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## **YOUTH, POLITICS, ENTREPRENEURSHIP AND WEALTH CREATION IN NIGERIA: THE PRIORITY OF A NEW NARRATIVE**

### **AUTHORS**

David IMHONOPI, Ph.D  
Associate Professor  
Department of Sociology,  
Covenant University, Ota, Nigeria

Ugochukwu Moses URIM  
Department of Business Management,  
Covenant University, Ota, Nigeria

### **ABSTRACT**

The political system in Nigeria has remained iron-gated manned by mean and supercilious political iron-sides whose goal in governance is to perpetuate personal and clannish interests, objectives and motivations. The masses are treated as expendables needed to foster the political ambitions of these strongmen and are considered as cannon fodder only required to further and feather their access to power, private accumulation of national resources and state capture. This anecdote is further complexified as the political system continues to recycle leadership, promote senescent and infirm leadership and affirm a decadent gerontocracy with spent visionary appetite for the pursuit of true national leadership and transformation. Ensconced within this political disillusionment is a youth bulge full of existential dread because of the scarcity of opportunities or elite colonisation of the inadequate opportunities that the system allocates to them. These youths are largely unemployed or underemployed. They seem only useful to the political managers and party machineries during electioneering campaigns or as soldiers in their private armies. The entrepreneurial environment that could have weaned some of these youths off idleness and crime is challenged and experiences paroxysms manifesting systemic neglect, disinvestment, primordial corruption and politicised or partisan citizen assistance. Thus, Nigerian youths have become the new denizens treated as undeserving of equitable state intervention. Drawing from the Social Conflict Theory, authors have attempted to peruse the study of youths in Nigeria and how they are situated within the political, entrepreneurial and wealth creation conversations, interventions and contraptions in Nigeria. To achieve a new narrative, the political and economic managers of the state should pay greater attention to youth empowerment, liberalise the political, entrepreneurial and wealth creation *mises en scene* and remove anthropogenic blockades which inhibit greater youth participation in the political and economic destiny of Nigeria.

Keywords: Youth, Politics, Entrepreneurship, Wealth Creation, Nigeria

## INTRODUCTION

Nigeria, like many African nations, is one of the beneficiary countries having a large youth population. Standing at a total population of more than 194 million people as of March 2018, which is the seventh largest in the world (Population Reference Bureau, 2018), Nigeria's youth presence in that number is a huge demographic resource whichever age structure is considered (10-24 year-olds, 15-24 year-olds or 15-34 year-olds). As at July 2017, it was estimated that the youth population in Nigeria was about 19.61% for young people within the 15-24 age bracket (circa 37 million), while a mixed youth-adult age bracket of 25-54 years was about 30.74% (i.e. 59 million) of the population (CIA World Factbook, 2018). However, as at 2014, the National Population Commission in Nigeria had estimated that young people within the age range of 10 and 24 years were about 60.4 million and predicted that the number would rise to 73.1 million by 2020 (Dada & Asishana, 2014). Thus, whichever age structure is adopted, the youth population in Nigeria is huge than in many countries of the world (Jega, 2017) and this should bother the blimpish political and economic fuglemen of the Nigerian state. This is all the more imperative because by 2050, as the United Nations has projected, Nigeria's population would be in the region of 410 million people, the third largest in the world (Population Reference Bureau, 2018; Worldometers, 2018). With a youth bulge of not less than 60-65% of that population size, this further presents the country with an enormous demographic asset or liability, depending on how this huge human resource is choreographed.

The political plinth has been used by many nations as the veritable lever that helped to galvanise their youth out of poverty, social and economic deprivations. The political fulcrum in China, Canada, the United States, the United Kingdom, France, Singapore, Malaysia, Botswana, Rwanda, South Africa under Mandela, Libya under Ghaddafi, became a planisher for fine-tuning and polishing the youths of those nations, giving them a sense of direction and hope, and galvanising them into becoming tools for positive change in their political economy (Imhonopi & Urim, 2016a; Oteh, 2009). However, it does seem that the political elite in Nigeria suffer from a complexified fugue state when it comes to the management and investment in Nigerian youths. It does also appear that the political process is treated as some sort of dystocia that is difficult to manage but impossible to let go for the interests and benefits of the minority that wields political power. Else, how would educated Nigerians be allowed to emigrate in their thousands to other countries of the world, deepening the brain drain catastrophe that the country already faces, and bringing these youths in the harm's way such that they are now enslaved and commoditised by some host countries where these youths find themselves when such a

