

## Language role in the new media and classroom projection of the apprentice system among the Igbo

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### Abstract

This study is aimed at exploring the critical role of language in using new media and the classroom to project the *igba bọi* system among the Igbo. Survey design and multistage method along with tools like Linkert Four-scale coding, tables, simple percentage, interpretive devices, and content and thematic analyses are employed. Questionnaires were administered to 25 students and teachers each in 4 selected tertiary institutions in Igbo land, summing up to 200 copies of questionnaire. Only 174 of 87% were duly filled and returned. The analysis shows 141 (81.1%) respondents confirming that language can play a critical role in the projection of the '*igba bọi*' on new media and in the classroom. Only 33 (18.9%) held otherwise. The study concludes that this survival system among the Igbo can be projected significantly through the tactical use of language, new media and classroom teaching for sensitive enlightenment about it and its sustenance in contemporary times. Teachers in Igbo land should use language persuasively and technically to rouse the young Igbo's interests to '*igba bọi*' and help to sustain the system.

**Key words:** '*igba bọi*', Survival means, New media, Language, Classroom

### Introduction

Igbo apprentice system, called '*igba bọi*' in the local parlance, is an entrepreneurial system peculiar to the Igbo, has been a means of survival among these people of Eastern Nigeria from time immemorial. The '*igba bọi*' is also known as Igbo apprenticeship system (IAS). It is a means of survival among the Igbo of South-Eastern Nigeria. The IAS is called '*igba bọi*' because of its servant-master relationship and operation patterns. Studies confirm it to be a practical means of self-development, self-reliance, and entrepreneurial contributions to the economic growth and development of Nigeria as well as other parts of the globe, where the Igbo are found (Anago, 2023; Nwode et al., 2023; Onyeibe, 2017; Orugun & Tunde, 2014). The confirmation is also given by Ifechukwu-Jacobs (2022), Kanu (2022 & 2020), Okloi (2022), Ekesiobi and Dimnwobi (2020), and Nnonyelu and Onyeizugbe (2020), among others. The Igbo entrepreneurs and their 'servants' or apprentices (*bọi*) of this entrepreneurial system are reported to make up to 74% contribution to the businesses in Lagos state, Nigeria (Maliga, 2022).

The above estimate is a pointer to the extent to which the IAS vis-à-vis '*igba bọi*' contributes to the economy of different states, the Nigerian nation and other nations of the globe in general. This assertion is premised on the fact that Igbo entrepreneurs are found in all nations of the world doing various businesses. As they do businesses, most of them have apprentices who serve them within an agreed period of time. At the completion of the agreed apprenticeship period, they settle the apprentices with the amount of money and/or goods agreed upon earlier at the beginning of the apprenticeship. As noted by Anago (2023), Iwara et al. (2019), and Agozino and

Anyanike (2007), the commercial activities of Igbo entrepreneurs and their apprentices contribute significantly to national economy and the respective economy of every state of the Nigerian federation.

The aim of this study is to explore the role of language in the projection of the 'igba bọi' entrepreneurial system in the classroom and on the new media. The objectives include proposing the projection of the 'igba bọi' in the classroom and on new media; exploring the role of language in the projection; determining the extent to which language can foster the projection; and describing the benefits of the projection. The novelty of this study cannot be over-emphasised. It is the first of its kind to propose classroom and new media projection of the 'igba bọi' to generations of the Igbo in particular and other tribes in general. The study avers that by projecting the 'igba bọi' in the classroom and on the new media, young people and adults of both Igbo and non-Igbo ethnic nationalities would get attracted to the system, thereby imbibing it. Besides, the study uniquely presents new media and language as viable means of optimising, promoting and sustaining the system.

Although a few previous studies engage with language and the 'igba bọi', none of them engages with the 'igba bọi' and the new media. The present study is novel in its unique engagement, contribution to the growing literatures on the 'igba bọi', bridging of knowledge gaps, and attempts to address some of the concerns about the IAS in the 21st century. By addressing the challenges, the 'igba bọi' becomes more attractive to the younger generations of the Igbo and other tribes that would likely learn and imbibe the system. Also, by addressing the problems confronting the system, wealth and jobs are created, thereby reducing issues of unemployment, poverty and youth restiveness in society.

