



## **Insecurity and Boko Haram Insurgency in Ahmed Yerima's *Pari***

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**Abstract.** The realities of insecurity in the continent can best be described as a continual fluctuation between two extremes; hope and despair; a condition reinforced by guided democratization of the continent and the upsurge in national insecurity propelled by the activities of radical Islamic organisations. Drama, as an instrument of social rejuvenation, becomes a tool of engaging the constant force of insurgency that is controlled by a minority fuelled by partisan politics and orchestrated by greed. This paper contextualises militancy and insurgency as evidence of weakened mechanism in the apparatus of the state. To this end, Yerima's *Pari* examines the absurdity and frivolities with which human lives and national security are treated. He also interrogates the complicity of government and individuals in hoisting the flag of the extremists who have constantly held the nation hostage. Adopting Buzan's conceptualization of state and individual security as a theoretical tool, the paper then explores distinguishing factors that make a state weak or strong. Yerima's characters, among other things, reveal the plethora of insecurity challenges in the nation, especially through engaging dialogue. We come to the position that the entity encompassing a nation can be distinctly classified either as weak or strong by its strength in confronting insecurity.

**Keywords:** Boko Haram, Theatrics, Weak State, Governance, Insecurity.

### **1. Introduction**

Insecurity among the litany of woes that trails governance in Third World countries heralded a new wave of abductions of secondary school students. Of particular interest are cases of kidnap in Northern Nigeria. Starting from Chibok (Borno state), Dapchi, (Yobe state), Kankara(Katsina) and Kaduna state. The dynamics of insecurity and terrorism in Nigeria seem to have reached a frightening dimension. Similarly, the complexities of contemporary world politics especially insecure border spaces within the continent has called for a modification and clarification of the term security especially within the entity called the state and the referent object of security. On the account of this circumstance, provision of adequate security has become a tool for measuring the growth of the economy, and subsequently the future of the entire populace. Little wonder third World countries have come to be defined as backward and undeveloped on the world map. The probing question then is, can national security be defined within the context of the state or the sum of the individuals within it? Also, the difficulties of determining the referent object of security especially what is to be made secure, and the application of the idea within a wide spectrum of national interest calls for an interrogation of the sole responsibility of those in governance especially the need to provide adequate security for her citizens.

Kuerschner (2013: 1) posits that West African states are prone to conflict 'because of weak states structures and the politics of ruling elite'. He observes that a state becomes weak when it lacks the basic capacity of providing economic and physical security for its citizenry. In the light of escalating internal conflicts and the attendant loss of millions of lives, human misery and destruction of lives have left the citizenry with the probing thought of the responsibility of the government in the provision of adequate security. Nigeria requires adequate security for its citizenry to achieve its economic viability and growth come the year 2025. The spate of insecurity and the inability of the government to combat the menace of kidnapping, armed robbery, child trafficking, terrorism, and economic crimes is rather worrisome. Ojo (2016) estimated the number of guns by the Nigerian civilian population to be about 4.5 million. Commenting on the menace of insecurity in the country, ex-president Olusegun Obasanjo confirms in his address to the United Nations General Assembly that:

*The availability and wide circulation of small arms and light weapons pose the greatest danger to peace and security especially in our region...These weapons have helped to prolong conflicts, undermined stability, social peace, and security, and have wrought devastation on the economies of affected states*

(Olusegun Obasanjo, cited in Jonathan 2018:21)

To improve security challenge, Albinus (2013) advocates that 'it is the responsibility of government to address the failure of governance at all levels in terms of social service provision and infrastructure development, job creation and employment opportunities, epileptic power supply, and general underdevelopment amidst rising oil revenues. The government must ensure that urgent measures are taken to address the challenges of governance in fundamental and sustainable ways as part of measures to reduce the crime rate.