cataclysm is avoidable? How would Nigeria continue to suffer the problem of gerontocratic, senile and corpsocratic leadership (borrowing the term of Senator Dino Melaye) when Nigeria boasts one of the largest, virile, educated and informed youth population in the world? The forced “denizenship” instead of citizenship that Nigerian youths have been pushed into by the system and the general *weltschmerz* which has forced many into choosing less than reputable options to survive the unsavoury political miasma that characterises the nation’s political silhouette have remained an undeserved blight on the nation’s modern historical evolution. By denizenship, Nigerian youths seem to be losing their rights as citizens and are only considered as expendables for achieving favourable political calculus for Nigerian political gladiators.

Governments, all over the world, situated within the developed, transition or emerging economic taxonomies, have discovered the benefits that entrepreneurship provides in the creation, escalation and sustainability of employment opportunities and income generation among their citizens (Anyadike, Emeh & Ukah, 2012; Surajo, & Karim, 2016; UNCTAD & Commonwealth, 2015). Entrepreneurship has been seen as having the capacity of positively impacting a nation’s economy and the quality of life of its people (Maina, 2014), bringing about economic growth, innovation and empowerment of the vulnerable segments of the society, including the growth and expansion of youth-led enterprises (Adegun & Akomolafe, 2013; Bristish Council, 2015; Fadeyi, Oke, Ajagbe, Isiavwe, & Adegbuyi, 2015; Oteh, 2009; UNCTAD & Commonwealth, 2015). However, while every administration in power put in place diverse programmes to potentiate the entrepreneurial ecology with intention for greater youth participation (Ayoade, & Agwu, 2016; Odia, & Odia, 2013), the impact of these programmes considering the high youth unemployment in the country and the perennial challenges locked within the entrepreneurial space, has been everything but effective.

Therefore, in a bid to survive, without jobs or enterprise to manage, Nigerian youths exploit means fair or foul in order to eke out a living. In the doxy and praxis of wealth creation, Nigerian youths are locked in a mano a mano with a byzantinely corrupt system that celebrates kleptocrats, drug barons, charlatans and morally bankrupt state functionaries. Consequently, this study is configured to examine the situation of youths within the present political, entrepreneurial and wealth creation conversations, contraptions and interventions in Nigeria. Using the Social Conflict theory for its analytical construal, weaving a new narrative has become compelling in order to safeguard the Nigerian state from coming apart at the seams.

## **OBJECTIVES**

The objectives of the study are to:

1. examine the situation of youths within the present political environment in Nigeria;
2. situate Nigerian youth within the existing entrepreneurial praxis;
3. identify the position of youths vis-à-vis the wealth creation praxis in Nigeria;
4. proffer recommendations that can lend to the development of a new narrative with greater participation of youths in the political, entrepreneurial and wealth creation *mise en scene* in Nigeria.

## **METHODOLOGY**

This study adopts a descriptive approach which is qualitative in nature. The study made use of data collected from secondary sources such as journal articles, books, newspapers, analyst and technical reports and online resources. It involved extensive literature review on the subjects of youth and politics, youth and entrepreneurship and youth and wealth creation in Nigeria. Careful and detailed effort was made to verify sources of data before their use in the study.

## **LITERATURE REVIEW**

### **Youth**

Although sociologically, the term youth refers to that age that interfaces childhood and adulthood (Emelue, 2010; Ogunyomi, & Oginni, 2013), the understanding of the term has received nuanced interpretations depending on the body defining it. According to the United Nations, youth is a term that refers to young men and women that fall within the age structure of 15-24 years while young people are those within the age bracket of 10 and 19 years (Ibrahim, 2013). However, the Commonwealth prefers the age bracket of 15-29 years to describe youth (Ogunyomi, & Oginni, 2013) while the United Nations Population Fund considers youth as persons between 10 and 24 years (Imhonopi, *et. al.*, 2017a). The National Youth Service Corps in Nigeria describes Nigerians up to 30 years as youths who are allowed to participate in its one-year national service programme after graduation from a tertiary institution while the Nigerian National Youth Policy of 2009 defines youth as those individuals between the ages of 18 - 35 years (Chukwuemeka, Okoye, Muo, & Anazodo, 2012; Ibrahim, 2013; Jega, 2017). This excludes young men and women within 15 and 17 years and young people within 10 and 14. For the purpose of this study, youth shall be considered as people within 15 and 35. In Nigeria, as well as in many African countries, the population that falls within this bracket is more than 60% of the population (Imhonopi, *et. al.*, 2017a). Thus, as Ibrahim (2013) rightly

conjectured, when this population is added to the over 10 million almajirai (child beggars) ambling most parts of northern Nigeria and this is further conflated with the army of employable but unemployed Nigerians, the prosperity, peace and sustainability of this giant of Africa may actually be hanging in a balance unless a new narrative is spun.

