RESOLVING THE ETHICAL CHALLENGES OF ENTREPRENEURSHIP DEVELOPMENT IN AFRICA: A CASE STUDY OF NIGERIA

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Abstract

While some societies or nations abound with entrepreneurs due to their prevailing positive ethical conditions, others have fewer of them on account of inherent unethical economic practices within them. Ethical culture has been noted as a strong influence that promotes strong economies that are private sector driven. This paper will therefore seek to examine the place of promoting ethical culture in fostering entrepreneurship development in Africa with Nigeria as a case study. The work adopted survey approach using primary and secondary data as source of data. From the content analysis technique which was used to analyze the data the following factors were observed as the ethical challenges militating against entrepreneurship development in Nigeria namely: lack of integrity, power struggle, lack of accountability, conflicting economic and political objectives, ethnicity, undue profit motivation, government’s poor attitude and patronage. The paper contends that providing ethically conducive climate is the foundation that should help to inject more budding entrepreneurs into the Nigerian economy as well as sustain the available ones.

The free enterprise system does not grant firms the freedom to disregard the welfare of the broader society (Longenecker, Moore & Petty, 1997). They are expected to be good citizens while simultaneously earning profit to survive. Some
social expectations are written into law; some are not; and others yet are recognized voluntarily by firms. It is all about value judgement. A value judgement is a judgment of the rightness or wrongness of something, or of the usefulness of something based on a comparison or other relatively (Wikipedia, 2013). Entrepreneurs and their society differ in the importance they attach to social obligations, responsibilities, or values. That is, as moral agents, the onus to operate in lawfully and socially acceptable ways ultimately lies with the individual entrepreneur or corporate entity, the government and the society. This is where the whole issue of ethical challenge to entrepreneurship development arises. According to Longenecker, Moore & Petty (1997:560), ethical issues are those practices and policies that involve questions of right and wrong. People view such things in a relative sense, with differing perceptions. Indeed, viewed broadly, such questions usually go beyond what is legal or illegal. This is why some businesses set very high standards for themselves for long term reputation even at the cost of short term profits and others would rather maximize profits, no matter who is hurt.

According to Awogbenle and Iwuamadi (2010), the statistics from the Manpower Board and the Federal Bureau of Statistics showed that Nigeria with a youth population of 80 million representing 60% of the entire population of the country has 64 million of them unemployed while 1.6 million are under-employed. Viewed from the perspective of recent events in the Middle East where unemployment and poverty among others played a key role in the uprising, Anyadike, Emeh and Ukah (2012:95) submited that one can only conclude that Nigeria’s youth unemployment problem poses a great threat to its development, security and peaceful co-existence. There is therefore the need for entrepreneurship intervention mechanism in the Third World to stem the rising trend of unemployment.

Business, industry, government, labour and educational and religious organizations are all starved of strong entrepreneurs inspite of the vast army of people filing for administrative and operational responsibilities. This appears to be the reasoning of Newman (1997:5) when he posited that though people abound in all sectors ready to fill the various levels of positions ranging from administrative, technical and other functions, that of entrepreneurial function appears to be faced with increasing dearth of qualified persons. The above view appears to be corroborated by Ile (2001:1) when he stated that the contemporary problem facing Africa is that of extreme scarcity of entrepreneurs. According to him while some nations like United States of America, South East Asian countries like Thailand, Indonesia, Malaysia and Singapore abound with entrepreneurs many African countries with Nigeria as microcosm are faced with very extreme scarcity of entrepreneurs.
Wilken (1979:7) in his work noted that entrepreneurship essentially has to do with the promotion of economic change and thus submits that the factors that promote economic growth and development invariably account for the emergence of great entrepreneurs. Societies generally vary in their economic behavior both at micro and macro levels. This behavior no doubt creates business culture that either fosters or hinders the springing up of entrepreneurs who invariably serve as the engine for economic development and growth.

