

NIGERIAN ONLINE (YOUTUBE) POLITICAL COMEDIES: THE CONTEXT OF YOUTH SKITS

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Abstract

This study appraises the social consciousness of the Nigerian YouTube comic artistes to ascertain the feasibility of their hypotheses on rebuilding Nigeria. The paper is qualitative in mode. Videos were purposively selected to ensure fact sustainability. The social satirists lampoon the bane of Nigeria's social regression. The bane include inordinate search for political power, voting on ethnic alignment, lack of strong institutions, empty government promises, the double-standard of the leaders, brutality by government, economic mismanagement and incompetent civil service. The comic artistes employed strategic tools as creativity devices to advance their intentions. The artistes also adopted YouTube as the appropriate virtual platform as a strategy for more penetrative impact of their protest and to avert personality-collision in a hostile society following the #EndSARS fatal shooting. However, the yearning for political power for Machiavellian intentions and the monetization of electoral process are some of the inhibitions to the aspiration of the comic artistes. These can be redressed by government through intensive civil sensitization advocacy with the assistance of global development partners.

Key words; Nigerian youth, political comedy, skit makers, political elite, #EndSARS

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Introduction

The Nigerian social system is in a dysfunctional state. Some circumstances in the country lend credence to the dysfunctional state of the Nigerian social system. These include non-availability of such social amenities including electricity, good access roads, efficient health service delivery systems as well as state-of-the-art digital infrastructures. Strong institutions, transparency in governance, maximum press freedom, free and fair electoral systems and independence of the judiciary are also nonexistent in the country. Conversely, there is prevalence of poverty, inflation, high rate of illiteracy, massive unemployment, high incidence of criminality, food shortage, and systemic institutionalized corruption. Consequently, there is general chaos and uncertainties in the country resulting in worsening distrust of the civil society in government, insurgency, secessionist agitations and disillusionment of the populace against the government, and loss of patriotism. Such a loss of patriotism could be seen in the current *japa* phenomenon in the country. It should be asserted that these social phenomena have been noted to be responsible for the increase in civil displeasure and bickering of the common citizens with the political class in Nigeria. There are also ethnic and communal conflicts. All of these have had disastrous consequences on the people because they have resulted in agitation and loss of human lives and property (Ugba & Linus, 2022). This situation is not favorable. It is inimical to the economic prosperity and social viability of the country. Situations of chaos and lack constitute threats to the country's national recovery and future sustainability of the country, and this affects the youth in particular whose present experiences are despicable and whose future is uncertain. The chaotic situations should therefore be addressed by all concerned as early as possible before the country becomes a failed state, outright. This is the goal of the online comedies interrogated in this study.

The Choice of Digital and Satirical Protest by the Nigerian Youth

The choice of YouTube takes the Nigerian social distress to the wider world perhaps for peer interventions usable in the reconfiguration of Nigerian social system as YouTube enhances cross-cultural understanding (Sumi & Hyeon-Cheol, 2021). The satirical renditions have multidimensional interpretations and this makes it possible for the youth satirists to escape litigation or violent attacks as has been the case in Nigeria. Most notable occurrence which confirms the gory consequences of youth open show of displeasure in the ineptitude of the political leadership in governance was the October 20, 2020 brutal murder of scores of youth protesters at Lekki Tollgate in Lagos. This was in the #EndSARS protest in Nigeria whereas the protest was just the avenues that the Nigerian youth intended to utilize for ventilating their displeasure, grievances, frustration, disappointment, and anger at the government according to Dami (2021). However, Uwazuruike (2020:1) reports that:

On October 20, 2020, the Nigerian government cracked down on the protesters. The crackdown was preceded by the declaration of curfews in nine states across the country. One of these states was Lagos, the commercial hub of Nigeria. At nightfall, the Nigerian army opened fire on peaceful protesters at Lekki Toll Gate, Lagos, the symbolic centre of the protest.

