POLITICAL LEADERSHIP AND ENTREPRENEURSHIP AS FACTORS IN HUMAN DEVELOPMENT IN NIGERIA

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ABSTRACT

The centrality of accountability in political leadership/stewardship to entrepreneurship empowerment and credible human development in any society cannot be over emphasized. Developing economies should imbibe entrepreneurship development culture, being the major driving force that has transformed most developed economies. The socio-economic and political imperative of creating jobs to absorb the unemployed graduates in the highly populated Nigeria is one of the greatest challenges faced by successive Nigerian governments. Prior to its centenary celebration, the government estimated over 67 million Nigerian youth to be unemployed. This is incredibly high, especially when same is weighed against the country's total population of about 160 million people. Relying on secondary data, the research considers how Nigeria's human development indices may be impacted to facilitate sustainable development. It concludes that there exist linkages between political leadership, entrepreneurship culture and human development that must be cultivated so that the Nigeria State can experience substantive growth.

Keywords: Nigeria, Political Leadership, Human Development, Entrepreneurship Culture, Sustainable Development.

BACKGROUND

Among the democratically promising States of the world, Nigeria, in spite of its near sixty years of political independence, is yet to qualify as having been properly democratised. This is partly because the human development index of the country is still considerably low. Hence, it has become an important subject of concern to watchers of the economy that it is high time the State's leadership empower the people to experience a condition of living better than what is being provided for them at the moment. Contra wise, the realization of this noble expectation is yet to be felt in the society. In so many of the collectivities – societies - of the country today, poverty is permeating to the peak. It is apposite to mention that those living in poverty do not have reasonable diet. They lack proper education, health facilities and suffer from inadequate housing condition, among other difficulties. They are deprived of several important necessities that life requires. Albeit to mention that what is associated with poverty-stricken societies include gross unemployment and mass illiteracy especially of the youth population, uncontrollable inflation rate, breeding of school drop-outs (street children; area boys/girls) known for notorious crime and heinous war, incessant violence, atrocities such as rape, kidnapping, cannibalism, crude amputation among others (Adekola, 2008). This exactly has been the situation with the populous and heterogeneous Nigeria State.

The decimating Nigerian situation that has reduced the humanity in many people to near nothing else ought not to have been the case because nature has endowed the country with enormous natural resources. Many of these resources are yet to be tapped, explored and developed. It is rather unfortunate that same are either being underutilized or out rightly being wasted. This is why it is therefore not out of place to say that if democratic consolidation has taken root and youth empowerment has been a central concern of the rulership since independence, Nigeria should have been an *Eldora do*.

Two factors that may impact directly on human development efforts of every society discussed in this article are the political leadership and conscious entrepreneurship engagements that are in place. They are important factors that every society ought to take very seriously because of the impact they wield on nation building and as they implicitly exert on their human development agenda. These concepts - political leadership, entrepreneurship and human development - mentioned in this work are therefore here defined explicitly one by one for purpose of clearer understanding of the study.

i). Political Leadership: theoretical expositions have identified the three basic styles of any authority (style of leadership) to be either an authoritarian, conniving or a democratic institution, but upon whose shoulder the leadership responsibility of a nation is rested as representing the political leadership for such a regime (Adamolekun, 1983, p. 205; 1999). It (leadership) is a process whereby an individual influences a group of individuals in order that a common goal is attained. Various scholars have defined the concept of leadership as it appeals to their discipline. Owolabi (2003, p. 150) and Yukl (2006) wrote from the perspective of an educational psychologist (cited in Aina, 2007), that leadership entails "the manipulation of personality traits; coupled with judicious use of reinforcement strategies, to influence people, to work with zeal, commitment and confidence, towards the achievement of corporate objectives" (Pp. 43 - 44). Adamolekun posits that, "for a leader to be successful, political leadership must blend with administrative qualities, especially as" (Aina, 2007, p. 44) it is obtainable in public service. For example, the Ministers or Commissioners and Permanent Secretaries/Director Generals; the Local Government Chairmen/Secretaries and the Directors of Personnel must adhere to the ethics of their respective offices before they can be adjudged successful.

ii). *Entrepreneurship*: making money by starting or running businesses, particularly when it entails taking financial risks constitutes what entrepreneurship is. Pinchot (1985; cited in Weihrich and Koontz, 2005) gives a distinction between *the entrepreneur* and *an intrapreneur*. *The entrepreneur* is someone who focuses on innovation and creativity and who transforms a dream or an idea into a profitable venture by operating outside the organizational setting while *an intrapreneur* is a person who does similar things as *entrepreneur*, but within the organizational environment (Weihrich and Koontz, 2005, Pp. 192 - 196).

