanding and application of Ubuntu philosophy. Born on October 7, 1931, in Klerksdorp, South Africa, Tutu was a key figure in the fight against apartheid, earning him the Nobel Peace Prize in 1984.

His great work on Ubuntu reiterates with utmost vigour the importance of community life, interconnectedness, and collective well-being (Tutu 31-35). He argues that Ubuntu is a way of life that recognizes the inherent value and dignity of every human being. In the context of entrepreneurial management and sustainability, Tutu's Ubuntu Philosophy encourages entrepreneurs to prioritise efforts toward social responsibility, community engagement, and environmental sustainability (123).

Recent studies have built upon Tutu's work, exploring the application of Ubuntu principles in entrepreneurial management and sustainability. For instance, a study by Mawere and Mubaya (34) examines the role of Ubuntu in promoting sustainable entrepreneurship in Africa, thereby highlighting the significance of community participation and collective well-being in entrepreneurial decision-making.

Mogobe B. Ramose: A Philosopher of Ubuntu

Mogobe B. Ramose, a South African philosopher, has made significant contributions to the understanding of Ubuntu philosophy and its significance in African thought. Born

in 1940 in Polokwane, South Africa, Ramose has written extensively on African Philosophy, Ethics, and Ubuntu.

His significant work on Ubuntu provides a detailed and clear analysis of the concept and its significance in African philosophy (Ramose 15- 30). He argues that Ubuntu is a fundamental concept in African thought, emphasising the importance of community, interconnectedness, and collective well-being. In the context of entrepreneurial management and sustainability, Ramose's Ubuntu philosophy encourages entrepreneurs to prioritise social responsibility, community engagement, and environmental sustainability (56).

Recent studies have built upon Ramose's work, exploring the application of Ubuntu principles in entrepreneurial management and sustainability. For instance, a study by Nussbaum (151) examines the role of Ubuntu in promoting sustainable development in Africa, highlighting the importance of community participation and collective well-being in entrepreneurial decision-making.

Rituals and Ceremonies in African Religion and Entrepreneurial Activities

African Religion places significant emphasis on rituals and ceremonies, which play a vital role in fostering unity and promoting entrepreneurship. He is also dependent upon nature, which is the image of the living force interacting with other living forces (Asante 290). It has been noted that the African experience is an experience of life. Nothing could be valued more than life (Ozigbo & Nwosu 88). In African belief systems, rituals and ceremonies serve as a means of connecting with the divine, ancestors, and the community, thereby promoting a sense of collective well-being and prosperity. Sacrifice rituals, for instance, are celebrated to seek blessings, protection, and assurance for businesses (88- 89). These rituals involve offering sacrifices to the gods, ancestors, or spirits, seeking their favor and protection in entrepreneurial endeavors.

In addition to related sacrificial rituals, other ceremonies and rituals are performed to promote entrepreneurship and business success. For example, rituals may be performed to purify and consecrate business premises, to ward off evil spirits and misfortune, and to invoke divine guidance and wisdom. African entrepreneurs also consult traditional healers and spiritual leaders to seek guidance, protection, and success in their business ventures. These spiritual leaders may perform rituals and ceremonies to promote business growth, prosperity, and sustainability.

Furthermore, African Religious values emphasised the importance of communal

participation in rituals and ceremonies, which bonds all and sundry (Igwekaile & Enwefah 86). This communal participation fosters a sense of unity, cooperation, and collective responsibility, which are essential for entrepreneurial success and sustainability. Rituals and ceremonies play a vital role in African Religion and entrepreneurship, promoting unity, collective well-being, and business success. By performing these rituals and ceremonies, African entrepreneurs seek to connect with the divine, ancestors, and the community, thereby promoting a sense of collective prosperity and sustainability.

Traditional African Values and Business Ethics

African Religion places significant emphasis on traditional values that shape business ethics and entrepreneurial practices. These values, deeply rooted in African culture and tradition, influence behavior and decision-making in entrepreneurship (Gaiya 10). Furthermore, respect for life is a fundamental value in African Religion, emphasising the sanctity of human life and the importance of preserving it. This value translates to business ethics, where entrepreneurs prioritise the well-being and safety of their employees, customers, and stakeholders.

It has been further reiterated that Africans attached great value to respect for human sexuality, which promotes healthy relationships, dignity, and self-respect (Ezeoba 72). In the context of business, he further reiterates that this value encourages entrepreneurship to maintain professional relationships, avoid harassment, and promote a culture of respect and inclusivity. African Religion also emphasises a strong attitude toward theft and violation of proprietary rights. This value promotes honesty, integrity, and transparency in business dealings, encouraging entrepreneurs to respect the rights and property of others (72).

Customs and traditions are essential components of African Religion, shaping business ethics and entrepreneurial practices. These customs and traditions emphasise the importance of community, reciprocity, and respect for elders, promoting a sense of collective responsibility and shared prosperity. In the context of entrepreneurship, these values encourage African entrepreneurs to prioritize community development, engage in reciprocal relationships with stakeholders, and seek guidance from elders and traditional leaders.

By embracing these traditional African values, entrepreneurship can develop a unique approach to business ethics, one that prioritised human dignity, collective well-being, and environmental sustainability since in Africa, there is a holistic and unified vision of

life, of the world of experience and reality as a whole leading to holistic understanding and interpretation of facts, events and history, that is a net work relationship (Igwekaile & Enwefah 86). This approach can contribute to the development of sustainable and responsible business practices, ultimately promoting economic growth and prosperity in Africa.

Types of Relationship between African Religion and Entrepreneurship

This study identified three types of relationships between African Religion and entrepreneurship: positive, negative, and neutral.

Positive Influence

African Religion provides moral guidance, values, and principles that shape business conduct. However, to learn about the African worldview is to learn everything about the African, his religion, culture, and economy (Gaiya 10). African Religion emphasises respect for hardwork, elders, constituted authority, kindness, solidarity, truth and honesty, integrity, and fairness (Igwekaile & Enwefah 86) in business dealings, promoting trust and cooperation among entrepreneurs and their stakeholders.

Negative Influence

Certain African Religious beliefs may discourage entrepreneurship due to fears of witchcraft or evil spirits, which is a serious threat in every African's existence in any given community set up (Ozigbo and Nwosu 88). Traditional practices may limit access to credit or resources, hindering entrepreneurial growth.

Neutral Influence

Some African entrepreneurs compartmentalise their religious and business activities, viewing them as distinct and unrelated spheres. However, this constitutes a serious impediment to the successful relationship between African Religious values and entrepreneurship.

Relevance of Ubuntu Theory to African Religious Values for Entrepreneurial Management and Sustainability

The Ubuntu Theory is highly relevant to African Religious Values for entrepreneurial management and sustainability. This philosophical framework provides a clear and in-depth analysis by prioritizing community and collective well-being (Tutu 31-35). In the

context of entrepreneurship, Ubuntu encourages entrepreneurs to prioritise the well-being of their community and the environment, rather than solely focusing on profit maximization without community participation.

Ubuntu Theory emphasises the importance of interconnectedness, reciprocity, and mutual support in African societies (Ramose, 15-30). This communalistic approach recognises the interdependence of individuals and the community, fostering a sense of social responsibility and collective well-being. In entrepreneurial management, Ubuntu Theory promotes a holistic approach that considers the social, economic, and environmental impacts of business activities.

Furthermore, Ubuntu Theory aligns with African Religious Values, which emphasise the importance of community, respect for elders, and ancestral heritage (Mbiti, 167-168). This alignment provides a moral and ethical framework for entrepreneurial management, encouraging entrepreneurs to prioritize social responsibility, environmental sustainability, and community engagement. Furthermore, Ubuntu Theory is highly relevant to African Religious Values for entrepreneurial management and sustainability. By prioritising community and collective well-being, Ubuntu Theory provides a unique framework for understanding the role of African Religious values in promoting sustainable and responsible business practices.

Challenges to African Religious Values in Entrepreneurial Management and Sustainability

Despite the potential benefits of African Religious values in entrepreneurial management and sustainability, several challenges exist:

1. Cultural stigma is a significant challenge to African Religious Values in entrepreneurial management and sustainability. Negative perceptions of entrepreneurship as a secular activity that contradicts traditional religious values hinder the integration of African Religious values into entrepreneurial practices. This cultural stigma can lead to a disconnect between African entrepreneurs' religious beliefs and their business practices.
2. Social expectations from entrepreneurs pose a challenge. Community expectations that entrepreneurial experts prioritise traditional religious practices over business activities can create tension between entrepreneurial pursuits and religious obligations. This tension can lead to conflicts between entrepreneurs' values and their professional responsibilities.
3. The lack of role models is another challenge. The absence of renowned role

models in entrepreneurship ventures affects the relationship between African Religion and entrepreneurial activities. This lack of role models can make it difficult for African entrepreneurs to find guidance and inspiration in integrating their religious values into their business practices.

4. Inadequate infrastructure is a significant setback. Inadequate basic amenities, such as health centres, hinder the progress of entrepreneurship ventures. This inadequate infrastructure can limit access to essential services and resources, making it difficult for African entrepreneurial experts to establish and grow their businesses.
5. Competition among entrepreneurial practitioners is a challenge. Rival competition from fellow entrepreneurs poses a significant challenge to entrepreneurial success. This competition can lead to a focus on short-term gains rather than long-term sustainability, undermining the integration of African Religious values into entrepreneurial practices.
6. Financial risk and uncertainty are significant challenges. Entrepreneurs are often faced with financial risk and uncertainty, which can impede business progress. This financial risk and uncertainty can make it difficult for African entrepreneurs to maintain their commitment to their religious values in the face of financial pressures.

Conclusion

This study explored the multifaceted relationship between African Religious values and entrepreneurial management and sustainability. The study demonstrated that African Religion plays a significant role in shaping entrepreneurial values, practices, and outcomes. By integrating traditional religious values, African entrepreneurial experts can develop innovative and sustainable business formats embedded in the cultural heritage of the people.

The study emphasises that African Religion, with its many existing sects or denominations, is not an obstacle to entrepreneurial activities but a rich and dense source of inspiration, guidance, and innovation. By cherishing the values of cultural and religious diversity, African entrepreneurs can unlock the full potential of entrepreneurship to drive economic growth and progress in Africa.

Recommendations

African Religion and entrepreneurial management and sustainability are intertwined, with a symbiotic relationship between the two. Based on the findings of this study, the following recommendations are made:

1. Encourage dialogue and cooperation between entrepreneurial management and Sustainability from diverse religious backgrounds to foster mutual understanding, respect, and collaboration between African Religion and entrepreneurship activities.
2. Incorporate religious and spiritual perspectives into entrepreneurial education to promote a holistic understanding of business and entrepreneurship.
3. Explore the significant role of African Religion in shaping entrepreneurial values and practices that reflect African religious, cultural, social, and economic hallmarks.
4. Investigate the impact of African Religiosity on entrepreneurial decision-making and risk-taking to foster sustainable entrepreneurship in the twenty-first century.
5. Entrepreneurial training programs should incorporate African traditional values and principles, which are essential for sustainability.
6. Policymakers should recognise the significance of African Religion in shaping entrepreneurial ecosystems and develop supportive policies for sustainability.

Study Questions

This study seeks to explore the complex relationships between African Religious values and entrepreneurial management and sustainability. Specifically, it aims to answer the following research questions:

1. How do African Religious values influence entrepreneurial management and sustainability practices among African entrepreneurs, and what are the implications for economic development in Africa?
2. To what extent do African Religious values shape the moral and ethical dimensions of entrepreneurial decision-making, and how do these values impact the social responsibility of African entrepreneurial practitioners?
3. What are the key African Religious values that promote sustainable

entrepreneurial and economic development in Africa, and how can these values be integrated into entrepreneurship education and policy frameworks to support sustainable development in the region?

By exploring these research questions, this study aims to contribute to a deeper understanding of the intersection of African Religious values and entrepreneurial management and provide insights into how these values can be leveraged to promote sustainable business practices in Africa.

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Pauline Philosophy of Entrepreneurship (Acts 18:1-3): Towards a Biblical Model

Michael Paul Pilani, PhD



Executive Summary

This chapter examined Paul the Apostle as a model for entrepreneurship in contemporary societies, where economic realities necessitate self-reliance due to the government's inability to provide sufficient formal employment opportunities, particularly for the youth. Through the analysis of Paul's tentmaking profession alongside his missionary work, this study highlighted his embodiment of bi-vocational engagement, demonstrating financial independence, adaptability, and resilience in the face of economic challenges. The chapter drew parallels between Paul's entrepreneurial spirit and the urgent need for individuals, especially in Nigeria, to embrace entrepreneurship as a means of economic survival and societal contribution. Through scriptural exegesis and socio-economic analysis, it argued that Paul's integration of trade with his mission serves as a compelling model for people, especially young Nigerians, to harness skills, create businesses, and drive economic transformation. This research underscored the necessity of cultivating a culture of enterprise and innovation, positioning Pauline tentmaking as a framework for sustainable youth empowerment and national development in African countries, especially Nigeria's evolving economic landscape.

Keywords: Entrepreneurship, Economic self-reliance, Sustainable development, African youth empowerment, Acts 18:1-3, biblical entrepreneurship

Introduction

In many societies, enterprise plays a crucial role in promoting economic stability, self-sufficiency, and social development. This is particularly true in contemporary Africa, especially Nigeria, where unemployment remains a pressing issue, especially among the youth (Adebayo, 2013). With the government unable to provide formal employment opportunities for its rapidly growing population, there is an increasing need to turn to entrepreneurship as a means of survival and economic empowerment (Okoye et al., 2020; Bakwaph, 2017). Meanwhile, the intersection of faith and enterprise has been a

subject of discussion for centuries, with many seeking biblical guidance on ethical business practices, economic independence, and self-sufficiency (Mamman & Bakwaph, 2018). In this regard, one of the most compelling examples of a biblical entrepreneur is the Apostle Paul, who, as recorded in Acts 18:1-3, worked as a tentmaker while carrying out his ministry (Witherington, 1998). This brief account reveals Paul's commitment to working with his hands while actively engaging in ministry, demonstrating that enterprise can be both a means of livelihood and a platform for greater societal impact. His engagement in skilled labour was not merely a means of financial support but also a strategic approach to promoting relationships, maintaining economic independence, and setting an ethical example for the early Christian community. His work ethic exemplified the dignity of labour and underscored the importance of self-reliance.

The concept of enterprise, broadly defined as the pursuit of economic activity through innovation, trade, or business, was as relevant in Paul's time as it is today (Kanu, 2019). In the ancient world, artisans and traders played a vital role in sustaining urban economies, just as entrepreneurs do in developed countries. In this connection, given the high rate of unemployment and underemployment in Nigeria, entrepreneurship has emerged as a viable solution for economic survival and wealth creation (Okoye et al., 2020). The need for self-sufficiency has never been more urgent, as the formal job sector continues to shrink, forcing many to seek alternative means of income generation. Paul's approach to tentmaking provides a biblical framework for ethical and sustainable business practices, emphasizing hard work, financial independence, and integrity in enterprise.

Exegesis of Acts 18:1-3

The Context of Acts 18:1-3

Paul's engagement in tentmaking was deeply rooted in the socio-economic realities of the first-century Greco-Roman society, where artisans and skilled labourers played a vital role in urban economies (Winter, 2001). Tentmaking was a respected profession that involved crafting and repairing tents, which were essential for travellers, soldiers, merchants, and nomadic communities. In an era where major cities like Corinth and Ephesus were bustling centres of commerce and trade, skilled workers such as tentmakers were in high demand (Meeks, 1983). Unlike today's corporate employment structures, many people in the ancient world relied on trade-based enterprises for their livelihood, much like the entrepreneurial landscape in contemporary Nigeria, where self-employment and small businesses drive economic activity (Okafor, 2012).

Paul likely learned the trade of tentmaking from his Jewish background. Jewish tradition strongly emphasized the importance of acquiring a trade, even for those pursuing religious studies. The Talmud records the saying, “A father who does not teach his son a trade teaches him to be a thief,” as attested in *Kiddushin* 29a (Winter, 2003; Safrai, 1994; Hock, 2007). As a highly educated Pharisee trained under Gamaliel (Acts 22:3), Paul would have also been expected to engage in manual labour to sustain himself. This practice was consistent with the Jewish value of self-sufficiency, ensuring that religious teachers did not become financially dependent on others.

A key aspect of Paul's tentmaking business was his partnership with Aquila and Priscilla, a Jewish couple who had recently arrived in Corinth after being expelled from Rome by Emperor Claudius (Acts 18:2). Their shared profession created an immediate bond, and Paul chose to live and work with them. This partnership was mutually beneficial: Paul gained financial support, while Aquila and Priscilla became prominent leaders in the early Christian movement. Their business likely operated in Corinth's bustling marketplaces, giving them access to a diverse clientele and providing opportunities to spread the Gospel (Witherington, 1998). The collaboration between Paul, Aquila, and Priscilla highlights the importance of business partnerships, a principle that remains relevant in contemporary entrepreneurship. In Nigeria, where small and medium-sized enterprises (SMEs) are crucial to economic development, strategic business collaborations can enhance financial stability and create opportunities for mentorship, skill development, and growth (Okafor, 2012).