This report is further corroborated in the declaration that 'eventually, the protest ended with the military incursion that led to the alleged killing of protesters at the Lekki Toll Gate' (Omreore & Olajide, 2022:402) The general mood in this excerpt is one of grief and trepidation. It is not in any way one experience that somebody would want to have. Such has occasioned the preference of the Nigerian youth for the option of making satirical skits on YouTube as a mode of protest.

Research Methodological Approaches

The researcher in this study has employed some approaches in carrying out the study for the purpose of achieving the goals of the research, efficiently. The first methodological approach is the strategy of celebrity status or the international exposure of the selected comic YouTubers. For example, the comedians featured in the research are constant features on A Y Live Comedy Show which is hosted in London yearly. The adoption of the YouTube platform for the study out of the many other internet-mediated digital platforms is strategic. Such has been motivated by a number of considerations. The first is that YouTube videos are accessible to anybody without prior relationship with the author of the video or host of the YouTube channel where the video could be found. The gain from this is global spread of information which is a viable advantage in the age of globalization. In addition to this, YouTube videos are available on the platform for a long time. This guarantees future use translating to the availability and the viability of the information contained, to many generations. The availability and the viability of the information, as an advantage, go a long way in establishing the substantiation of the claims in the study. In addition to all these, YouTube has been adopted for the research because it predates many, if not all, of the other internet-mediated digital platforms especially essentially-video-moderated platforms, such as TikTok. The fact that YouTube predates the platforms makes it host contents which this study examines from way back in time. This singular situation makes many of the other internet-mediated video platforms unsuitable for the study.

Government and the Youth in the Nigerian Social System

There is a peculiar relationship between the Nigerian government and the youth in the country. Such is that government in Nigeria does not meet the social expectations of the youth. The expectations include provision of good educational system and job viability. As the situation stands currently in Nigeria, education is unaffordable to most of the Nigerian youth and this is capable of making enrollment at

school to be lean (Onikosi-Aliyu & Abdulazeez, 2019), and the consequence of this is high illiteracy in the country. Yet another expectations of the Nigerian youth from government is the provision of job opportunities, but the government could be seen as renegeing on this, too because as Alanana (2003) notes, unemployment especially in the youth circle has implications for socio-economic and political good standing of the country. This is because it is potentially inimical and, so, dangerous as it sends provocative signals to all sectors of the Nigerian economy. The plight of the youth in Nigeria is worsened by the perception in government circle that the youth in Nigeria are lazy. Such a perception could be seen as having arisen from the former President Mohammadu Buhari's description of the youth in the country as lazy during a live interview (James and Sule, 2023).

Artistry of Gordons's Political Satires

Gordons, the sobriquet of Godwin Komone, is a popular Nigerian standup comedian. He is an award-winning artiste. He performs at both local and international shows. His method of comedy is satire on the different sectors of the Nigerian social system. His satires are always scathing with the intention of redressing the social ills being lampooned. This is the situation when he lampoons Atiku Abubakar, a former Vice President of Nigeria, during the Obasanjo administration (1999-2007). Gordon mocks the former Vice President's perennial contests for the post of the President without success. His persistence is seen as dominating the political scene consequently denying the youth of participation in politics and governance. As Gordons analogizes in the YouTube video titled 'Gordons is Too Funny Abeg' available at <https://www.youtube.com/watch?v=u4ybwbu1GsY&t=50s>, Gordons asserts;

We do not care who talks ... we must talk. Anyhow... I know ... there is what is called kleptomania ... there is wrestlemania...and there is nymphomania. What do you call a man with power still looking for power? *Atikumania* ... I am not the cause of the problem. This country is folding up.