### **Problem Statement**

As the 'igba bọi' system is currently undergoing some undeserving changes that are rather posing challenges to its ideal flourishing status and sustenance, it is imperative for more research to be undertaken on the system. Doing so would help unveil some of the undeserving changes and the rising challenges confronting 'igba bọi', while at the same proffering some lasting solutions to the issues at stake. The changes and challenges are causing lack of interest in it among the younger generation of the Igbo. The negative trends of globalisation, quick-money syndrome, unethical practices among the mentoring entrepreneurs against the apprentices, and the negative attitude of some apprentices (mentees), to mention but a few, are posing challenges to the 'igba bọi' system of survival among the Igbo in contemporary times (Nwode et al., 2023; Okeke, 2023).

Consequently, there is high loss of interest in it among the youths, as many of them would rather prefer quick means of making money. This tasking system of survival is now grossly neglected by many young people. There is serious contemplation about getting enrolled into the system as a result of various occurrences, particularly the maltreatment of apprentices by some bosses and even their wives and children. Given the undeserving changes and the associated challenges, it is imperative to resort to the classroom and new media projection of the 'igba bọi' system, as a way of restoring its lost glory, promoting and sustaining it, and making concerted efforts toward the substance of the 'igba bọi' system.

## Theoretical Framework

The study is anchored on Michael A.K. Halliday's (1978, 1985 & 1994) Systemic Functional Linguistics Theory (SFLT). Halliday theorises that language is a social semiotic, which offers its users a network of choices to create texts, both spoken and written alike (Halliday, 1985 & 1994). The implication is that meaning resides in systemic patterns of choice. As noted by Halliday, meanings are of three categories and every utterance encodes meaning on three levels, simultaneously. These are textual, interpersonal and ideational. Language users use their lexicon as well as grammar over the course of a given utterance to:

- (i) Achieve interpersonal goals (interpersonal meaning);
- (iii) Represent experience (ideational meaning);
- (iii) For efficient structural information from a communicative point of view (textual meaning).

Halliday's words grounding his consideration of language as a semiotic system read, "It seemed to me that explanations of linguistic phenomena needed to be sought in relationships among systems rather than among structures— in what I once called 'deep paradigms'— since these were essentially where speakers made their choices" (Halliday, 1985, p. 1). This quotation suggests that although linguistic phenomena (elements, structures and other constituents of language) relate, in seeking to know and in the course of analysing their relationship, the systems among them rather than their structures should be given utmost consideration. The present study gives such consideration to language, new media and the 'igba bọi' entrepreneurial system of the Igbo people of Eastern Nigeria. Reflecting on the foregoing, the study posits that the 'igba bọi' system relates with other socio-economic systems of society.

It goes on to aver that speakers in the classroom and the new media can make choices that influence their audience in discussing and projecting the 'igba bọi'. In doing so, constructive and positive use of language is imperative. Also, from Halliday's words, this study argues that the 'igba bọi' system relates with other systems of society, including language and new media. After all, these are all systems of society, which existentially and functionally correlate and are interdependent. The existential, functional and systemic correlation among systems of society is affirmed by studies such as Betza et al. (2022), Okpesezi et al. (2022) Bhatia (2021), Ashley (2019), Robert (2017), Merton (1938), and Chinoy (1967).

Reacting to his words, Teo (2000) rightly observes that "the meaning of spoken or written texts [messages] is dependent on the choices made by users, especially speakers and writers" (p. 24). Making emphasis on speakers and writers reiterates the fact that communication begins with speakers and writers, as those who encode/d the messages communicated across to listeners and readers. Phenomena are given meaning using language. They are also made meaningless using language. That is to say that language use either makes or mars interpersonal communication, and intergroup relations and interaction (Nwode & Anyadiegwu, 2023). That depends on how it is used by (a) given user(s) and the context of usage (Osuchukwu, 2022).

Similar to Halliday's stance on meaning-making using language in social setting, Coffin (2001) states, "all speakers are influenced by the economic and social systems in which they live and also by the roles they inhabit within these systems" (p. 94). It follows that constructive use of language to project the 'igba bọi' in the classroom and on the new media can lead to influencing learners and the heterogeneous new media audience into the 'igba bọi' system. Through these means, the interest of many young people can be roused to the 'igba bọi' system. The influence

of the 'igba bọi' system is bound to be made manifest by teachers and new media content makers on the 'igba bọi' while speaking and writing on the subject matter of 'igba bọi'. Also, the quotation implies that the 'igba bọi', as a system obtained where people live, plays a crucial role in the society and fosters the corporate and individual socio-economic roles played by the individuals who engage in it.