Literary Structure of Acts 18:1-3

This three-part structure follows a linear progression examining the beginning of Paul's ministry in Corinth as depicted in Acts 18:1-3. The structure moves from establishing the geographical setting, in v. 1 (I), to introducing key relationships (II, v. 2), to describing Paul's occupational activity (III, in v. 3). Each section builds upon the previous one, creating a coherent narrative sequence that introduces Paul's arrival and initial establishment in Corinth. This structure highlights the practical aspects of Paul's missionary work, showing how his physical arrival, social connections, and economic activity were interconnected foundations for his subsequent ministry in the city. Thus, Acts 18:1-3 is presented as having a linear structure in the following fashion:

- I. Introduction to Paul's Arrival in Corinth (Acts 18:1)
- II. Paul's Encounter with Aquila and Priscilla (Acts 18:2)
- III. Paul's Engagement in Tentmaking (Acts 18:3)

Content Analysis of Acts 18:1-3

I. Introduction to Paul's Arrival in Corinth (Acts 18:1)

In Acts 18:1, the narrative transition “After this, Paul left Athens and went to Corinth” serves as a significant geographical shift in the account of Pauline missionary activity. The first-century city of Corinth, situated on the narrow isthmus connecting the Peloponnese to mainland Greece, functioned as a portage road and controlled two significant harbours. This geographical advantage established Corinth as a commercial centre of great importance in the Mediterranean trading network (Engels, 1990). Corinth's re-founding under Julius Caesar in 44 BCE marked its re-emergence as a Roman colony populated primarily by freedmen and urban poor from Rome (Murphy-O'Connor, 2002). By the time of Paul's arrival, the city had developed into a thriving metropolis characterized by remarkable ethnic and cultural diversity. The economic landscape of Corinth offered numerous opportunities, including metalworking, ceramics, textiles, and construction. The city hosted the biennial Isthmian Games, which generated significant economic activity through tourism and trade (Gill, 2004).

Paul's movement from Athens to Corinth also reflects a shift in evangelistic approach. The relative paucity of converts in Athens following his sophisticated philosophical discourse may have reinforced his commitment to a kerygma centred on “Christ crucified” (1 Cor. 2:2) (Horsley, 1997). The move to Corinth represents not merely geographical pragmatism but a strategic recalibration of Paul's missionary methodology. The juxtaposition of Athens and Corinth in this narrative creates a substantive contrast between the philosophical elitism of Athens and the commercial practicality of Corinth, between theoretical discourse and embodied ministry. This transition signals the beginning of one of Paul's most significant and enduring ministry locations, where he would remain for an extended period of eighteen months and establish a community that would feature prominently in his subsequent apostolic concerns.

II. Paul's Encounter with Aquila and Priscilla (Acts 18:2)

a). The Expulsion of Jews from Rome

Acts 18:2 introduces a providential meeting that significantly shaped Paul's entrepreneurial opportunities and his Corinthian ministry. Paul met Aquila, a Jew from Pontus, who had recently come from Italy with his wife Priscilla, as Emperor Claudius had ordered all Jews to leave Rome. This encounter was a result of the imperial policy that caused widespread diaspora displacement, forcing Jewish artisans, merchants, and tradespeople to abandon established businesses and commercial networks in Rome

(Suetonius, 1998). The forced migration created *apoikia oikonomikē* (economic displacement), compelling Jewish business owners to rapidly reconstruct livelihoods in new environments. For skilled artisans like Aquila and Priscilla, this necessitated transporting portable technical knowledge, establishing new supply chains for raw materials, and developing new customer bases (Murphy-O'Connor, 2002). Their eventual settlement in Corinth, rather than returning to Pontus, likely reflected strategic economic calculation regarding commercial opportunities in this thriving colonial port city (Engels, 1990).

The imperial edict functions as the providential mechanism facilitating this crucial encounter, transforming political oppression into spiritual opportunity. The divine economy transformed what Claudius intended as punitive expulsion into a vital ministry partnership, creating a shared experience of displacement that would resonate with Paul's own peripatetic existence (Witherington, 1998).

b). The Role of Social and Business Networks

The verse emphasizes the ethnoreligious connection that initially drew Paul to Aquila, identifying him as “a certain Jew” (*tina Ioudaion*). This *homophylia* represented a natural entry point into Corinthian society for the newly arrived apostle. Their shared craft of tentmaking or leatherworking (*skēnopoia*) established a fellowship of work that provided both economic sustainability and ministry opportunity (Hock, 2007). The formation of this business partnership illustrates how household management and commercial symbiosis functioned within ancient Mediterranean trade networks.

Artisans typically organized into *collegiae* (formal guilds) or less formal *synedriai* (associations) based on shared crafts (Meeks, 1983). These professional networks served multiple functions: regulating competition, maintaining quality standards, providing mutual aid, and facilitating integration into new markets. Paul's ability to enter into immediate productive partnership with Aquila and Priscilla suggests his possession of recognized and transferable technical knowledge that transcended regional variations in practice (Murphy-O'Connor, 2002). Their cooperation exemplifies what might be termed communal economics (*oikonomia koinōnikē*), wherein Jewish-Christian business practices integrated commercial activity with religious community.

This egalitarian tendency within early Christian faith sometimes transcended conventional gender hierarchies in the ancient economy (Witherington, 1998). Through this divinely orchestrated encounter, Paul secured not only logistical support for his Corinthian mission but also gained collaborators whose commercial connections would facilitate ministry expansion throughout the urban centres of the

eastern Mediterranean.

III. Paul's Engagement in Tentmaking (Acts 18:3)

a). Economic Self-Sufficiency and Entrepreneurship

The concise statement in Acts 18:3, “And because he was a tentmaker as they were, he stayed and worked with them,” provides crucial insight into the economic dimension of Paul's missionary methodology. The term *skēnopoios* (tentmaker) represents the sole explicit identification of Paul's specific craft/trade in the New Testament writings, illuminating a foundational aspect of his apostolic praxis (Hock, 2007). The precise nature of tentmaking has been subject to scholarly debate. While traditionally understood as the fabrication of tents from goat-hair cloth (*cilicium*), a material particularly associated with Paul's native Cilicia, the term likely encompassed a broader range of leatherworking activities (Murphy-O'Connor, 2002). This might have included the production of various portable shelters, leather goods such as harnesses and bags, and possibly textile items used for maritime purposes such as sails and awnings. The versatility of this craft would have made it particularly adaptable to the diverse markets Paul encountered throughout the Mediterranean world.

The economic viability of this trade was ensured by substantial demand from multiple sectors in the ancient economy. Military campaigns required large quantities of tents for encampments. The extensive road networks of the Roman Empire encouraged continuous commercial and recreational travel, creating demand for portable shelter (Meeks, 1983). Maritime commerce similarly required specialized textiles and leather goods. Additionally, nomadic and semi-nomadic populations throughout the empire constituted a reliable market for such products. This diversified customer base provided relative economic stability even amid regional market fluctuations.

Meanwhile, Paul's vocational training aligns with rabbinic tradition, emphasizing the importance of manual skill alongside Torah education. The Talmudic maxim attributed to Rabbi Gamaliel, under whom Paul studied (Acts 22:3), that “study of Torah without a trade leads to sin” (*Pirke Avot* 2:2) reflects this dual educational approach (Safrai, 1994). This integration of intellectual and practical training equipped Paul with the means for self-sufficiency that became central to his missionary philosophy. This commitment to economic autonomy appears repeatedly in Paul's epistolary reflections. His emphatic reminder to the Thessalonians, “working night and day so as not to be a burden to any of you” (1 Thess 2:9), and his declaration to the Corinthians regarding his refusal of financial support, “we did not use this right” (1 Cor 9:12), demonstrate that this economic strategy was not merely pragmatic but principled. This approach of self-service distinguished Paul from both itinerant philosophers who typically expected

patronage and charismatic religious figures who often solicited financial contributions (Witherington, 1998).

b). Entrepreneurial Collaboration with Aquila and Priscilla

Paul's arrangement with Aquila and Priscilla was a formal synergy, a business collaboration that involved Paul staying with them and working, creating a work fellowship. This arrangement would have guaranteed distributed economic risk, pooled technical expertise, and potentially expanded their collective market reach (Hock, 2007). The tentmaking enterprise required coordination of multiple economic factors, including raw materials procurement, production, distribution, and connections to marketplaces. The successful operation of this business required technical skill and entrepreneurial acumen, which might have later informed Paul's metaphorical descriptions of church leadership and community development (Meeks, 1983).

This business partnership might have also provided Paul with the financial resources necessary for extended ministry in Corinth, stable housing and workspace, and strategic positioning within the commercial family (Murphy-O'Connor, 2002). It also positioned Paul within the marketplace, providing regular contact with diverse potential converts beyond the synagogue community. The marketplace probably served as a natural locus for marketplace evangelism, and the workshop-home environment offered space for extended theological discussions (Witherington, 1998). Paul's tentmaking was not just a funding mechanism for his ministry but an integral component of his missional strategy, embodying the integration of faith and work. The enduring relationship between Paul, Aquila, and Priscilla, which extended beyond Corinth to Ephesus and eventually Rome, suggests that this business partnership evolved into a dynamic ministry team.

Paul as a Model for Entrepreneurship and Enterprise in Contemporary Nigeria

Nigeria faces a profound unemployment crisis that has left millions of its citizens, especially young people, searching for economic sustainability and meaningful work (Eze et al., 2024). Government statistics consistently reveal double-digit unemployment rates, with youth unemployment reaching particularly alarming levels (National Bureau of Statistics [NBS], 2021). Amid this challenging situation, many young Nigerians have developed a tendency of over-reliance on government employment or external support systems that cannot possibly absorb the rapidly expanding workforce (Adebayo, 2013; Bakwaph & Emechebe, 2018). This dependency mindset has inadvertently undermined the cultural value placed on entrepreneurial

initiative and self-reliance.

It is from this point of view that the Apostle Paul's entrepreneurial approach in Acts 18:1-3 provides not only a practical economic model but a transformative perspective on the dignity of labour that directly addresses these contemporary Nigerian challenges. Paul's engagement in tentmaking demonstrated an economic philosophy that balanced self-sufficiency with ministry, ensuring that he was not financially dependent on his audience while actively contributing to the local economy (Hock, 2007). This principle aligns with the need for Nigerian youths to embrace vocational skills and entrepreneurship as viable solutions to unemployment (Oviawe, 2016).

The study discovers principles that can reshape attitudes toward work, self-reliance, and entrepreneurial initiative in the Nigerian context, as the following discussion illustrates. By integrating biblical perspectives on work ethic with contemporary economic realities, young Nigerians can find renewed motivation to pursue innovative and sustainable business ventures rather than relying on shrinking government employment opportunities.

a) The Dignity of Labour in Pauline Practice

The concise declaration in Acts 18:3 that Paul “was a tentmaker” (*skēnopoios*) and “stayed and worked with them” stands as a profound statement about the dignity of manual labour (Pilani, 2024). This stands in stark contrast to prevailing attitudes in both the ancient Greco-Roman world, where manual labour was often disdained by the educated elite, and in contemporary Nigeria, where white-collar employment is frequently elevated above entrepreneurial or vocational pursuits (Meeks, 1983). Paul's vocational practice reflected the rabbinic principle that intellectual and spiritual development should be accompanied by practical skill development. The Talmudic teaching attributed to Rabbi Gamaliel, Paul's mentor, that Torah study without a trade lead to sin (*Pirke Avot* 2:2), underscores the integrated nature of intellectual and manual work in Jewish tradition (Safrai, 1994). This perspective fundamentally challenges the artificial hierarchy that places “mental work” above “manual work” in contemporary Nigerian professional aspirations.

For Nigerians conditioned to view government employment as the pinnacle of career achievement, Paul's example comes with a fresh and radical reorientation. His commitment to economic self-sufficiency through skilled craftsmanship demonstrates that entrepreneurship is not merely a fallback position when formal employment fails but a dignified and honourable vocation (Hock, 2007). The apostle's tentmaking was not simply economic pragmatism but a principled expression of his understanding that productive labour carries inherent dignity regardless of its social status. Paul explicitly

referenced his manual labour in his letters, stating, "...working night and day so as not to be a burden to any of you" (1 Thess 2:9), and "we did not use this right [to financial support]" (1 Cor 9:12). These reveal that his economic self-sufficiency was a deliberate and principled choice rather than mere necessity (Witherington, 1998).

This self-service approach directly challenges the entitlement mentality that sometimes characterizes citizens' expectations in contemporary Nigeria, where government or external entities are viewed as primarily responsible for economic provision. By adopting a mindset of self-reliance and entrepreneurial initiative, Nigerians can cultivate a culture of economic independence that aligns with Paul's model of integrating faith, work, and personal responsibility.

b) The Pauline Alternative: From Dependency to Initiative:

The economic dimensions of Paul's entrepreneurial approach offer direct applications to Nigeria's dependency challenges. The apostle's refusal to rely on church support, despite having a legitimate claim to it, demonstrates a commitment to initiative and self-reliance that stands in stark contrast to dependency patterns that have emerged in parts of Nigerian society (Bakwaph, 2018; Hock, 1980). Paul's movement from Athens to Corinth in Acts 18:1 exemplifies strategic mobility and market responsiveness. Rather than remaining in a less commercially viable environment, Paul identified and relocated to an economic centre where his skills would find market demand (Meeks, 1983). This economic reasoning challenges Nigerians, especially the youth, to conduct similar market analyses, identifying geographic locations and sectors where their skills can generate sustainable income rather than remaining in saturated markets with diminished opportunities (Oviawe, 2016).

Additionally, the expulsion of Jews from Rome that brought Aquila and Priscilla to Corinth illustrates how external disruption can catalyze entrepreneurial adaptation rather than serve as a cause for despair (Witherington, 1998). Their economic displacement mirrors the experience of many Nigerian citizens who face structural economic challenges beyond their control. In the biblical text, rather than surrendering to victimhood, these Jewish artisans transported their technical knowledge to new markets where it remained commercially viable. This serves as a model of resilience relevant to Nigeria's economic environment.

Paul's entrepreneurial collaboration with Aquila and Priscilla demonstrates how work fellowship can distribute risk and enhance market competitiveness. This model of cooperative entrepreneurship directly addresses the capital constraints and market challenges faced by Nigerian youth entrepreneurs (Hock, 2007). By pooling resources, sharing expertise, and collaborating in production and distribution, young Nigerians

can overcome barriers to market entry that would be insurmountable for individual entrepreneurs.

c) Skill Development for Market Relevance

The versatile nature of Paul's tent trade holds particular relevance for Nigeria's skills development challenges. While commonly translated as “tentmaking,” scholarly consensus suggests this craft likely encompassed a broader range of leatherworking and textile activities adaptable to diverse market demands, including military, commercial, travel, and maritime applications (Hock, 2007). This versatility challenges the narrowly specialized education that characterizes much of Nigeria's formal training systems. Rather than developing skills for specific job descriptions, Nigerian educational institutions need to promote and encourage adaptable competencies applicable across multiple sectors, particularly in a rapidly evolving economy where specific industries may expand or contract unpredictably (Bakwaph & Ayom, 2021; Oviawe, 2016).

Paul's trade also reflects the importance of market responsiveness in skill development. His craft addressed consistent demand across multiple economic sectors, providing relative stability even amid regional fluctuations (Meeks, 1983). Nigerian youth must similarly identify and develop skills with sustainable demand characteristics rather than pursuing trendy occupations that may face rapid market saturation or technological obsolescence (Okafor, 2011). The transferability of Paul's skills across geographic regions from his native Cilicia to Corinth and beyond highlights the importance of developing portable expertise rather than location-dependent employment qualifications (Virk et al., 2024). In Nigeria's diverse regional economies, such transferable skills enable young entrepreneurs to adapt to varying market conditions and opportunities across different parts of the country. By fostering skill sets that are both adaptable and resilient, Nigeria can create a workforce capable of navigating economic uncertainties and sustaining long-term employment opportunities.

d) Entrepreneurship as Divine Mission

Perhaps most significantly, Paul's tentmaking was not disconnected from his spiritual calling but integrated with it. The text suggests his workshop functioned simultaneously as a production space and ministry venue – what might be termed “marketplace evangelism” (Witherington, 1998). This integration challenges the false dichotomy between “sacred” and “secular” work that sometimes leads Nigerian youth to view entrepreneurship as spiritually inferior to religious vocations or public service. Paul's model demonstrates that entrepreneurship can function as a platform for broader societal impact beyond profit generation (Hock, 1980). His business provided

economic sustainability for his apostolic work while simultaneously creating opportunities for community engagement and transformation.

For Nigerian youth, this perspective reframes entrepreneurship not merely as economic survival but as a means of fulfilling divine purpose through marketplace engagement. The apostle's integration of economic activity with ministry also challenges exploitative business practices. His commitment to “not being a burden” to others suggests ethical business operations that contributed to rather than extracted from community resources (Meeks, 1983). In the Nigerian context, where entrepreneurship sometimes includes exploitative practices, Paul's ethical framework offers a corrective vision of business as community service rather than mere profit maximization (Oviawe, 2016).