These Gordons's comments are a scathing allusion to the former Vice President of Nigeria, Atiku Abubakar. The comments above are to condemn the VP's persistent search for power to become president. The persistent contests have thereby made him dominate the political scene for too long. For Gordons, being a former Vice President is a huge accomplishment in life, especially when this is considered in relation to Atiku as a billionaire. Akinkuotu (2023) explains that former Vice-President Atiku Abubakar has a long career that is distinguished in Nigerian politics. He made his 6th attempt at the Nigeria's presidency, a goal he has longed for since 1992. He has risen in politics, from a country folk to a renowned household name in Nigeria. All these make Atiku a VIP, even, globally. To this extent, to Gordons, Atiku's age-long search for the presidency through persistent contests since 1992, especially as he changes membership of political parties, is uncharismatic and disadvantageous to the youth who cannot compete with billionaire like Atiku. Yet the political participation in Nigeria is monetized (Agba, 2007 and Onah and Nwali, 2018). This cuts the youth off the political system depriving them of the right to rule the country. What Gordons satirizes in the political comedy is inordinate search for power.

The Akpororo's Comic YouTube Video as Vituperation of Grievances

Akpororo is a notable comic artiste in Nigeria. 'Akpororo' is a pseudonym of Bowoto Jephthah Oluwatiseyifumi Tanimola whose comedy, according to Wikipedia, is a fusion of the secular and church infractions. He has shown his displeasure with the unchecked ills in the Nigerian social system; that is administrative incompetence in public governance in the country. He expresses his grievance in one of his performances as a protest. This is evident in the comments below from the video titled 'Akpororo terse AY and I Go Dye as he thrills Audience in Abuja' available at <https://www.youtube.com/watch?v=EmzQdsly7Qc> ;

Listen to me, either Peter Obi wins or not, there will be time when all of us will occupy Aso Rock. We do not fear anybody again, whatever may happen. We are tired of the two main political parties ... We just need a new person. Our blood is hot. Left for me, Aso Rock should be closed for fumigation. Nigeria is 62 without accomplishments.

Akpororo's comments above are terse, explicit and prophetic. The allusion of fumigation, however, injects a sense of rot and hyperbole; that is, the human behavior is filthy to the point of fumigation. The comments are obviously an expression of grievances because of some marks of ineptitude in public administration in Nigeria as highlighted therein. Such include harsh economy, deficit of infrastructures, reigns of terrorists, all of which the political comedian believes were caused by the suppression of the youth by the veterans in the Nigerian political system as a result of poor education, unemployment and poverty. These are just some of the actual identified factors responsible for the complaint of the youth in the country according to Animasahun (2015). This is the reason why he states above that they want a new person, a new president in this context, as they are tired of the main two political parties, the Peoples Democratic Party, PDP and the All Progressives Congress, APC. The 'we' in the comments signifies the youth because in the Obidient Movement during the 2023 general election, Peter Obi, was the symbol of the youth. Chukwurah (2022) states that DW takes a closer look at Peter Obi because many young Nigerians claim to be tired of old politicians, considering Obi more youthful and he promises real solutions to Nigeria's many problems.

Mr Paul and Judicial Infractions - a Mockery

The sector of the Nigerian social system that is of paramount concern to Mr Paul in his comedy is the Judiciary. Paul Olope, popularly known as Mr Paul, is a gifted comic act in Nigeria. Mr Paul expresses his concern on the Nigerian Judiciary in electoral matters in the country. The concern has arisen from

the conduct of this arm of government in the 2023 general elections. To Mr Paul, the Judiciary fell short of civil expectation in terms of righteousness and due process, and that the Judiciary in Nigeria has been accused of process perversion and consequent upon this, fallen short of being the hope of the masses because it has been infiltrated with corrupt practices (Ojukwu, 2022). The comedian pours his disillusionment in this YouTube performance video which is available at <https://www.youtube.com/watch?v=RZhkGy-3Jo4&t=12s>;

Ah! ... Nigeria, all eyes on the judiciary... all those judges! How would the judgment be televised yet the process was not? Government is aware that you do not think deeply. Do not worry, one day, they would just announce somebody has hired this country. You would just wake up and see Chinese everywhere. Forget this country, I do not want to talk about the country again.

