

## Textual Discourse of Youth Restiveness in Esiaba Irobi's *Nwokedi* and the Political Corruption Issue in the Nigerian Space

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### Abstract

Just until recent time, Nigerian state, once known as the largest economy on the African continent is today besieged with suffering, pain, death, and underdevelopment caused as a result of an increase in youth restiveness, manifested in acts of lethal car bombing, politically motivated assassination, incessant killings, rape, sabotage of pipeline installations, hostage taking, violence, terrorism, suicide bombing etc. This issue is as a result of an increase in religious fanaticism, economic sabotage and political tyranny. This has thus affected the growth of the nation in all fronts-economically, politically, and socially and have continually defied efforts aimed at addressing it over the years. For instance, the South-South, South-East, South-West and North-East regions are overcrowded with issues of militancy and insurgency as these regions craves for identification in matters that affects them as portrayed in Esiaba Irobi's *Nwokedi*. These issues have generated series of discourse within the Nigerian social strata and have provided impetus for creative portraiture in dramatic and argumentative representations by notable playwrights and critics. This study aims at interrogating ways by which Esiaba Irobi strives to engage the issue of youth restiveness using the instrument of drama. The effect of it will create positive change amongst Nigerians, thus, create change in their society. Using the textual analytical approach, the study interrogates Esiaba Irobi's *Nwokedi*. The study therefore recommends a sincere fight against all forms of corruption in the Nigerian sphere.

### **Background to the Study**

Young people all over the world are vital, eligible and important segments of the society in which they live. They make and sometimes mar the growth of their society. They are generally referred to as youth's and are termed pillars of any nation and leaders of tomorrow. Youths are democratic, agile and full of life. On most occasions, they are sometimes prone to provocation when their gentility is taken for cowardice. A disciplined, focused and law abiding youth can create a bright future for any nation; but a lawless, indulgent and violent youth is a great threat to a nation and security threat to his/her society.

On this note, Stella (2008) avers that "...youths are bricks 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, sociological and 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. This statement is acknowledgeable because youths are bedrock of any nation. They build and can destroy a nation. As a result of these traits delineated by Stella, it is proven that youths should be adequately recognized and provided for. Their future ought to be adequately protected as the fate of good development lies in their hands. Any negative influence against them would aggravate them to restiveness which is emphasized through violence (Mark, 2015).

Youth restiveness is therefore a sustained protestation embarked upon to enforce desired outcome from a constituted authority by an organized body of youths. It is marked by violence and disruption of lawful activities (Elegbeleye, 2015). This statement is plausible owing to the fact that violence championed by youths disrupts lawful activities such as sanity and order. In the same note, it creates high tension in the area where it is perpetrated. On a broader note, youth restiveness is a sustained protestation embarked upon to enforce a desired outcome from a constituted authority by an organized body of youths, fits the label of youth restiveness. It is also a combination of any action or conduct that constitutes unwholesome and socially unacceptable activities engaged in by the youths in any community (Peter, 2012). This violence by youth's ranges from - terrorism, incessant killings, politically motivated assassinations, lethal car bombings, armed robbery, child abuse, drug abuse and other social vices (Bartolotta, 2011).

In the Nigerian situation, it is difficult to trace the historical development of youth restiveness if not referring to development of youth restiveness in the Niger Delta region, the Boko Haram insurgency in the North East, the Movement of the Sovereign States of Biafra in the South East, and other heinous activities carried out by youths in our tertiary institutions. The factors that made the youths in Nigeria to go into restiveness are many. Emphatically, youth restiveness in the Niger Delta region became most visible in the early 1960s over tensions between foreign oil corporations and a number of Niger Delta minority ethnic groups who felt they were being exploited. This exploitation ranges from - the increase of marginalization, environmental degradation and the failure of the state to

ameliorate the suffering of the people. These notions have pushed or rather forced the inhabitants of the region specifically the youths to the edge. These amongst other issues have made the youths to become very hostile and restless therefore creating an atmosphere of fear, chaos and tension over the years. Example of such is the rebel group formed by Isaac Jaspas Boro (1966), which was for the declaration of the Niger Delta Republic from the country. Another group according to Mark (2015), was the Movement for the Survival of the Ogoni People (MOSOP) which was a non-violent group founded by the foremost human right activist, Ken Saro Wiwa in 1990.

These and other reasons prompted the present agitation of the groups which are diversified in nature; they are also given the opportunity to self-expression, manifesting in the form of violence. Their activities include illegal oil bunkering, pipe line bombing, political assassination, massive killings, rape, kidnapping, and so many others. This is caused as a result of rapid rate of corruption, nepotism, lack of development and lack of employment opportunity. These acts are largely responsible for the backwardness of the country, as they have brought poverty, unemployment, pain, death, and suffering amongst the people in the region (Ifeanyi, 2005).