From the foregoing, it follows that SFLT considers the critical role language plays in a social setting like the 'igba bọi' system, in which language is used for all its activities. Of course, language is used in all endeavours. Thus, language, as a resource for making meaning, can play an essential role in the projection of the 'igba bọi' system in the classroom and on the new media. SFLT aptly suits this study, because as Fowler (1986) has noted, birthplace, family, school and affiliated social groups, together with the patterns of interaction and the limitations of experience associated with them constitute the evidence of the overall assumptions of SFLT. Since the present study sees school and new media as avenues for projecting and promoting the 'igba bọi' using language, SFLT is no doubt a suitable theory for the study.

For this study, classroom is to school, while birthplace, family and social groups are to the new media. In what lends credence to the above points on the major assumptions of SFLT, Eggins (1994) identifies the fundamental theoretical assumptions of SFLT viz: (i) SFLT posits that language serves a functional purpose. Linguistics is a field of study that focuses on the structure and use of language in order to convey meanings. (ii) Language may be seen as a semiotic system. This implies that the interpretation of a text is contingent upon the decisions made by the communicator within the range of possibilities offered by the linguistic framework. (iii) The comprehension of a document is contingent upon its contextual framework. In this context, a text is comprehended based on the information pertaining to the circumstances in which it originated, including either the situational or cultural milieu.

## **Related Studies**

Anago (2023) discusses the 'igba bọi' as a model for theorising a collaborative relationship between the government and the private sector. Employing qualitative method, the research examines the factors militating against the model in contemporary Nigeria. The analysis reveals three major factors posing challenges to the system. These are the duration of apprenticeship, the failure to combine formal education with apprenticeship, and the lack of capital for start-off at the completion of the apprenticeship. The study does not consider language and new media use, the attendant issues arising from language use by the two parties involved in the IAS, and the projection of the system in the classroom and on the new media. The current study considers the role of language and new media in the practice as well as matters concerning the system. Thus, it makes up for the unexplored concerns about the 'igba bọi'.

Anago's (2023) study concludes that a collaborative relationship between the government and the private sector is a viable means of job and wealth creation. It recommends that IAS should be imbibed and sustained in Nigeria to attain help address issues of unemployment and pave way for a meaningful economic development. It is because of the enormous contributions of this system of survival that the government is urged to make the system lucrative, more prosperous and attractive to youths. With government's interventions, the projection proposed by the current study would be easily realised, as the needed enabling environment and resources obtain significantly. Collaboration among agencies, private sector organisations, groups and individuals would yield more results.

Nwode et al. (2023) examine language use and unethical practices characterising the contemporary Igbo entrepreneurial apprenticeship system, emphasising that “everything about Igbo entrepreneurial apprenticeship system (IEAS) involves the use of language, just as all human endeavours use language” (p. 143). Their study emphasises the importance of using language positively and constructively to address the unethical practices characterising. Its analysis reveals that most of the mentors of the ‘igba bọi’ apprentices of these days grossly violate the rights of the mentees (apprentices); breach terms and conditions of the apprenticeship contract and deploy language game to indict and baselessly accuse the apprentices. These are done to chase the apprentices away without settling them with the agreed entitlements. It submits that most of the bosses of contemporary ‘igba bọi’ indulge in unethical practices against their apprentices. The study relates to the present one, as it engages with the ‘igba bọi’ system and the use of language by the entrepreneurs to pervert unethical practices against the apprentices. However, it does not engage with language as an instrument for projecting the ‘igba bọi’ in the classroom and on the new media.

