

## A Comparative Study of Ola Rotimi's *The God's Are Not To Blame* and the Terrorism Issues in Nigeria in the 21st century

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### Abstract

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The nexus of this study dovetailed is to quintessentially position the political elite class as the cause of the prevalent terrorism in Nigeria in the 21<sup>st</sup> century as portrayed in Ola Rotimi's *The Gods Are Not To Blame*. The innuendo and crescendo of the prevalent terrorism in the Nigerian society has unequivocally threatened the existence of the nation in recent time. For instance, the North-East is besieged with insurgency by the activities of the Boko Haram sects, the South-South is equally overcrowded with issue of militancy and militia agitation for resource control, the South-East is also overtaking by the MASSOB and the IPOB upheaval for self-determination, and the Herders/Farmers clashes in Katsina, Benue, Kogi, and some other states in the country. This issue manifesting through acts of terrorism, ranging from incessant killings, kidnapping, politically motivated assassination, suicide bombing, etc., has pragmatically unmasked the gargantuan level of issues such as poverty, hunger, death, and pain of the people and underdevelopment to the country. Among the major findings is that this cankerworm has provided impetus for creative punches in argumentative and dramatic representations by notable critics and dramatist. Most are of the opinion that man brought about the turbulence in the society while few believes it is natural phenomenon. Thus, with textual analysis method, this work investigates Ola Rotimi's approach and attempt to establish the cause of this turbulence in the Nigerian space such as it is prevalent in the 21<sup>st</sup> century. Effect of it will create positive change amongst Nigerians, thereby effectuating change around societies. The study therefore recommends that a thorough investigation be made towards identifying the root cause of terrorism in the Nigerian space as that will help create palpable solution to the menace ravaging the society in the 21<sup>st</sup> century.

**Keywords:** *Comparative study, Terrorism, The Gods Are Not To Blame, Nigerian Issue*

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## **Background to the Study**

Not until recent time, Nigerian space is besieged with upheavals that have affected its fronts in the 21<sup>st</sup> century. The front includes social, economic, and political, thus has questioned its existence as a nation. This is fathomed as a result of the prevalent communal, regional, political, economic, and religious rivalries in the country. Against this backdrop, the reality of modern Nigeria according to Chukwunweike (2012) is the danger of disruptive centrifugal socio-economic and political forces which have combined to produce irreconcilable contradictions of alarming proportion. This negates the general idea that national security is a premise for national economic growth and development of nations (Jacob & Andrew, 2015). It is a common knowledge that recent years have witnessed an increase in terrorist's acts which are systematic and are perpetrated by terrorist's groups that are prominent internationally (Ewelina & Kelsey, 2016).

On a lucid note, insecurity and terrorism is a global issue. For instance, Adejumo (2011) opines that “the United States, United Kingdom and many countries face the challenges of insecurity within their borders on a daily basis”. Countries like Pakistan, Afghanistan, Syria, Iran, and Iraq are already considered as terrorist nations. The different between these nations and Nigeria according to Ewelina & Kelsey, (2016) quoting Adejumo (2011) is how they manage the threats. Ewelina & Kelsey went further to aver that “the speeds with which evil is growing in Nigeria and the merciless ways that lives of innocent ones are being wasted are worrisome”. Against this backdrop, they insisted that “people are burdened on a daily basis with psychological and emotional trauma resulting from gory sights of lifeless and mutilated bodies of love family members, close associates and colleagues littered on the streets, public squares, and everywhere”.

For instance, the oil rich but exploited Niger Delta region, the life blood of the Nigerian economy, is besieged with agitation for resource control. It is believed that the oil has failed to translate to regional prosperity and development in the Niger Delta despite being largest Nigerian wetland and the largest wetland in the world (Jean, 2009). Despite these huge resources, Jean avers that “it is said that 70% of the people that region lives below poverty line, less than \$1 a day with a clear absence of the basic amenities”. Jean went on writing that “although well-endowed with intelligent human resources as well, the region is said to have the largest illiteracy and unemployment rate in Nigeria.