It is incontrovertible that Mr Paul is frustrated here due to the breach of judicial ethics which the Judiciary, as Mr Paul believes, is guilty of. The situation becomes alarming in view of the fact that the judiciary is generally believed to be the last hope of the common man. This is a role the judges should perform with conscience as a *sine qua non* lest they will be devilish (Ikimi, 2022) . In the situation therefore when the judiciary is seen to be compromised then hopes would be lost. This sense of alleged judicial disingenuous conduct is worsened by the fact that it is coming at the time when there is palpable fear on the inability of the country to repay the constant humongous loans from China. The fear is heightened by the fact that the citizens cannot point to long-time projects that are commensurate with the huge sums being taken as loans from the Asian country. In addition to this there is also the fear that China may take over defaulting countries in future.

The Acapella Social Contract Proposition

One other notable comedian in Nigeria is Acapella, whose official name is Benneth Chinedu Daniel. Acapella expresses his disillusionment from the social and political ills in Nigeria.

The elasticity of his angst has reached the extent of bringing his education to the fore by demanding the signing of social contract from public office holders in Nigeria. He also dares potential violent government reactions. All these are contained in the excerpt from a YouTube video available at <https://www.youtube.com/watch?v=Ez1kFendVfc&t=114s>

Everybody knows me. I fear nobody... how many years remain for Nigeria to disintegrate. Nigeria is in a confused state as some of its citizens ... When the new government was coming into office, they made many promises ... This country, I have said it every day government assures us Nigeria will be better... at least let us sign a contract.

This signing of social contract that the comedian has mooted is an enlightened suggestion. As the case is currently, the public office holders in the country do not see their tenure as legal commitment. Many feel the purpose of occupying a public office in Nigeria is to flex muscles and exercise power. When a social contract is signed, however, public administrators would realize that public service is a serious engagement. Reneging on promises is one hallmark of government in the country. Social contract can address this concern because, according to Burnyeat and Johnsson (2022), social contract is an interpretative resource which influences the lives and experiences of state or society with emphasis on their relations, including the thinking of contractarian as pervasive mindsets which condition both the approaches of governments to society and how people perceive governance. The call by Acapella for social contract in addition to the above is the explanation of Loewe et al (2020) that social contract is hinged on the provision of amenities and other social benefits rather than mere the [political participation](#) and activities of individuals acting in trust. The absence of this in the Nigerian context hangers Acapella a great deal. Therefore, he believes that any public office holder who fails in office defaulting in the fulfillment of social contract agreement should be seen as having broken the law and should be prosecuted.

The Sarcasm of Dan' D Humorous

Daniel Chibiuzor Nwoka, whose stage name is Dan' D Humorous, is a notable Nigerian standup comedian. Indeed, he ranks among *Nigeria's biggest influences in stand-up comedy* (Somorin, 2018). His comic artistry is often employed as a tool for social redress. This manifests in the excerpt:

Dino, you do not want to go to club because you are contesting in the election. ... I was at a club in 2021 and stepped on a toe, as I turned to apologize, it was Osinbajo, smoking and I said Your Excellency, Pastor, well done, sir. ... Nigeria, this country Nigeria, we want a new Nigeria. Problems are enormous. We need to go back to the root. It has been discovered that anything that comes to Nigeria is often degraded.