The ethical undertone of most developed nations have been noted as cornerstone for their economic behavior and business culture which in most cases provide the bedrock on which their entrepreneurship spirits are nourished. Samuelson (2005) and Ile (2001:19) are in agreement with the above statement when he states that countries that have unstable institutions and insecure environment attract little or no foreign investment and moreover suffer capital flight as investors move their funds abroad to avoid loss of value, expropriation or dispossession of property. Furthermore he notes that nations like the Netherlands and Luxemburg in Europe or Taiwan and Hong Kong in Asia which have successfully created strong economic culture driven sound ethical foundations are those that have provided secured environment for increased investment and entrepreneurship. According to them advanced nations are those whose political and economic ideologies are built around values that are central to the survival and promotion of entrepreneurship. This work therefore seeks to examine the synergy between ethical culture and entrepreneurship development in Africa. It is an attempt to propose paradigmatic ethical shift in our quest for entrepreneurship development in Nigeria.

Conceptual Definitions

Ethical: The word ethical comes from ethics which according to Nmah (2012:4) may be defined as the critical study of morality. Thus he submits that it relates to the principles of right and wrong by which human conduct may be guided. Haralambos and Heald (1980) in their contribution stated that the term refers to a specific index of action which defines acceptable behavior in given situations. Abel (2003) on his own stated that ethics comes from the Greek word ‘ethos’ meaning customs, habit, or convention, moral philosophy or simply put the study of human customs. Okwueze (2003) writing on the above concept stated that it relates to not just what a person or group does habitually or customarily but also embraces what in their thought constitute what is fitting, right, good or obligatory. Simply put he defines ethical actions as that which usually involved a reflective component with respect to a given conduct in question. According to him every ethical behavior is concerned with the means that justifies the end and not the other way round. This was equally the view of Mcallister, cited by Madu (1996:101) when he stated that ethics refers to that branch of learning that promotes the knowledge that establishes the
principles of order with respect to those intra-personal, interpersonal and intergroup activities as well as that which bothers on man’s ultimate destiny. Ethics, according to Ile (2001:23), can be defined as the discipline dealing with what is good and bad and with moral duty and obligation. Thus he posits that it has to do with the study of people’s rights, and duties, the moral rules that people apply in making decisions as well as what moderates relationships among people. Thus we say that ethics is the science that seeks to establish standards in values, the good as well as the ultimate conduct. It relates to the generally accepted and practiced standards of moral behavior. From this context ethical challenges refers to those challenges that have to do with values aberrations, anomies, distortions in our personal, inter-personal and intergroup behaviours that undermine entrepreneurship development in Africa.

Entrepreneurship: The word entrepreneurship according to Killoy (1971:6) has been defined as the willingness and ability of an individual to seek out investment opportunities, establish and run an enterprise successfully. Ile (2001:1) corroborated the above view when he states that the term has been associated with several activities concerned with the establishing and running of business enterprises. In his own contribution, Inegbenebor (1989:59) posits that entrepreneurship covers a vast spectrum of ideas which include but is not limited to:
1. Identification of business opportunities
2. Decision making as to the opportunities to exploit, promote with view to establishment same.
3. Mobilizing needed resources for production and distribution
4. Organization and management of human and material resources for the accomplishment of the goal of the business
5. Risk bearing and innovation.

Duru (2011:42) posited that the whole idea of entrepreneurship is about self-employment, which will invariably generate employment opportunities for others that must work with him as he cannot work alone. Moreover he notes that it is the most effective method for bridging the gap between science and the market place through the creation of new enterprises that attract new products and services to the market. Furthermore Okpara, cited in Duru (2011:43) stated that the term entrepreneurship refers to a human function whereby an individual acting as a human bulldozer converts a stumbling block into a stepping stone. Thus he notes that it is the art of creating and innovating new business by combining scarce resources required for production and distribution of goods and services as well as bearing the necessary risks and organizing and managing the human resources.

According to Allen and Schwarz (2004), the term refers to the process of undertaking an enterprise especially with a view to commercializing same and usually
through personal financial risk. It is the art whereby the managing proprietor of a business not only supplies the needed capital but also bears the risk of production and equally provides the day–to–day direction to management and marketing personnel. From the foregoing, the word entrepreneurship refers to a business founder, risk taker, mobilizer and visioner who through vast professional and practical expertise as well as financial capacity provides the needed resources that help not only to birth a new business but also give it direction, sustainability and growth. Entrepreneurship is consequently the art of business development by an individual or group proprietors who provide the needed risk, resources and capacity to direct the management and operational arms with a view to sustaining and growing or transforming the business for profit. Consequently, this work is an attempt to identify the ethical gap that discourages development of business by sole or group proprietors in the African sub region with Nigeria as our case study. It is an investigation into the behavioural lapses that undermine the growth of entrepreneurship in Nigeria with a view to providing a way forward.