On the under-infrastructureal challenges, Jean also stated that “the region has epileptic or non-existent utility: there are no roads and portable water is absent”. Environmental challenges include coastal erosion and rising sea level, which has led to large portions of the landmass being eroded. Oil and gas has caused farming and fishing to be decline due to widespread pollution (Jean, 2009; Mark, 2015) that has destroyed the flora and fauna of the ecological system. On the socio-political challenges, Jean avers that “the Niger Delta has experienced weak governance; poor service delivery by successive governments at both state and local levels, lack of transparency, which contributed to making a limited impact on the welfare, despite sustained substantial receipts from the federal government”. These assertions have pragmatically affected the region, thereby inflicting pain, suffering, hunger on the people and lack of development on the region (Mark, 2015; Kimiebi, 2010).

To aver these perilous dichotomies plaguing the region, some militant and militia groups are agitating with the federal government and the multi-national oil companies because the region has been rewarded with massive environmental degradation, political and economic marginalization, and total negligence. They seek to adequately manage the crude oil situated in their land in order to solve their impoverished situations. On this note, they decided to agitate using a violence means which they fathomed to be proactive, considering that peaceful demonstration has led to the maiming, brutal killings of their freedom fighters, and the present predicament prevalent in the region at the present time. To this, they employ divers' means of terrorism which includes oil pipeline vandalism, illegal oil bunkering, kidnapping of both multi-national oil company workers and well to do citizens, politically motivated assassination, incessant killings, and every other means of terrorism that ridicules peace and tranquility in the area (Stella, 2010).

In the northern region, issues of youth restiveness are always visible as youths are continually agitating as a result of religious coalition of interest (Amiriheobu & John, 2018). The violence between the Christians and the Muslims that led to the loss of lives and properties began in 1953. It was also visible in the year 1999, 2000 and 2001. The most severe was that of the Boko Haram insurgency in the Northeastern Part of Nigeria which was believed to have been founded in the year 2002 by Muhammad Yusuf. In a statement issued by Boko Haram group on April 24, 2011, Adetoro (2012) quoting Suleiman (2011) reported that “their objectives were to abolish democracy and institute sharia law as they claimed to be fighting for justice and islamization of Nigeria”.

This Boko Haram sect made up of youth has of recent created so many tensions and has contributed to the suffering in the Northern region of the country (Sani, 2015). In their course to establish their purposed Islamic state, they have according to Afolabi & Adeyele (2019) employed suicide bombings, assassinations, kidnapping, murdering the civilian population, and targeting security forces and educational institutions. According to Adetoro (2012), quoting Suleiman (2011), one of the group spokesmen Alzawahiri stated that “the group was contented with preaching islamization of Nigeria until 2009 when it took arms against the state because some unnamed Muslim clerics and ward heads in the North were conniving with the government to attack them following the Maiduguri crisis in July, 2009.

On the same note, Adetoro (2012) went on to write that “since 2009 Boko Haram has become a metaphor for insecurity in Nigeria after the government launched a clampdown on the group, which resulted in some 800 deaths, mostly of the sect members”. Against this backdrop, Amiriheobu & John. opines that “though Boko Haram has dominated the security discourse in Nigeria since early 2010, nearly everything about the sect still remains contested-from the meaning of its name to the reasons for its emergence and radicalization, and whether it is now affiliated to foreign terrorist groups such as Al Shabaab in Somalia, and Al Qaeda in the Islamic Maghreb”. The affiliation with these terrorist bodies and its strong sponsorship locally and internationally, has made the sect stronger by the day.