The goal of Dan' D Humorous in this excerpt is explicit, and this is to bring it to the attention of the global community (this is as a result of the ubiquitous nature and power of YouTube) that Nigerian political class engages in indulgences such as smoking, wild drinking, and lewd acts in public places such as bars. This is to dispel the posture of these politicians as disciplined public personalities

Mr Macaroni's Sarcastic Dramatics

Advocacy for best practices in Nigeria received redefinitions and boast with the advent of Mr Maroni, whose real name is Debo Adedayo in the comic industry in the country. He is a popular Nigerian YouTuber. He is a celebrity skit maker. He is a trained [thespian](#). He gained popularity from his features in home videos and as well as his comic skits posted on social media such as YouTube. As has been stated, Mr Maroni is an advocate for civil rights, good governance and social justice. He expresses this in some of his YouTube contents but for the purpose of this study, attention is on the video titled 'Professor Hard Life is Back' which is available at <https://www.youtube.com/watch?v=LQLAzdhILao>. In this video, Mr Maroni dramatizes the power abuse rot in the Nigerian social

system concealing explicitness in symbolism and allusion. These two resources of creativity are of value to Mr Maroni because he in particular is a victim of official state brutality against the #EndSARS protest in Nigeria in the year 2020, according to Oyeleke, (2021).

In spite of the concealment, however, the political terminologies in the Nigerian context such as 'Hard life', 'Doom', 'Mandate', and 'National assembly' give the dramatic rendition away to be a political satire. A band of protesters are seen expressing their grievances over the high handedness of Professor Hard Life, chanting 'Hard Life must Go. Hard Life must Go. Hard Life must Go'. In particular, Speaker One screams 'No... we are tired. Professor Hard Life must Go'. He has made life difficult and hard for us, so he must go'. This is followed by Speaker Two's speech thus 'We are tired of Professor Hard Life ... We are tired... Remove him'. Insensitive to the plight of the protesters, Old Dean who has the power to remove Professor Hard Life, being a bosom friend of Professor Hard Life, addresses his friend thus 'Congratulations ... I am proud you are now the new Dean. And I am sure you will continue the mandate ...' Professor Hard Life's subsequent address reads as 'Doom Doom Doom ... Boys and Girls of doom ... There is a particular student I taught for fifteen years, he kept repeating and repeating. Today, he is in the National Assembly'. In this dramatic rendition, some Nigerian ills are lampooned. These include substitution of merit for nepotism in succession to political office. Old Dean does not listen to the yearnings of the protesters in spite of the valid allegation against Professor Hard Life and that he has the power to not inaugurate Hard Life. This is because both are friends. Hard Life even calls Old Dean, 'Mr Rufus, my friend'. This is relatable in the Nigerian context. This is insensitivity.

'The Dirge' by Yawaskits for the Lost Youth

Yawaskits is a Nigerian soft-drama group on YouTube. They derive materials for their drama from the everyday life of the real Nigerian lifestyle and experiences. They have made great

episodic YouTube dramatic performances which include 'The Inspector' and 'Visa to Canada'. They have also reflected on the brutal life experiences in Nigeria. In particular reference is the gory killings of youth protested in the 2020 #EndSARS protest in Nigeria organized and carried out by the youth. Following the insensitive killings of the youth protesters at Lekki Toll Gate, Lekki Lagos, Nigeria, the drama group renders a dirge-speech for the lost youth. This could be found at <https://www.youtube.com/watch?v=1Y3rRN3lv5c>. The dirge-speech is as below:

We are sorry we will not be able to load a video today due to the situation of things in my country, Nigeria. What started off as a peaceful protest turned violent and lives have been lost... We are appealing to everyone to please shun violence ... We are angry, yes... we urge everyone to play safe and uphold unity. We hope for a better Nigeria, one with a structure that will suit you and I to thrive.

This excerpt serves two main purposes. The first is to mourn the shooting of the innocent protesters by security operatives. The shooting occurred despite protests being a legitimate civil action to register the demands of the people for and express their grievances on certain rights that have been denied (Ortiz et al, 2022). The second purpose of the excerpt is to lay it bare that governance has no structure in Nigeria, and this has not allowed the people specifically the youth to thrive. This disadvantaged position of the youth has resulted in hopelessness. The ultimate consequent implication of the social maladies, however, is the mass exodus of the Nigerian youth outside the country for greener pasture. This is the phenomenon known as *Ja pa Syndrome* in local parlance, which, however, brings about brain drain and loss of international reputation in situations where the majority of Nigerian professionals are, consequent to frustration, voluntarily migrating to the West

(Okunde and Awosusi, 2023). Such is the fate of the youth in the country in the contemporary time as lamented by the Yawaskit group.