Conclusion

Paul the Apostle's life and work present a compelling model for entrepreneurship and enterprise, particularly in contemporary Nigeria, where economic realities demand innovative and self-sustaining approaches to livelihood. His tentmaking profession was not merely a means of financial independence but a strategic tool that enabled his missionary endeavors while fostering resilience, adaptability, and self-reliance. In a nation where government-provided employment opportunities are scarce, especially for the youth, Paul's example underscored the importance of embracing entrepreneurship as both a necessity and a path to sustainable development.

By integrating faith, work, and enterprise, Paul demonstrated that economic engagement does not detract from one's spiritual calling but rather enhances it, allowing for greater community impact and personal fulfillment. His ability to merge trade with ministry serves as a model for young Nigerians to harness their skills, develop sustainable businesses, and contribute meaningfully to economic growth. Thus, this study advocates for a paradigm shift in Nigeria's socio-economic landscape, urging individuals, educational institutions, and policymakers to foster a culture of innovation, skill acquisition, and entrepreneurial resilience. In doing so, the nation can move towards a more sustainable economic future, where self-reliance and enterprise become central to national progress and individual empowerment.

Recommendations

The Pauline entrepreneurial engagement provides practical guidance for Nigerians,

especially youths who need to seek economic empowerment through entrepreneurship:

- i. Develop Marketable Skills:* Following Paul's dual education in intellectual and manual domains, Nigerians, especially the young, should pursue both theoretical knowledge and practical skills development, perhaps through apprenticeships, vocational training, or informal skill acquisition.
- ii. Conduct Market Analysis:* Paul's strategic relocation to Corinth demonstrates the importance of identifying viable markets for one's skills. Nigerian entrepreneurs must research local demand patterns, competition, and growth sectors before launching ventures.
- iii. Leverage Collaborative Networks:* The business collaboration between Paul, Aquila, and Priscilla offers a model for resource pooling and risk distribution. Nigerian youth can form business partnerships, cooperatives, or trade associations to enhance market competitiveness.
- iv. Embrace Economic Independence:* Paul's principled self-service challenges dependency mindsets. Nigerian youth must develop entrepreneurial initiatives rather than waiting for government employment or external support.
- v. Integrate Purpose with Profit:* Paul's workshop-ministry model demonstrates how business can serve multiple purposes. Nigerian entrepreneurs should develop ventures that simultaneously address economic needs and contribute to community development.
- vi. Develop Adaptive Expertise:* The versatility of Paul's craft enabled sustainability across changing markets. Nigerian youth should cultivate adaptable skills applicable in multiple sectors rather than narrowly specialized training.

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Intrinsic Motivation and Entrepreneurial Intention: Intersection of Psychology and Entrepreneurship

Esther Ukwuoma Orji



Executive Summary

Behavioural disposition preceding the peak at which an individual with entrepreneurial intention exerts the intended plan is a form of entrepreneurship disposition. Because entrepreneurial behaviour is intrinsically motivated when done intentionally as a result of the arousal of interest towards a particular task. This article reviewed some theoretical assertions predicting the possible stages and the factors that trigger entrepreneurial initiation, sustainability, and maintenance behaviour. Considering these factors, this article sheds more light on the motives behind the formation of an intention and factors that strengthen entrepreneurial behaviour. This article also highlighted challenges related to the entrepreneurial behavioural continuum by supporting the theory with a qualitative study using ten participants on an entrepreneurship voyage. Using thematic and content analysis enables the researcher to identify underlying themes and patterns systematically and objectively in the participants' responses, providing a rich understanding of their experiences. The study reveals several key findings. Firstly, pushing front profit ahead of customer service, insincerity, shift in principal ideas, lack of financial management, inconsistent availability of needed product, cyber threat, health challenges, fire outbreaks, relocation of business, and lack of quality services as crucial challenges facing entrepreneurial continuity. Implications of the study were made, and recommendations were also made.

Keywords: Intrinsic Motivation, Entrepreneurial Intention, Entrepreneurial Behaviour, and Continuum.

Introduction

It is not surprising to see that the present Nigerian economy has served as a touching experience to her citizens to the extent that they have begun to look for entrepreneurship opportunities. This work underscored the impact of intrinsic motivation on the formation of entrepreneurial intention and entrepreneurship

behaviour. Intrinsic motivation is an active agent of action of the drive. Drive is considered to be a complex factor within the biological, instinctual, and tension reduction reactions in a human person (Ogba et al., 2022). Usually, in human motivation, individuals tend to be aroused by external stimuli such as perceived socio-economic status and personal quest for success (Rahmatiah et al. 2019), which are interpreted in the brain that form the basic interpretation and appraisal. Based on the state of the mind towards consideration of need for self-autonomy, need to exercise competence, and need to connect with others, the appraisal given to the perceived stimuli and the need for self-autonomy, need to exercise competence, and need to connect with others stands as the basis for entrepreneurial intention formation. This means that entrepreneurial behaviour proceeds from an already formed intention, which is an outcome of a driving motive. The second concern of this article is to understand at what stage someone with entrepreneurial intention initiates the intended plan. Alberto et al. (2019) suggested that entrepreneurial intentions determined entrepreneurial behaviour. This means that entrepreneurial behaviour is outcome behaviour of entrepreneurial intention directed towards a particular entrepreneurial task, such as an active initiation of a business plan and production of goods and services. Intention formation is a psychological factor of the drive that pushes an individual to implement the intended business plan. Without the factor of this driving force called intrinsic motivation, individuals may struggle to find the strength or energy to become an entrepreneur.

Entrepreneurial Intention

Entrepreneurial intention is a psychological construct that can be understood using motivational theory of the instinct, the drive theory, arousal theory, and incentives theory. First, the instinct theory is an innate, genetically predetermined disposition to behave in a particular way when confronted with certain stimuli. For instance, entrepreneurial disposition and entrepreneurial training experience are capable of stimulating the innate disposition to act it out. This propels the formation of entrepreneurial desire or intention, allowing the interest of becoming an entrepreneur to grow, just as Orji and Ewa-out (2020) discovered in their research work that entrepreneurship training predicted entrepreneurial intention. Their work also evidenced that entrepreneurship training and entrepreneurial intention exert much influence on becoming an entrepreneur.

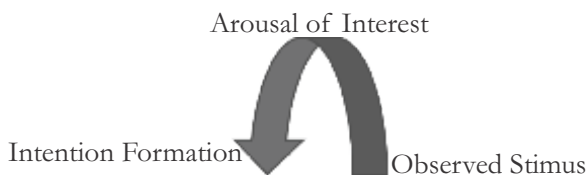
Secondly, the drive theory is an aroused state that results from some biological needs, such as the need for food, water, and avoidance of pain. This aroused condition pushes

the individual to ratify these needs by responding to it through forming an intention to become an entrepreneur, hence, searching for a business to start. Becoming an entrepreneur would be perceived as a good response to attend to the biological need in its fullness.

Third, the arousal theory assumed that people desire an optimal state of arousal. People might sometimes feel tension and a desire to return to a normal state, or might also feel bored and desire satisfaction.

Entrepreneurial intention can be well understood using arousal theory, which assumes that some behaviours are not learned out of experience, but are instead wired into the biological processes. This occurs as a result of a psychological arousal state necessary for the formation of thought. This significantly implies that if the individual is not satisfactorily aroused, intention formation may not occur. This theory, according to Bandhu et al. (2024), can be well understood using a U-shaped relationship. Explaining arousal and intention formation can be wired using a U-shaped curve as shown below;

Fig. 1



The fourth is the incentive theory, referring to the motivating object or conditions in the environment that direct a person's response to engage in a particular task. Some of the incentives identified here include monetary rewards, bonuses, annual increases, promotion, and other similar gains. Incentives are one among many factors of motivation that can influence entrepreneurial intention. This theory of motivation suggests that perceived gains and rewards can trigger the intention formation stage. Bandhu et al. (2024) assert that the quality and amplitude of incentives increase perceived value and interest towards the incentive object, hence, maximizing pleasure and minimizing pain, which, on the other hand, influences strong intention to become an entrepreneur.

Intrinsic Motivation and Entrepreneurial Intention

Intrinsic motivation refers to that specific desire and need that pushes one to accomplish difficult tasks. Intrinsic motivation is greatly influenced by the need to become an entrepreneur. The need to accomplish a difficult task, to meet up with a

standard of excellence, or to excel are all driving factors of intrinsic motivation. One major factor that determines this type of motivation towards implementing a planned business despite its difficulty is the strength of the person's need.

Intrinsic motivation is also influenced by social and cultural background, which often reflects on the method of child rearing. In cultures that value achievement, for instance, Western culture and even Nigerian culture, specifically Igbo, their parents often demand self-sufficiency and independence in their children. These parents tend to be less protective of their children, but they always remove obstacles when the children are relatively young. For instance, a research work cited by Ogba and Orji (2019) explained that the mothers of boys with a high need for achievement attitude are concerned that their sons learning how to be self-sufficient and independent at an early age. This attitude is very important for establishing an intrinsic motivation attitude in these children because it enables them to see the need for achievement by themselves and how it helps in return.

Ryan and Deci (2020) assert that behaviours that are typically intrinsically motivated are those that are self-driven as a result of the need to accomplish a difficult task, the need for competence, and self-determination. They assert that the intrinsic need is innate, not primarily based on social and cultural aspects. Thus, the need for achievement is an innate predisposition, and it is rewarded if the individual accomplishes the task.

Intrinsic motivational behaviour is often performed in the absence of any type of reinforcement. The individual is only concerned with how to meet a standard of excellence, as the individual is faced with certain psychological needs that need to be satisfied. Such needs for autonomy push one to form a convincing entrepreneurial intention of starting a business, the need for competence strengthens the perceived capability, and the conviction that one can do better in a certain task. This conviction strengthened the intention formed. Need for relatedness is the self-conviction that one's social network is satisfactory. It creates a good, positive mindset of a relationship with significant others that can promote the intended plan.

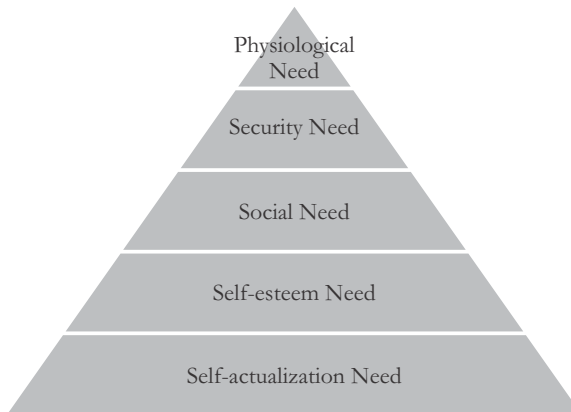
Intrinsic theory, according to Ryan and Deci (2020), has been able to explain these three basic psychological needs: need for autonomy, need for competence, and need for relatedness in relation to individual engagement in a particular task. The theory emphasized interests and values placed on a specific task. The perceived values draw one's interest to form a plan on how to actualize them. The theory strengthened that entrepreneurial intention, as an intended desire to become an entrepreneur is sustained by personal values, and the zeal to satisfy ones' basic psychological needs.

Entrepreneurial Intention and Entrepreneurship Behaviour

Question concerning the extent to which an individual with entrepreneurial intention implements the intended plan remains one of the concerns of this study. The behaviour of a motivated person is quite different from that of an unmotivated person. A motivated person begins by forming an intention to start a business. As entrepreneurial intention is an arousal formation stage of becoming an entrepreneur, entrepreneurial behavior becomes an active stage of implementing the intended business plan. Using the need theory of human motivation, which was developed by Abraham Maslow (1970), it can be well understood that the quality of responses towards implementing the entrepreneurial plan is a causal agent of the amplitude of the person's need. It is assumed that human needs draw them into embarking on a task. The need theory by Maslow proposed five major ladders of needs that motivate most human behaviour. These five needs are ranked in a hierarchical order of a ladder, ranging from the smallest needs to the biggest need of a human being. Maslow believed that every individual is motivated as the person grows and develops their potential to more several needs in life, while only a few numbers of persons climb to the top of the need ladder.

The five needs ladder, according to Maslow, suggests that the smallest need has to be completely met before the next bigger one can be climbed. These needs are shown below;

Fig. 2



Maslow Hierarchy of Needs (Maslow, 1970).

The physiological need is the first, smallest need among the hierarchy that propels entrepreneurial behaviour. Nevertheless, no human need is small. However, it is the smaller list of needs that every individual considers first. The issue includes how to address the problem of hunger (food) and thirst (water). Hunger is the first thing every

individual struggles to satisfy. This struggle may lead to the intention to become an entrepreneur because when the body is deprived of food, the empty stomach continues to disturb and worry. If this need is not satisfied, the individual will continue to arrange, engage, and direct all attention to these needs. Engaging in a lucrative business can get this satisfied and would trigger the need for safety.

Safety needs are the second important entrepreneurial behaviour and a ladder of needs to protect oneself and resources from danger. Entrepreneurial behaviour includes the ability to protect and keep the business away from dangers. Having that perception of guiding the intended business plan or the active business at hand, free from unwanted danger, is a good characteristic of a good entrepreneur. There is a need to be secured from an unfriendly atmosphere and conditions. It also includes the need for physical safety, psychological safety, and security consciousness. Entrepreneurs spend much of their efforts on safety needs, and when it is not settled, the individual continues to struggle with it as part of entrepreneurial behaviour. Once it is settled, the person logs for the next ladder of need, which is the need for social identity or belongingness, and the love need.

Belongingness and love needs are the third entrepreneurial behaviour and a third need ladder in Maslow's Hierarchy. It includes the need to belong, be loved, accepted by others. Such significant others include parents, peers, and other social groups that surround the person. Having a lucrative business enables one's identity to be recognized. It moves one to identify with members in such a business and expand social network and connections. The need for self-identity in a desired social group is an entrepreneurial behaviour and also one of the motives to become an entrepreneur. Sometimes, some individuals may be in need to gain social acceptance from their group, age grade, social, and other related groups such as religious groups, working class groups. In a situation where one cannot be able to achieve this priority, the person may not be able to ascend to the next ladder. But once this need is met, the need for self-esteem will surface.

Self-esteem need is a positive psychological construct on which most people clamour to obtain. The need for esteem is an important entrepreneurial behaviour that relates to a desire to have a positive, enriching business that yields much self-concept. This need invites self-competence, dominance, achievement, efficiency, independence, and to be recognized and appreciated by others. People often desire to be a hero, considering their entrepreneurship status, some genius based on their competence, and some as notorious so that others can view them as such. This viewpoint gives them an additional capacity to be self-sufficient in relating to others. In a situation where this ladder was not able to be achieved, an individual may be spending much of their energy trying to

gain recognition from others. But when this is achieved, such a person will be motivated to climb the last ladder of self-actualization.

Self-actualization need is the highest motive for entrepreneurial behavior. It is the peak at which entrepreneurs rank their achievement. The desire to grow in harmony with the world around us is why Maslow called this ladder a “being ladder” or a growth motive. This is the peak at which entrepreneurs spend much of their competence and energy to ensure sufficient growth in their business to be what they want to be in life. This stage involved the need to develop all entrepreneurial potentials and abilities. This stage is often insatiable because more business growth opportunities and experience around the world are always available and possible. It is the highest need that pulls people towards achieving the highest of their goals.

Entrepreneurial Initiation and Continuum

Entrepreneurial initiation involves those factors that influence the implementation, maintenance, and continuity of the initiated business. Standing on self-determination theory (SDT), which suggests that entrepreneurial intention can come into its implementation stage and be maintained when it is self-determined and self-autonomous rather than controlled by external forces or external determinants of choices (Bandhu et al., 2024). This theory sheds light on the self-determinant motive of motivation, suggesting that entrepreneurial initiation and continuation are factors of self-autonomous behaviour.

Self-determination theory, propounded by Deci and Ryan (2009), assumes that an individual is self-determined when the three basic psychological needs, autonomy, competence, and relatedness, are central motivators of an individual's goals. This means that having autonomy over one's goal enables one to maintain personal focus. On the other hand, if the individual's behaviour is directed and controlled by the external body, the motivation would tend to diminish in the absence of the body. An entrepreneur is self-determined when there is a self-driven motive, self-autonomous, competence, and relatedness. These are factors that maintain entrepreneurial initiation, maintenance, and continuity. Self-determined entrepreneurs are more likely to experience personal growth and positive outcomes, which are the value that sustains the entrepreneurial continuum. Moreover, self-determined entrepreneurs have one major need for a social network. Social network determines one's business turnover. Connecting to the targeted population increases the supply of goods and, in turn, sustains continuity.

Empirical Support

The above-reviewed literature enabled the researcher to make the following research questions, supporting it with a study using a qualitative approach:

Research questions:

1. What are the challenges facing entrepreneurial sustainability or continuum?
2. What strategies can be adopted to overcome the stated challenges?

Methodology

Employing a qualitative approach and utilizing semi-structured interviews to gather in-depth data from participants, it enables this article enables an enriched understanding of the challenges that could affect the entrepreneurial continuum. The interview protocol consisted of five open-ended questions, designed to encourage reflective and detailed responses. All interviews were audio-recorded, and the recordings were subsequently transcribed verbatim. A content analysis approach was used to analyze the transcribed data, involving a systematic identification and categorization of patterns and themes. This method enabled the researcher to identify underlying themes and patterns in the participants' responses objectively and systematically. Participants were selected using a purposive sampling technique, which involved selecting individuals based on their experiences in business, characteristics, and perspectives relevant to the research phenomenon.