A similar narrative to the tenet of incessant killings, maiming and destruction of multi-million properties is the Herdsmen/farmers clashes in Katsina, Gombe, Zamfara, Kogi, Benue, Edo, Delta and some other states in Nigeria. Generally, violent confrontations between farmers and herders are prevalent and pervasive in Central and West Africa (Chris & Bukola, 2018; Philip, 2014). Chris and Bukola further stated that “from Mali to South Sudan, Democratic republic of Congo to Nigeria, climate variability, environmental degradation, and socio-political upheavals have shifted pastoralist migratory patterns and increased tension between farmers and herders”. These changes according to Chris and Bukola have increased the confrontations between farmers and herders leading to violent, conflict, deaths, forced displacement and migration, erosion of inter-communal relationships, as well as the destruction of agricultural and livestock output.

Despite the escalating and expanding violence, there have been no systematic consolidations of what has been done to this point to address farmers-herders conflict in Nigeria (Chris & Bukola, 2018). In line with this, Philip (2014) writes, quoting Abass (2012) that “the major source of tensions between pastoralists and farmers is basically economic, with land related issues accounting for the majority of the conflicts”. Furthermore, conflict between herdsmen from northern Nigeria and farmers in the central and southern zones, have according to Ajibo, et al (2018) escalated in recent years and are spreading southward, threatening the country's security, stability and peace; with estimated death toll of approximately 2,500 people in 2016. They further write that “these clashes are becoming as potentially dangerous as the Boko Haram insurgency in the North East”. The conflicts have demonstrated high potential to exacerbate the insecurity and food crisis particularly in rural communities where most of the conflicts are localized, with reverberating consequences nationwide (Ajibo, et al, 2018). As stated above, this issue has thus become so dicey that the federal and states government finds it extreme difficult to curbed over the years. This has pragmatically prompted some states to establish some cattle ranges in the affected states so as to provide settlement for the herdsmen and their herds, yet the issue is aggravating by the day.

On the same note, the issue of the turbulence in the Southeast can also be traced from the period of the Biafra Nigeria Civil war which started on May 30, 1967, and ended on January 15, 1970. The struggle by some Igbo people to secede from Nigeria started when on May, 1967, late Chukwuemeka Odumegwu Ojukwu, a military officer and politician announced a breakaway of the Eastern Region under the new name Republic of Biafra. The war was generated as a result of some fundamental issues ranging from marginalization, favouritism, divide and rule, and nepotism to mention but a few (Amiriheobu & John, 2018). The aftermath of this war brought so many tensions as the issues that prompted the war are yet to be rectified. This has also prompted the formation of the Movement for the Actualization of the Sovereign States of Biafra (MASSOB) and Indigenous People of Biafra (IPOB). These bodies are seen as a non-violent group, but some uncultured youths amongst them see it as an avenue for agitation, violence and other means of social vices.

These and many more are the fringes plaguing the Nigerian state in the 21<sup>st</sup> century. It has therefore provided impetus for argumentative analysis by dramatist and critics over the years

towards identifying the root causes of these cankerworms. Most claimed that corruption, nepotism, favouritism, tribalism, and divide and rule are the main clause behind the turbulence in the Nigerian society, while some are of the opinion that its causes is a natural phenomenon metaphysical forces are masterminding the menace. It is to this that the study hinges on identifying the key cause of the turbulence in the Nigerian society as portrayed in Ola Rotimi's *The Gods Are Not To Blame*.

### **Proposed Causes of Terrorism in Nigeria**

A number of scholars according to Magnus & Okonkwo (2015) have tried to distinguish different causes of terrorist activities by focusing primarily on the psychology of the individual terrorists or group processes. This is so because many reasons may prompt a youth to restiveness resulting to terrorism. In line with this, Magnus and Okonkwo writes that Jerrold (2002) in his study, investigated the psychological thinking of individuals involved in terrorism, and build a framework for analysis with regard to the extent of conditions and characteristics that can increase risk that a radical group can shift to terrorism. The study according to Magnus and Okonkwo criticizes those who regard terrorism as course of action and a deliberate choice among different alternatives.