Many people are either not comfortable to continue working in big companies/public establishments because they want to be their own boss and live the life they want or people have no choice because they lost their job while some who are out rightly unemployed decide to start their own business. Becoming an entrepreneur appears fashionable. Women who feel discriminated against at workplace seem to be attracted to entrepreneurship; hence some go out to set up businesses on their own. A study on 'Building entrepreneurial capacity of the youth in Nigeria' revealed that during information processing, forming the beliefs of the youth have inhibited their skill development, thus developing an unfavourable attitude towards entrepreneurship programmes (Adetayo, 2006). Some important qualifications to become an entrepreneur are a good general education, product knowledge, self confidence, some money to start with and a willingness to work hard.

Entrepreneurship might be an appealing thought to get wealthy with dispatch, and always by setting up new companies. Entrepreneurs are endowed with creative ideas which enable them to utilize their managerial skills and resources to meet specific needs in the market place. If successful, an entrepreneur can turn out to be wealthy. Innovation according to Peter Drucker (Weihrich and Koontz, 2005) applies not only to high-tech companies but equally to low-tech, established businesses. Impactful innovation is not just as a result of sheer luck; rather it is a function of 'systematic and rational work, well organized and managed for results' (Weihrich and Koontz, 2005, p. 195).

Essentially, entrepreneurship refers to a state of dissatisfaction over how things are and a conviction of an alternative way one can do things. Research finding reveals that the following situations often prompt innovation: *an unexpected event, failure, or success; *an incongruity between what is assumed and what really is; *a process or task that needs improvement; *changes in the market or industry structure; *changes in demographics; *changes in the way things are perceived; and * newly acquired knowledge. They warned however that there is no guarantee that innovations based solely on bright ideas may not be very risky or unsuccessful. An ambitious plan for the 'factory of the future' may have been a costly mistake of the chairperson, whose wish of the new factory is to promote entrepreneurship in an organization that was adjudged to be highly structured (Weihrich and Koontz, 2005: 195).

Obviously, there is dire need to foster entrepreneurial growth and economic development by preparing today's educators to teach tomorrow's entrepreneurs. In other words, instituting entrepreneurship education in Nigeria colleges and universities will play an integral part in leading the entrepreneurial revolution across the nation. Entrepreneurship is currently more than ever, playing a vital role in regional, national, and global economies, especially as it is now difficult for leaders to predict the future in an increasingly uncertain world. Experts in entrepreneurial field unrepentantly believe that the future of the entire world will be shaped "by entrepreneurs who create new opportunities through actions and experimentation" (www.babson.edu). And currently, there is dearth of quality entrepreneurship education in Nigeria colleges and universities which leads to rolling out hundreds of thousand graduates every year with little or no entrepreneurial education that will

advance entrepreneurial thought and action in young graduates. Adequate availability of same could have generated sustainable economic and social value across the nation. Nigeria should key into the practical experiences gathered by experts in nations like Argentina, Chile, China, Equador, Ireland, Malaysia, Puerto Rico, Russia, Scotland, Spain, Switzerland, Venezuela, Costa Rica and of course the USA among others, as it has been established (www.babson.edu) that entrepreneurship is the most powerful force in the world for creating economic and social value. Adequate entrepreneurial training therefore will shape the leaders our world requires most; those with strong functional knowledge and the skills and vision to navigate change, accommodate ambiguity, surmount complexity, and motivate teams in a common purpose to create economic and social value. The foregoing points to a fact that any country desiring sustainable development must imbibe entrepreneurship culture.

iii). *Human Development*: there is no any collectivity under the institutionalized State System that can enjoy an all-round development without having its human resources well cultivated. The UNDP report (2004; cited in Adekola, 2008) scored Nigeria very low for its human development efforts. The report says that human development indices in Nigeria have continued to deteriorate despite the government reforms being put in place. Further report by UNDP (2006) states that:

> In spite of the substantial flow of oil money to state and local governments, service delivery and development projects have been disappointing, especially at the local government level.... Local people often cannot tap directly into oil industry benefits, including employment, because they lack skills or capital resources (p. 3).