Entrepreneurship development in this context refers to the growth of resourceful business owners and genuine industrialists. It has to do with the expansions of the frontiers of those class of individuals who are not limited by odds in their thrust to create wealth through business ownership, innovation, risk taking and small or large scale proprietorship. Entrepreneurship development in most cases are faced with several forms of challenges namely economic, political, social, technological, infrastructural and cultural. In this work we shall be considering ethical challenge which is a component of the socio political and cultural functions inherent in a given society.

Entrepreneurship Theories

According to Duru (2011: 44) and Maidoki and Ochi (2012:3-4), there are several theories that have been proposed by scholars to describe various dimensions of entrepreneurship. While Richard Cantillion identified the bearing of risk as the driving force of entrepreneurship spirit, Kirzner saw entrepreneurship as coded in the principle of alertness to capture profitable opportunities for exchange. Thus they posit that the entrepreneur is not only a risk taker, he is also one who scouts for opportunity to create new business for profit. He operates on opportunities that arise out of new technology or new value.

Furthermore they note that apart from the above theories by Cantillion and Kizner the theory of giftedness or extra-ordinary people has been proposed by Schumpter and Casson as the basis for entrepreneurship development. According to them only people with exceptional capacity and skill can bring about entrepreneurial gift to the society. However in this work we shall be adopting Marx Weber theory
which upholds the view that entrepreneurship is a function of social, cultural and religious factors. In other words the ethical environment of a society makes or mars her thrust for entrepreneurial development. Thus they argued from the conclusion of Max Weber in his work on Protestant Ethics and the Spirit of Capitalism. What this entails is that entrepreneurship growth in any society is a function of their social political and religio-cultural dynamics. In other words strong ethical culture tends to go well with high profit generation and accumulation of capital. Consequently, the need for synergy in our entrepreneurship development in Nigeria cannot be over-emphasized. This is why Manuaka (2013:34) stated that unlike what drives the economy investment in other parts of the world, there is no synergy among trade support institutions in Nigeria. The result is that some of the existing agencies in the country are seen as working at cross-purposes much unlike what happens in advanced countries.

**Entrepreneurship Development in Africa and Global Trend**

Beginning from the 1980s, it became widely recognized that the greater growth of national economies across the globe was coming more from small and medium enterprises (SMEs) than from the established giant corporations. Multi-national, as it were, were beginning to reach their optimum growth and competitive capacity, with SMEs posing formidable market share challenges. By sheer numbers, ubiquity, and penetration of all sectors and industrial niches, the SMEs proved to be irrepressible contenders in the market economy (Okoye and Amu-Nnadi, 2013:1). The other factor was globalization which contributed immensely to the empowering of private initiative, innovation and entrepreneurship. This is the trend world wide, with Western nation as well as many countries of South East Asia making tremendous success of it in the past few years, a fact well underscored by Oyelola, Ajiboshin, Raimi, Raheem and Igwe (2013). Unfortunately they note that Africa is well behind the rest of the world in the share of wealth from private sector entrepreneurship in the global market economy.

In his contribution on entrepreneurship development in Africa Olaopa (2013) posited that these four entrepreneurial gladiators namely Dangote, Kolade, Onosode and Omoloyole exemplify for us a pocket of dedicated excellence within an ocean of declining creative enterprise. Putting it pointedly he notes that while Kolade brings to bear his corporate excellence, Onosode his executive integrity, Omolayole’s affirmative management and Dangote’s savvy business leadership mostly they have continued to provide a nucleus of solid entrepreneurial platform amidst a widening gap of entrepreneurial failure and dysfunction in the nation. From the foregoing the entrepreneurship development in Nigeria and indeed African nations have continued to be bedeviled by gross ethical challenges thereby placing the continent at the lowest ladder of entrepreneurially developed nations.
Ethical Challenges of Entrepreneurial Development in Nigeria