On a general note, Ofem and Ajayi (2008), write that “poverty, unemployment, bad governance, inadequate educational opportunities and resources, lack of basic infrastructure, inadequate communication and information flow are the causes of youth restiveness in Nigeria”. Issue of poverty is a big reason why most people mostly the youths take to the street. This statement is plausible in the Nigerian society of today where hardship, inflation and scarcity of food is at its peak, thereby making an average Nigerian with his minimum wage and salary finds it difficult to feed his family. Those without work take to the street, making the environment unbearable for people to live. Poverty has visited most classes of people (Palen, 2001). Those in business, civil service, non-governmental organizations etc. are victims as such.

Unemployment is also another vital issue in Nigeria. It is visible when people who are without work are actively seeking for paid work (Mark, 2015). The measure of unemployment rate is calculated as percentage by dividing the number of unemployed individuals by all individuals currently in labour force. Unemployment was formerly regarded to as a social condition because it is something that has been in existence and has become part of the society, but because of the high rate of its negative effects in the society, it is now regarded to as a social problem. In Nigeria, the issue of unemployment is dominant in the society, as millions of graduates roam the street in search of white collar jobs, expecting hundreds of thousands of fresh corps members passing out every year to increase the number. Invariably, about 70% of the Nigerian populations are believed to be unemployed falls within the working age of 17-65 years (Yusuf, 2014). Due to this reason, most of them engage in one negative activity to the other just to make ends meet.

On the educational sector, Ardrey (1970) writes that “in the Nigerian society, education is given a backstage as part of the development strategies by the government”. He further

asserted that “they hardly pay attention to issues that concern education as teachers and lecturers in the educational system are poorly attended to and the issues of dilapidated infrastructural facilities and absence of good educational facilities are presently overcrowding the educational sector”. Against this backdrop, Igbo & Innocent (2013) write that “the issue of terrorism is mostly caused by illiteracy, unequal distribution of national resources, and poor child bringing among others”. Chukuezi (2009) affirms such as Igbo and Innocent that “the causes of terrorism in the Nigerian space are many, ranging from individual to societal factors such as marginalization, unemployment, exuberance and the role of politicians in employing youths against their perceived enemies”. These contribute the main causes of restiveness among youths in Nigeria.

Furthermore, mostly on the Niger Delta issue, Snapps & Hamilton (2011) identified “economic pauperization, political tyranny, and socio-cultural dichotomy as causes of terrorism in Nigeria”. Thus, they also aver that “low productivity, intra ethnic hostilities, unemployment, environmental degradation also attributed to the causes of terrorism in Nigeria”. Mark (2015) on the same note write mostly on the Niger Delta issue that “these militant groups have taken up arms against the government and the oil companies as a result of some fundamental issues affecting the region, which include the problem of underdevelopment, environmental degradation as a result of oil exploration activities, and resource control”. The issue of exploration activities according to Mark has pragmatically affected the fauna and flora of the ecological system, thus creating environmental pollution.

Conclusively, Elegbeleye (2005), on a general note also writes that “the jingoistic pursuit of patriotic ideas, the peer motivated excitement of being a student and the perceived victimization arising from economic exploitations are the causes of incessant terrorism in Nigeria”. These issues enumerated above are plausible causes of terrorism in Nigeria in the 21<sup>st</sup> century as posited by critics and theorists.

### **Theoretical Framework**

The issue of terrorism in Nigeria in the 21<sup>st</sup> century can be addressed on so many theories. Theories are bodies of fundamental principles underlying a science or the application of a science. Theories are embedded in some truth, law or assumption which portrays some essential qualities or elements that determine some intrinsic nature or characteristics proposition from which orders are derived (Amiriheobu & John, 2018). In studying ways in which the cause of the prevalent terrorism in the Nigerian space in this 21<sup>st</sup> century can be ascertained as portrayed in Ola Rotimi's *The Gods Are Not To Blame* and changing the behaviour of affected youths in the Nigerian society, certain theory is subsumed as guide to action. This theory is Social and Behavioural Change Communication Theory (SBCC).