This trend is likely to continue unless the political leaders eschew corruption and create room for purposeful entrepreneurship in the land. The process of growth and change that takes place between birth and maturity is enormous. Human growth is far from being a simple and uniform process of becoming taller or larger. Different tissues and different regions of the body mature at different rates, and the growth and development of a child consist of a highly complex series of changes. This paper is not however interested in the biological development aspect of the human specie. Its concern is the capacity building of the human which enables him to contribute necessary quota in the development endeavour of the State. They include adequate training, resource endowment, qualified opportunities, access to relevant information, skill development, appropriate atmosphere and secured environment.

RESEARCH PROBLEM AND OBJECTIVE OF THE STUDY

The race to the 2007 leadership positions in Nigeria for instance, began with the highest level of witch hunting of opposition parties' formidable candidates by the State agencies under the control of the ruling Peoples Democratic Party (PDP) and ended amidst protests due to what has been widely regarded an unprecedented rigging tactic of stealing people's mandate. Just as notable politicians were assassinated during electioneering campaign in the past, it again raised its ugly head, even as a more subtle and sophisticated approach was employed. Cases of assassination of governorship hopefuls and news of death of some National Assembly aspirants occurred at the early stages of electioneering campaign in Lagos, Ekiti and Osun States among others. The manner in which these important personalities were murdered in different States of the federation appears similar. No one was able to forecast where the pendulum of death was tilting towards before the actual

election slated for 14th and 21ˢᵗ April, 2007 took place. One wonders how a rightful thinking individual would allow himself to be used by any political opponent to murder a fellow human being for whatever sum that might have been offered for such a godless task. Things could be worse in subsequent national elections if nothing is done to arrest the situation. An entirely different dimension to this is the heinous crime of killing and kidnapping being committed on the State especially in the northern part of the country since 2009 by the Boko Haram sect (Adekola and Olowolade, 2013). This security question suggests a causation that must be arrested before the entire country is engulfed without limitation or its spiral effects is unleashed on other States in the West African sub region. Disoriented minds are in no doubt at work. And that is why the issue of political leadership and entrepreneurship are important factors in human development of the nation. It must thus be taken seriously by stakeholders in every regime if Nigeria's desire for meaningful democratic consolidation and sustainable development is attainable.

The broad objective of the research therefore is to consider the impact that political leadership and entrepreneurship may have on the human development indices of Nigeria with the intention of being able to project how it can facilitate the attainment of sustainable development in the country. The specific objectives are to:

(a)   analyse the threats that bad political leadership and absence of entrepreneurship culture has had on human development in Nigeria.

(b)   examine the positive impact the presence of good political leadership and entrepreneurship culture may have in achieving the objective of human development in Nigeria.

(c)   investigate the efforts being put in place by governments to address the problems confronting human development in Nigeria and identify other means of tackling same.

(d)   propose a re-orientational programme on the building of the entrepreneurial capacity of the youths in Nigeria with the view of achieving sustainable development.

The following three assumptions comes to bare in this study.

(a)   Failure of the State to guarantee the human rights to life (security), property, employment, housing, education and human development through the instrumentality of good governance, is a function of bad political leadership and uncultivated human resources.

(b)   Creating entrepreneurial culture as well as entrepreneurial society will improve the living condition of the people, and by extension, to reduce the pains or lacks associated with untapped human resources.

(c)   Endemic poverty in Nigeria aids political corruption and the manipulation of the vulnerable groups in the society by the political class to orchestrate selfish aims of perpetrating dominance and resource control.