It is against this backdrop literary writers have to spurn up theories on governance and national security. Adeniyi (2005) and Jonathan (2018) point out that the bane of governance in Africa is borne out of corruption as different

administrations both military and civilian cited this singular reason why they should come to power. Unfortunately, there seems to be no respite to the malaise of poor governance. On this, Jonathan notes 'until African politicians consider their countries interest first in whatever they do, the continent will continue to lag. Politics should be about the people and not about fighting to occupy offices' (2018:26). He also observes that 'there has always been tension between the North and South over who controls power'. He further points out that 'Most of the intractable problems which bedevil Nigeria proved endemic and enduring, not because they could not be easily solved or that the capacity to resolve them was absent, but because these problems were instituted and defended for tribal sentiments which address power points preferences (55). In line with this, it has been observed that the intricacies of this social menace especially the culpability of individuals under the auspices of religion and partisan politics.

While reiterating that endemic problems such as corruption, insurgency, tribalism, poor governance, violent conflicts, and electoral malpractices, have remained in the country because they were institutionalised by the powers that be, he suggests that the only way governance can be improved is to re-work the structure of governance such that every citizen will see himself as a stakeholder irrespective of tribe, tongue or religious creed. Therefore, the responsibility of addressing the problem of insurgency which has bedeviled African and the manner youths are radicalized and integrated for the heinous activities of this group gives credence to the quest for interrogating the complicity of our leaders especially their roles in ensuring a continuum to the reign the Boko Haram insurgents.

## 2. Literature Review

The enabling theoretical concepts related to this paper is Buzan's individual and state security theory. This framework is ultimately connected to the existing critical perspectives on Ahmed Yerima as a person and his literary works. To Berry Buzan (1991), the national security of a

nation-state creates the distinction and classification of a state either as weak or strong. Basically, this seems to be the major force and continuing element in the instability of the nation. In an instance where threats to life become a daily occurrence and domestic security becomes the primary responsibility of individuals living within the borders of a state the essence of governance becomes a façade. To this end, a weak state within this context is that which has failed to create a domestic, political and social consensus of sufficient strength to eliminate the large scale of armed conflict and political violence and the isolation and expansionist policies deployed at combating national security. To this end, the concept of national security becomes ambiguous because the dynamics of operation of insurgent groups have questioned the viability of the nation's security system.

Also, given that the society develops around the state, the possibility of a dependent structure becomes important. This in turn becomes a condition needed to create a symbiosis relationship which can be developed into a complex, sophisticated, and economically productive system that an individual depends on for support system especially in terms of security. To Buzan, therefore, the state is the mechanism by which people seek to achieve adequate levels of security against social threat. However, 'if the state becomes a major threat to its citizens, does it not thereby undermine the prime justification for his existence?' (1991:21). From the fore going, we may come to the position that the state and the society are inseparable, also, the security of an individual is directly connected to the state.

In addition, Buzan (1991) avers that security has a meaning independent of the state at the level of the individual. To Buzan, an individual's security is affected both negatively and positively by the entity called the state. Thus, 'the ground for disharmony between individuals and national interest represent(s) a permanent contraction in the individual pursuit of security (and) a variety of influences on national security both as a problem and as stimulus and constraint'.(35). Given this position, we may

state here that while individuals may be seen to have relatively coherent systems whose behavior, welfare, and survival can be analyzed in fairly precise terms, states are looser and have a less coherent system. This is why Buzan (1991) describes the state as having 'it(s) essence primarily on the social rather than on the physical plane...., a metaphysical entity (and), an idea held in common by a group of people, than it is a physical organism. (38)

He (Buzan) further notes that the idea to keep a state secure might logically be seen to require 'either a heavily fortified 'isolationism' aimed at keeping out corrupting influences or suppressing threats at their source (53). In a situation such as ours, politically unsympathetic opposition can invoke domestic political opposition to stir strife and disrupt national security. To put it succinctly, whether the dominant threat to the government comes from outside or inside the state, the national security of a nation creates the distinction and classification of a state either as weak or strong.