### **Social and Behavioural Change Communication Theory (SBCC)**

SBCC by Crosby and Richard can help understand why people act the way they do and why behaviours change. The theory exposes why people change from good to bad, considering the fact that so many phenomenon may trigger a good person into doing things that affects his immediate society and his people. SBCC is an interactive process of any intervention with

individuals, communities and or societies to develop communication strategies and to promote positive environment which will enable people to initiate, sustain and maintain positive and desirable behavioural outcomes. This theory can also help to direct attention on what or who to address for social change. SBCC helps in explaining behavioural change and area of focus-the individual, their intention to change their behaviour or their surrounding environment (Crosby & Noar, 2010). Therefore, the goal of every behaviour change campaign is to induce long-lasting behaviour change. Thus, researchers have tried to adapt them to generative narrative, so that they cannot be excluded as useful guides for this reason alone.

### **Methodology**

This study employed the case study and textual analysis research approaches of the qualitative research method. It involves explaining the issue, describing, analyzing and interpreting data on the analysis of the fundamental causes of the prevalent turbulence in Nigeria in the 21<sup>st</sup> century as portrayed in Ola Rotimi's *The Gods Are Not To Blame*. It is qualitative because it deals with the analysis of this play by a notable Nigerian playwright and descriptive because it involves the use of ideas to describe and analyze the inherent causes of turbulence in the play texts. To achieve this, the study employed the primary and secondary sources. The primary source is the play text and the researchers' ideas concerning the nature and effects of administrative corruption on the Nigerian space, while the secondary source includes materials from the institutional publications, articles, journals, text books, internets, research materials, among others.

### **Synopsis of *The Gods Are Not To Blame***

The play *The Gods Are Not To Blame* revolves around Odewale, a child cursed from birth, who meets misfortune as a result of his inability to control his excruciating anger. On the day he was born, the child was taken to Baba Fakunle, the priest of Ifa, in the shrine of Odumila, according to tradition, so as to fathom his mission from the gods to carry out on earth. It was revealed that the young child will kill his father and marry his mother. To avert such omen and curse on the land of Kutuje, the child was wrapped up in white cloth like a sacrifice to the gods and arm and feet tied with strings of cowries, and handed over to Gbonka, a trusted servant to be killed in the evil forest. Gbonka, overwhelmed with pity, handed the boy Odewale to Ogundele, a hunter who went hunting in a bush in Ipetu village with his servant, Alaka.

The boy Odewale grew in vigor, wisdom, and strength, knowing Ogundele and his wife, Mobike as his biological parents. He was later told that he is a butterfly who thinks himself a bird by the man whom he had known as his father's brother. Disturbed by these words, he quickly went to meet with the priest of Ifa, to unravel the mystery behind such statement. At the shrine, it was revealed to him that he is a curse child; that he will kill his father and marry his mother, thus was warned to stay put, if not, he will be going closer towards fulfilling his destiny. Frightened with such revelation and the delusion of killing the man he knew as his father and marrying his own mother, Odewale quickly left Ijebu after making his friend and teacher, Alaka, to swear with a hoe that he will not reveal his whereabouts to anybody, not even his parents. He insisted that Alaka should look for him only when his father and mother fell in death.

During his quest of survival, he had a confrontation with King Adetusa at the place where three footpaths meet, over ownership of land which he claimed he bought from a farmer. The confrontation led to the death of King Adetusa. Odewale frightened with such act, quickly ran away to a distance land which he later new to be Kutuje. On arriving Kutuje, he assisted the people tremendously towards overwhelming the bushmen of Ikolu when they attacked and enslaved their land. As a result of this, Odewale was made a king, thus marrying Queen Ojoula as the tradition demands. The marriage brought forth seeds of two boys and two girls.