Bovi's Mockery of the Immigration Office Culture and Processes in Nigeria

'Visa on Arrival' is a popular Nigerian episodic drama series online especially on YouTube. It is the digital handiwork of Bovi Ugboma who is informally known as Bovi. The drama piece catalogues the everyday life at the Nigerian Immigration Service office. The drama piece mocks the typical odd realities of rot that has permeated this sector of governance in Nigeria. It simulates the Visa on Arrival policy of the Federal Government of Nigeria whose principle is to let the visitor into the country before documentation. Part of the reasons for this is to make Nigeria friendly to many foreigners. Bovi has revealed that the immigration sector of the Nigerian government is fraught with malpractices. Two episodes shall be considered in this respect. The first of the two episodes is titled 'Visa On Arrival S2: Our Country (Episode 5)'. This is accessible at <https://www.youtube.com/watch?v=ZCnrDGcvyhk>. In this episode, Bovi bemoans incompetence and sharp practices in the operations of the Nigerian Immigration Service. A Nigerianised whiteman, who is a visa applicant and is being delayed because of the lateness of the officials of the embassy, is seen in an altercation with the power-drunk Chief Security Officer of the embassy, Moses. Moses threatens the applicant thus 'Mr man, calm down. Do not shout here. Do you know who you are talking to? Who do you think you are? Do you know who I am? Is it because you are a white man?' At this juncture, the white man pleads 'do not be a racist here'. And the security guard raises alarm thus 'Did anyone tell you I am running a race here'? The play on word as it concerns the words *racist* and *race* is of peculiar significance. It is to show that there is illiteracy and incompetence in the immigration

system in Nigeria as applicable to the rest of the Nigerian sectors. It is concerning that an employee of a critical government institution, who has presented himself as powerful to the applicants, does not know the difference between *racism* and *race*. Further impropriety is seen when Francis, the officer who is in charge of assessing the white man's application documents vows to deny approval on the basis that the white man dare to hasten him to duty. However, the violence that the Nigerianised white man threatens compels Francis to give approval. That is, the approval is given not on merit.

The decay in the immigration service of the Nigerian government manifests more vividly in another video titled 'Visa on Arrival S2 : The Minister (Episode 13)' which is available at <https://www.youtube.com/watch?v=V0ORmOw8jhk>. In this video, Bovi contends that officers at the immigration service in Nigeria receive bribes and are promiscuous. This scenario is conveyed through the characters of Moses, Francis and a female applicant. At the outset, Moses is heard addressing the applicants who are seated as follows:

Good morning and you are welcome to Nigerian World Immigration Service. .. If you ask me stupid questions, I will chase you out. The most important notice on that board is that I do not accept bribe. I hate it. It is a sin before me. .. If you feel the need to show love, may be you like what I do, fine, be very free. Show me love. I do not reject love.

It is glaring in this speech that Moses is being systematic and subtle about asking for bribe. The subtlety is noted in the efforts of Moses to maintain that showing love to someone on official duty in financial terms is not bribery. Such a practice is unethical in a disciplined work place. This official infraction heightens when a female applicant who has been verbally abused by Moses seeks redress with Francis thus:

Excuse me. Can I speak with the supervisor, manager or someone who is in charge? ... Please, allow me voice my displeasure. This place, the atmosphere is hostile and unprofessional. Have you heard the way your colleagues address the people? You need to call your colleagues to order. Their job is to grant visas. They need to do so without concentrating on how people look or how they dress.