Thus, we may suggest that a distinguishing feature of a weak state is their 'high level of concern with domestically generated threats to the security of the government' (67). The threat to national life, the manner of operation, and audacious attacks of the insurgent group on innocent citizens present the Boko Haram jihadists as harbingers of terror. Terrorism becomes a defining paradigm when one considers the fact that the group utilises an anxiety-inspiring method of repeated violent action, employed by (semi-) clandestine individual, group or state actors, for idiosyncratic, criminal or political reasons. In the specific case of the terrorists, the immediate human victims of violence who are randomly chosen are targets of opportunity or selective representative or symbolic targets from a specific population, and would often serve as message generators. Yerima insinuates that with this terror group holding the nation at the jugular put statehood is an abyss, as that the same mechanism which should prevent citizens against threats puts them in perpetual bondage with the reign of terror unleashed by the insurgent groups.

Hence, it is under the auspices of the influence of Nigerian playwrights in the governance and security challenge that Dandaura (2015) maintains that a political climate shift followed the move from over three decades of military rule to democracy... to herald a schism of dramatic preoccupations between the new generation and its predecessors. Subsequently, we begin to see playwrights whose political orientation categorically deal with political unrest, bad governance and youth restiveness. With dramatic texts such as Femi Osofisan's *Once Upon Four Robbers*, Irobi Esiaba's *Nwokedi*, and Ahmed Yerima's *Hardground*, the dramatic oeuvre of Nigerian playwrights reveal their deployment of dramaturgy as a tool for national change. The characters the playwrights create have become symbols, metaphors and imageries cropped out of man's struggle for survival especially the need to understand the new world order and grapple with the harsh realities of the social, political, and economic condition.

The literary exegesis of Nigerian dramatists, therefore, is a refraction of the authors' ideological perspective which is sharpened on various societal happenings. For example, Osofisan (2006) in 'Opon Ifa's Rebirth: Chaos and Creativity in our Literary Compound' is of the opinion that 'while the artist is concerned to present the true picture of the society as he observes it, he also insists, whether consciously or unconsciously a salient commentary upon that reflection, and infuses it with a subjection... therefore (there) is always a distillation of the actual ordeals of the citizenry of the age in question (64). On the role of the theatre on governance and security in Africa as a whole and Nigeria specifically, Yerima (2015) in *Culture, Drama and National Ethos* puts it succinctly that '(the) theatre is the arbiter of reflection, correction, and presentation of alternative ways towards solving issues and problems which will emerge during the period of social cohesion' (34). The context of political orientation of Yerima in the comment above is in concordance with Yerima's attitude in play, *Pari* in that here the playwright seems to be of the view that the willful decimation of lives and the insensitivity of the political leaders call for a

deep reflection of the political entity called Nigeria whose mechanism against threats has continue to undermine the justification of the existence of statehood. It is against this background that we begin to appreciate the role of drama and theatrical practices in questioning the intricacies of socio-economic demands and political development in Africa. Therefore, the composition and structure of Yerima's plays explicate the functionality of a playwright who is borne with the responsibility of 'confronting contemporary challenges of existence and humanity' (35). The obvious contemporary challenge of existence that Yerima is referring to is Nigeria's perennial problem of insecurity.

From the foregoing, it is noticeable that Yerima's commitment to socio-political problems such as militancy, insurgency and increase in religious fanaticism bares the dramatist's introspection on statehood. Nationhood and good governance. The primal theme in *Pari* immerses Yerima in the intellectual community of playwrights whose dramatic oeuvre project sensitive political issues. The essence of such an endeavor is to entrench Nigeria's festering security problem as a microcosm of terrorism which is thinly disguised as banditry.

### 3. Boko Haram in Nigeria

The Global Terrorism index in 2015 named Boko Haram as the World's deadliest terror group. According to Brechenmacher (2019:1), Boko Haram since its inception in 2009 has killed tens of thousands and displaced over two million individuals across Lake Chad, Cameroon, Niger, and Nigeria from their homes. Given the propensity of this staggering figure, coupled with the fact that the violence perpetrated by the group has become a continental surge, it then becomes imperative to investigate the ideological belief of this organization, its intersection with state policy, and underlying factors that led to the emergence of this group.