## **Politics**

It was David Easton in 1953 who advanced and popularised the talking point of politics as who gets what, where, when and how and further added that it is the authoritative allocation of value (Easton, 1953, p.50). But the question that politics as a social structure or institution has been unable to answer is whether it actually distributes the commonwealth of the state equally among citizens? Perhaps, the inability of the political system to act as an unbiased, impartial and fair umpire in this regard led Karl Marx and his ideological votaries to orchestrate a political system that was supposed to touch up the pockmarks adorning the liberal political system. The birth of socialism and its advanced form of communism was seen as a more desirable doxy to equilibrate the resources of state, giving more access to a greater majority of citizens. It is important to point out that politics also highlights “any persistent pattern of human relationships that involves, to a significant extent, control, influence, power or authority” (Dahl, 1984, 9-10). However, in Nigeria, the political sphere is akin to a checkerboard dominated by the domestic elite and its international allies who both treat the political environment and processes like a chessboard. Within it, kings and queens rule and determine who does, knights fight to protect the kings and queens, and the bishops ensure that the rooks and pawns toe in line in subservient obedience to the wishes and caprices of the kings and queens. Nigerian democratic politics typifies “avarice, moneybags and an entrenched culture of corruption that has permeated the very life of the nation ...” (Imhonopi et al, 2017a, p.151). However, politics, as it is seen in other climes, can become a veritable “...structure and institution in the society ... in the dismantling of the heavy yokes of ... inequality in most societies, choreographing greater equality and freedom for all citizens of the world irrespective of the gender category they belong to” (Urim, Imhonopi & Ahmadu, 2014, p. 16).

## Entrepreneurship

An understanding of the term “entrepreneurship” comes with eclectic interpretations. Entrepreneurship has been interpreted as the ability to develop a new venture or apply a new approach to an old business (Salami, 2011). According to Shane (2003) in Okeke and Eme (2014, p. 22), entrepreneurship is the act of being an entrepreneur or "*one who undertakes innovations, finance and business acumen in an effort to transform innovations into economic goods.*" According to Oteh (2009), entrepreneurship is largely an open-ended process that creates opportunities through an ambition to grow, change or transform. Entrepreneurship is the willingness and ability of an individual to seek for investment opportunities, to establish and to run an enterprise successfully. A very comprehensive description of what entrepreneurship is about has been adroitly captured by Unachukwu (2009, p. 215). This delineation of entrepreneurship states that it is:

- a) the ability to create and build something from nothing
- b) the ability of having a vision matched with focus and determination of building an enterprise.
- c) the skill for seeing an opportunity where others fail to do so.
- d) the ability to build a working team to complement your own talents and efforts
- e) the ability to aggregate, marshal and control resources judiciously
- f) the willingness and ability of innovativeness and creativity
- g) the willingness to undertake personal and financial risks
- h) the ability to engage in activities despite all odds and in fact surmounting these odds and possibly turn them into your own favours. From the aforesaid, one can conclude that entrepreneurship is more than being smart. It is the ability of a person to collaborate with others and to act in the face of new opportunities. It entails the possession of key skills and talents; innovativeness and the combination and usage of all these together with an entrepreneurship skill.

As a corollary to the above, this study proposes that entrepreneurship generally wiggles the identification of a market or investment opportunity, mobilisation of resources and assumption of risks for the pursuit of the opportunity with the aim to achieve product differentiation and profit maximisation. Therefore, this study argues that entrepreneurship could help young people or youth in Nigeria to become responsible and enterprising individuals with financially viable skills which can improve their personal economy as well as contribute immensely to the growth, expansion and prosperity of the national economy.

## **Wealth Creation**

According to IMF (2003) in Dada (2005), wealth creation is about income generation or more broadly as the creation of assets, which could be in terms of physical and human capital. In this study, wealth creation is conceived as the ability to create economic value through robust engagement in value additions in the political economy, thereby improving one's life and the economy or immediate society. It may involve participation through investment in entrepreneurial activities, real estate development, the capital market, the wider financial markets and others with expected returns on one's investment. Wealth creation is also the capacity to multiply resources, namely, money, fixed and liquid assets, among others.