Fatunla (2013) noted that though the Nigerian oil boom of 1970’s led to the expansion of educational programmes there was no corresponding increase in job opportunities. Consequently there was an explosion of unemployed youths and graduates, a situation which he posits was worsened by mass retrenchment of workers from civil service necessitated by the recession in the oil market. It was against this backdrop of alarming rate of unemployment that led the federal and state government to launch entrepreneurship development programmes leading to the emergence of NDE (National Directorate of Employment) in 1987. Unfortunately, the above efforts notwithstanding Maidoki and Ochi (2012) citing World Bank reports stated that Nigeria currently churns out about three million new job seekers yearly. Besides, they submit that though Nigerian economy appears to be growing it is not translated into real growth in the area of job creation. What this means is that the nation is still lagging behind in the area of entrepreneurship development arising from the increasing ethical gap undermining the creation of enabling environment for sustainable economic growth in the area of job creation. We shall therefore attempt to identify the ethical challenges militating against entrepreneurship development in the nation.

1. **Lack of Integrity:** Integrity appears to be a fundamentally missing ethical link in our quest for entrepreneurship development in Nigeria. Ejiofor (1984:163) puts it tersely when he states that though the success of an enterprise depends dangerously on the integrity of its key managers and other personnel the reports from cold data of field researchers, commissions and panel of inquiry, as well as views of experienced bureaucrats show that integrity of most managers and workers in Nigerian organizations falls far below the level of effectiveness. As a result of this anomaly of questionable integrity he submits that there is a flourishing of misappropriation of funds, embezzlement, favouritism, bad attitude to work, bad leadership, mismanagement, bribery and corruption, inefficiency and ineffectiveness. Olaopa (2013) puts it pointedly when he states that the qualities of integrity and corporate excellence are a rarity in our country.

Ile (2001:26) corroborating the above view stated that a country where problem of questionable integrity abound like Nigeria creates a problem for entrepreneurship development as the entrepreneur finds it difficult to assemble people of trust who would manage his business. Moreover he submits that it limits the capacity to create partnership either with local entrepreneurs or with foreign firms. What this means is that integrity which has been defined by Allen and Schwarz (2004) as wholeness, uprightness, honesty, purity is a subsisting ethical gap that is greatly undermining entrepreneurship development in Nigeria. Lack of integrity from the top to bottom level of our national life is a cankerworm that is negatively undermining the growth of entrepreneurship in Nigeria as it breeds a society
devoid of character, conviction and lack of respect, ethical codes of honesty, fairness, trustworthiness and loyalty.

2. **Bad Leadership/Corruption:** Olaopa (2013:21) stated that until Nigeria disentangles herself from bad leadership that promotes mediocrity she would continue to remain entrepreneurially backward. According to him, lack of sound leadership that promotes probity, accountability, administrative vision and corruption-free remains a weighty concern that is widening the crevices of endemic socio-economic breakdown as well as limiting entrepreneurship growth in the nation. Furthermore, he notes that an excellent and insightful leadership is needed as a nucleus on which a nation’s march toward economic vibrancy must be galvanized upon. Thus he submits that unlike what happens in advanced nations like America where entrepreneurship development has continued to record a success story, Nigeria has remained a nation where the government has refused to create a dynamic synergy between the executive and the private sector. The result is that growing own business in the country continues to be bedeviled with multiple inhibitions such as bribery and corruption, lack of basic infrastructures for smooth running of business.

Attempts by past governments to curb inherent evil perpetrated through poor and bad leadership had led to creation of several agencies such as WAI (War Against Indiscipline) in 1984, by General Muhammed Buhari, MAMSER (Directorate of Mass Mobilization for Social Justice and Economic Recovery) by General Babangida; NOA (National Orientation Agency) in 1993 by General Sani Abacha. Most recently ICPC and EFCC (Independent Corrupt Practices and Offences Commission and Economic and Financial Crimes Commissions respectively) were established both aimed at curbing unethical behavior in the country. Yet the ethical challenges appear to be deepening its hold on Nigerians more than ever.