Given such practices, it is beneficial to project the system in the class and on the new media. Thus, the present study’s call for classroom and new media projection of the ‘igba bọi’ survival system among the Igbo is apt, timely and novel. During the projection, reorientation would take place and affect some changes. Of course, if projected in the classroom, the Igbo students would learn both the ethical and unethical practices and get influenced by the messages about the imperative of indulging in ethical rather than unethical practices of the ‘igba bọi’ system. Besides, the non-Igbo students in the classroom would learn a lot about the ‘igba bọi’ and likely become interested in it. The two sets of students would teach their peers in and outside the classroom, thereby making the new media spread of information about and knowledge of the ‘igba bọi’ simple and extensive. Using language strategically, constructively and positively for the purpose of projecting the ‘igba bọi’ in the classroom and on the new media would yield appreciable results, as the learners get positive impact.

Okeke (2023) makes an appraisal of the ‘igba bọi’ in contemporary times. The study argues that the get-rich-quick mentality has caused loss of interest in this Igbo survival system in recent times. The mentality is causing a decline in the number of young people who go for the apprenticeship. The study avers that putting communal values above the syndrome of get-rich-quick would rouse interest in the “*igbaboyi*” system. It charges the contemporaneous to continue to uphold and promote the system, towards its sustenance and to harness its huge socio-economic benefits that include job and wealth creation, and self-reliance.

Nwode (2022) identifies the technological innovations that constitute the new media. According to him, new media are the sets of digital and multifaceted borderless communication media, which include social media, websites, Google, Apple, Amazon, Netflix, blogs, emails, music and television streaming services, virtual reality, augmented reality, video sharing platforms, online newspapers, and online platforms. Some others are wikis, podcasts, webinars, vlogs, internet telephony, web advertisements, and online education, among others. Therefore, using language effectively for the projection of the ‘igba bọi’ on the new media and the classroom can arm so many persons with the knowledge and the nitty-gritty of the examined entrepreneurial system. The projection, if undertaken, would allow for online and offline teaching and learning of all that concerns the ‘igba bọi’ entrepreneurial system. What is learnt is bound to be put to practice afterwards, with appreciable results attained. By engaging with the new media, the study reflects



the present one by telling the audience what constitute the new media. It does not concern itself with the 'igba bọi' system. The present study does.

Adikwuoyi et al. (2021) make a descriptive survey of the 'igba bọi' system in Benue state, North-Central Nigeria. Their study determined the extent to which the system contributed to Benue economy, trade and commerce. The extent was shown to be high. The study shows that the system attracted many youths in Benue, contributed significantly to Benue economy and that of Nigeria at large, and created job and wealth opportunities for young people who engaged in it (the 'igba bọi' apprenticeship). It concluded that the system was beneficial and can become better if governments make it attractive to young people, thereby reducing youth restiveness, unemployment, poverty and heinous crimes perpetrated by youths who were neither employed nor engaged in trades like the 'igba bọi' entrepreneurial system. This system obtained in various entrepreneurial ventures. The study left out the thematic concerns of language use, and classroom and new media projection of the system. The present study takes up the concerns.

Callistus and Abijia (2021) appraise the IAS to establish its potency in contemporary times, as it were, is and will be. Their study posits that the major motivations of the scheme were finance and mentorship. It discovered that the potency of the scheme was waning in contemporary times. The major issues confronting the system were apprentices stealing from their masters, sons' unwillingness to take up their fathers' businesses, and the utilisation of traditional methods of trading. The study concluded that the reverse of the aforementioned issues would allow for the potency of the system. It recommends attitudinal change, dialogue, rousing the interest of young men to their father's businesses and putting in place mechanisms for preventing stealing and indiscipline among apprentices as the panacea. It relates to the present study on rousing the interest of the younger generations to the system. For the present study, rousing their interest to the 'igba bọi' system can be achieved significantly through effective use of language to project it in the classroom and on the new media, such as the social media.

Onukwube (2022) discusses how the Igbo apprenticeship system (IAS) served as a means of alleviating poverty in society. Expository and analytic methods were employed in discussing the theme. The data, gathered from observation and secondary data sources, were subjected to a systematic review. The study showed that although IAS was indeed an entrepreneurial mechanism for poverty alleviation and societal development, it lacked an institutional framework. It recommends that government and the concerned bodies should make and sustain a viable framework for efficiency, so as for the practice to become legitimised and guided by an institutional framework. It is in consideration of the noted benefits of the IAS that the present study, unlike the foregoing previous studies, proposes effective use of language to project the IAS ('igba bọi') in the classroom and on the new media. A pedagogic framework should be created for the system. Besides, for the present study, legitimising the 'igba bọi' system of entrepreneurship includes having it taught in the classroom and on the new media.