The globalization of terrorism and the internal dynamics of Nigeria's security, the organizational dynamics of the group, and the

intersection of the social policy further encouraged the spread of terrorism in Nigeria. Subsequently, the question which should readily come to our mind is what prevailing factors led to the emergence of these radical groups? Although, Gabriel (2006) in *Journey Into the Mind of an Islamic Terrorist* argues that a closer examination at the operations of insurgent groups such as Al-Jihad, Al-Gama'a, Al-Qaeda, ISIS, ISIL, and Boko Haram, reveals that Islamic fundamentalists such as those found in this group have sought to fulfill the abandoned duty of Jihad and fight the secular government to create an Islamic state. Alexander, Neelam & Stephen (2015) argue that religious extremism in West Africa remains largely homegrown and driven by local dynamics, even if foreign actors have provided doctrinal influence, financial support, and training. They submit that 'the triggers of radicalization are complex, manifold and unique to each context' (46) the threat has implications for regional stability and therefore necessitates a regional response. Consequently, push factors such as marginalization, poor governance, and corruption fuel the formation of this insurgent group, it is expedient that there is an urgent need to craft and integrate policies that have social and economic underpinnings to combat this new security threat.

Commenting on the emergence of the radical group, Brechenmacher (2019) observes that it started as an armed rebellion against the government of Nigeria. He notes further that 'the group first emerged as an Islamic reform movement in the northeastern town of Maiduguri..(the) ideological bases was the condemnation of Western-style education and corrupt secular governance'(3). Thus, according to Weiss and Hassan (2015) and Siollun (2019), the quest to return to 'Salafism' a doctrine that forbids Western-style democracy and any form of pollution to Arab civilization informs the use of armed resistance in combating corruption and injustice which has culminated in disenchanting young people. Gabriel (2006) classified Islamic radicals into four groups namely: The founders, the evangelists, the prisoners, and the aristocrats. He notes further: 'The founders. vexed in Islam and deep inspirational writing advocate a return to Islamic fundamentalism. The evangelists

carry out an attack against the government, get captured, go on trial, and executed for their attacks against the government. The prisoners on the other hand were not executed for their attacks against the government. Rather, they were kept in prison. The last among the list are the aristocrats who unlike their predecessors, were men of privilege and means' (14-15). The Nigerian insurgent group Boko Haram adopting the salafi's style condemned Western –Style education and corrupt, secular governance while cultivating strategic ties to the elites. Differentiating between fundamentalist ruthlessness and secular excesses, Soyinka (2012) notes that:

*The chains placed around the mind through religious absolutism are more constrictive, tenacious, and implacable than those of their secular counterparts. To be under orders of an unidentifiable entity leaves the door open for negotiations, even of a one-sided, lop-sided nature. (However), when such orders are attributed to an invisible or century dead authority, however, transmitted through intermediaries who insist that they are only 'carrying out' orders, but have appropriated all access to the sole Authoritative voice that dispenses such orders, all dialogue is foreclosed'(80)*

The cloak of religious absolutism having been entrenched in indoctrination and intake of hallucinating drugs becomes a means of absolving the conscience of these raging individuals of crimes against humanity coupled with pernicious and malicious intent that surrounds the violent strikes of the insurgents. The foreclosure of such negotiation becomes a means to further hold the entire governance in the jugular while the families of the victims become ravaged as a result of a failed security system. While not absolving the government of her failure in governance, the ideological base of the insurgents has been a factor responsible for the growth of the group and the terror and violence which has come to be associated with their activities. Weiss & Hassan (2015) and Siollun (2019) submit that a good number of these insurgent groups 'we(re) founded on ideology but poor governance was the catalyst for it to spread'(256). This explains why

Anyaokwu states unequivocally that the issue of insecurity is ‘doubly spectra as a result of the current neo-colonizing agenda of the West and the internal contradictions within the African nation-state itself (2006:410). Therefore, the armed struggle of Boko Haram from another perspective can be understood as a continuation of neocolonialism which engulfed the African continent since attaining independence.