The significance of examining the roles expected of political leadership and entrepreneurship culture in human development efforts of Nigeria towards the attainment of its democratization project is manifold. For instance, rulers, especially in the Fourth Republic of Nigeria, no longer rely on the use of just the legislative and judicial apparatuses of the state to achieve their political aims. Barely six months into the electioneering campaign for the 2007 race for political offices

in Nigeria, cases of cold murder of not less than two gubernatorial candidates were reported. These cases are similar (in timing and purpose) to the killing of the then Federal Minister of Justice, Chief Bola Ige on December 23, 2001. A paradigm shift to murdering political opponents as political play rather presents a dangerous dimension to the democratization process which all stakeholders must contribute; hence, the followership and mass of the unemployed citizens, the most vulnerable groups in the society, are of no exception.

This study presents insights into the broad issue of human development in a multi-ethnic Nigerian State. It also examined the constraints and challenges facing both the political leadership and followership in terms of their expected role in the democratisation project of Nigeria. It is hoped that the work will be a useful reference to researchers on security, ethics, youth empowerment, good governance and developmental issues. Since 1960 when the Nigerian State came into being, not less than thirteen successive administrations have at one time or the other dominated the nation's political scene. These include civilian and military as well as the 83-day old Interim regime of Chief Ernest Shonekan. The scope of research carried out is restricted to Nigeria's Fourth Republic which, as generally agreed among scholars alike, commenced on 29th May 1999 even though 12th June 1993 has been in serious contention as supposed national democracy day.

Though the sincerity of the Independent Electoral Commission (INEC) helms man Professor Attahiru Jega who to some extent is rated well for his pedigree as a renowned activist from the academia was again put to test early in 2014 and on the 9th of August 2014 when the Ekiti and Osun States' governorship posts were contested respectively. The outcome of the elections to a large extent presented a free and fair posture. Taking note of same becomes very necessary especially as an incumbent governor who incidentally was of the opposition party accepted defeat by congratulating his opponent (of the federal ruling party) as soon as the result of the poll was made public while another gubernatorial candidate (member of the federal ruling party) lost in his contest against a sitting governor who was of the opposition party. It was hoped that such a positive posture presented by the conduct of the Ekiti and Osun States elections would not afterwards end up as mere euphoria waiting to evaporate.

THEORETICAL CONSIDERATIONS

The challenges facing political leadership in Nigeria are that people tend to follow those able to provide their basic human and material needs, regardless of the sources of their wealth. This translates to the fact that human beings can be gullible and the behaviour of an individual is greatly determined by his needs. A widely acknowledged theory of motivation is the hierarchy of needs theory propounded by psychologist Abraham Maslow. He observes that human needs are in the form of a hierarchy, ascending from the lowest to the highest; wherefore when one set of needs is satisfied, this type of need ceases to be a motivator. The basic human needs according to Maslow are arranged in the following ascending order of importance: i). Physiological needs — being the basic needs for sustaining human life itself, such as food, water, warmth, shelter, and sleep. Maslow posits that, to maintain life, other needs will not motivate people; ii). Security, or safety, needs — being that people want to be free of physical danger and of the fear of losing a job, property, food or shelter; iii). Affiliation, or acceptance, needs — because people are social beings, the need to belong, to be accepted by others; iv). Esteem needs — due to the fact that when people begin to satisfy their need to belong, they tend to want to be held in esteem both by themselves and by others. This kind of need is said to produce such satisfactions as power, prestige, status, and self-confidence; and lastly at topmost hierarchy is (v). Need for self-actualization — Maslow believes that this is the highest need

in his hierarchy; a desire to become what one is capable of becoming - in order to maximize one's potential and to accomplish something (Weihrich and Koontz, 2005, Pp. 371 - 376). Human needs are insatiable, but there are some basic needs that must be met to keep the human system going. According to Claude Ake, except man is able to accomplish these basic needs, 'he cannot exist in the first place' (Ake, 1981, p. 1). To him, 'man must eat before he can do anything else' such as 'worship, pursue culture or become an economist' (Ake, 1981). This political economy conception of Africa suffices for this research. By and large, the unfavourable disposition of the youth towards entrepreneurial involvement is a function of the *laissez faire* social formation in the society whereby it no longer matters whether the means would justify the end.