Thus the overwhelming influence of bad leadership and corruption that promotes corrupt practices in the police, ports authority, judiciary, immigration, executive and legislative arms of the government does not augur well for those who wish to go into honest business. The high cost of corruption in the form of bribery, kick backs, multiple taxations, official and unofficial levies, undue delays and sometimes outright denial of much needed services relevant to the establishment, survival and growth of businesses does not encourage many people into venturing into creating new business. Moreover, the problem of faking, mimicking of successful brands or products by others and the absence of strong institutions to put such people in check also undermines growth of enterprises in the country. The result that is those who put much to create new businesses often end up winding up because their product are faked at cheaper prices by those who do
shoddy business. Moreover the culture of institutionalized corruption breeds high level of poverty within the citizenry, the result is that there is high poverty pressure on the few entrepreneurs who create new businesses arising from the large army of their unemployed relations that they must support with their meager profit. Consequently, they find it difficult to build up much capital to expand their businesses as in most cases they have to live from hand to mouth.

Ogundele et al (2010) sums up the problem of bad leadership in Nigeria and economic growth when he states that the culture of institutionalized indiscipline that promotes bribery, poverty and corruption stands out as the second most important inhibitors of entrepreneurship development in Nigeria. There is no doubt that the Nigerian environment has posed a lot of challenges to businesses and entrepreneurship, especially by way of endemic corruption, infrastructure break-down and intractable challenge to lives and property. The costs of the infrastructure gaps alone, for instance, are very large. Willough by (2004) cited by Sackey (2011:36-38) estimated that in 2001, unreliable power supplies from NEPA imposed an additional cost on the economy equivalent to about 3 percent of GDP.

From the foregoing it is clear that Nigerian business organizations operate in an environment that undermine globally acceptable leadership culture that fosters entrepreneurship and economic growth.

3. **Ethnicity Challenges/Sectional Interest:** Ethnicity promotes partiality, injustice, sectionalism, mediocrity and prejudicial interests. It is another unethical behavior hindering entrepreneurship development in Nigeria’s private and public enterprises. Drucker (1973: 630-632) is in agreement with the above view when he stated that the use of subjective criteria in appointment of board members by management does not augur well for entrepreneurship development in Nigeria. According to him where such criteria as political allegiance, ethnic balancing, old-boy sentiments and patronage are used rather than on the competence and potential contribution of the board appointee the growth and future of such business organizations are therefore mortgaged at the alter of nonsensical criteria. The result is that such category of appointees become mere figureheads, unable to provide the needed capacity to drive such organizations to a higher ground. Consequently the business in many cases winds up instead of surviving and progressing. Akpala (1993:222) corroborated the above view when he states that one of the reasons for the non-performance by managers of government and most private owned enterprises result from the imposition of some management personnel by those in authority. What this means is that the abuse of public enterprises as tools for patrimonial, political, sectional and other forms of selfish
interest in some African countries is grossly undermining the growth of entrepreneurship in the region.

Ethnicity becomes a problem where one insists that he must employ an Igbo man instead of an Hausa man to run his business even when the later is more qualified. This is a fundamental problem in Africa where clannish interest supercedes that of skill and contributory capacity. Yet in advanced nations like America they employ people from all over the nations of the earth be he a Jew, Japanese, British or African provided that such individual can deliver the expected skill and expertise needed to drive the business to the desired height. This is the world-class global culture which protects high level of ethical culture of standard and quality. Thus entrepreneurially developed nation like America thrives by using the skills of people from various countries like Asia, Africa and Europe unlike what obtains in Nigeria where businesses are run on paternalistic basis, thereby promoting, mediocrity and poor performance.

4. **Power Struggle:** There is an unending struggle for perpetrating hold on power in the African countries. The case of Nigeria appears to be a good example of where those who have ruled for several decades for instance the Northerners are still hell bent on retaining the power even if it entails tearing the nation to pieces. This unfortunate attitude to power as a right instead of an opportunity to serve is grossly undermining entrepreneurship development in Africa as much energy and resources are diverted to crush the opposition instead of providing dividends of good government and atmosphere for national development. Aja (2007:122) corroborated the above view when he states that the African scenario has continued to paint a picture of a continent most ridden with conflict in the global community. No wonder the region with Nigeria as a microcosm has remained entrepreneurially backward.