Chester (2019) identifies the following as the reasons for the severity of the security challenge to African governance: the collapse of Libya after 2011, a large spread in the quantities of arms and trained fighters across the broader Sahel region; the gradual toll of desertification placing severe pressure on traditional herder/farmer relationships in places like Sudan and Nigeria; and the proliferation of local ISIS or Al Qaeda franchises in remote, under-governed spaces. The existence of transnational actors and macro-economic elements has further invested the fundamentalists with invisible powers and frustrated every effort at nipping their activities in the bud. Similarly, Ojo (2020) notes that the complex security challenge confronting the Nigerian space should be examined from the context of ungoverned spaces. He argues that these large spaces especially those in the far North serve as a breeding ground for the terrorist organization and criminal network. His opinion is that governance failure in these regions encourages illegal movement of arms and ammunition, foreign machines, and raw material which aids the production of bombs, illegal drug cartels, and trafficking. Subsequently, the viable expanse of land which should aid the agrarian economy has become an abode for Boko Haram Jihadist and non-Boko Haram armed groups.

#### 4. Textual Analysis

Set in 2016 among the Marghi tribe who are the most affected by the Chibok kidnapping. The play is the story of Hyelapari, a young Christian girl who was kidnapped alongside other Chibok girls from a secondary school in Borno state and taken to Sambisa forest. The era described is marked by insurgent and bandits rampage of villages. The bestial and brutal manner human

lives are wasted and religious houses desecrated did not only capture the reign of terror of these insurgent groups, but it also reveals the failure of the entire democratization process. The fundamental process involved in statehood, nationhood and good governance as it concerns domestically generated threats to human foregrounds the intertextuality of Yerima’s dramaturgy.

*Pari* is metaphorically set to capture the reality of the menace of insecurity. The *play* explores Boko Haram insurgency as a criticism to the concept of governance and security in its entirety. Through the engaging dialogues of the characters, we see Yerima’s indictment and a careful strip of the idiosyncrasies of Nigerian leaders and their complicity in putting the entire nation under siege especially the ravaging Boko Haram insurgents. Through the illumination of the playwright dramaturgy, the physical, emotional, and psychological trauma of the kidnapped victims and their families are aptly captured.

Yerimah seems to suggest that the complexity of religion in a multi-ethnic nation such as Nigeria and the complicity of individuals and government officials in the activities of the Islamic extremist group is an important subject of interrogation in this engaging discourse. The lackadaisical attitude of government officials, their role in the procurement of arm and ammunitions for the insurgent groups and the money the terrorist groups spend is traceable to individuals in government position. The culpability of these leaders especially their inability to secure individuals in the state and suppress the threats to lives can further be linked to failed governance. In articulating the issues surrounding security and governance in Nigeria, the playwright does not just stop at identifying the cause of the rot, he explores the lives of the insurgents and reiterates that until and unless unemployed youths who are living in a state of despair are gainfully employed, there seems no ray of hope for the country in the nearest future. Therefore, Yerimah advocates for a paradigm shift on the notion of governance and her responsibility to her people. This becomes instructive in a situation where leaders seem to

be radically disconnected from the populace they govern, a menace of self-governance in post-independent Africa.