I argued elsewhere (Adekola, 2007) that, colonialism laid the foundation for the development of the modern Nigerian State which had been perceived in every respect as 'alien', hence, lacking popular legitimacy. It has only survived on the application of force. The principle of amorality was employed by the Colonial State to govern a society hitherto being governed in terms of its morality principle. Duality in citizenship commitment and consciousness formation became entrenched even into the post-colonial society. This transits in continuum to primordial identification which became primary consideration over the expected 'national' allegiance. Such identification has ab initio been the bane of African politics in general and the Nigerian Fourth Republic democratic experiment in particular. Rather than transforming the State and ensuring it is relevant to the satisfaction of the aspirations of the people, the emergent post-colonial political elites in Nigeria on assumption of leadership got contented with using the enormous authoritarian structures of the State to appropriate economic gains to themselves. Politics is thus conceived as a zero-sum context whereby victors lacked magnanimity and losers are bereft of gallantry. Rulers rely on coercion and deft manipulation of both the legislative instrument of the State and disoriented youth in the society to enfeeble and destroy opposition.

ETHICAL CRISIS/POLITICAL CORRUPTION AND THE THEORY OF 4DS

Political corruption could be likened to a benign tumor which if not tackled becomes a malignant disease. Unless there is certainty of arrest, the certainty of conviction and the possibility of punishment of offenders, all hues here and there by law enforcement agencies do not deter from corruption. Nigeria is in ethical crisis. According to Oladoyin (2006), it is quite obvious that:

> Nigerians lack a commendable political culture with well-defined institutional values that are guided by all and sundry, and that are regarded as sacrosanct; hence the manifestation of gluttony on the part of the political leadership, which has led to the repression and subjugation of the bureaucracy (GIMPA, Vol, 4 Number 1, 2006, p. 55).

Oladoyin's positions to which I align here is that the attitude of the Nigerian political class has evolved a social climate that is consistent with corruption. As the political class leads in corrupt practices the followership and mass of the public servants take a cue or connive. Every man therefore struggles to fulfill the physiological need which in Maslow's concept is food for the belly as first on human's hierarchy of needs before the desire for further stages. This is done some times regardless whether the provision source is legitimate or corrupt. By so doing, ethic and morality which are the norms of every decent society have been in reversal for decades in the country.

The principle of 'self' before the collective has become the norm (Alli in Aina, 2007, p. 251; Zimako, 2009). We now harbour great deficiency in our conscience (ethical crises). Most of us have agreed to ourselves a pattern of behaviour that is patently wrong; like a member of one's family being appointed into a high public office, people will always pressure to the extent of allowing their relations to do contrary to what ethics and morality teach. The United States' Secretary of State, Hillary Rodham Clinton blames the Nigeria woes on its corrupt leaders. While responding to the young Nigerian man — Umar Farouk Abdulmutallab — who was alleged to have attempted to blow up the Detroit - bound Delta Flight on Christmas Day, she said that:

> The failure of the Nigerian Leadership over many years to respond to the legitimate needs of their own young people, to have a government that promoted a meritocracy, that really understood that democracy can't just be given lip service, it had to be delivering services to the people, has meant there is a lot of alienation in that country and others... There has to be a recognition that in the last 10 years a lot of the indicators about quality of life in Nigeria have gone in the wrong direction... (as illiteracy was growing, health standards were falling) ... Nigeria faces a threat from radicalization (by providing) an opening for extremism that offers alternative world view (demonstrated in the bomber boy's reaction to his banker father's wealth).... The young people in the world today, they see other options, ... They are all interconnected through the Internet and the information we have on the Christmas day bomber so far seems to suggest that he was disturbed by his father's wealth and kind of living conditions that he viewed as being not Islamic (*The Nation*, Wednesday, January 27, 2010, p. 37).