The aftermath of this sacrilegious act of a son killing his father and marrying his mother, thereafter, given birth to children, brought about plague envisaged through incessant death, sickness, and pain to the people of Kutuje. This plagues metamorphosed or diffused, overtime, exerting a pervasive, albeit, and negative influence on all facets of the land that an urgent solution was demanded by the town's people. On the quest of discovering the cause of the problem in the land, Aderopo, Queen Ojoula's second son was sent to Ile Ife, the land of Orunmila, to ask the all-seeing god the reason for their suffering. They also sent for Baba Fakunle, the greatest of all medicine men for his wisdom.

Aderopo arrives with the news that the cause of the problem was as a result of the present of the murderer of King Adetusa in the land of Kutuje. Baba Fakunle on the other hand, arrives, calling Odewale a bed sharer and the killer of King Adetusa. Odewale raged with such allegation, accus Aderopo of plotting his downfall since he is not from their land, and therefore should not be crowned king. As a result of this, he swore that Aderopo be sent out of the community. He also requested a clear explanation regarding the death of King Adetusa and was told that Gbonka, the only bodyguard who returned to break the story, reported that King Adetusa was killed by armed bandits at the place where three footpaths meet, close to Ede. Odewale is put at a point of confusion, which is identifying the true killer of King Adetusa and also quest for his true identity. Against this backdrop, Odewale vehemently requested that Gbonka be brought before him.

Alaka walks in, breaking the news of the death of Ogundele and Mobiki's quick aging, Odewale on hearing the good news quickly reveals the outcome of his visit with the Priest of Ifa. Alaka insisted that he could have restrained him from leaving Ijebu if he had known that such was the reason he decided to leave home. Alaka later reveals that Ogundele and Mobiki were not his true parents and that he was given to his master Ogundele, wrapped up in white cloth like a sacrifice to the gods and arm and feet tied with strings of cowries by a male servant. Queen Ojoula, discovering that all evidences targets at revealing that Odewale whom she has as her husband and father of her four children, quickly rushes in. Gbonka enters, recognizes Alaka after series of revelations, and agrees that he spared and handed Odewale to Ogundele, the hunter and his servant Alaka. A messenger comes in to announce that Queen Ojoula has committed suicide; Odewale rushes in, reveals Ojoula's body to the people and goes back inside, as Aderopo is summoned. Odewale comes out, grouping about, his eyes gouged out and oozing blood.



The play come to conclusion as Odewale was led out of the palace with his two sons and two daughters.

### ***The Gods Are Not To Blame and the Nigerian Issue in the 21<sup>st</sup> Century***

From the foregoing, it is established that the issue plaguing the land of Kutuje which has meticulously affected the people on all fronts was caused by Odewale who ironically killed his father and married his mother. It is also plausible to deduce unequivocally that the issues of pride, tribalism, favouratism, nepotism, and the quest of satisfying egocentric dispositions, therefore challenging the supremacy of the gods as envisaged in the character of Odewale, brought about the level of sickness and death in the play. As a result of this malicious and sacrilegious act, the people of Kutuje were visited with unscrupulous plague that pensively affected the people. The proactive nature of the menace unequivocally prompted the people to agitate, demanding for plausible steps towards curbing the cankerworm threatening the existence of peace, development, and tranquility in the community.

Notably, the menace, innuendo, and crescendo, which crippled Kutuje and deprived her of prosperity and growth is pragmatically and ironically visible in the Nigerian space in the 21<sup>st</sup> century. Painstakingly, the cankerworm has instead, metamorphosed, thus, creating pervasive, albeit negative effects on the socio-political strata of the nation and has distinctly and ambiguously generated poverty, pain, suffering, and death of the people and underdevelopment to the nation. Unlike the community of Kutuje, which cause was as a result of the sin of Odewale, who meticulously strives towards changing his destiny and fortune which aims at killing his father and marrying his mother, the heinous crimes that generated the prevalent menace that has crippled the Nigerian state in the 21<sup>st</sup> century, thus ridiculed the nation in all fronts-political, economical, social, and cultural, thereby tagging her as the most corrupt, pervasive, poverty oriented, and terrorist state in the world, is perpetrated by select political elites in the country.