Kanu (2020) makes a case for African complementary relations in entrepreneurship, as evident in IAS that empowers people and alleviates them from poverty, without waiting for white collar jobs from the government. The primary data were obtained from five professionals, while descriptive method with its allied tools was employed. The study demonstrates that the 'igba bọi' has potentials for wider entrepreneurship and economic growth and development in Nigeria, Africa and the globe at large, not Igbo society alone. The study claims that complementarity is the primary factor behind the huge success of 'igba bọi'. It recommends the integration of IAS

into mainstream entrepreneurship. The advocacy of the study is apt and has a place in the present study. To that end, this study admonishes that the 'igba bọi' should be integrated into mainstream entrepreneurship education and curriculum, mainstream pedagogic activities, and the new media contents on mainstream entrepreneurship. Additionally, the present study argues that the integration involves effective language use for appreciable outcomes.

Iwara et al. (2019) applaud the IAS for offering huge entrepreneurial and innovative career benefits to individuals and societies, beginning right from the early stage of human development, and family involvement in building entrepreneurial part and mutual benefits that comes between a mentee and a mentor. The mentee is the 'bọi', who is being mentored through the agreed years of apprenticeship to become an independent entrepreneur thereafter. Onukwube (2022) is of the view that the 'igba bọi' is a unique Igbo competitive system of learning trade, building the entrepreneurial capacity of apprentices and becoming an entrepreneur thereafter, based on the cultural worldview on personhood and survival. From the foregoing, it is quite clear that the 'igba bọi' is a viable means of survival among the Igbo. Given its importance, this study makes a case for the projection of the 'igba bọi' in the classroom and on new media using language constructively and positively.

## **Methodology**

Following the nature of the study and its preoccupation, the survey design and the multistage were employed. The multistage method is also known as the mixed method. A research design describes the procedures for gathering, reporting, presenting, analysing and interpreting research data (Ubah et al., 2012). There are three main methods of research design viz: inductive, quantitative and mixed methods (Saunders et al., 2023). A survey design is usually used to elicit information from a data sample, drawn from a target population through self-administered questionnaire, interviews or focus group discussion, with a view to meeting the research objectives, answering the research questions, and/or either proving or disproving the research assumptions (Osakwe & Umoh, 2012; Ubah et al., 2012; Nwodu, 2006). Here, the target is to meet the research objectives and prove the research assumptions.

The multistage method allows for the combination of qualitative and quantitative research techniques, methods, approaches and concepts in a single study or a set of related studies. The quantitative method is employed in order to apply statistical method and techniques to the study with its data, particularly primary data. Quantitative method of research involves collection and numerical analysis of data. The method is useful for identifying trends, patterns, relationships and characteristics. With the method, the variables of given studies can be quantified (Nwode et al., 2025). The quantitative method focuses on numeric elements and concerns of what is being studied.

On the other hand, qualitative research approach or method focuses on non-numeric variables and subject matter along with the quality of the subject matter of the study rather than numeric variables (Siddaway et al., 2019; Gaille, 2018; Monette et al., 2011). It involves five major approaches to research: narrative, phenomenological, grounded theory, ethnography and case study approaches (Siddaway et al., 2019). Qualitative research also examines the quantity of the subject matter, or the number of the variables constituting the subject matter. Both primary and secondary data are used for this study. The primary data used are questionnaire, observation and introspection. The secondary data were drawn from selected library and internet print materials. These include textbooks, journals, theses, monographs, conference papers, and the like others.

Questionnaires were administered to 25 students and teachers each in 4 selected tertiary institutions in parts of Igbo land, summing up to 200 copies of the questionnaire. The essence was to attain equal representation and equitable distribution of the questionnaire. The institutions are Eɓonyi State University, Abakaliki; Abia State University, Uturu; Ikwo College of Education, Ikwo, Eɓonyi State; College of Education, Eha-Amufu, Enugu State. These universities were selected at random. Proximity was considered. These institutions, like many others, run language and media courses. Thus, they are considered to be good case study institutions. Since the ‘igba ɓoi’ is indigenous to the Igbo, making surveys across some tertiary institutions in Igbo land informed the choice of the four institutions from 3 out of the 5 Eastern states of Nigeria.