Clinton's assessment of the Nigerian situation seems very accurate. Nigerian government has failed for years to address the legitimate needs of its people and this has contributed to a growing sense of alienation, particularly among the young who are then more susceptible to extremist ideologies. Unless the consciousness in its people (leaders) changes, the State would continue to produce followers of questionable character. As a result of ethical crisis that thrives, endemic poverty in the land aids political corruption, hence, the manipulation of the vulnerable groups in the society by the political class to orchestrate selfish aims of perpetrating dominance and resource control.

Tenure elongation, godfatherism, authoritarianism, mandate depravities or electioneering hijacks and militarized leadership styles are usually not left with conventional checks but are visited with divine judgments which according to Ukaogo (2006) comes in a 3Ds theoretical form: Dethronement, Disgrace and Death penalties. To these I add a fourth 'D' which is Disappointment. For refusing to hand-over power to civilian administration as scheduled, General Yakubu Gowon was dethroned in 1975 by his fellow military colleagues while General Ibrahim Babangida suffered disgrace from office in 1993 for his refusal to hand-over power to Chief M.K.O. Abiola, the acclaimed winner of the adjudged freest and fairest election Nigeria ever had. Death penalty was the cup of General Sani Abacha who planned to transmute himself from military head of state to a civilian president of Nigeria contrary to popular will of the people.

The Fourth Republic third term elongation bid of President Olusegun Obasanjo too well suffered disgrace and disappointment at the floor of the National Assembly. Had Obasanjo not backpedaled, same could have led to his dethronement as considerable efforts were made by great number of members of parliament to impeach him. Where the legal

provision in the land is not able to tackle the political corruption in the system, subsystem, state or society, the 4Ds (nemesis) have been the harbinger of the oppressed. Where human efforts to fight injustice fail, the creator takes over.

THE CHALLENGES OF INADEQUATE SECURITY AND POLITICAL SKEPTICISM

Efforts must really be made to transform the socio-economic and political conditions that promote poverty in the West African sub-region. Save there is adequate security whereby conflict situations are under control and or those in institutions and processes of governance are responsive, accountable, or very effective, transformation is not possible. It thus implies that one must accept that there exists an intrinsic linkage among security, political participation and development. The provision of security in any collectivity therefore includes meeting the basic human needs of the population. And without the participation of quality individuals in the political process of a nation, due to lack of trust in the system, the journey of such a country to meaningful development is daunted. The more there is continued lack of sacred regard for human life while the gory spectacles of endemic murder cases persist such as it is in place in Nigeria's fourth republic, virtuous and purposeful minded citizens will remain political skeptics.

According to George Akume (2004):

> A political skeptic is passive or indecisive when action is required to move the political process forward ... was probably not born a skeptic but may have been driven to this stage by unpleasant experiences during his political career (socialisation) and these tend to be many in Nigerian politics ... lives and operates under a perpetual feeling of fear and apprehension. His fear may be real as in the fear of unexpected military intervention or political opponents. More often than not however, it is simply fear of the unknown, but to him it is real enough to prevent him from embarking on a course of action that would create a positive impact on society and move the frontiers of democracy and politics forward (p. 7).

The above by Akume vividly describes the situation on ground in Nigeria's fourth democratic experimentation. The political terrain before and beyond 1999 is that in which people that ought to be referred to as practicing politicians became exasperated because of the Nigerian situation, thus had withdrawn from being in the forefront of new political dispensation by adapting what Late Chief Bola Ige tagged a *'sidon look'* posture due to enormous insecurity in the land and the lack of faith in the unfolding democratic process.

Political skeptics surely abound among citizens in Nigeria's political process. They are identifiable from the lowest through to the top-most level of the country's political operatives. Akume lamented that experience has shown that "one may have lowly followers who" in one way or the other "exhibit gut reactions to issues of politics rather than a deliberate, measured and analytical approach but who may" pose to reveal "greater commitment and conviction than some of their leaders" (Akume, 2004, p. 8). This is justified in the moves by politicians to change affiliation shamelessly, a consequence of the lack of firm political ideology and faith in the political process on the part of these operatives who are only motivated by selfishness.