These elites in the Nigerian society are selected men and women, occupying positions in the executive, legislative and judiciary arms of the government. They are visible in the federal, state, and local level of the same government. They also include the men in the presidency, federal and state house of assemblies, ministers, ambassadors, directors of governmental establishments, governors, local government chairmen, etc. They also include religious and traditional leaders in the communities where these terrorist attacks are perpetrated. These sects of elites oppress and repress the people through their malicious activities which include acts such as corruption, nepotism, favouratism, divide and rule. They also engage in embezzling and looting of the nation's treasuries for their egocentric aims in detriment of the people.

Extensively, such as in the play where issues of tribalism, nepotism, divide and rule, and religious fanaticism made Odewale to pick offence and killed King Adetusa without knowing he was his biological father, thereafter, created the malicious and unprecedented plague that ravaged the land of Kutuje, the same issue is also prevalent in the Nigerian society where for instance, the South-South is besieged with upheaval as a result of the continuous agitation for

resource control by the militants and the militia groups, because they felt that their region that has for long provided the resources that is used to service the nation is left uncompensated as they continually suffer from environmental degradation that affects their fauna and flora, thus destroying the ecological system in the area and other factors which also includes the same nexus that prompted Odewale to kill his father. They believe that these malicious allegory such as in the play, are the reason for the persistent poverty, suffering, sickness, and death in their region. They also believed that cultural dichotomy and corruption are amongst the nexus for their plight.

On the same vein, the South-East is equally overwhelmed with agitation for self determination by members of the Movement for the Sovereign State of Biafra (MASSOB) and the Indigenous People of Biafra because they felt that the issues of marginalization, divide and rule system, favouratism, and nepotism which their fathers died for during the civil war is still prevalent till date. Nonetheless, the North-East is under siege of emergency rooted opposition to development, peace, and tranquility, masterminded by the Boko Haram sect. The remote causes of their unholy agitation can be traced to their evolution which targets at eradicating poverty, illiteracy, unemployment, and poor governance. In like manner, some states such as Kogi, Nasarawa, Katsina, Benue, Ebonyi, Edo, and Delta are also witnessing issues due to the clash between the farmers and herders as a result of land gracing. In the play, the issue of land dispute such as it is prevalent in the Nigerian states already mentioned is the hallmark for the confrontation between King Adetusa and Odewale.

Generally, unlike in the play where the towns people decided to confront Odewale through sprawling, crouching, mourning, whirling, and wailing, in the Nigerian situation, the agitations are demonstrated through acts which include suicide bombing, incessant killing, kidnapping, pipeline vandalism, politically motivated assassination, lethal car bombing, and other means of terrorism which are most times perpetrated by youths. This is so because the terrorists believe that violence is the only language by which they draw national and international recognition concerning their impoverished condition. The resultant effect of these issues in the play and the Nigerian society is synonymous, which include pain, suffering, death, hunger, and sicknesses on the people, and underdevelopment to the community of the play and the Nigerian space.

Extensively, unlike in the play, where the towns people decided to express their plight to Odewale, and in turn, Odewale vowed towards proffering plausible solution to their plight without fear or favour, and achieved it by removing his two eyes and going on self exile according to the demand of the gods, such is far fathomed in the Nigerian space. This is so because the cries and agonies of the Nigerian people in these affected regions are not meted with seriousness as the political and traditional leaders are considered demi-gods that instead of proffering solutions to the plight of the people are ironically benefiting from the turbulence in the society. For instance, some political leaders in the north are reported to have been sponsors of the Boko Haram sects.