Challenges Facing Entrepreneurial Continuity

The interviews revealed several themes that are crucial to understanding the interviewees' experiences and perceptions about the investigated phenomenon.

Interview 1:

Themes: The first interviewee underscored the profound impact of pushing front-line profit ahead of customer service as one of the crucial challenges facing entrepreneurial continuity. **Attitudes/Beliefs:** The interviewee's attitude showed that pushing profit ahead of customer service brings dissatisfaction in business. It often cuts off the life in the business continuum. **Recommendation:** The interviewee recommends that the individual have to endeavour to build customer relationships, cultivate a friendly atmosphere with the customers at first instead of pushing profit

ahead of the business.

Interview 2:

Themes: The second interviewee underscored the profound impact of sincerity in business in relation to customers. **Attitudes/Beliefs:** The interviewee's attitude showed that sincerity brings satisfaction in business and builds strong trust. That being truthful often strengthens the business continuum. **Recommendation:** The interviewee recommends that the individual entrepreneur have to endeavour to be sincere to build strong trust with customers.

Interview 3:

Themes: The third interviewee underscored the profound impact of the shift on business ideas as a crucial challenge facing entrepreneurial continuity. **Attitudes/Beliefs:** The interviewee's attitude showed that when there is a shift in business idea that does not correlate with the principle used initially in starting the business, it tends to affect the business continuum. **Recommendation:** The interviewee recommends that the individual entrepreneur have to be careful in taking different shifts within a business stand.

Interview 4:

Themes: The fourth interviewee underscored the profound impact of relocating a business to another site. And also pointed out fading business products as one of the crucial challenges facing entrepreneurial continuity. That such are often big factors that affect continuation if the environment fails to appreciate such a product as trending. A shift in a business cited is also a factor. **Attitudes/Beliefs:** The interviewee's attitude showed that if a sole proprietorship has to relocate their already established business to another environment, either out of government direction or market planning policy will affect continuity if proper arrangements are not strong. Again, technology allows some products to fade away. **Recommendation:** The interviewee recommends that the individual entrepreneur endeavour to be conscious and prepare financially and mentally against unforeseen circumstances causing relocation of the business site. Also, one needs to get into the trending pattern of making a business and bringing the needed trending product.

Interview 5:

Themes: The fifth interviewee underscored the profound impact of financial factors as one crucial challenge facing entrepreneurial continuity. **Attitudes/Beliefs:** The interviewee's attitude showed that there is every tendency that the business will suffer

continuity if the person does not understand how to manage finances. This is on the note that the individual must know what to spend, how to spend, and when to spend money. **Recommendation:** The interviewee recommends that the individual entrepreneur, while making expenses or trying to get new goods, must ensure that the capital is protected and not throw a huge amount into one particular product. That financial management is the key factor, if it is not managed well, it will definitely result in to fall of a business.

Interview 6:

Themes: The sixth interviewee underscored the profound impact of the availability of products and services as another crucial challenge facing entrepreneurial continuity. **Attitudes/Beliefs:** The interviewee's attitude showed that if the product being marketed is often unavailable or contraband, it will affect importation, as government policy may cause its stoppage. **Recommendation:** The interviewee recommends that the individual entrepreneur have to endeavour to ensure constant availability of the said products and services. Avoid any contraband goods to flee from having obstacles in importing goods.

Interview 7:

Themes: The seventh interviewee underscored the profound impact of the lack of quality of services as a crucial challenge facing entrepreneurial continuity. This is another factor facing the continuity of a business, as it may not fit into the competitive market atmosphere. **Attitudes/Beliefs:** The interviewee's attitude showed that retaining customers will be difficult if there is good competition and one doesn't know how to run a good service in such a competitive environment, as it is likely that the business will suffer if not collapse. **Recommendation:** The interviewee recommends that the individual entrepreneur should be a kind person who is ready to offer quality services. A business can only survive based on the service quality they have been providing, not just because the competition is there. The individual must understand the role of quality service and market principles in the surrounding environment.

Interview 8:

Themes: The eight interviewees underscore the profound impact of cyber threats as a crucial challenge facing entrepreneurial continuity. That criminality may affect entrepreneurial continuity if, at a stage cyber threat occurs. **Attitudes/Beliefs:** The interviewee's attitude showed that if the money in the account is hacked, and it happens that the individual entrepreneur is out of cash, on that note, the business is likely to suffer continuity. Again, it can also be a kind of robbery at home or in a shop. This may

affect continuity if a huge source of capital is lost as a result of it. **Recommendation:** The interviewee recommends that the individual entrepreneur have to endeavour to ensure his business in different places, considering unforeseen circumstances.

Interview 9:

Themes: The ninth interviewee underscores the profound impact of the health challenges of the sole proprietor as a crucial challenge facing entrepreneurial continuity. **Attitudes/Beliefs:** The interviewee's attitude showed that health challenges that prevented a sole proprietor from moving out as usual, or otherwise resulted in death, incident is often a very big challenge to the business continuum. **Recommendation:** The interviewee recommends that the individual entrepreneur have to equip apprentices or other significant persons in the same business if he/she desires continuity in that business. A capable, trained person can ensure continuity of such business in case of health health-challenging issue.

Interview 10:

Themes: The tenth interviewee underscored the profound impact of a fire outbreak in a business setting or shop as a crucial challenge facing entrepreneurial continuity. **Attitudes/Beliefs:** The interviewee's attitude showed that a fire outbreak is a big challenge that may lead to the discontinuation of a business. A situation where a shop goes out to an electrical fault results in to fire breakout that may cause the business. Such an event often results in the discontinuation of business. **Recommendation:** The interviewee recommends that the individual entrepreneur be careful and prepare for such unforeseen circumstances by keeping some amount of money aside in the form of insurance. Such unforeseen circumstances might likely put an end to such a business.

Implications of the Study

Psychologists explained those factors behind entrepreneurial initiation and continuity based on the role of intrinsic motivation as a driving force from intention formation to entrepreneurial behaviour. The study shed light on a crucial understanding of entrepreneurial intention formation as a first behavioural tendency of becoming an entrepreneur. It also emphasized that starting a business is not often the case, but rather the continuity of such a business. In that regard, one thing about being a successful entrepreneur is maintenance, sustainability, and continuity. Among all the outlined factors that may pose challenges to entrepreneurial continuity, self-determination theory strengthened the need for autonomy, competency, and social networks to move

higher. These needs are an intrinsic driving force towards accomplishing a difficult task. With that in combination with the recommended behaviour, this article has paved the way for policymakers, social intervention, and training guides towards becoming an entrepreneur and entrepreneurial continuity.

Summary/Conclusion

The quality of one's responses towards becoming an entrepreneur gained more strength from the intensity of the individual's need. Self-determination theory explained that intrinsically motivated individuals are driven by three primary needs: the need for self-autonomy, the need to exercise competence, and the need to connect with others. Entrepreneurs are viewed as people who perform difficult tasks to succeed in the business they established, and they are capable of optimizing capital to restore failed businesses to get back up and running, so that they do not lose their business partners' trust. This article highlighted that entrepreneurial intention is the hallmark of entrepreneurial behaviour. Moving by intrinsic motive, the individual becomes an entrepreneur through implementing the intended business plan, and this is why a motivated person's behaviour is quite different from that of an unmotivated person. This article has equally revealed that entrepreneurial behaviour is a disposition energized towards entrepreneurial sustainability and continuity.

Study Questions

Appendix

Semi-Structured Interview Questions

Introduction:

Thank you for participating in this study. This study is interested in understanding your experiences and perceptions about entrepreneurship and the entrepreneurial continuum. Can you start by telling me a little about your entrepreneurial background and how you came into this stage?

Open-ended questions:

1. Are there any challenges facing entrepreneurs?
2. Can you share specific examples of how these challenges look?
3. What strategies could be effective in mitigating these challenges?

Probing Questions:

1. How do you perceive these challenges, as they may affect the entrepreneurial continuum?
2. How do entrepreneurs address challenges from the competitive market environment?
3. How do you think improvement in personal effort could positively impact the entrepreneurial continuum?

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African Traditional Bone-setting and Entrepreneurship: A Grounded Theory Analysis

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Executive Summary

Traditional Bone-Setting (TBS) remains a critical healthcare alternative in many African societies, providing orthopaedic treatments rooted in spiritual beliefs and indigenous knowledge. However, the entrepreneurial sustainability of TBS practitioners has received limited scholarly attention, particularly regarding the role of spirituality in shaping business operations, ethical considerations, and long-term viability. This study addresses this gap by exploring the intersection of spirituality and entrepreneurship in TBS, developing a framework termed Spiritual-Embedded Entrepreneurship (SEE). The study specifically aims to examine how spirituality influences the entrepreneurial sustainability of TBS practitioners, investigate the role of faith, social capital, and indigenous knowledge in business success, analyse ethical and business constraints within SEE, and assess the potential integration of SEE into formal healthcare systems. Using Grounded Theory (GT), the study employed a qualitative research design with theoretical sampling. Semi-structured, in-depth interviews were conducted with five experienced TBS practitioners and 35 treated patients, complemented by direct observations of TBS operations. Data were analysed through thematic coding, applying open, axial, and selective coding to develop an emergent theoretical framework of SEE. Findings reveal that spirituality serves as a core entrepreneurial asset, shaping patient trust, ethical business conduct, and economic sustainability. The study contributes to knowledge by introducing SEE as an alternative entrepreneurial model, demonstrating how spirituality, ethics, and economic trust interact in sustaining informal healthcare enterprises. It recommends policy frameworks that acknowledge and support SEE, fostering collaboration between traditional and modern medical systems.

Keywords: Entrepreneurship, Traditional Bone-setting, healthcare, African Religions

Introduction

Traditional Bone-Setting (TBS) is a long-standing indigenous medical practice that

continues to play a significant role in orthopaedic care across many African societies. Rooted in spiritual beliefs and indigenous knowledge systems, TBS offers alternative healing methods that contrast with conventional orthopaedic medicine. Despite scepticism from the biomedical community (Owoh, 2019; Udoh, 2021), TBS remains widely accepted due to its cultural relevance, affordability, and the perceived effectiveness of spiritually guided treatments. Patients often seek TBS practitioners not only for physical healing but also for spiritual and emotional support, reinforcing the deep interconnection between health, faith, and traditional knowledge (Adefolaju, 2018).

One of the most distinctive aspects of TBS is its entrepreneurial dimension, which is fundamentally different from conventional business models in healthcare. The entrepreneurial framework within TBS is deeply embedded in faith, ethics, and social structures, giving rise to what this study defines as Spiritual-Embedded Entrepreneurship (SEE). Unlike conventional healthcare enterprises, which operate primarily on principles of financial profitability and market-driven competition, SEE functions through mechanisms such as divine guidance, faith-based healing, communal trust, and moral discipline. These spiritual and ethical factors significantly influence the sustainability and operational success of TBS practitioners, distinguishing their practice from mainstream medical entrepreneurship.

This study examines how spirituality influences the sustainability of TBS entrepreneurship using a Grounded Theory approach. The research explores how spiritual beliefs and practices shape business operations, ethical considerations, and long-term viability in TBS. It aims to provide a deeper understanding of the interaction between spirituality, ethical constraints, and business sustainability in the traditional healthcare sector. To achieve these objectives, the study investigates the role of faith, social capital, and indigenous knowledge in shaping the entrepreneurial success of TBS practitioners. Additionally, it assesses the challenges and opportunities for integrating SEE into modern healthcare systems. Given the growing interest in bridging the gap between traditional and modern medicine (Abioye & Adeyemi, 2017), this research provides valuable insights into how TBS can be better understood, preserved, standardised, and possibly integrated into formal healthcare frameworks while maintaining its spiritual essence.

Literature Review

Entrepreneurship and spirituality have increasingly been recognised as interconnected domains, where personal beliefs shape business decisions, ethics, and organisational

culture. Existing research highlights various forms of SEE, from indigenous healing practices to faith-driven business models (Manganda et al., 2023; Bruton et al., 2018). However, despite growing interest in this field, current frameworks fail to capture the nuanced relationship between spirituality, business sustainability, and ethical obligations, particularly in informal healthcare enterprises like TBS. Spirituality is broadly defined as a sense of connection to something greater than oneself, often encompassing religious beliefs, personal values, and a search for meaning (Zohar & Marshall, 2000). In this study, spirituality refers to the beliefs and practices that influence TBS in their entrepreneurial activities.

Entrepreneurship, on the other hand, is the process of identifying, developing, and managing a business venture to generate profit or achieve social impact (Shane & Venkataraman, 2000). Here, entrepreneurship is considered in the context of faith-driven and informal healthcare enterprises, particularly TBS. It emphasises purpose-driven enterprises rather than purely profit-driven motives. Some scholars argue that spirituality enhances entrepreneurial competencies by fostering resilience, ethical awareness, and long-term vision (Dwivedi & Sharma, 2024; Singh & Awasthy, 2024). For instance, Dwivedi and Sharma (2024) suggest that spiritual intelligence overlaps with psychological capital, influencing entrepreneurial behavior beyond profit motives. Similarly, Singh and Awasthy (2024) propose that spirituality enhances ethical and environmental orientations, shaping sustainable entrepreneurship. While these studies acknowledge the role of spirituality in business, they primarily focus on Western corporate settings rather than grassroots, informal healthcare economies like TBS.

Business sustainability in faith-driven enterprises often diverges from mainstream market models. Scholars such as Rashid and Ratten (2021) argue that spiritual entrepreneurs integrate faith-based values into business missions, fostering trust-based economies. Widjojo and Gunawan (2020) highlight that indigenous entrepreneurship thrives on social reciprocity rather than capitalist profit-maximisation. These perspectives align with TBS practitioners, who prioritise healing and communal trust over commercial profit.

However, a major limitation in existing research is the lack of a theoretical framework that systematically explains how spiritual legitimacy influences business longevity. While social capital theory (Nahapiet & Ghoshal, 1998) provides insights into trust-based economies, it does not sufficiently explain how divine authority functions as economic capital, a key aspect of SEE. This study addresses this gap by developing a Grounded Theory model that integrates spiritual intelligence, business sustainability, and ethical constraints.

Ethical considerations play a crucial role in spiritually embedded businesses, particularly in healthcare. Scholars have noted that faith-driven businesses tend to uphold stricter ethical standards compared to secular enterprises (Balog et al., 2014). For example, Mahadewi et al. (2022) examine Buddhist entrepreneurs who balance economic achievement with social responsibility, demonstrating that religion legitimises ethical entrepreneurship. However, a critical gap in current literature is the lack of research on ethical dilemmas in traditional healing entrepreneurship. Studies on Islamic (Doghri, 2020) and Christian (Cavalcanti Junqueira et al., 2023) entrepreneurship primarily focus on formal businesses, overlooking informal sectors like TBS. This study seeks to fill this gap by examining how spiritual entrepreneurs navigate ethical constraints in an unregulated healthcare setting.

The intersection of traditional and modern medicine remains an area of debate. Studies by Hartley and Sinkinson (2021) and Ahmed and Rahman (2021) highlight the cultural significance of TBS but do not critically assess how spiritual and business sustainability interact in TBS. While Nyarko et al. (2022) discuss the influence of spiritual beliefs on indigenous therapy, they do not explore mechanisms that connect TBS practitioners and entrepreneurship. The lack of a theoretical framework explaining how spiritual legitimacy functions as business capital in TBS necessitated this research.

Methodology

This study employs Straussian Grounded Theory (GT) to explore the role of spirituality in the entrepreneurial sustainability of Traditional Bone-Setting (TBS) practitioners. GT facilitates the systematic development of theory from qualitative data, ensuring that findings emerge from practitioners' lived experiences rather than predetermined theoretical constructs. The study adopts theoretical sampling, allowing participant selection to evolve as data analysis progresses. Initially, five TBS practitioners were purposefully selected based on years of experience, geographical location, spiritual affiliations, and community reputation to ensure a diverse representation. As the study unfolded, data saturation was assessed, leading to the inclusion of 35 treated patients who provided complementary insights. The sample size aligns with qualitative research standards, ensuring depth, theoretical saturation, and methodological rigor while maintaining feasibility for in-depth analysis.

Data were collected through semi-structured, in-depth interviews, complemented by direct observations of TBS operations and interactions with patients. The interviews focused on the interplay of spiritual intelligence, social capital, ethical decision-making,

and business sustainability in TBS practice. Field notes were maintained to capture non-verbal cues, practitioner-patient interactions, and contextual factors influencing TBS operations. The study followed Straussian Grounded Theory's three-stage coding process: Open Coding – Initial concepts and patterns were identified from interview transcripts and field notes, forming preliminary categories related to spirituality, business practices, and ethical constraints, the Axial Coding – Relationships between categories were established, mapping how spiritual legitimacy, economic trust, and ethical discipline interact within SEE. Selective Coding – A core conceptual framework was developed, integrating emergent themes into a cohesive theoretical model of SEE.