This assertion does not however rule out the possibility of some principled politicians with very firm political ideology but find themselves cross-carpeting because of apperceived deviation from the rule of the game by the dominant forces in their else while political party. A case in point here is what happened in the 2007 Governorship race in Ondo State when the most popular candidate in PDP was not fielded on the party's platform. What followed was that the deprived governorship candidate had confidence that he enjoyed the mass support of the people of the State and joined some aligned minds to form a fresh new political party - Labour Party (LP) barely few months to the election. This candidate (LP) won the governorship election with a landslide victory. He ousted the incumbent governor because virtually the majority of people in PDP he decamped from voted for him despite his being LP candidate (an opposition party). The support of his candidature as demonstrated in the election speaks volumes about people's perception of his commitment to the welfarist ideology to which they adhere.

APPLYING ENTREPRENEURSHIP STRATEGY OF 'DO IT YOURSELF' (DIY) APPROACH TO TACKLE NIGERIA'S HUMAN DEVELOPMENT CHALLENGES

The intention here is not to exchange the king's log for the king's stock. It is neither to persuade people to sacrifice their well-being for those of others. The ideation is to challenge every Nigerian to realize own dreams as a human element, whereby in doing so everyone will be able to contribute own quota to the all-round development of the nation. This lays emphasis on the role expected of an individual. If the world about us is not to our liking, how can we change it? This is a challenge to all human as citizens of a nation in the task of tackling the human development challenges that the nation is faced with. The US today celebrates its political and economic hegemony which a number of people admire. China and India are emerging with great bewilderment as world powers on the basis of technology. Such heights are not attainable without the contributions of the human element in these collectivities.

In an earlier work, the contributions of two American citizens to their nation's greatness were noted (Campbell, 2006; cited in Adekola, 2007). Booker Washington and Benjamin Franklin who later in life became leaders of their country were of humble background. Booker T. Washington said in his autobiography:

> I have learned that success is to be measured not so much by the position that one has reached in
>
> life as by the obstacles which one has to overcome to succeed (Campbell 2006, p. 299).

Washington had spoken from experience, born a slave in Virginia; he attended Hampton University and founded Alabama's Tuskegee Institute in 1881. He believed the freedom of former slaves would be realized by education in the crafts, industrial and farming skills, and the cultivation of the virtues of patience, enterprise and thrift. He was perhaps the most powerful African-American of his day.

Benjamin Franklin too emerged as one of America's best founding fathers. During his 84years of life, he was America's best scientist, business strategist, diplomat, inventor and writer, and could also be referred to as one of its most practical political thinkers. As succinctly put by his biographer,

> He proved by flying a kite that lightning was electricity, and he invented a rod to tame it. He
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> devised bifocal glasses and clean-burning stoves, charts of the Gulf Stream and theories about the

contagious nature of the common cold. He was a pioneer of do-it-yourself (diy) civic improvement, launching such schemes as a lending library, volunteer fire corps, insurance associations and matching-grant fund raisers. In foreign policy he created an approach that wove together idealism with balance-of-power realism. In politics, he proposed seminal plans for writing the colonies and creating a federal model for national government. He was the person most responsible, of all the Founding Fathers, for instilling in the new nation the virtues that is central to America's role in the world today: that of tolerance, specifically religious tolerance (Campbell, 2006; cited in Adekola, 2007, Pp. 299 - 300).

Scholars have identified the great struggles of the 20th century as struggle against fascism and communism, while the great struggle of the 21st Century is between the forces of "fanatic fundamentalism" and forces advocating tolerance. However, the greatest of the struggles in which Africa in general and Nigeria in particular appear to be faced with since the age of European incursion is the challenge of tackling or reducing the wide gap between the few stinkingly made rich and the deprived poor. This has been so since the advent of the colonialists and their so-called civilizing mission and as it was so consolidated during the colonial era. Bad governance which is a radiation of inappropriate political leadership that has been in place (in Nigeria since independence) and uncultivated entrepreneurial culture in the rather an underdeveloped country have made genuine democracy and human development to be virtually impossible. It was Franklin who helped to formulate the creed that we would be better-off, personally and economically, if we embraced an attitude of tolerance and develop the do-it-yourself approach to life.