Against this backdrop, it is pertinent to deduce categorically that the cause in the land of Kutuje was fathomed due to the persistent and painstaking effort put in by Odewale even when he discovered that all evidences shows that he was the man whom the priest of Odimila prophesized that killed King Adetusa. It is plausible and painful to note that the reverse is the case in the Nigerian situation as the leaders; instead of searching for the true cause of terrorism that is plaguing the country are busy chasing shadows. They blame their predecessors for the collapse of the country and turn out to do worst. They prefer spending more in fighting insurgency which they ironically arranged, thus spending less in establishing machineries which aims at correcting the issues which the youths are agitating against. Due to their lack of commitment towards curbing the insurgency in the regions and proffering plausible solution on the plight of the people, the splinter terrorist groups in the country are waxing stronger by the day.

Finally, such as it is concluded that the malicious issue raised in the play is not by any way caused by metaphysical entities or the gods, rather, it is caused by Odewale, the same way, the cause of terrorism in the Nigerian space in the 21<sup>st</sup> century is clearly caused by the corrupt, greedy, and sleazy politicians who most often creates avenues of tension in order to enrich themselves in detriment of the people they are serving.

#### **Findings/Conclusion/Recommendations**

From the study, it is established that the cause of terrorism plaguing the Nigerian space in the 21<sup>st</sup> century are many ranging from corruption, nepotism, favouritism, divide and rule, and the insatiable quest of satisfying egocentric ambitions. These have unequivocally increased the level of poverty, suffering, hunger, death and suffering of the people and underdevelopment to the nation. To aver these clauses, the youth have decided to take to arm manifesting in the form of terrorism such as kidnapping, incessant killing, politically motivated assassinations, lethal car bombing, vandalism of pipeline installations, and other means of terrorism which threatens the existence of the country as a nation. Often times, the same youth also engages in some malicious activities that endangers their lives and the people around them. These activities range from drug abuse, prostitution, child abuse, and it's clandestine, rape. These acts have pragmatically made the country a lawless state where offenders are acquitted without blemish and mischievous acts are carried out by those who made the law.

During the cause of the study, it was established abruptly that these acts are masterminded by corrupt politicians, the economic profiteers who distinctly oppress and repress the people. Their activities have maliciously destroyed the holistic fabric that defines the coat of arm which the nation pledges to. The blessings of the gods of the land have being turned cause as that which defines the existence of the nation is automatically seen as an enemy which has divided the people instead of uniting them in recent time. Select individuals are busy accumulating the resources of the general public for their egocentric aim. From the study also, it was established that the causes of the malicious turbulence in the Nigerian society is not by any way caused by metaphysical forces or natural phenomenon which controls man, rather, the metaphysical forces assist tremendously towards striving that man is free of pain, death,

suffering, and sicknesses. Thus, they strive by propounding avenues such as enriching each state in the country with profound mineral resources which are magnanimously rooted in the culture, tradition, norm, value, artefacts, function, occupation, and way of life of the people in the different states. It is as a result of neglecting these dynamic resources, by way of focusing more on crude oil, situated in few states that issues of divide and rule, corruption, nepotism, greed, tribalism, and favouratism creeps in. These have unequivocally threatened the existence of the nation in the recent time.

Against this backdrop, the persistent turbulence ravaging the fronts of the country can only be curbed, peace and development restored to the country only if thorough and unrelenting investigation be made towards finding the root cause of terrorism in the Nigerian space in the 21<sup>st</sup> century as portrayed in Ola Rotimi's *The Gods Are Not To Blame*. When this is done, a plausible solution should be put in place towards solving the issue. When this is achieved, a continuous check should be made to avoid a repeat of such in the future. On the same note, the centralization of crude oil as the main source of sustenance for the nation be decentralized and natural resources situated in other states in the country be harnessed, as that would ravage the menace of nepotism, tribalism, greed, and favouratism, thus unify the nation for greatness in the 21<sup>st</sup> century.

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