The constant comparative method was employed throughout, ensuring iterative refinement of categories until theoretical saturation was reached, meaning no new themes emerged from the data. To uphold research integrity, informed consent was obtained from all participants, and confidentiality was ensured. Given the cultural and spiritual sensitivity of TBS, interviews were conducted in a linguistically and contextually appropriate manner, ensuring participant comfort and data authenticity. Reflexivity was maintained throughout to mitigate researcher bias, acknowledging the researcher's potential influence on data interpretation.

Spiritual-Embedded Entrepreneurship in Traditional Bone-Setting

Findings from the field indicate that spirituality is central to the entrepreneurial model of TBS. Spiritual intelligence, as defined by King and DeCicco (2009), is the ability to apply spiritual resources in problem-solving. This concept emerges as a core business asset in TBS, shaping patient-practitioner interactions, business legitimacy, and professional decision-making. Participants consistently attributed their diagnostic and therapeutic abilities to divine inspiration, reflecting a non-empirical but experientially validated approach to medical entrepreneurship. Da Alabi illustrates this perspective: “God gives me the ability to determine what kind of fracture has occurred with the patient, and when I ask the patient to go to the hospital to confirm, it usually aligns with the diagnosis I have made.”

Similarly, Da Dantoro describes the divine-human collaboration in healing: “God is the healer using human vessels, and every effort on my part has a connection with God in terms of drug intake, etc. God has 80% of the total healing, while our physical input is just 20%. Hence” Faith-based validation is evident in how patients attribute their healing to divine intervention through the bonesetter's prayers and faith-based approach. Muazu Ayuba testified that the bonesetter “used the word of God and God was praised at the end,” indicating that treatment is seen as spiritually sanctioned.

Similarly, Safuwani Hussani noted that “the bonesetter always comes around to pray before the application of fats around the fractured side,” reinforcing the belief that spiritual acts validate the healing process. These findings indicate that spiritual-embedded entrepreneurship in TBS is sustained through faith and divine legitimacy, differentiating it from purely commercial medical enterprises.

A significant departure from conventional commercial enterprises is observed in the economic structure of TBS. Financial sustainability is not driven by standard pricing mechanisms but rather by reciprocity and patient appreciation, reinforcing social capital as an economic driver (Nahapiet & Ghoshal, 1998). For instance, Ishaku describes his financial model as voluntary and faith-driven: “If I love money, I would have been charging people a fee before attempting to help them, but money is not my priority. I have never charged anyone a fee before providing treatment in my life.” Ahmadu echoes this informal value-exchange system: “70% of the people being treated appreciate by giving cash, while about 30% do not show appreciation immediately after they have been treated successfully.”

However, Oshibutande Luka noted that specific items, such as chickens, were necessary for treatment. This highlights a hybrid economic model where healing is sustained through a mix of faith, economic exchange, and communal reciprocity. Communal trust plays a vital role in sustaining SEE. Many patients, such as Ezra and Atang Samuel, mentioned that they were encouraged to have faith in the treatment, which significantly influenced their healing. Agwom Ishaya highlighted that the bonesetter provided reassurance and strict instructions for healing, showing that the relationship between healer and patient relies on trust and confidence. These examples emphasise that SEE is not sustained solely by the bonesetter but also by the confidence and endorsement of the community.

A key theme emerging from the data is the role of ethics and spiritual discipline in regulating business practices. Unlike secular enterprises where profit maximisation often guides decision-making, TBS practitioners adhere to a faith-governed moral economy, shaping their business operations through ethical self-regulation. For instance, Alabi outlines a divinely inspired ethical framework for his practice: “Honesty, truthfulness, and openness. God gave me rules to follow. God told me not to set my eyes on things of the world or covet, not to drink alcohol, and to chase women.” Similarly, Ishaku emphasises the moral responsibilities attached to healing: “The principles that guide the practice of bone-setting are: money must not be a priority before treatment; the patient's recovery must come first. The patient must have faith, and there are rules and regulations to obey.”

These findings reinforce the alignment between spiritual intelligence and ethical entrepreneurship, ensuring adherence to patient-centered care, honesty in diagnosis, and avoidance of exploitative financial practices. However, ethical challenges persist, such as misdiagnosis, lack of formal regulation, and the potential for overestimating healing abilities, raising concerns about patient safety. Beyond its function as an alternative healthcare provider, TBS serves as an economic sustainability model in regions where formal medical care is inaccessible or unaffordable. The data reveal that TBS offers a cost-effective alternative to hospital-based treatment, reinforcing the healthcare affordability debate in developing economies (Gale, 2014). For instance, Dantoro describes the affordability of TBS care: “I massage the fractured leg, apply bandages and herbs, and then tie the fracture lightly to allow for blood flow. I do my reviews every 3 days, depending on the severity of the case.”

Similarly, Ishaku provides an example of cost-effectiveness compared to hospital treatment: “There was a boy who was shot by the police with bullets that pierced through the bone, causing a fracture... We treated the patient, and he was able to stand on his feet, and he paid us less than N5000.” These findings suggest that SEE in TBS operates as both a healthcare solution and a microeconomic model, bridging the gap between affordability and accessibility in informal healthcare markets. The integration of spiritual intelligence, ethical constraints, and trust-based economies positions SEE as a resilient and adaptive entrepreneurial framework, challenging dominant models of medical capitalism.

SEE in TBS is unique because it relies on a faith-based business model. Unlike mainstream medical practitioners who gain credibility through formal education and licensing, TBS practitioners establish their authority through spiritual legitimacy and community recognition. Patients believe in their healing abilities due to their perceived divine calling and the testimonies of past successful treatments. TBS practitioners sustain their businesses through social capital and reputation. Most patients learn about them through word-of-mouth referrals, and their credibility is maintained by community validation. Unlike modern entrepreneurs who rely on aggressive marketing, TBS practitioners depend on spiritual endorsement and trust to attract patients.

Despite its strengths, SEE in TBS faces several ethical constraints. Challenges such as misdiagnosis, lack of formal regulation, and exploitation raise concerns about patient safety. Some practitioners may overestimate their abilities, leading to medical complications that could have been treated more effectively in hospitals. The absence of standardised treatment protocols further complicates the ethical landscape of SEE in TBS. Nevertheless, SEE remains a viable model for healthcare and economic

sustainability in marginalised communities, reinforcing the role of spiritual intelligence as an entrepreneurial asset in TBS.

Faith-Based Business Model

The findings from this study reveal that SEE in TBS extends beyond conventional business models by integrating spirituality as both a guiding principle and an operational strategy. The Grounded Theory Analysis of interviews conducted with TBS practitioners demonstrates that spiritual intelligence, ethical constraints, and trust-based economies are key components of this model. The study confirms that spirituality functions as an intangible capital in TBS, influencing business operations, decision-making, and patient trust. Unlike secular entrepreneurship models that emphasise financial resources and market competition (Shane & Venkataraman, 2000), SEE highlights divine insight as an entrepreneurial resource. This aligns with King and DeCicco's (2009) Spiritual Intelligence (SI) model, which posits that spiritual awareness enhances cognitive abilities and decision-making. Practitioners such as Da Alabi and Ahmadu describe their healing abilities as divinely bestowed rather than acquired through formal education, reinforcing the argument that spiritual intelligence can function as business capital in informal healthcare systems (Emmons, 1999).

Recent scholarship supports this notion of spirituality influencing economic behavior. Fry et al. (2020) argue that faith-based entrepreneurs leverage spiritual values to foster resilience, trust, and purpose-driven business strategies. Similarly, Fernando and Jackson (2021) suggest that religious capital enhances entrepreneurial decision-making by providing ethical direction and psychological stability, aligning with the observations of this study. However, this differs from Weber's (1905) Protestant Work Ethic, which suggests that religious belief motivates hard work and economic success in a capitalist sense. While SEE incorporates divine guidance, it does not equate business success with material accumulation but rather with service, faith, and ethical practice. This suggests that SEE offers an alternative entrepreneurial model that is not purely profit-driven but deeply relational and service-oriented.

The study also highlights that TBS practitioners do not operate within a strict commercial framework, as their payment structures are often flexible and voluntary. This contrasts with classical entrepreneurial theories like Schumpeter's (1934) innovation-driven entrepreneurship, where financial capital is central to sustainability. Instead, SEE relies on social capital and reciprocal trust (Nahapiet & Ghoshal, 1998), where patients contribute financially based on appreciation rather than contractual obligation. Recent literature further underscores the viability of trust-based economies

in spiritual business models. Rashid and Ratten (2022) argue that faith-driven economic systems sustain businesses by prioritising long-term community relationships over short-term financial gains. Studies on African indigenous entrepreneurship (Ajayi et al., 2023) reveal that informal economies thrive on social reciprocity rather than market competition, providing strong parallels to the operations of TBS practitioners. The field findings corroborate this, as Ishaku and Ahmadu report that their patients often provide delayed or voluntary payments, yet their practices remain economically sustainable.

A critical aspect of SEE in TBS is its reliance on ethical constraints and moral discipline, ensuring that patient well-being takes precedence over financial gain. The ethical principles outlined by practitioners, honesty, truthfulness, and prioritisation of patient recovery, resonate with Balog et al. (2014), who argue that spiritual entrepreneurs exhibit higher ethical commitment compared to secular entrepreneurs. The ethical codes governing TBS, such as prohibitions against greed, dishonesty, and exploitative pricing, reinforce Weber's (1922) concept of religiously motivated economic behavior, where spiritual obligations shape business ethics. Unlike modern profit-maximisation strategies that may encourage cost-cutting at the expense of ethics, SEE practitioners operate under a divine moral framework that mitigates exploitation while sustaining patient trust.

Beyond individual practice, the findings indicate that TBS functions as a socio-economic resilience model, particularly in rural and underserved communities. Scholars such as Wijaya (2018) and Giacalone & Jurkiewicz (2019) argue that spiritual business models contribute to local economies by offering affordable services and creating employment. The affordability of TBS treatment, as highlighted by Ishaku and Dantoro, supports the idea that SEE addresses healthcare inequality by providing low-cost, culturally embedded healing alternatives where modern medical care is financially inaccessible. Ahmadu's emphasis on allowing patients to compare TBS and hospital treatments reflects this complementary healthcare model rather than a rigid opposition between traditional and biomedical systems. The table below represents the interaction between spirituality, business sustainability, and ethical constraints, showing their interconnected influence on faith-based healing, economic trust, and ethical discipline within TBS.

Summary of Interconnections

Core Element	Interconnected Variables	Influence on TBS
Spirituality	- Faith-Based Healing - Divine Guidance	- Strengthens patient confidence in healing - Guides decision-making and ethical business practices
Ethical Constraints	- Moral Discipline - Honesty & Integrity - Patient-Centred Care	- Ensures ethical behaviour in treatment - Prevents exploitation - Enhances healer-patient trust
Business Sustainability	- Trust-Based Economy - Community Loyalty - Flexible Pricing	- Promotes long-term patient retention - Encourages accessibility and affordability of treatment
Faith-Based Healing	- Spirituality - Ethical Constraints	- Integrates traditional and spiritual healing methods - Reinforces ethical medical practices
Economic Trust	- Business Sustainability - Patient-centred Care - Honesty & Integrity	- Strengthens healer-patient relationships - Ensures affordability and fairness in pricing
Ethical Discipline	- Moral Discipline - Divine Guidance - Ethical Constraints	- Prevents malpractice - Upholds professionalism and trust in the community

The SEE model demonstrates how spirituality, ethical constraints, and business sustainability interact to support TBS as an entrepreneurial practice from findings after saturation has occurred. Spirituality plays a central role by influencing faith-based healing and ethical discipline, embedding moral values into the healing process. Ethical constraints, in turn, ensure economic trust by promoting honesty, integrity, and patient-centred care, which strengthens the credibility of TBS practitioners. Business sustainability relies on a trust-based economy, where community loyalty and social capital sustain long-term viability. This interconnected framework highlights how spiritual, ethical, and economic elements reinforce each other, ensuring that TBS

remains a reliable and sustainable healing practice.

Challenging and Expanding Existing Theories

The study's findings challenge dominant economic theories that prioritise material capital and profit-driven entrepreneurship, demonstrating that SEE thrives on spiritual intelligence, ethical constraints, and trust-based economies. While aligning with Spiritual Intelligence Theory and Social Capital Theory, SEE diverges from classical market-driven models by emphasising faith, reciprocity, and community service over financial maximisation. SEE offers a viable alternative entrepreneurial model that is resilient, ethical, and socially embedded by bridging spirituality, business, and healthcare.

Theoretical Integration: A Conceptual Model of Spiritually Embedded Entrepreneurship in TBS

Based on the study's findings, a conceptual model emerges that explains the interaction between spirituality, business sustainability, and ethical constraints within TBS. This model situates SEE as a distinct entrepreneurial framework that integrates divine guidance, community trust, and social responsibility into its business structure. The model highlights how spirituality functions as a critical resource, shaping ethical practices and ensuring economic resilience within TBS.

Core Components of the Proposed See Model

The conceptual model consists of three interconnected pillars:

- 1. Spirituality as an Entrepreneurial Asset:** Spirituality serves as a foundational resource, influencing both business operations and patient trust. Key elements include divine guidance in decision-making, faith-based healing practices, spiritual authority as a legitimacy factor, and the use of prayers and rituals to foster confidence in healing outcomes. Unlike secular business models that emphasise material resources, SEE integrates spirituality as a key determinant of entrepreneurial success.
- 2. Business Sustainability through a Trust-Based Economy:** TBS practitioners operate within a trust-based economy where social capital plays a more significant role than financial capital. Sustainability is ensured through flexible pricing models, such as voluntary or delayed payments, strong community loyalty, and patient referrals through word-of-mouth.

Additionally, the integration of traditional and biomedical healing approaches enhances credibility and broadens patient trust, reinforcing economic viability.

- 3. Ethical Constraints as Business Regulation:** Ethical considerations are deeply embedded within SEE, ensuring that business decisions align with moral obligations. Practitioners adhere to strict ethical codes emphasising honesty, integrity, and patient-centered care. These ethical constraints deter exploitative behavior and enhance long-term patient relationships, further sustaining business operations.

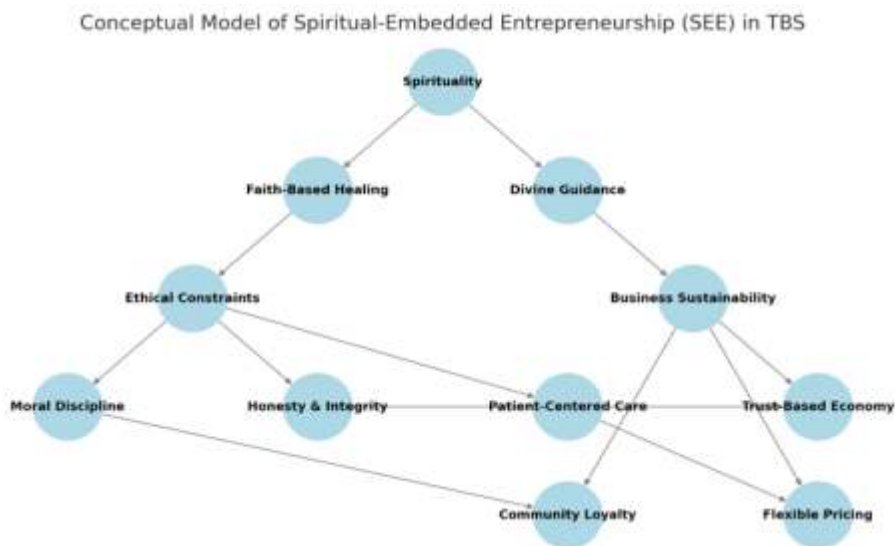


Fig: The interplay among spirituality, business sustainability, and ethical constraints in the SEE model.

Validating the Theory of SEE in TBS

Assume a renowned traditional bone-setter in Jos, Plateau State, has practiced for over 30 years. His/her clinic operates within an informal healthcare system, serving patients who seek alternatives to modern hospitals due to affordability, cultural beliefs, and faith-based healing preferences. The following are likely to be observed when the SEE component or element is visible from the table below:

SEE Element	Real-Life visibility in TBS Practice
Spirituality	TBS practitioner believes that healing comes through divine intervention. He/she prays over patients, offers spiritual counselling, and attributes successful treatments to God's guidance. Many patients trust his services because of this faith-based approach.
Faith-Based Healing	His/her treatments involve herbal medicine, massage, and traditional splinting, but he emphasises the role of prayer and divine favour in recovery. Patients who believe in spiritual healing often report higher satisfaction and a sense of well-being.
Divine Guidance	He/she claims that his treatment methods were revealed through dreams and spiritual visions, guiding him on the best techniques for healing fractures and bone injuries.
Ethical Constraints	He/she refuses to overcharge or exploit patients, maintaining honesty and fairness in his practice. He/she adheres to ethical values like transparency, honesty, and avoiding harmful traditional practices.
Moral Discipline	Despite facing financial pressures, he does not engage in deceitful practices such as false promises or unnecessary treatments to make money.
Honesty & Integrity	He/she provides a clear diagnosis and tells patients if a case is beyond his expertise, sometimes referring severe cases to hospitals.
Patient-Centred Care	He/she follows up on patients, allows flexible payment options, and ensures that they understand their healing process. He/she integrates both traditional and modern knowledge for better results.
Business Sustainability	Over the years, his/her clinic has grown due to strong community trust and word-of-mouth referrals. His ethical practice and spiritual reputation sustain his business.
Trust-Based Economy	Many of his/her patients pay after treatment, trusting that he will not exploit them. His/her flexible pricing ensures that even the poor can access treatment.