## **THEORETICAL FRAMEWORK**

This study is analysed utilising the Social Conflict Theory which derives from the seminal works of Karl Marx, who lived between 1818 and 1883 (Imhonopi, Urim & Iruonagbe, 2013). The Social Conflict Theory sees society as a binary consisting of a dominant class and dominated or subject classes (Sociology Guide, 2017). The bourgeois class which could also be referred to as the dominant or capitalist class or elite has economic means by which it controls, manipulates and dominates society. The subject or proletarian class, which is the dominated class, only has its labour asset as the bargaining chip in the entire socio-economic relations. Marx particularly mentions the control of the means of production or economy or substructure by the dominant class which gives it an advantage over the superstructure institutions such as politics, education, judiciary, military or security, and others (Filc & Ram, 2014; Sociology Guide, 2017). The dominated classes appear to exist to further and fatten the realisation of the interests and goals of the dominant, which is also the minority class. A case in point, in politics, with its money-bag, expensive and elitist orientation, it is the rich and wealthy that belong to the minority class that compete in the shrunken political place. In politics also, members of this rapacious class act as the umpires, the gatekeepers, the gladiators, the godfathers, and the endorsers of those who participate and run for elective positions or that manage the political machineries and processes in the state. They appoint their lackeys and praise singers into sensitive political positions and in turn get rewarded by their apparatchiks with juicy contracts, positions in the economy, and generally by promoting, protecting and projecting their interests in the state.

The youth mainly belong to the majoritarian classes and as children of members of the dominated classes, they suffer the same fate as their parents. Breaking into the elite class is

similar to a camel passing through the eye of a needle. As much as the state professes to be fair, tolerant and unbiased, it tends to show more deference for the interests, goals and ambitions of the dominant class while neglecting the interests, needs and goals of the dominated classes. The youth are only useful to the dominated classes as their workers e.g. cleaners, drivers, cooks, house managers, among others. While these are noble jobs because of the dignity in labour, the rapacious class manifests a stranglehold on the key assets and positions in the state such that only their children and those of their friends and family can access high-class jobs even when the proletarian youths are also qualified. In politics, the male youth act as the foot soldiers, manifesto vanguardists, hitmen, praise-singing claque, and mass supporters of the elite politician while the female youth act as their side chicks, concubines, and chattelised among themselves for their emotional and physical massage. Within this paradigm, conflict ensues between these two classes but the dominant classes continues to enjoy ascendancy until the members of the dominated classes resist and rebel against such unholy and Mephistophelian arrangements.

While this theory has been criticised for its overly dependence on the economic materialist stance and its other weaknesses ((Filc, & Ram, 2014), it is a useful analytical tool in deciphering the skewed social relations that exist in most capitalist societies, particularly the developing or transitional ones.

### **Youth and Politics in Nigeria**

The role of Nigerian youths within the country's political milieu is circumscribed because the political system in the country has remained iron-gated and manned by mean and supercilious political iron-sides whose goal in governance is to perpetuate personal and clannish interests, objectives and motivations (Imhonopi, Urim, Waribo, Kasumu, & Igbadumhe, 2017a, 2017b). Just as the Social Conflict Theory pontificates, the masses are treated as expendables needed to foster the political ambitions of these strongmen and are considered as cannon fodder only required to further and feather their access to power, private accumulation of national resources and state capture. This anecdote is further complexified as the political system continues to recycle leadership, promote senescent and infirm leadership and affirm a decadent gerontocracy with spent visionary appetite for the pursuit of true national leadership and transformation (Albin-Lackey, & Rawlence, 2007; Imhonopi, & Urim, 2013; Imhonopi & Urim, 2016a). The Mephistophelean politics in place is further guided by iron-fisted gatekeepers present within and outside the political realm who teleguide the political process



and ensure that minoritarian interests and oligarchs thrive (Albin-Lackey, & Rawlence, 2007; Liebowitz, & Ibrahim, 2013; Odoh, Chukwuma, Egwuma, & Eme, 2014). It is within this political disillusionment that the youth bulge full of existential dread is ensconced because of the scarcity of opportunities or elite colonisation of the inadequate opportunities that the system allocates to them (Imhonopi, *et. al.*, 2017a). These youths are largely unemployed or underemployed. They seem only useful to the political managers and party machineries during electioneering campaigns or as soldiers in their private armies (Arowolo, & Aluko, 2012; Liebowitz, & Ibrahim, 2013; Ojok, & Acol, 2017; Osumah, 2016; Samuel, 2011). Sometimes, their utility is tethered to the services they render as political claquees organised to cheer their political lords during state functions or as demonstrators hired to revolt against any attempt to pockmark the credentials of their principals (Albin-Lackey, & Rawlence, 2007; Imhonopi, & Urim, 2016a; Liebowitz, & Ibrahim, 2013).