5. **Lack of Accountability:** From the federal down to the local government and to the ward level, Nigeria has continued to operate in a culture of unaccountability. No wonder some people have described our democratic governance as a transformed military government dressed in an agbada (non-military or democratic attire). The reason is predicated on the fact that our political class though operating a democratic government has remained unaccountable to the electorate that put them in power. Ironically the truth however is that they claim to be elected government when in most cases they were only products of selection carried out by political gladiators and heavy-weight godfathers who hijack the electorate franchise through thuggery, rigging and godfatherism instruments.
Consequently those who end up as people in political leadership in most cases refuse to be accountable to the people in the area of providing enabling environment for national economic development and growth. Rather their major interest is how to loot the government revenue to pay back their political godfathers. Albert and Olarinde (2010:14) described the attitude of lack of accountability in Nigeria as a state of lawlessness, an environment which he notes not only diminished the freedom to actualize potential for growth, in some cases, it extinguishes same. Thus they submit that the nation remains invested with the virus of lawlessness which has made it impossible for the rule of law and order to prevail. It is this ethical anomaly that no doubt has continued to foster absence of synergy and co-operation in promoting an environment that is private and public sector friendly in the area of job creation, sustainability and growth. The lack of accountability consequently results in the promotion of policies and programme by the government that are in many cases economically and politically at variance. Equally the culture of lack of accountability embraces those outside the corridor of political leadership. Many Nigerians are afraid of going into partnership or creating businesses for others to run because of their past experiences whereby people left to manage these businesses including their own relations suddenly grind such businesses and divert their resources and customers to their own business through fraudulent means.

Albert and Olarinde (2010:17) summed up the above view when they posit that the foundation of good government, national development and peace which are grounded on the basis of laws that protect the rights and define the responsibilities of the citizen are grossly lacking in many African nations. Moreover, where such laws are in place they are highly sabotaged by those in political leadership. According to them the culture of lack of accountability still prevails in the region in form of authoritarian and oppressive leadership such that political injustices still persist greatly with people being denied freedom of association as well as political expression and lack of access to resources that will help them to develop their potentials fully.

6. **Lack of Patriotism:** By patriotism we mean love for ones country, its people and its good. In other words, it relates to a love to ones country that is demonstrated in the commitment that is ready to sacrifice, suffer and even die for the good of the nation. Lack of patriotism is demonstrated when individuals refuse to pay their taxes, and government diverts the resources of the state for their selfish interest instead of the good of people. It equally embraces civil servants, the police or business men employing unethical means to take advantage of others financially or otherwise. These lack of respect for the rights and privileges of others appears to be grossly hindering entrepreneurship development in Nigeria as people tend to
employ their position to exploit others instead of empowering and rendering honest service for the good of all. The hostile unpatriotic culture in the Nigerian society is grossly affecting entrepreneurship development.

Moreover even when some political leadership loot the national treasury in millions and sometimes in billions of naira instead of diverting the resources into the economy for economic growth they siphon them to foreign nations for fear of being dispossessed of their ill-gotten wealth by future administration. The result is that the nation continues to be denied of the much needed financial capacity to drive entrepreneurship development forward. In addition the alliance of our political class with foreign businesses and firms because of their investment interests cause them to make laws that tend to protect multinational industries over and above local ones. The result is that local industries and entrepreneurship are often put at great disadvantage because of lack of capacity to compete with foreign ones.

7. **Fear:** Fear is another ethical challenge militating against entrepreneurship development in Africa. The fear ranges from fear of failure, insecurity, competition as well as lack of competence and government excessive demand on new businesses. Maidoki and Ochi (2012: 163) stated this pointedly when they posit that what keeps many people from entrepreneurship ventures and wealth creation is not family background, level of education or race, sex, age, bad luck, or lack of IQ (Intelligent Quotient) but fear. According to them human behaviors are driven by their thinking pattern which may be positive or negative. The fear driven attitudes of many Nigerians keep them from venturing into creating new businesses. Kimbo (2003:78ff) corroborating the above view posited that the culture of fear which drives the lifestyle of negative consciousness of personal need rather than sense of value and worth often cripples the capacity for inspirational ideas, imaginative thinking, self-reliance and ambitious disposition. Thus he avers that fear breeds little mind which often is subdued by misfortune while great minds rise above it. Moreover he notes that the fear of change and uncertainty associated with foregoing a steady pay check or facing the unknown in an attempt to venture forward in the world of entrepreneurship is equally a great dimension of fear hindering entrepreneurship development. The result is that many would prefer to remain on paid job or even unemployed than embracing uncertainty associated with creating new business. These fear stem from the fact that many Nigerians continue to record increasing business failures due to harsh environment posed by poor attitude of government to provide the needed support.