Community Loyalty	Because he serves his/her community with integrity, generations of families continue to seek his/her services, reinforcing the sustainability of his practice.
Flexible Pricing	He/she does not charge fixed fees but allows patients to contribute what they can afford, making healthcare accessible to both the rich and the poor.

The case study of a traditional bone-setter in Jos, Plateau State, validates SEE as a sustainable and ethical business model in TBS. By integrating faith-based healing, divine guidance, and ethical constraints, the practitioner maintains community trust and business sustainability while offering affordable, patient-centered care. His/her adherence to moral discipline, honesty, and flexible pricing fosters a trust-based economy, ensuring accessibility for all patients regardless of financial status. This case highlights SEE as an alternative to conventional profit-driven enterprises, demonstrating that spiritual legitimacy and social capital can sustain informal healthcare businesses. Recognizing SEE within healthcare policy frameworks could enhance its credibility while preserving its spiritual and cultural authenticity.

The SEE model in TBS is supported by existing literature on spirituality, ethics, and business sustainability in healthcare and entrepreneurship. Studies highlight that faith-based healing and divine guidance enhance patient trust, as spiritual beliefs provide reassurance and emotional resilience in healing (Koenig, 2012; Ellison & Levin, 1998). Furthermore, traditional healers gain credibility through spiritual insights, which contribute to their patients' confidence in the healing process (Greenhalgh et al., 2015). Ethical constraints such as honesty, integrity, and moral discipline also play a crucial role in sustaining patient-centered business models. Ethical entrepreneurship fosters trust, reduces exploitation, and ensures fair treatment, which leads to long-term business viability (Fassin, 2005; Shaw & Barry, 2015). Pereira et al. (2019) further argue that ethical healthcare practices create sustainable enterprises by prioritizing patient welfare over profit, reinforcing the SEE model's focus on moral responsibility.

Business sustainability in TBS is maintained through a trust-based economy, flexible pricing, and community loyalty, ensuring continued patronage despite economic fluctuations. Putnam (2000) emphasizes that social capital and reciprocal relationships strengthen businesses, aligning with the SEE model's emphasis on long-term trust rather than immediate profit. Porter & Kramer (2011) similarly highlight those businesses creating shared societal value experience longevity and success, validating how traditional bone-setters sustain their practice through community support.

Additionally, Chowdhury et al. (2019) show that social entrepreneurship in healthcare prioritizes service over profit maximization, reinforcing the idea that ethical and community-driven healthcare models thrive over time. Ultimately, the SEE model demonstrates that spirituality, ethical business practices, and a trust-based economy are deeply interconnected, ensuring the sustainability and effectiveness of Traditional Bone-Setting as both a healing practice and an entrepreneurial venture.

SEE vs. Existing Entrepreneurial Models

Entrepreneurial models traditionally emphasise financial sustainability, market competitiveness, and innovation as key determinants of business success. However, SEE, particularly in TBS, deviates from these conventional approaches by integrating spirituality, social capital, and ethical commitments as foundational elements. Unlike profit-driven businesses, SEE is rooted in faith, divine calling, and communal trust, making it a distinct model of entrepreneurship in healthcare.

One major distinction between SEE and conventional entrepreneurial models lies in their motivational foundation. Traditional business ventures operate within a market-oriented framework, where success is determined by consumer demand, financial capital, and strategic planning. In contrast, SEE in TBS is faith-driven rather than market-driven, with practitioners viewing their work as a spiritual vocation rather than a commercial enterprise. Their legitimacy is derived from divine guidance, community trust, and cultural relevance, rather than from branding or aggressive marketing strategies.

Another key difference is in their approach to profit generation and sustainability. While mainstream entrepreneurs prioritise revenue maximisation, SEE practitioners uphold ethical and spiritual values that often place communal well-being above financial gain. Many TBS practitioners offer treatments based on need rather than the ability to pay, accepting non-monetary compensation or performing services as part of their spiritual duty. This model fosters social responsibility and equitable healthcare access, making SEE businesses more morally and culturally embedded within the communities they serve.

SEE also contrasts with conventional models in terms of regulation and governance. Traditional entrepreneurs operate under institutional frameworks with government regulations, licensing requirements, and healthcare policies guiding their operations. SEE, however, is governed by spiritual principles, indigenous knowledge, and community validation. Instead of state-issued certifications, practitioners build

credibility through patient testimonies, ancestral wisdom, and moral discipline, creating a self-regulated ethical system that prioritises trust over bureaucracy.

Furthermore, the business structure in SEE is deeply community-driven. Unlike individualistic entrepreneurial models that emphasise personal wealth accumulation and investor-driven growth, SEE thrives on collective support, spiritual networks, and patient trust. The success of a TBS practitioner is not measured by profit margins but by social acceptance, healing outcomes, and the ability to maintain a spiritually grounded reputation. This unique approach ensures resilience, particularly in low-income communities where conventional healthcare options are often inaccessible.

The Unique, Community-Driven Approach of SEE in Healthcare

One of the most defining characteristics of SEE is its reliance on communal trust and spiritual endorsement. In contrast to modern healthcare businesses that depend on accreditation and professional licensing, TBS practitioners gain legitimacy through word-of-mouth referrals, patient satisfaction, and spiritual credibility. This trust-based model ensures long-term sustainability, as patients continue to seek care from practitioners whose effectiveness is recognised by the community. SEE also promotes a holistic view of healing that integrates spiritual, physical, and ethical dimensions. Unlike biomedical approaches that focus solely on physiological treatment, SEE acknowledges the role of faith and divine intervention in the healing process. Many patients believe that successful treatment is not just a result of medical expertise but also of spiritual alignment and ancestral guidance, reinforcing SEE's position as a culturally relevant alternative to mainstream healthcare.

Additionally, SEE demonstrates a high degree of adaptability in response to societal needs. Unlike rigid market-driven businesses, which are often constrained by economic fluctuations and industry trends, SEE-based enterprises can adjust their services based on community conditions, cultural expectations, and economic realities. This flexibility allows SEE to remain resilient in underserved regions where formal healthcare institutions are either absent or unaffordable. Spiritual-Embedded Entrepreneurship presents a distinctive and sustainable business model in healthcare that contrasts sharply with conventional profit-driven enterprises. By prioritising faith, ethics, and community welfare over financial incentives, SEE offers a socially and spiritually integrated form of entrepreneurship that aligns with the values and needs of indigenous societies. Recognising SEE as a legitimate entrepreneurial approach could open new pathways for integrating indigenous medical practices into formal healthcare systems, ensuring that traditional healing methods remain both culturally authentic and

professionally sustainable.

Implications of See in TBS

The findings from the SEE model in TBS directly address the aim of the research by demonstrating the interaction between spirituality, ethical constraints, and business sustainability in ensuring the viability and credibility of TBS practices. There are the key implications of the findings in relation to the research objectives: The findings highlight that spirituality is not just a belief system but a key entrepreneurial asset in TBS. Traditional bone-setters rely on divine guidance, prayer, and faith-based healing, which reinforce patient trust and enhance credibility. This explains why many patients prefer TBS over modern medical alternatives, aligning with the study's objective of understanding the role of spiritual intelligence in healing.

The model shows that traditional bone-setters operate within an ethical framework rooted in spirituality, which ensures honesty, integrity, and patient-centred care. The avoidance of exploitation and commitment to fairness not only align with religious principles but also sustain long-term healer-patient relationships, supporting the research aim of evaluating ethical and moral obligations within TBS. One of the most critical implications is that TBS operates within a social-capital-driven economy, where community loyalty, word-of-mouth referrals, and flexible payment models sustain the practice. This suggests that economic success in TBS does not depend on profit maximisation but on trust and ethical responsibility, reinforcing the study's objective by analysing the sustainability of traditional healing through faith-based business models.

The SEE model provides a new theoretical integration of entrepreneurship, spirituality, and ethics within traditional healing. This contributes to the broader academic discourse by introducing a faith-based approach to business and healthcare sustainability, supporting the research's goal of developing an explanatory model of spiritual intelligence in TBS. The findings suggest that policymakers should recognise and integrate TBS within formal healthcare frameworks, especially in rural areas where access to conventional healthcare is limited. Additionally, there is a need for ethical training and certification for traditional healers to enhance credibility and reduce malpractice risks.

The SEE model successfully explains how spirituality, ethical responsibility, and business sustainability function in mutual reinforcement to ensure that TBS remains a respected, effective, and sustainable healing practice. This directly fulfils the research aims by demonstrating the critical role of spiritual intelligence in healing, economic

sustainability through trust-based networks, and moral obligations in patient care. Ultimately, the findings offer both theoretical insights and practical recommendations for strengthening TBS as a legitimate healthcare alternative in Nigeria. This study **expands the theoretical understanding of entrepreneurship** by introducing SEE as a distinct model that integrates **spirituality, ethical responsibility, and social capital** into business sustainability. Unlike mainstream entrepreneurial theories that prioritise financial capital and innovation, the SEE model underscores the role of **faith, divine guidance, and ethical values** in shaping entrepreneurial success within traditional healing practices.

Conclusion

This study has explored the intersection of spirituality and entrepreneurship within TBS, leading to the development of the SEE model. The findings reveal that spirituality is not only a belief system but also a strategic resource that shapes business operations, ethical practices, and sustainability within TBS. Unlike conventional entrepreneurial models that emphasise financial capital and market competition, the SEE model demonstrates that TBS practitioners rely on divine guidance, faith-based healing, community trust, and moral discipline to sustain their practice.

Recommendations

1. **Integration of Ethical and Spiritual Training:** TBS practitioners should undergo structured training that reinforces ethical business practices, spiritual discipline, and faith-based healing techniques to enhance trust and sustainability.
2. **Recognition and Support for TBS Practitioners:** Policymakers and healthcare institutions should acknowledge the economic and social contributions of TBS by providing support frameworks, ethical guidelines, standardisation of practices and possible integration into the healthcare system.
3. **Community-Based Financial Models:** TBS practitioners should adopt flexible financial models, such as patient-centred pricing or community-driven support systems, to sustain their practice without compromising ethical and spiritual values.

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Entrepreneurial Programmes and Self-employment Intention Among Undergraduates

Ibrahim, Muinat Abiodun, Yusuf Suleiman & Yusuf Adeniyi Jamiu



Executive Summary

The rising graduate unemployment rate in Nigeria has generated interest in entrepreneurship as a viable career option, leading universities to incorporate entrepreneurial programmes into their curricula. This study investigated the impact of entrepreneurial programmes on self-employment intentions among undergraduates at Al-Hikmah University, Ilorin, Nigeria. The study specifically focused on theoretical programmes, practical programmes, business ideas, the acquisition of business certificates, and access to resources. Using semi-structured interviews, data were collected from 25 students who are directly involved in EP at Al-Hikmah University, Ilorin. Thematic analysis was employed to identify key patterns and insights from the responses. The results showed a strong positive relationship between students' exposure to EP and their propensity for self-employment, underscoring the critical role that mentorship and the learning of practical skills play in encouraging entrepreneurial goals. The study suggested that to improve students' ability to work for themselves and lessen their reliance on the formal employment market, Nigerian universities should improve and broaden their entrepreneurship education programmes.

Keywords: Entrepreneurial Programmes (EP), Self-Employment Intention (SEI), unemployment, undergraduates

Introduction

Nigeria is grappling with significant unemployment and underemployment issues, particularly among its youth population. With a population of 223,079,601 in 2023, the youth constitute 70% of the population, with a youth unemployment rate of 53.40%. This situation poses a significant threat to the country's socioeconomic structure, with underemployment affecting 22.8% of the labour force and unemployment reaching 33.3% (National Bureau of Statistics, 2023). Similar to the World Bank report stated that Nigeria has one of the highest rates of unemployment in the world, which it attributes to a confluence of factors, including rapid population growth, inconsistent

policies, and economic stagnation (World Bank, 2022).

Entrepreneurship is indisputably recognised as a significant tool for economic change and progress, particularly for any nation experiencing massive encounters of economic breakdown, poverty, and unemployment, such as Nigeria (Anjum et al, 2020). The goal of incorporating entrepreneurship education (EE) into the University curriculum is to encourage students to have an entrepreneurial mindset to prevent graduates from lacking employable skills (Adu et al, 2020). Despite this, Nigeria's unemployment rate among university graduates has increased. In actuality, entrepreneurship turned out to be the long-term fix for this issue. According to research, the majority of young Africans are optimistic, risk-taking, and entrepreneurial (Adebayo & Kavoos, 2016). The success of American students in entrepreneurship has taught several nations, including Nigeria, valuable lessons (Zhao et al, 2020). This led to the revaluation of the University's role in creating entrepreneurially active graduates and the abandonment of the notion that students should be taught as future workers. As a result, the majority of university students now view entrepreneurship as a possible career path (Moraes et al., 2018).

According to research, a key component of starting a firm and a predictor of its success is entrepreneurial intention (EI) (Tiwari et al, 2020). It is the desire to launch a new business, and this desire is seen to be a predictor of a person who will engage in an unusual activity that leads to a new business endeavour. Numerous factors influencing an individual's EI have been identified by entrepreneurship experts. Many studies were carried out decades ago to identify the variables that motivate people to pursue entrepreneurship (Bayero, 2020). While some researchers confirmed the need to expand the sample size in various University settings (Hong et al, 2020), others suggested that more factors and scope be captured (Ezeh et al, 2019). Still, others suggested that more research be carried out on EI in different geographical settings to include students from different countries. Even after several studies were published (Anjum et al, 2020) maintained that not enough studies have been done in poor nations to completely understand the connection between EE and EI.

There are few studies conducted on EI in Nigeria. There have been relatively few empirical studies of its impact, distinct from that of general education, on perceptions of entrepreneurship and EI (Bardales-Cárdenas et al, 2024). This study aims to bridge those research gaps. The primary objective of this study is to examine the influence of EE on EI among undergraduates in Al-Hikmah University, Nigeria.

Statement of the Problem

Nigeria's rising unemployment rate has led to 80% of university graduates struggling to find employment annually. This has negatively impacted Nigerian youths, leading to an increase in the number of area boys, armed militants, thuggery, robbery, and petty thievery. This problem is said to be traceable to the curriculum of the higher institutions, which lays emphasis on training for white collar jobs, and this has eventually created a mismatch between labour market requirements and employable skills possessed by the graduates.

Many studies related to this study have been carried out, such as that of Bouchaib (2023), who investigated the determinants of entrepreneurial intention among African students studying various disciplines in China. Adeeko (2023) researched entrepreneurship development education as a succor for self-employment among university students in South-west Nigeria and found that entrepreneurship education greatly influenced self-employment among the University students. Oguntimehin and Olaniran (2017) investigated the relationship between students' exposure to entrepreneurship education and their career entrepreneurial intentions in Ogun State-owned universities. Hence, none of the studies above focused on the relationship between EP and self-employment intention among undergraduates in Al-Hikmah University, Nigeria, and this is the gap that this study filled.

Purpose of the Study

The main purpose of this study is to examine EP and self-employment intention among undergraduates in Al-Hikmah University, Ilorin, Nigeria. Other purposes are to:

- i. Identify the level of EP available for undergraduates in Al-Hikmah University, Ilorin, Nigeria
- ii. Determine the level of self-employment intention among undergraduates at Al-Hikmah University, Ilorin, Nigeria

Research Questions

The following questions were raised to guide the conduct of the study;

- i. What is the level of EP available for undergraduates in Al-Hikmah University, Ilorin, Nigeria?

- ii. What is the level of self-employment intention among undergraduates in Al-Hikmah University, Ilorin, Nigeria?

Theoretical Framework

Theory of Planned Behaviour (TPB) is a psychological paradigm created by Icek Ajzen in 1985. It holds that three main factors, attitudes towards the behaviour, subjective standards, and perceived behavioural control, influence intentions, which power individual behaviour. TPB posits that an individual's intention to pursue self-employment and entrepreneurial studies is greatly influenced by their positive attitude towards entrepreneurship, which is fuelled by perceived opportunities and personal aspirations, as well as social norms, such as the support or expectations of peers and family, and a strong belief in their ability to succeed (perceived behavioural control). This theory provides a thorough picture of how psychological elements interact to motivate entrepreneurial action by emphasizing how creating supportive social situations and improving people's abilities can successfully improve self-employment intentions.

Literature Review

Concept of Entrepreneurial Programme (EP)

In today's world, anybody, industry or business leader, with innovative and creative business abilities, is described as an entrepreneur. An entrepreneur is a person venturing into the business of organizing and managing. Entrepreneurship is the service rendered by the entrepreneur. Entrepreneurship is more than simply starting a business. According to Wasim (2024), entrepreneurship is a process through which individuals identify opportunities, allocate resources, and create value. This creation of value is often through the identification of unmet needs or through the identification of opportunities for change.