Therefore, a careful scrutiny of the Nigerian political system, machinery, processes and situation reveals a tendency towards money politics (Albin-Lackey, & Rawlence, 2007; Arowolo & Aluko, 2012; Imhonopi & Urim, 2016a; Ojok, & Acol, 2017; Samuel, 2011). This situation does not support the political ambition of Nigerian youths who would not be able to compete with the moneybags who control the party machineries and political landscape as gladiators, strongmen and godfathers. Secondly, Nigerian politics is haunted by an obese gerontocracy swooning on power and its accoutrements. Some members of the present corps of political leaders have been in power or its corridors in Nigeria since the first and second republics. Their relevance is not because of their competence or leadership quality but because of the bourgeois class they belong to or their willingness to represent the clannish and exclusionary interests of the bourgeoisie. Since many Nigerian youths are children of the masses, and do not share any form of socio-economic identification with members of the political elite, they are sidelined in the political process (Imhonopi, *et. al.*, 2017a). They are only important for the second-fiddle roles they are assigned to play on behalf and in the interest of their masters. Therefore, the political system in Nigeria is an exclusive system that shuts out the majority and lets in a privileged minority. Again, politics in Nigeria is prebendal in nature. It is a system that rewards the political lazy and taxes the hardworking masses. The system would arrest youths selling by the roadside, hawking their wares within the streets or clamp down on those managing their kiosks in various markets in the country. The same system would pay hazard allowances to its legislators some of who do nothing but sleep during plenary sessions, provide them with hefty security infrastructure, load them with entertainment

allowances and all kinds of ludicrous items in their pay packages while creating no decent jobs for the teeming youths including young graduates in the country. Politics in Nigeria vis-à-vis the youths can consequently be summarised as a narcissistic system where the elite are worshipped and treated as godfathers and political barons, maestros, geniuses and game changers while the youths are regarded as mere political pawns, jobbers and employees of the stinking rich politicians. Within this system, Nigerian youths lack mentorship in politics and leadership development but are sustained to feather and fortify the political success of the bourgeois politicians ad nauseum by fighting their private wars during political violence and electioneering upheavals, rigging elections for the political overlords, or acting as goons to protect their immoral political fortunes and territory, among other odious roles.

### **Youth and Entrepreneurship in Nigeria**

The entrepreneurial environment which has provided getaway solutions from grinding unemployment, youth idleness and criminality and that offers opportunities for grooming business leadership and prodigies in many developed and transitional countries is challenged and experiences paroxysms manifesting systemic neglect, disinvestment, primordial corruption and politicised or partisan citizen assistance in Nigeria (Imhonopi, & Urim, 2015, 2016a, 2016b). Reasons have been mooted for this difficult status quo. They include the poor quality of infrastructure and low basic education, higher education that lacks entrepreneurial education for higher-value-added growth, inconsistent and unsustainable vocational and technical training of youths, unfavourable legal, policy and regulatory frameworks for youth entrepreneurship, lack of access to SME finance, lack of political will and many others (Adegun, & Akomolafe, 2013; Efe, 2014; Imhonopi & Urim, 2013; Imhonopi, Urim & Ajayi, 2013; Kew, 2015; Maina, 2014; Odunuga, 2015; Okon, & Friday, 2015; Oteh, 2009). This scenario is better imagined than experienced as Nigerian youths are some of the poorest and disadvantaged in the polity. Poor healthcare facilities, expensive private education or low-standard public education, a degenerative infrastructure, spotty power supply and insecure environment, among others, precipitate a frightening dystopia, pushing these youths to the criminal economy or a violent *modus vivendi*. Thus, Nigerian youths have become the new denizens or citizens without benefits who are treated as undeserving of equitable state intervention.