On this point, therefore, the responsibility of elected leaders and their role in ensuring the safety of lives and properties becomes questionable. The complete neglect of this social responsibility by the government is the main issue under interrogation in the dramatic enactment. From the dialogue among the characters, we have come to notice that the life of every citizen in the nation is under threat and this is slowly eroding their belief of being safe within the context of a nation. Having identified the culpability of government officials who should alleviate the suffering of the citizens, Ama seems to bear it out more:

*I am tired of answering the same questions every time. For two years now, your men have asked me the same questions. I am beginning to feel that you are thinking that our cries are for nothing. Where is Oga Pious, he has our file in your office. If you are chairman, call him instead of asking funny questions (Pari, 29-30).*

The protagonist has been interrogated and asked questions surrounding the disappearance of her daughter and no tangible solution has been proffered to the challenge at hand. Journalists and reporters quiz the victims without recourse to the mental and emotional torture the constant reminder of their missing children will have on them. This is done probably to gain international sympathy and the attention of the NGO's who supply relief items to the displaced victims or to keep up false hope that the government is doing everything to ensure the release of the missing girls. The complicity of individuals is made visible as the Chairman of the local government whose office is at the grassroots, seems not to have in-depth information about one hundred and thirty-five girls abducted from a government school. Ama says more:

*Our daughter whose name you just called has been missing for two years. And your government has done nothing. The last local government chairman was useless to our cause. He played with the matter until he was removed disgracefully from office. His wife was a bigger*

*clown. She invited all of us, including the teachers, to share blood money with us. (30)*

The probing question at this point is that what is the responsibility of leaders towards those who elect them? Who exactly is the referent object of security when we refer to national security? What measures should be taken to achieve a measure of domestic stability? The major character Ama resonates with the concern of ordinary citizens as she confronts the Chairman of the Local Government Council:

*I wanted my only child to go to one of those schools where there is so much security. Even the angels of God will struggle to enter. Not to that cheap dark school with a dark environment, so those dark gun-tottering souls can just drive in trucks in the darkness of the night where children fall prey to them as animals... forcing them into slavery. This country is dying...gradually, through corruption everywhere. I tell you, someone somewhere is benefitting from all this madness. And I... we the poor in soul and pockets are the ones suffering for their greed (31).*

The strong and assertive character, Ama is created by the playwright to make indicting remarks on failed leadership, the dearth of infrastructural facilities such as schools conducive for learning, lack of power supply which makes it easy for the girls to be carted away, and the corruption of the public officials in charge of investigating the disappearance of the Chibok girls. A country becomes a failed entity when we have individuals who gloat in the misery of certain ethnic groups' families as the insurgents unleash their terror. The abducted returnee Pari reiterates her mother's position: 'There was no light in school, so the darkness helped their cause' (35). The activities of this militant are not just gory, they are mind-blowing. Pari recounts her ordeal and those of almost two thousand women who were in captivity with her. These sordid experiences range from forced marriage, instant death for any act of resistance, forced conversion from their previous faith, and rape. She retorts that they 'were living carcasses from the world beyond' (36). Her loss of faith in the safety of

the girl child in a weak nation such as hers compelled her to kill one of her twins—a girls.

One after the other, the characters engage the different challenges they have to confront as a result of insecurity in the country. The characters are undaunted as they question the rationality with which this dreaded sect attacks innocent citizens. Luke's remark encapsulates the anomaly of the security system. He states that: 'the dreaded boys attacked, burnt and killed thousands...they burnt down the churches...killed even the pastors (*Pari*, 19). The desecration of places of worship and wanton destruction of human lives and properties leaves more to the imagination of individuals on the lackadaisical attitude of those in government towards the security of her citizens. The character of Ibrahim is instructive in revealing the manner of recruitment and complicity of individuals and those in governance in sustaining the activities of this terror group. Through his conversation, we saw the effect of leaving the virile youths of the nation in the lethargy of hopelessness and desolation. His articulation provides the nexus in relating the interest of highly placed individuals and the vulnerability of the poor beings used as an instrument of terrorism and insurgency. Ibrahim goes further:

*The irony is that they created us nurtured us for their good at first... and after, they dumped us. Where did we get the arms? Where? From them, the military, and black market. Where did we get the money we spend? Who fuelled our anger? Who? (chuckles) See how well they lie now that they do not know how to quench the fire they selfishly lit (48)*