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Conclusion and Recommendations

It is clear from this paper that private sector empowerment through entrepreneurship development driven by sound ethical culture constitutes the foundation of the globally emerging economies. Besides, the work submits that Africa to which Nigeria is a microcosm is well behind the rest of the world in the share of the wealth from private sector entrepreneurship in the global market economy mostly because it has refused to key into the globally recognized ethical business culture. The work therefore contend that since Nigeria is a leading economy in Africa with many African countries relying on her economic fortunes, Nigerian entrepreneurship development is a crucial responsibility.

Resolving the multifaceted ethical challenges hindering entrepreneurship development in Nigeria demands a collective approach. The government, the religious community, individuals and organizations must build synergy in their approach to charting the way forward for repositioning the nation to join the committee of entrepreneurially advanced nations. The following agenda of action has therefore been proposed as the way forward.

1. Integrity tests should be incorporated as a requirement for those who are to be admitted into political or business leadership positions. Such integrity test should be carried out by a professional body who would have capacity to withdraw licenses of erring member on cases of proven gross misconduct.

2. The government, parents, schools and churches should promote ethical normative model from cradle through national ethical road map. Everyone benefits when the nation promotes a way of life that is morally attractive and valid for all times and places. This could be done through regular national campaign and solemn assembly to educate ourselves and rededicate ourselves to the common ethical agenda. Nigerians must be educated to adopt the principles and procedures of world-class business culture to meet practices in Europe, America and Asia as the world-class brand like IBM, Toyota, Microsoft etc did not attain those heights without ethical culture. Such ethical culture should be developed but the government must take the lead in overhauling itself ethically. For instance faking of products and subversion of standards abound because government officials extort money from small scale business owners in the form of bribes and multiple taxation and levies.

3. Religious communities should strive through teaching, modeling and prayer support to raise inward driven ethical citizenry for in the end lasting ethical culture cannot be imposed from outside by the force of arms. Individuals must be willing to embrace the orientation that people who are eager to make quick profit without commensurate efforts will often discover that in the long run they will
return to poverty. This is in keeping with the adage that upholds the view that wealth gotten fraudulently soon turns to chaff and curse.

4. Government should mount regular campaigns to sensitize the citizenry to refrain from giving or receiving any form of financial inducement to government officials or people in positions of leadership discharging their official functions. This is a way of re-engineering the citizens to buy into the ethical cultural revolution.

5. Government from the top to the grass-roots should provide regular forum, be it monthly or quarterly, whereby fresh graduates, unemployed youths and even school pupils and students of colleges and universities are exposed to resource persons from the academia, political class and business community with a view to motivating them to embrace entrepreneurship early. This would go a long way in replicating the Jewish culture which starts early to train their citizenry on the art of warfare.

6. Government should create Social Welfare Security Scheme to reduce the burden of poverty as well as help people to rise above poverty mentality that is caging many creative and imaginative minds of many Nigerians. This is because people should be able to survive and eat before they can begin to think creatively about how to create wealth and grow the economy of their nation. Moreover such a facility would help to relieve entrepreneurs of the undue financial pressure from the large army of their unemployed and dependent relations that depend on their meager profit to survive. Such a programme will enable them to accumulate profit that they can invest for business expansion.

7. The judiciary should be made stronger and autonomous through adequate funding and training so that they can control the excesses of abuse of law both by the political leadership and the citizenry.

8. Nigerian business men must embrace universalistic culture of excellence in recruiting their personnel if they hope to compete with global economies. Government should promote national integration by giving high financial remuneration in terms of award or tax holidays to those companies that show high sense of liberality in recruiting personnel from more than 5 to 10 tribes. The Corporate Affairs Commission charged with incorporating new businesses should in addition include as part of their requirements the inclusion of national character in their personnel profile of companies as a means of promoting national integration, brotherhood and excellence.
9. Government should encourage fresh entrepreneurs by reducing the cost of raising capitals through loan. The interest rates on loans should be subsidized so that those who have genuine business ideas can be assisted to take off without much constraints.

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