EP is known as the capacity and attitude of a person or group of persons to undertake ventures with the probability of success or failure. It revolves around the realisation of the existence of opportunities in combination with the decision to commercialize them by starting a new firm (Di Vaio, 2022). It demands that the individual prepare to assume a reasonable degree of risk, be a good leader, in addition to being highly innovative. In business management, an entrepreneurial programme is regarded as the “prime mover” of a successful enterprise, just as a leader in any organization must be the

environmental change agent. (Abdulmalik, et al., 2020)

The goal of EP in Nigerian universities is to foster self-reliance, lower unemployment, and advance sustainable development by bridging the gap between traditional academic education and practical skills (Ofor-Douglas, 2023). These programmes are essential to policies about higher education, especially given the National Policy on Education, which promotes the development of pertinent skills for social and economic advancement. EP in Nigerian universities covers both theoretical and practical programmes.

Theoretical Entrepreneurial Programme

The efforts to give Nigerian University undergraduates the abilities and mindset required for successful venture formation are centred on theoretical and practical EP (Undiyaundeye, 2022). To combat the high unemployment rates among graduates and promote an innovative and independent culture, entrepreneurship education in Nigeria usually combines classroom instruction with real-world experience (Inikpi, 2024). Most theoretical EPs are classroom-based and focus on business planning, financial management, innovation theories, and fundamental concepts of entrepreneurship. These programmes aim to develop students' entrepreneurial attitudes and understanding of entrepreneurship's role in economic development. They provide a fundamental understanding of business principles and methods, preparing them for real-world application by encouraging them to create business concepts and explore entrepreneurial opportunities (Dada et al., 2023).

Practical Entrepreneurial Programme

Practical EP emphasises hands-on projects, company incubations, business simulations, internships, and experiential learning opportunities for students (Bauman & Lucy, 2021). For instance, some Nigerian institutions have used a practice-based approach by establishing centres for entrepreneurship development where students can start and run small firms while they are enrolled in classes. This method not only enables students to put the theoretical ideas they have learnt into practice, but it also cultivates critical entrepreneurial qualities like risk-taking, resilience, and leadership (Ogbari et al., 2023).

Nigerian Universities are implementing practical programs to enhance students' problem-solving, negotiation, and customer service skills, bridging the gap between

theoretical knowledge and real-world business difficulties. To guarantee that skills are market-relevant and can result in self-employment, Nigerian colleges have been implementing a variety of practical components, such as instruction in trades including farming, clothing manufacturing, bead making, cake baking, fashion designing, and technology businesses, to mention but a few.

Self-employment intention

Since intention predicts behaviour, one major consideration in choosing an imminent career is intentionality (Kruger, 2024). The term "self-employment intention" describes the drive and resolve of undergraduates in Nigerian institutions to pursue entrepreneurship instead of conventional paid work after graduation. A person's traits, the surroundings, and their educational experiences are some of the factors that develop this aim (Washim et al, 2024). The decision to seek employment opportunity or to become an entrepreneur is voluntary, intentional, and involves a conscious process (Bayero, 2020). Therefore, entrepreneurial intention (referred to as self-employment intention) is defined as the intention of an individual to start a new business. It is a mental and conscious process that results in a decision to establish and manage a new business (Ahmed et al., 2018).

Entrepreneurship Education and Self-Employment Intention among Students

Education significantly increases students' knowledge and abilities and raises their chances of finding employment after graduation (Rafiana, 2024). According to research, EE is the most significant determinant of an individual's propensity to start their own business (Adu et al, 2020). According to studies, there is a substantial positive correlation between EE and EI. These studies were conducted by Boldureanu et al (2020), Hong et al (2020).

According to more recent studies, EE greatly increases students' aspirations to work for themselves by giving them the necessary knowledge and abilities to launch their own companies (Yang, 2024). Instead of only looking for paid work, this schooling helps to cultivate a mindset that sees entrepreneurship as a legitimate career option. Research further demonstrates that EE and EI have a strong theoretical and empirical connection (Mei et al, 2020). For instance, research by Saraih and Ali (2019) and Carrillo and Montiel (2020) all demonstrated a favourable correlation between EE and EI and showed a significant impact on university students' EI.

Methodology

This section outlines the research design, population and sampling techniques, interview protocol, credibility of the protocol, ethical considerations, data collection and analysis methods, and transcription and codification process employed in the study.

Research Design

The research adopts a qualitative case study design to explore the relationship between EP and students' intentions toward self-employment at Al-Hikmah University. This design allows for an in-depth examination of the participants' perspectives and experiences, focusing on themes and patterns that reveal insights into how entrepreneurial education influences self-employment aspirations among undergraduates.

Population and Sampling Techniques

The study population comprises final-year students from Al-Hikmah University who have participated in EP. Given the qualitative nature of this study, stratified, purposive, and convenience sampling techniques were applied to ensure a diverse representation of departments and viewpoints. A total of 25 students participated, with representation across four Faculties: Education, Agriculture, Management Sciences, and Natural and Applied Science. This approach allowed the researcher to obtain responses from various disciplines to enhance the study's depth and relevance.

Table 1: Selection of Participants Using Stratified, Purposive, and Convenience Sampling Techniques

S/N	Faculty	Number of Selected Participants
1	Education	10
2	Agriculture	5
3	Management Sciences	5
4	Natural and Applied Science	5
	Total	25

This table outlines the distribution of participants across faculties, chosen through stratified, purposive, and convenience sampling techniques to ensure diverse representation.

Interview Protocol

A semi-structured interview protocol was developed to guide the discussions and ensure the research objectives were met. The protocol contained open-ended questions that covered areas such as awareness of EP, participation experience, perceived challenges, and post-graduation entrepreneurial intentions. The questions were framed to encourage participants to provide detailed responses and insights.

The protocol was designed with flexibility, allowing for follow-up questions and probes to capture unanticipated responses and explore deeper aspects of students' attitudes and experiences.

Credibility and Trustworthiness of the Protocol

To establish the credibility and trustworthiness of the interview protocol, a pilot test was conducted with a small group of students who were not part of the main study. Their feedback was used to refine questions, remove ambiguous terms, and ensure that the language used was clear and understandable. Additionally, to enhance validity, responses were verified through member checking, where participants were allowed to review their transcribed responses for accuracy. Peer debriefing with academic colleagues was also used to mitigate researcher bias and ensure an objective interpretation of findings.

Ethical Consideration

This study adhered to ethical principles of research, ensuring that participants' rights and welfare were protected throughout the research process. Informed consent was obtained from all participants before the interviews, explaining the study's purpose, the voluntary nature of participation, and their right to withdraw at any time without any consequences. Anonymity and confidentiality were maintained by assigning unique codes to participants, and data were securely stored to prevent unauthorized access. The study was conducted in line with the ethical guidelines set by Al-Hikmah University's Research Ethics Committee.

Method of Data Collection and Analysis

Data was collected through individual interviews, conducted in a quiet setting to

promote comfort and minimize distractions. Each interview lasted approximately 20-30 minutes and was recorded with the participant's permission for accuracy in data capture.

Thematic analysis was used to analyze the data. This involved systematically identifying and categorizing themes that emerged from the responses. Following Braun and Clarke's six-step approach to thematic analysis, the process involved familiarizing oneself with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report. The thematic approach provided a structured means to capture the essence of students' experiences and perceptions regarding EP and self-employment intentions.

Analysis

Data Transcription and Codification

Data transcription was conducted immediately after each interview to ensure accuracy and minimize memory bias. Transcriptions were carefully reviewed for completeness and accuracy, and participants' responses were anonymized by replacing names with assigned codes. Codification was the next step, where meaningful segments of data were assigned specific codes. This allowed for the organization of data into categories that aligned with the research questions.

Table 2: Codes Assigned to Participants

Faculty	Participants	Code Assigned
Education	Participants1	P1
	Participants2	P2
	Participants3	P3
	Participants4	P4
	Participants5	P5
	Participants6	P6
	Participants7	P7
	Participants8	P8
	Participants9	P9
	Participants10	P10
Agriculture	Participants1	P11
	Participants2	P12
	Participants3	P13

	Participants4	P14
	Participants5	P15
Management Sciences	Participants1	P16
	Participants2	P17
	Participants3	P18
	Participants4	P19
	Participants5	P20
Natural and Applied Science	Participants1	P21
	Participants2	P22
	Participants3	P23
	Participants4	P24
	Participants5	P25

Source: Author's Computation, 2024

Table 3: Demographic Characteristics of the Participants

Demographic Characteristic	Participants
Gender	P1 – P20 (F) P20 – P25 (M)
Faculty	10 Education, 5 Agriculture, 5 Management Sciences, 5 Natural and Applied Sciences

Source: Author's Computation, 2024

Through the coding process, patterns and themes were identified, highlighting insights into the students' engagement with the EP available, quality of the programme, perceived challenges, and intentions toward self-employment. These themes formed the basis for further analysis and interpretation, leading to conclusions on how Al-Hikmah University's EP influences students' self-employment intentions.

Thematic Analysis of Student Interviews on EP at Al-Hikmah University

Synopsis of Data

The following table presents a thematic breakdown based on students' responses to the interview questions:

Table 4: Synopsis of the Data

Theme	Sub-Theme	Description
Theme 1: Level of Entrepreneurial Programmes	Awareness of the Programmes	Students cited cake baking, hair cream making, tie and dye, bead making, production of liquid soap and sanitizer, and tailoring as well-known options.
	Practical Engagement	All students reported having participated, indicating high interest and accessibility.
	Perceived Value	Varied responses: "Fun and educative," "Good," "Excellent," "Interactive and engaging." The responses suggested general satisfaction but room for further improvement.
	Resource availability & quality of instruction	Students expressed a lack of adequate equipment and a need for more guided, facilitator-led instruction during practical.
Theme 2: Level of Entrepreneurial Intentions	Post-Graduation Business Plans	All expressed interest in entrepreneurship, with plans for full-time, and a few for part-time business.
	provision of a business certificate	All participants expressed the unavailability of a business certificate for various skills acquired.
	Access to support Resources	Participants stated the absence of guidance on how to access resources for a start-up.

Source: Author's Computation, 2024

This table synthesizes the key themes and sub-themes from the students' feedback on Al-Hikmah University's EP.

Responses to Research Questions

RQ 1: What is the level of EP available for undergraduates in Al-Hikmah University, Ilorin, Nigeria?

After the interviews conducted with the students who were used as samples for the study, the level of EP formed the theme of the study. The majority of the participants

asserted their awareness of the EP available at the University. However, their awareness was specific to six primary skill areas: cake baking, hair cream making, tie-dye, bead making, production of liquid soap sanitizer, and tailoring. All participants reported having engaged in at least one of these programmes, showing a high level of interest and involvement. Students' experiences with EP varied; P1, P3, P12, and P23 described it as fun and educational, while P11, P2, P22, and P25 found it excellent. The hands-on nature of the programmes was also praised. However, there is room for improvement in practical exposure and facilitation quality to achieve an "excellent" rating. Students criticized the University's EP for insufficient resources and inadequate guidance, affecting their ability to engage fully and gain hands-on experience, thereby compromising the effectiveness of the programme.

RQ2: What is the level of self-employment intention among undergraduates in Al-Hikmah University, Ilorin, Nigeria?

All participants expressed a desire to start a business after completing their studies. However, students varied in their ambitions: P5, P6, P9, and P10 prefer traditional employment while running a side business, while P16, P18, and P25 prefer amateur entrepreneurship due to a lack of confidence or preparedness for the professional business environment, suggesting they may not yet pursue full-time entrepreneurship. All participants criticized the University's entrepreneurial programmes for the non-provision of a business certificate and a lack of support for successful business launch, highlighting the need for improvements in training and real-world readiness.

Discussion

Based on the first research question of the study, which is the level of EP among undergraduates in Al-Hikmah University, Ilorin. The data revealed a high level of awareness and engagement among students, with participants acknowledging various EP, such as cake baking, hair cream making, tie and dye, and tailoring. This diversity of options reflects the University's intention to equip students with practical skills in different fields. This is in line with the findings of (Bauman and Lucy 2021), which emphasized a strong emphasis on hands-on projects, company incubations, business simulations, internships, and other experiential learning opportunities as key to entrepreneurship education. Participants found the programmes enjoyable, educational, and interactive. However, challenges like inadequate equipment, limited instructor-led interactions, and insufficient materials affected the practical implementation. Students were left to conduct practicals based on trial and error, potentially diminishing their confidence and skill acquisition. This is in tandem with the

findings of Ajiva et al. (2024), which stated that inadequate infrastructure and funding hinder the practical implementation of entrepreneurial programmes. Additionally, the lack of a structured, instructor-led environment was another recurring concern, as many students felt that instructor support was minimal. Without adequate guidance, students struggled to understand the practical aspects fully, resulting in a reliance on peer support and trial-and-error learning. Addressing these limitations could significantly enhance the effectiveness of these programmes and boost students' preparedness for real-world entrepreneurial ventures.

The second research question of the study is based on the level of self-employment intention among undergraduates in Al-Hikmah University, Ilorin. Evidence from the participants shows that despite these challenges, all participants expressed intentions to pursue self-employment, though in varying capacities. Some students aspired to establish businesses as full-time entrepreneurs, while others preferred to engage in side hustles while working in other sectors. This intention to balance employment with entrepreneurial activities reflects a pragmatic approach to self-sustenance amid Nigeria's challenging economic landscape. This is in line with studies conducted by Boldureanu et al (2020) and Hong et al (2020), which all found EE and EI to be positively correlated. Additionally, students expressed dissatisfaction with the unavailability of a certificate and support for a startup.

Conclusion

The findings reveal a generally positive reception of EP at Al-Hikmah University, with students recognizing the benefits of acquiring practical skills. However, challenges related to equipment availability, limited instructor support, and arbitrary programme allocation hinder students from gaining the full value of these programmes. Addressing these limitations could strengthen students' skill sets and increase their readiness for self-employment upon graduation. The participants' intentions to pursue self-employment, despite the identified challenges, underline the potential impact of entrepreneurial education in promoting self-reliance among Nigerian students. By improving programme quality, Al-Hikmah University can better equip students to contribute to the economy as entrepreneurs.

Recommendations

- I. **Enhanced Resources and Infrastructure:** Al-Hikmah University should invest in more equipment and materials to support EP. Access to high-quality resources will allow students to fully engage in practical learning experiences, reducing reliance on trial and error.

- ii. **Instructor-Led Training:** Establishing a more structured, instructor-led approach is crucial. By providing more guidance during practical sessions, students will have the necessary support to develop their skills confidently and competently.
- iii. **Flexible Programme Allocation:** The University should consider implementing a system that allows students to choose programmes based on their interests. Personalized programme selection can improve engagement, as students are more likely to commit to learning when participating in areas aligned with their aspirations.
- iv. **Provision of certificates and access to startup resources:** This could help rekindle students' interest in entrepreneurship and reinforce the practical benefits of the skills they are acquiring. Workshops, seminars, and guest speakers from successful entrepreneurs could inspire students and provide real-world insights and guidance.
- v. **Monitoring and Evaluation:** Regular monitoring and evaluation of the EP could ensure that it meets students' needs and expectations. By soliciting feedback and making continuous improvements, the University can adapt its programmes to better serve its students.

These recommendations, if implemented, could lead to a more robust entrepreneurial programme that better equips Al-Hikmah University students for self-employment, ultimately contributing to Nigeria's economic development by fostering a new generation of skilled entrepreneurs.

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Entrepreneurship in the Nigerian Religious Space: The Phenomenon of Exploitation in Markets and Motor Parks

Favour C. Uroko, Ph.D



Executive Summary

This study investigates the rising phenomenon of pastors exploiting individuals in public spaces, particularly markets and motor parks, in Nigeria. The study aims to explore how some self-styled pastors manipulate vulnerable populations in informal public environments by using religious rhetoric to solicit money and to examine the socio-religious implications of such practices. In Nigeria, public preaching is a culturally accepted religious expression. However, a troubling pattern has emerged where some pastors exploit the religiosity and economic vulnerability of citizens in open spaces. This abuse of spiritual authority not only distorts the Christian message but also undermines public trust in religious institutions and deepens economic hardship among already marginalized groups. This research employed a qualitative method involving literature review, field observations in selected motor parks and markets in southern Nigeria, and informal interviews with market participants, park users, and local religious leaders. Data were thematically analyzed to identify common patterns of manipulation, theological inconsistencies, and community perceptions. The findings revealed that many of these preachers operate without ecclesiastical oversight and use fear-based messages, false promises, and emotional appeals to extract money from listeners. The exploitation often targets the poor, women, and those facing life challenges. The practice is sustained by religious ignorance, socio-economic desperation, and lack of regulatory structures. Furthermore, it contributes to cynicism about religious leaders and erodes the credibility of genuine evangelism. The study concludes that unchecked exploitation by public preachers is a threat to both faith and social integrity. Addressing this issue requires multi-level intervention involving religious bodies, public awareness campaigns, community-level regulation, and ethical reorientation of evangelistic practice. Ensuring accountability and restoring trust in religious outreach must become a priority for both faith communities and civil institutions.