However, the reply of Francis to the complainant is shocking as he says 'Ideally, I should be pissed off at the tone with which you have spoken to me. But for some weird reason, I find your tone and your anger rather very sexy'. This is the promiscuity dimension to the rot in the organization. Bovi's goal in this reconstruction is to emphasize that there is a link between the under-development in the country and the personnel of government workforce. Nwodin (2021) has disclosed that in order that job applicants would get advantages of job, they make additional efforts, apart from getting ready for interviews, so that they get selected. Therefore, ethical guidelines and rules are circumvented either by the officials who are to carry out the process. Or it may be a lobby by political authorities. In some cases, employees have been appointed before the available job opportunities are advertised.

Critical Remarks

These renditions and performances by the Nigerian YouTubers are their various ways to lament the many gory realities of the Nigerian social life. The lamentation is not for the sake of itself, it is to push the government into action. In the real sense of reception, many leaders would find these presentations about the situation in their countries to the international audience rather disturbing. This is particularly so because the performances are satires and satires are pungent in impact on their subjects. The renditions therefore are intended to create awareness in the leaders on how the citizens receive and feel about their leadership. This is an effort in the direction of putting

Nigeria on the path of national recovery which is a critical task before the Nigerian citizens and the only way to achieve this is by not being corrupt especially because corruption has been identified as the bane of Nigeria's development. Okon (2020) opines that there is no gainsaying that many Nigeria's leaders are irreversibly corrupt. But then, many of the citizens are as corrupt as the leaders who occupy various offices in the country. Indeed, the only reason some of Nigerian citizens are still incorruptible is that they do not have the opportunity to be exposed to huge money. Public office holders often abuse the rights and privileges of others by breaking the constitution or law they have sworn to uphold. In addition to this, the goal of building a better Nigeria will elude the country because of the avaricious traits in Nigerian leaders. Furthermore, ethnicity alongside religion militates against good governance in Nigeria. Voting culture and pattern are along these sentiments and not on merit. People of a circle in Nigeria prefer the ascendancy of a sentimental affiliation to the thriving of merit. Above all, there is nonexistence of strong institutions in Nigeria. Crimes are committed with impunity. Statutory institutions charged with the responsibility of either preventing committing crimes or punishing offenders are themselves corrupt. This is a huge setback for the country.

In Conclusion

Nigerian comic artistes have made their renditions to be of heuristic values to the nation. This is to express their angst about the social vices in the country. To achieve this, they have identified critical areas of Nigerian social inadequacies and political office holders who have been perceived to be perpetrating such social ills for mockery and redress in the ultimate. The question of redress however is problematic because maladministration, ineptitude, and financial corruption are perpetrated in Nigeria as an ideological goal. It is ingrained in the people. An exploration of each of the ills interrogated in

this study would assert this. For example, the search for power that Gordon mocks about the former Vice President is an indication of the ideological basis for power search in Nigeria. Though repeatedly contesting for elective positions is not bad in itself after all, it could be motivated by selflessness. However, such is not the case in Nigeria, because power is sought to balance ethnicity, belong to a clique of power scions, or to carry out vendetta. This is why Nigerians are brutal in the jostle for power resulting in steps with fatal consequences such as assassination. Durotoye (2014:236) has painted the picture in his declaration 'that is why all methods are used to achieve political power, including violence. I can, without being cynical, advise a Nigerian politician who is scared by the specter of political assassination to disengage publicly from politics'. To this end, the clamor of the Nigerian youth for chances in political process and governance is jeopardized by personal power quest. In the same vein, the rot in the Nigerian social system especially in official circle which Bovi lampoons through the immigration symbolism is endemic. It is institutionalized such that it requires concerted efforts to eliminate such. The concerted efforts especially in sync with development partners are urgently needed in order to salvage the Nigerian nation. The youth should be encouraged because of their initiatives, vitality and exposure to global trends.

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