The activities of politicians who recruit thugs whom they use for electioneering purposes probably led to the emergence of these armed youths. The vulnerability of unemployed youths and the social menace they could constitute did not miss the scrutiny of the playwright. Who are the god-fathers behind these faceless killers? How do they get their supplies of arms and ammunition? How do they source for their funds? What has happened to the morality and consciousness of Nigerian youths that they have become harbingers of terror? These engaging

questions are raised not just to probe our hearts but to trace the rise of insurgents and terror groups in the country. Proffering solutions to these myriads of problems is the best way of reducing criminality and insecurity in the nation generally. The manner through which Yerima uses drama to re-conscientise individuals especially those in politics reveals him as a social critic who carefully accesses the inner thought of individuals to address a common problem in a culturally diversified society such as Nigeria.

Two years have lapsed and the bandits who broke through security apparatus are still looming at large. Rather, than put machinery in place to curb the forest and bring back the girls, officials from the local government take statements from the parents of the girls while offering them seventy-two thousand naira as displacements money. This is followed by the desolation of parents who have lost their children and vice-versa. In the same vein, the cast which is drawn from the local populace is important as well as strategic in revealing the pain and providing insight into the question of security and governance which has put the nation hostage. The opening dialogue between Ama and Tada set the conflict for the play especially the role of religion in the crises and prepares the ground for critical engagements of the issues at stake in the policy of the nation.

Ama's monologue captures the emotional turmoil the affected families of the Chibok saga are thrown into. She cries, 'Those who took my daughter have plunged a spear of painful fear into my soul...forever (*Pari*, 8). The spate at which these nefarious activities are carried out coupled with the fact that the insurgents are left unscathed leaves crippling fear in the heart of the citizenry. Through the eyes of Ama, we also saw the complicity of government officials especially their disbursement of 'displacement money from the local government officials'. This money is the compensation given to the parents after more than a year their children were forcefully taken from their school.

The thrust of the dialogue in *Pari* agrees with the playwright's assertion that 'it is an

assessment of Nigeria within the new global reality and the domestic issues of existence and humanity. Yerima (2015) further asserts 'Nigerian theatre must examine contemporary aspirations of the people that the work of art has been written for..(and woven) into the collective consciousness of the new changes of socio-economic and political development (22). What is pivotal to the thematic engagement in this discourse is insecurity. It is a negative trend in postcolonial Nigeria. The play is an indictment of our leaders and their failure to live up to the expectation of individuals within the jurisdiction of a nation especially in the provision of security. The military mechanism which is the highest security system seems to have collapsed in the face of an advanced guerilla. This explains the inability of our leaders in feeding the appetite of the ravaging youths who have taken up arms to revolt against a system that unwittingly equips them and at the same time call for accountability of the corrupt nature of the democratization process.

## 5. Conclusion

As a playwright and theatre practitioner, Yerima has used his plays to interpret diverse social issues and at the same time calls for a deeper reflection on the act of governance and the urgent need to nip in the bud poverty, unemployment, youth restiveness, and partisan politics. He also reiterates that the provision of social amenities and adequate security networks are pertinent to combating the havoc constantly wrecked by the trio of insurgents, Fulani herdsmen, and kidnappers. In *Pari* theatrics is employed to explore the anarchy and chaos in Northern Nigeria and the comatose security system. The playwright also accentuates that a viable economy can only be achieved through the creation of a symbiotic relationship between an individual and society. The drama has thus become a tool for arousing the social consciousness of a people and a critique of politicians to effect change through quality leadership. Conclusively, Ojo (2020) submits that good governance that transcends ethnic chauvinism remains a potent weapon in conquering the multi-layered complicated security challenges facing the giant of Africa. It

is because of this that the playwright creates autochthonous characters whose lives are a direct reflection of the effect of the Boko Haram insurgency especially as it tugs the heartstring of a family who is engulfed in the crises ravaging Northern Nigeria. In all, there is a need for our leaders to accentuate their social responsibility and accumulate core values core of which is ensuring that the lives and properties of individuals within the nation-state are protected from threats both within and outside her territory.

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