Keywords: Religious entrepreneurs, evangelists, market evangelism, motor parks evangelism, Nigeria

Introduction

In recent years, the landscape of street evangelism in Nigeria has undergone a noticeable transformation. Evangelism is the way of bringing people to Jesus Christ. To evangelise is to so present Jesus Christ in the power of the Holy Spirit that men and women shall come to put their faith in God through Him, to accept Him as their Saviour and to serve Him as their King in the fellowship of His church (Green, n.d.). What was once a sincere effort to spread the gospel and win souls for Christ has, in some circles, become a strategic avenue for personal enrichment and manipulation. Markets, motor parks, and other busy public spaces have become fertile grounds for self-styled pastors and evangelists who, under the guise of preaching, appeal to emotions, proclaim instant miracles, and pressure listeners into giving money, often under the threat of divine consequence or the promise of breakthrough. The fact that the parks are typically packed with people on their way somewhere has been exploited by these pastors. At the park, it is customary for the pastor to stand by the bus window or, if the bus is still open, at the door with his Bible beside him. He normally starts by saying, "I greet you all in the precious name of Jesus." Give a hearty "Hallelujah" if you are a child of God (The Nation, 2013).

While genuine street evangelists still exist and faithfully carry out their calling with integrity, a growing number of individuals have turned this form of evangelism into a business enterprise. These pastors emphasize miracles, prophecies, and the like, which appeal to the greater majority of the populace today (Okafor, 2008). By staging dramatic performances, sharing carefully selected testimonies, and invoking fear or guilt, these individuals exploit the vulnerability of people who are often desperate for hope, healing, or financial relief. Isaac (2020:1), "We can say that's the motive when they start asking for 'gifts' in the end... It negates the principle of 'freely he has received, freely give'. The market woman, the bus driver, and the struggling trader. all become targets in this emotionally charged space where faith is commodified.

This study is a qualitative study that adopted discourse analysis. This study aims to investigate the sociological, theological, and economic ramifications of the growing trend of market and car park evangelism as a means of achieving financial gain. It also seeks to draw attention to the necessity of spiritual discernment, accountability, and a restoration to genuine gospel principles in public service.

Religiosity and evangelism in Nigeria

Nigeria is one of the most religious nations in the world, with religion playing a central

role in everyday life. Religiosity, the intensity of religious faith and practices, permeates nearly every aspect of Nigerian society, from politics to education, to economic decisions, to interpersonal relationships. Within the Christian community in Nigeria, evangelism stands out as a major expression of religious life, marked by passionate efforts to spread the gospel both within and outside formal church settings. The link between religiosity and evangelism in Nigeria is complex and deeply rooted in the country's socio-cultural, historical, and spiritual landscape. Evangelism is not only a personal spiritual exercise but a collective public activity, often infused with social, emotional, and political undertones.

Religiosity refers to the depth of religious belief, participation in rituals, frequency of worship, and the integration of faith into daily life. In Nigeria, religiosity is expressed through: regular church or mosque attendance; personal and family prayers; fasting and night vigils; spiritual pilgrimages; and use of religious language and symbolism in speech, clothing, and public discourse. According to the Pew Research Center (2010), over 90% of Nigerians identify with a religion and express a strong belief in God, divine intervention, and the supernatural. Religious festivals, crusades, and conventions attract thousands of attendees, further proving the dominant presence of faith in public life.

Evangelism in Nigeria is the active effort to spread the Christian message, and it often includes: Street preaching (in markets, motor parks, buses, and on megaphones); media evangelism (TV, radio, social media, and podcasts); church planting and mission work in rural and urban communities; miracle crusades and healing programs; and one-on-one witnessing and distribution of Christian literature

The Nigerian brand of evangelism is often passionate and dramatic, shaped by Pentecostalism and the prosperity gospel movement (Marshall, 2009). Many evangelists appeal to themes such as salvation, deliverance, miracles, prosperity, and spiritual warfare. The cultural backdrop of Nigeria, where spiritual explanations are often given for life's problems, fuels the popularity of these messages.

Nigeria is one of the most religious countries in the world, with Christianity and Islam forming the two dominant religious traditions. Across towns, cities, and rural areas, religious expression is deeply embedded in the socio-cultural fabric of the nation. Religiosity in Nigeria transcends personal belief, it is a powerful social force that influences politics, economy, interpersonal relationships, and public behavior (Pew Research Center, 2010). Evangelism, particularly within Christian communities, is a common religious activity that reflects the nation's deep spiritual commitment. Churches, ministries, and individual believers actively engage in various forms of

evangelism, from church crusades and door-to-door witnessing to media broadcasts and public preaching in markets and motor parks.

The evangelical zeal in Nigeria is fueled by a belief in the transformative power of the gospel, coupled with a sense of urgency driven by socio-economic uncertainty, political instability, and the search for hope in difficult times (Gaiya, 2002). Evangelism is often seen not just as a spiritual obligation but as a means to address personal and communal struggles through divine intervention. However, this high level of religious activity is not without controversy. Critics argue that Nigerian evangelism has, in some instances, been commercialized or manipulated by individuals who exploit people's faith and desperation for personal gain (Ukah, 2008).

Pastors Preaching in the market and exploiting people

The practice of open-air evangelism, especially in markets and motor parks, has become a common sight in many parts of Nigeria. These spaces, often crowded and emotionally charged, serve as fertile ground for religious messages intended to bring spiritual transformation and hope. However, in recent years, concerns have emerged over how some self-acclaimed pastors have turned this sacred activity into an avenue for **financial exploitation and manipulation** of the public, particularly the economically vulnerable. Market preaching is traditionally understood as a grassroots form of evangelism where pastors or evangelists publicly proclaim the Christian message. It is characterized by the use of loudspeakers, vivid personal testimonies, and strong emotional appeals. In many cases, the preachers deliver fiery sermons focused on sin, judgment, repentance, and divine deliverance. However, a growing trend in Nigeria has seen these public sermons shift towards prosperity preaching, with promises of breakthrough, healing, and miracles, provided listeners sow a “seed” or make financial contributions.

These messages often exploit people's anxieties about poverty, unemployment, ill-health, and spiritual warfare. As noted by Ukah (2008), the commercialization of religion in Nigeria has created a "religious marketplace" where faith is sometimes reduced to a transaction.

The exploitation in market evangelism usually occurs in subtle yet strategic ways, such as: emotional manipulation: Preachers invoke fear of hell, generational curses, or spiritual attacks to push people toward impulsive giving; promise of miracles: Offerings are sometimes demanded as a condition for prayers, healing, or breakthroughs; fabricated testimonies: Some use fake stories or staged miracles to

boost credibility and stir generosity; pressure tactics: Public prayers may be interrupted by direct requests for offerings, leaving listeners feeling guilty or compelled to give. This exploitation is most effective among those who are poor, uneducated, or desperate for solutions, making it not just a religious issue, but also a social justice concern (Obadare, 2016).

Nigeria's challenging socio-economic conditions, high unemployment, inflation, insecurity, and inadequate access to healthcare create a breeding ground for exploitative religious practices. Many turn to religion as their only source of hope, making them highly susceptible to manipulative messages (Marshall, 2009). Moreover, the lack of regulatory oversight in public preaching allows for unchecked abuse of religious freedom. While the Nigerian constitution guarantees freedom of expression and religion, it does not clearly outline ethical boundaries for public ministry.

From a theological standpoint, using the gospel as a means for personal financial gain contradicts the principles of Christian ministry. The apostle Paul, in the New Testament, warns against those who “peddle the word of God for profit” (2 Corinthians 2:17, NIV). Many mainstream denominations have also spoken against the distortion of biblical messages for self-enrichment. Ethically, the practice violates the trust placed in religious leaders and undermines the integrity of public evangelism. It fosters religious consumerism, where faith is reduced to a transactional relationship between preacher and audience.

In many Nigerian cities and towns, the sights and sounds of preachers in bustling markets and motor parks have become part of daily life. These street sermons, often delivered with loudspeakers and emotionally charged rhetoric, are usually framed as urgent calls to repentance or promises of divine breakthrough. While public evangelism has deep roots in Christian missionary tradition and remains a legitimate form of gospel outreach (Gaiya, 2002), concerns have emerged regarding a growing trend: the exploitation of vulnerable citizens by self-styled preachers who use public preaching as a tool for financial gain.

This phenomenon involves pastors and evangelists who present dramatic testimonies, issue prophetic warnings, or perform supposed instant miracles in exchange for offerings and donations. Often targeting market traders, transport workers, and the urban poor, these preachers play on emotions such as fear, guilt, and hope, convincing listeners that their financial contributions will provoke divine favor (Ukah, 2008). Such activities raise critical questions about ethics, accountability, and the distortion of Christian teachings in the public space.

Scholars and observers have noted that religion in Nigeria, while playing an important

role in moral and social life, is also vulnerable to manipulation in the context of poverty, illiteracy, and spiritual desperation (Obadare, 2016). In this setting, the line between genuine evangelism and economic exploitation becomes increasingly blurred. The commercialization of faith not only undermines public trust in religious institutions but also preys on the very people it claims to uplift.

Pastors Preaching in motor parks and exploiting people

In many parts of Nigeria, motor parks, public spaces where buses load and offload passengers, have become unexpected pulpits for some self-styled pastors and evangelists. These areas, often crowded and noisy, offer a steady stream of potential listeners from diverse backgrounds. On the surface, this form of evangelism may seem like a sincere effort to spread the gospel to people “on the go.” However, a growing concern is the exploitation of passengers and workers under the guise of spiritual preaching.

Pastors or evangelists typically stand in front of waiting vehicles or amid bus queues. Using a megaphone or simply raising their voices, they deliver impromptu sermons, often laced with **fear-driven or emotionally charged messages**. After a brief message or prayer, they quickly transition into asking for offerings or “seeds of faith” to invoke blessings, protection, or a breakthrough for the travelers. Some of these preachers use manipulative methods such as promising divine safety during travel if people give money; threatening misfortune or spiritual attacks for those who do not contribute; using testimonies (real or staged) to pressure listeners into giving; preying on vulnerable travelers, like the sick, job seekers, or people in distress. These practices take advantage of people's fears and hopes, particularly in a country where spiritual belief is closely tied to life events like journeys, success, and protection from harm.

It has persisted due to the lack of regulation. There is little to no control over who is allowed to preach in public motor parks. Also, poverty and desperation have made many people who are seeking miracles or solutions easily persuaded to give, even when they cannot afford to. The religious culture of Nigeria makes it easy ground for religious flourishing. Nigeria's highly religious environment often makes people reluctant to question or challenge religious figures, even when they sense something is wrong.

Implications of pastors exploiting people in the market and motor parks

In Nigeria, the public expression of Christianity, especially through open-air preaching in markets and motor parks, is a long-standing and culturally accepted practice. These locations offer a mix of diverse listeners, from commuters and traders to the urban poor, making them fertile ground for evangelism. However, recent developments show a concerning trend: **some self-proclaimed pastors now exploit these public spaces to solicit money through manipulative preaching**, emotional blackmail, and false promises. This exploitation raises not only theological and ethical concerns but also serious social, psychological, and institutional implications.

The primary implication is the distortion of Christian doctrine and the gospel message. Many of these market and motor park preachers emphasize “sowing seeds” (monetary offerings) in exchange for healing, protection, travel mercies, or prosperity. This mimics the prosperity gospel narrative, which theologians have criticized for replacing biblical salvation with materialistic gain (Gifford, 1998; Asamoah-Gyadu, 2005). By monetizing spiritual services, such as prayers, blessings, and prophecies, these pastors violate scriptural principles. The Bible warns against using the word of God for personal gain: *“Unlike so many, we do not peddle the word of God for profit”* (2 Corinthians 2:17, NIV). This reduces faith to a transactional system and compromises the integrity of Christian witness.

The psychological impact on individuals, especially the poor and vulnerable, is profound. Many market women, job seekers, and travelers are lured into giving their last money in hopes of supernatural intervention. When these promised miracles or breakthroughs fail to materialize, it can lead to disillusionment and loss of faith, psychological trauma and guilt, and increased poverty and financial hardship. Moreover, people may begin to associate religion with deceit and manipulation, leading to widespread skepticism and cynicism toward genuine ministries (Obadare, 2016). Socially, such exploitative practices erode community trust in religious institutions. Faith leaders are traditionally seen as moral guides, but when pastors engage in public exploitation, it damages their moral authority and weakens the church's role as a force for social good (Ukah, 2008).

The economic effect, particularly among the urban poor, is significant. Individuals are often compelled to give under duress or emotional pressure, even when it affects their capacity to meet basic needs. In an already impoverished environment, this contributes to a cycle of poverty. Additionally, these practices can create a dependency mindset, where people continually seek spiritual “shortcuts” instead of engaging in productive labor, education, or entrepreneurship. This undermines development and economic

growth, especially in urban informal sectors.

In Nigeria, freedom of religion and speech is constitutionally protected. However, the lack of regulation in public religious activity makes it difficult to address exploitation in markets and motor parks. Authorities are often reluctant to intervene due to the sensitivity of religious issues. The absence of oversight means that anyone can claim pastoral authority and begin preaching publicly without ethical guidelines or accountability. This creates a dangerous vacuum that is easily filled by impostors, con artists, and charlatans (Marshall, 2009).

If left unchecked, the trend could contribute to a cultural shift where religious manipulation becomes normalized. The public may start to equate all forms of evangelism with deception, leading to resistance against genuine outreach efforts. Furthermore, church institutions risk losing credibility if they fail to self-regulate and publicly condemn such exploitation. Denominational bodies and associations like the Christian Association of Nigeria (CAN) and Pentecostal Fellowship of Nigeria (PFN) must rise to the occasion by enforcing ethical standards for public preaching.

Recommendations

The following suggestions would help in tackling the challenge of profiteering in the market and motor parks space under the guise of evangelizing in Nigeria.

1. Church organizations and theological institutions should require basic training for all public preachers, especially those engaging in open-air evangelism. This training should include ethics, biblical interpretation, and pastoral integrity, helping to prevent the abuse of religious authority.
2. Umbrella organizations like the Christian Association of Nigeria (CAN) and Pentecostal Fellowship of Nigeria (PFN) should develop and enforce codes of conduct for public evangelists. Ministries or individuals found exploiting people under the guise of evangelism should be publicly warned, suspended, or sanctioned accordingly.
3. There should be public awareness campaigns, using radio, social media, and community outreach, to educate citizens on how to identify manipulative and exploitative preaching. People should be encouraged to exercise discernment and report unethical practices.
4. Market and motor park unions should partner with local church councils or interfaith groups to screen and monitor who is allowed to preach in public

spaces. Preachers should be registered or endorsed by recognized religious organizations to ensure accountability.

5. Local government authorities can collaborate with religious leaders to establish guidelines for public preaching in motor parks and markets, without violating constitutional rights to religious freedom. These guidelines could include designated times, ethical rules, and noise control.
6. Churches should emphasize community service and charity rather than monetary demands. Genuine outreach, such as free counseling, prayers, and assistance to the poor, should be encouraged in place of profit-driven preaching.
7. A toll-free line or platform (managed by religious bodies or trusted NGOs) should be created for people to report cases of exploitation in the name of public evangelism. Verified cases can then be escalated for disciplinary or legal action.
8. Public evangelists and ministries operating in public spaces should be encouraged to practice **financial transparency**. Open reporting of funds collected and how they are used can help curb misuse and build public trust.

Conclusion

The growing trend of pastors exploiting people in markets and motor parks across Nigeria reflects a troubling misuse of religious influence in public spaces. While the intention behind open-air evangelism may have originally been rooted in genuine outreach and spiritual care, many have now turned it into a tool for personal enrichment and manipulation. By preying on the emotional, economic, and spiritual vulnerabilities of everyday people, especially the poor, travelers, and traders, these individuals distort the core message of Christianity, turning the gospel into a commodity. This unethical behavior not only damages the credibility of true religious ministry but also erodes public trust in spiritual leadership. It fosters cynicism, discourages sincere faith, and reinforces a dangerous culture of religious consumerism. Moreover, the lack of regulation, public awareness, and accountability mechanisms allows these exploitative practices to thrive. To preserve the integrity of the Christian witness in Nigeria, there must be a collective response from religious bodies, communities, civil society, and government institutions. Through proper theological education, ethical oversight, public sensitization, and regulatory collaboration, the abuse of religion in public spaces

can be curtailed. Ultimately, it is only when spiritual leadership is grounded in service, humility, and accountability that faith can truly uplift and transform society.

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ABOUT THE BOOK

Entrepreneurship has traditionally been dominated by empirical and quantitative approaches, focusing on issues like startup success, innovation, and economic growth. However, a growing recognition of the importance of philosophical inquiry in understanding the entrepreneurial mindset and its implications has led to a surge of interest in the philosophy of entrepreneurship. This edited volume brings together a diverse group of scholars from philosophy, business, religion, entrepreneurship, etc., to explore the philosophical foundations of entrepreneurship, and to examine the intersection of entrepreneurship with various philosophical traditions. Through a range of perspectives, this book showcases the richness and diversity of philosophical thought on entrepreneurship. It brings a wealth of expertise and experience to the table, ensuring that this book provides a comprehensive and authoritative exploration of the philosophy of entrepreneurship.

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