What common semblance could one pin-point therefore in these two personalities? Is it that one was black and one white, or one from the south while the other was from the north? And what lessons do their lives have for a young Nigerian? In the first instance, both men had unflagging faith in the mortal being and his ability to succeed in life through hard work and education. Secondly, they both believed in the efficacy of compromise. Franklin whose popular effective 'balance sheet' decision making technique is greatly treasured believed in compromise on political issues to ensure the economic progress of African-Americans. This aligns with the utilitarian principle of seeking happiness for the greatest number of people in political contestation of a collectivity as opposed to self-centered political actions and inactions that are extolled in Nigeria. Thirdly, the men were both absolutely in accordance with respect to the benefits of the free enterprise system and the value of entrepreneurship as the engine of development in a democratic society. Fourthly and finally, though their regimes were separated by time, race and class, they were both champions of tolerance who shared a belief in the strength of racial, ethnic, religious and political pluralism and diversity. All these combined are ingredients that must be embraced by a society desirous of all-round development. Empowering the idle hands, especially the youth, with an entrepreneurial skill is a great motivation required to promote the emergence of a new Nigerian society armed against poverty. The State should motivate them accordingly because before they can become a successful entrepreneur, they require being aided to acquire some important qualifications such as a good general education, product knowledge, self-confidence, some money to start with and to be saddled with the responsibility to work hard.

The foremost lesson, one could deduce, is that both men were men of action. It cannot be overemphasized that the quest for an all-round development is an enduring goal that all men and women of goodwill especially in Africa share. Though pruning of political leadership and cultivating entrepreneurship culture in Nigeria is taking a rather very slow speed, the importance of sustainable human development necessitates courage and a redefinition of strategies the nation may adapt. There is therefore need to look at the world around us for ways in which we can effect change. We should not of course start from our neighbours' door; we should start right there where we are; and where we are beginning from our inner being. Is our inner being formed up against poverty and idleness among Nigeria people or we fall among those that profit from the possible influence in same? Or is it challenging us to discover what we are capable of doing to guarantee a better future for the nation's youthful population rather than shifting the responsibility across the border of our country? That is the key to purposeful leadership and entrepreneurship attitude which are quite germane to development in any democratic society.

CONCLUSION

Obviously, the centrality of credible political leadership and entrepreneurship culture to human development in any society cannot be over emphasized. It has become crystal clear that the political class in Nigeria's fourth republic is in no way obviated of corrupt and fraudulent practices after all. The study established that the political economy of the country is predicated on greed, avarice and corruption. This had bred insecurity, political skepticism as well as denying people the necessities of life due to bad governance. Greed of few individuals in the system created poverty which had become an intractable disease in the land that is well endowed with enormous natural and human resources. Regardless of which type of regime in place, whether civilian or military, the Nigerian state is militarist. The research posits that the development of Nigerian societies would have grown at a level that is commensurate with the State's enormous resources if adequate attention had been given to youth empowerment and democratic consolidation by the political leadership since independence. Empowering the idle hands, especially the youth, with an entrepreneurial skill is a great motivation required to promote the emergence of a new Nigerian society armed to the teeth against poverty.

In other words, the paper agrees that the State has failed in its duty to guarantee the human rights to life (security), property, employment, housing, education and human development through the instrumentality of good governance, hence the result of bad political leadership and uncultivated human resources it is now experiencing. The work noted that human needs are insatiable as there are some basic needs that must be met to keep the human system going. It borrowed from Claude Ake who wrote that except man is able to accomplish these basic needs, 'he cannot exist in the first place'. To him, 'man must eat before he can do anything else' such as 'worship, pursue culture or become an economist'. The paper further confirmed that endemic poverty in the land aids political corruption and the manipulation of the vulnerable groups in the society by the political class to orchestrate selfish aims of perpetrating dominance and resource control. It posits that creating entrepreneurial culture as well as entrepreneurial society will improve the living condition of the people, and by extension, it will help to reduce the pains or lacks associated with untapped human resource. Finally, it concludes that though pruning of political leadership and cultivating entrepreneurship culture in Nigeria may be taking a snailious speed, the importance of sustainable human development necessitates courage and re-strategisation.

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