The questionnaire was structured and unstructured, and open and close-ended to allow for additional data from the respondents, responses other than those for the structured questions. Upon collection and sorting, only 174 were duly filled and returned without one error or the other. This figure– 174, being 87% of the 200 of 100% total, became the overall total for the data presentation and analysis. Therefore, the 174 was taken to be the new overall total numbers of questionnaire. There was no need of going back to the field for more figures, because every face-to-face questionnaire data gathering is usually characterised by several copies of questionnaire that are not duly filled and returned. The 174 of 100% responses are analysed statistically and descriptively, using tables, Linkert four-scale coding, simple percentage, content and thematic analyses, and interpretive devices.

### **Data Presentation and Analysis**

**Table 1: Classroom and new media projection of the ‘igba ɓoi’**

<b>Variables</b>	<b>No. Responses</b>	<b>Percentage</b>
The ‘igba ɓoi’ ought to be projected in the classroom and on the new media in contemporary times.		
Strongly Agreed	98	56.3
Agreed	49	28.1
Strongly Disagreed	10	5.8
Disagreed	17	9.8
<b>Total</b>	<b>174</b>	<b>100</b>

**Source: Authors’ Field Survey, 2025**

The Research Assumption 1, which states that “The ‘igba ɓoi’ ought to be projected in the classroom and on the new media in contemporary times,” is upheld by a larger number of the respondents. While 98 of 56.3% strongly agreed to it, 49 of 28.1% of the respondents agreed, though not strongly to the proposition. Put together, 147 of 84.4% respondents confirmed that the ‘igba ɓoi’ system ought to be projected in the classroom and on the new media in contemporary times. Doing so would allow for its sustenance across generations, reformation, promotion, and more significant contributions to society and individuals alike. The noted responses are statistically (quantitatively) significant, unlike the other two sets of responses for “Strongly Disagreed” and “Disagreed”. They validate the Research Assumption 1, and meet the research Objective 1. Their confirmation suggests that they also see the benefits of projecting the ‘igba ɓoi’ system.



The importance of integrating new media and classroom in the projection of the ‘igba bọi’ survival system, using language effectively, cannot be over-emphasised. The integration would impact positively on the indigenous knowledge of the Igbo of Eastern Nigeria, including their languages, history, literature, oral traditions, thought systems like cosmology, ethics and beliefs, enterprises, the ‘igba bọi’ system, and other societal systems in Igbo land. These systems would get revolutionised and optimised. As Robert et al. (2017) observes, information and communication technologies, which make up the new media, help in developing, preserving and sustaining indigenous knowledge, culture, oral literature and history, among others. Therefore, the importance new media and classroom projection of the ‘igba bọi’ cannot be over-emphasised.

**Table 2: Language significant role in the projection**

Variables	No. Responses	Percentage
Language can play a significant role in the projection of the ‘igba bọi’ in the classroom and on new media.		
Strongly Agreed	101	58.1
Agreed	40	22.9
Strongly Disagreed	19	10.9
Disagreed	14	8.1
<b>Total</b>	<b>174</b>	<b>100</b>

**Source: Authors’ Field Survey, 2025**

The Research Assumption 2 is proven corrected or realistic by 141 (81.1%), as against 33 (18.9%) who claimed otherwise. These figures combine the responses for “Strongly Agreed”, “Agreed”, “Strongly Disagreed” and “Disagreed”. The two sets of responses for SA and A make up the 141 (81.1%), while those for SD and D make up the remaining 33 (18.9%). The former sets statistically outweigh the latter ones. The 101 respondents, representing 58.1% of the total 174 of 100%, are supported by the 40 (22.9%) others. The statistical relevance of their responses constitutes the base of the finding on the Assumption 2. To that end, the Research Objective 2 is met. Thus, it is quite clear that majority of the respondents confirmed that language can play a critical role in the projection of the ‘igba bọi’ on new media and in the classroom.

The finding underscores the place of language in various spheres, including the critical role language plays in pedagogic and media and communication settings. As Nwode and Anyadiegwu (2023) demonstrate, effective use of language drives motivation and performance. This means that effective use of language in the projection of ‘igba bọi’ in the classroom and on new media can undoubtedly yield positive results. Obviously, as Onyeibe (2017) observes, the discursive constructions of identity in Igbo entrepreneurial apprenticeship system involves language use.