## **Youth and Wealth Creation in Nigeria**

Wealth creation opportunities have remained the preserve of the elite, their families, apparatchiks and cronies in Nigeria. The state and its institutions have been biased in favour of the thieving elite, granting them waivers, tax holidays and preferences in their businesses, and providing them with opportunities which are hard to come by the teeming youth of the country. An environment that sustains a warped value system and ignores the promotion of entrepreneurship has remained an albatross in government's recent efforts to liberalise the wealth creation space. As Imhonopi and Urim (2015, p.78) put it:

The quest for quick money and a microwave generation that despises hard work but believes in sudden stupendous wealth has created a growing number of arrivistes who have become the heros and role models of young Nigerians. These nouveau riches bandy their ill-gotten wealth, having been minted suddenly by the system into the millionaire and billionaire status, and this veneer blinds young people to dream to build wealth from scratch. To escape any social impediments, young people who cannot wait to follow the narrow way opt to pursue their capture of the glittery society by engaging in antisocial and violent activities including kidnapping, cybercrimes, human trafficking, human sacrifice for ritual money-making, terrorism and militancy, among others, in order to achieve this goal. This situation fails to support efforts to grow an entrepreneurial culture as young Nigerians see those who have engaged in these vices as the inspiration and motivation to achieve their own dreams. In addition, there are insufficient funding windows and opportunities to support youth entrepreneurs; even existing entrepreneurial training establishments have become politicized and access to them is done based on political patronage and largesse for party apparatchiks.

The bourgeoisification of wealth creation opportunities has left Nigerian youth striving to leave the country in their droves, resorting to survive the stifling economic environment by joining criminal gangs to make a living and by some working hard to join the political bandwagon, which up until now has become a "portal to a life of ease and luxury" (Imhonopi, et. al., 2017a).

## **CONCLUSION AND RECOMMENDATIONS**

The National Youth Development Policy of the Federal Government of Nigeria in 2001 stated that:

Youths are one of the greatest assets that any nation can have. Not only are they legitimately regarded as the future leaders, they are potentially and actually the greatest investment for a country's development. They serve as a good measure of the extent to which a country can reproduce as well as sustain itself. The extent of their vitality, responsible conduct, and roles in society is positively correlated with the development of their country.

Youths are the foundation of a society. Their energies, inventiveness, character and orientation define the pace of development and security of a nation. Through their creative talents and labour power, a nation makes giant strides in economic development and socio-political attainments. In their dreams and hopes, a nation finds her motivation; on their energies, she builds her vitality and purpose. And because of their dreams and aspirations, the future of a nation is assured (National Youth Development Policy, 2009, p.2).

Correlating this eulogistic articulation of the ephebic population in Nigeria and how its members are actually treated within the political, entrepreneurial and wealth creation conversations, interventions and contraptions, is a sad commentary of a nation that pays lip service to fundamental issues that have to do with its sustainability, peace, progress and prosperity. The core engine of the Nigerian economy, the flower of its political garden and the future of its foretold or anticipated greatness is being bashed here and there by the kleptomaniacs, oligarchs, aristocrats, and bourgeoisie of the Nigerian state. Rather than cultivate its young population and invest in them in order to attain the much vaunted African greatness long foretold, political leadership has remained cyclical, senescent, gerontocratic, elitist, narcissistic and feudally clannish.

A country with such great potentials in its youth bulge can use this comparative advantage to compete in the present knowledge and technology-based globalised environment where artificial intelligence, biotechnology, advanced medical technologies, robust military might and cyber-technologies and strategies predominate. The present corps of leaders should begin to force itself to retune the present autarchic socio-economic and political relations in the wider Nigerian state which seem to favour and feather the interests of a tiny self-serving plutocratic minority. There is need to open up the entrepreneurial space, commit to greater entrepreneurial education, reform government business by making it more transparent and people-serving, produce leadership by example that actually serves the interest of the masses, support youth-based initiatives, invest massively in sustainable youth empowerment programmes, and commit to the general transformation of the Nigerian society through infrastructural development. Government will also do better by opening up the wealth creation opportunities for the state and umpire a level-playing field where Nigerian youths can be allowed to participate.

There is no better time than now to use politics as a linchpin for positive change (Burns, 2016), social transformation and greater youth empowerment and engagement in the socio-political and economic development of Nigeria. Rather than mouth this in well-couched eulogies and panegyric slogans, which do nothing but provide momentary anodyne effects, the political and economic managers of the Nigerian state should pay greater attention at removing anthropogenic blockades that limit the potentials of Nigerian youths and that force them to emigrate or to seek palliatives in the cold but inviting embrace of the enemies of Nigeria.

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