**Table 3: Language can foster the projection**

Variables	No. Responses	Percentage
<i>Language can foster classroom and new media projection of the ‘igba bọi’ to a large extent.</i>		
Strongly Agreed	27	15.5
Agreed	111	63.8

Strongly Disagreed	11	6.3
Disagreed	25	14.4
<b>Total</b>	<b>174</b>	<b>100</b>

**Source: Authors' Field Survey, 2025**

The Research Assumption 3 is also proven correct, 111 (63.8%) agreed and they are supported by 27 (15.5%). The other responses for SD and D are inconsequential and thereby not taken into consideration. The assumption states, "Language can foster classroom and new media projection of the 'igba bọ' to a large extent." Since language foster classroom and new media projection of the 'igba bọ', it is worthwhile to project effective use of language for pedagogic and communicative purposes in projecting and promoting the 'igba bọ' system to the younger generations. Given the finding, it is quite obvious that the research Objective 3 is also met.

The finding is given credence by Anyanwu (2023), who states that indigenous languages are societal systems capable of proffering solutions to various problems in Nigeria, without seeking remedies from elsewhere. Her stance reflects that of Ubahakwe (1979), who has noted that "a Nigerian problem would require, in language studies, a Nigerian solution" (p. xiii). Leaning on that assertion, the present study posits that Nigerian problems concerning unemployment, poverty and youth restiveness require, in entrepreneurship studies, solutions from indigenous enterprises like the 'igba bọ'.

**Table 4: The projection is beneficial**

Variables	No. Responses	Percentage
<i>It is beneficial to project the 'igba bọ' on new media and in the classroom.</i>		
Strongly Agreed	91	52.3
Agreed	63	36.2
Strongly Disagreed	-	-
Disagreed	20	11.5
<b>Total</b>	<b>174</b>	<b>100</b>

**Source: Authors' Field Survey, 2025**

The Research Assumption 4 is also upheld by majority of the respondents, 91 (52.3%) and 63 (36.2%). It follows that the Research Objective 4 is also met. The 154 (88.5%) respondents confirmed that it is beneficial to project the 'igba bọ' on new media and in the classroom. Only an insignificant number of 20 (11.5%) indicated otherwise. The stance justifies the proposition of this study that the 'igba bọ' system should be projected in the classroom in Igbo land and on new media across the globe, using language constructively and effectively. Nwosu et al. (2024) demonstrate that language can be used persuasively to change learners' minds from ill practices and undeserving acts to ethical practices and the deserving ones. Thus, effective use of language for classroom and new media projection of the 'igba bọ' system includes using it persuasively in projecting the 'igba bọ' to learners in the classroom and the heterogeneous audience of the new media on the internet.

It is beneficial to project the 'igba bọ' system in order to harness its huge prospects and address the rising challenges confronting it in the 21st century. Of course, the undeserving changes and the pressing challenges make it imperative to resort to classroom and new media projection of

the 'igba bọi'. Nkereuwem and Robert (2023) are of the view that contemporary Nigerians ought to sustain their indigenous systems, including oral literature and indigenous languages, for posterities. The 'igba bọi' system is one of the indigenous systems that have to be sustained in Igbo land.

## Conclusion

Indeed, the place of language in various spheres cannot be over-emphasised. This is evident in the role it plays in all the activities of the 'igba bọi' entrepreneurial system of survival among the Igbo of Eastern Nigeria. This study has shown that language can be used to project the 'igba bọi' in the classroom and on the new media. In using language for the projection, it has to be used strategically, constructively and effectively. The usage includes persuasive and positive use of language for the projection of the survival system in Igbo land and beyond.

The study concludes that this survival system among the Igbo can be projected significantly through the tactical use of language for sensitive enlightenment of classroom learners and new media audience about the 'igba bọi', towards its sustenance in contemporary times. Teachers in Igbo land are charged to use language persuasively, technically and effectively to rouse the young Igbo's interests to the 'igba bọi' and help to sustain the system across generations. The other agents of socialisation and the government should complement the efforts of the teachers along with other parties in the school system in the projection bids and advancements.

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