In the Northern part of the country, issues of youth restiveness are always visible as youths are continually agitating as a result of religious coalition of interest. 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 (Yusuf, 2017). The most severe was that of the Boko Haram insurgency in the North Eastern Part of Nigeria which was believed to have been founded in the year 2002 by Muhammad Yusuf. This terrorist 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).

Youth restiveness in the East 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. Sani on the history of youth restiveness in the South East stated that "...this 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, favoritism, divide and rule, and nepotism to mention but a few. 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 Sovereign States of Biafra. The body is 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.

In the Western part of Nigeria for instance, a restive group with the name Odua People Congress (OPC) was also terrorizing the region. The group was founded in the year 2000

and stopped existence in the year 2013. It lasted for only thirteen years. The group members were believed like the MASSOB group to be a non-violence group, since they do not carry attacks like bombing and kidnapping. Ben quoted the statement by Gani Adams, that "... the factional leader of the Oodua People's Congress, Gani Adams, has said that the group is a legitimate organization recognized by the United Nations. We are not a terrorist organization. We don't do kidnapping, we don't bomb government installations, and we are a self-determination group..."

Conclusively, youth restiveness in Nigeria today is more effective than those of the past due to constant increase in technological advancement, effective communication medium, extensive worldwide connection and the availability of smaller size weapons. Most of these terrorism activities are carried out by extremists who are negatively influenced by what they believe in. So many reasons would prompt a youth to violence. These reasons differ by purpose. A number of studies have highlighted political and economic corruption as hallmark of the prevalent youth restiveness in Nigeria and *Nwokedi* by Esiaba Irobi is an exemplar. It is at the vent of identifying the major causes of youth restiveness as portrayed in *Nwokedi* and proffering plausible solutions on this matter that this study is hinged.

#### **Theatre of the Oppressed Theory by Augusto Boal**

Theatre of the Oppressed theory by Augusto Boal is an exemplar to note towards searching for an adequate literature on identifying the cause of youth restiveness in Nigeria, thus, proffering workable solution towards curbing the menace, youth restiveness. Explicitly, theatre of the Oppressed theory is best in tasking the mentality of a targeted audience regarding the antics of oppressors in their individual society. The theory is an ideology that help purge the oppressed from ignorance towards fighting for moral cause that would generate positive change. Theatre of the Oppressed is a form of popular theatre, of, by, and for people who want to learn ways of fighting back against oppression in their daily lives. It is a form of participatory theatre that fosters democratic and cooperative forms of interaction among participants (Ronald, 1994).

Ronald also observed that "...the Theatre of the Oppressed is emphasized not as a spectacle but as a language designed to analyze and discuss problems of oppression and power, and explore group solutions to this problems..." The purpose of theatre of the oppressed is basically to dehumanize humanity.

By way of personification, Ronaldal so stated that oppression "is when one person is dominated by the monologue of another and has no chance to reply". To this, "Boal's life is devoted to giving those who are in this one-down position the tools with which to express themselves and discover a way out of their powerlessness". This form of theatre aims at addressing issues which have captivated the well-being of the people and jettisoned the people into accepting that change can be achieved if there is no oppression of any kind in the society. Augusto Boal developed a conception of theatre that would propagate that view of society and thus help to bring about fundamental social change. This assertion is plausible, noting that the spectator should be put to consideration.

It is noteworthy that Boal was an avid supporter of utilizing interactive techniques, especially in the context of theatre. The creation of the Theatre of the Oppressed according to Augusto (1993) "is largely based on the idea of dialogue between audience and performer". It is to this fact that performance should be seen as interaction and a rehearsal for revolution. The key to Boal's Theatre of the Oppressed is participation. This clarifies the notion that in the Theatre of the Oppressed, we don't have spectators in the sense that spectators go there and consume something (Ronald, 1994). Boal developed a concept called "spec-actor" which concludes that spectators are also the actors. He believes that spectators have the language of theatre that is released in them and put to personal and political use (Ronald, 1994). This clarifies the notion that Boal thinks that the spectators can become political actors in everyday life.

Theatre of the Oppressed provides tools for people to explore collective struggles, analyze their history and present circumstances, and then experiment with inventing a new future together through theatre..." They also observes that "Theatre of the Oppressed is an arsenal of theatre techniques and games that seek to motivate people, restore true dialogue, and create space for participants to rehearse taking action (John & Saxon, 1964; 2012) .They believe that when seeking to awaken collective intelligence, brainstorming can only get you so far. On this note, the breaking of the fort walls techniques that enables the actor interact with the audience is extensively employed for easy communication.

Conclusively, Theatre of the Oppressed is a set of dramatic techniques whose purpose is to bring to light systematic exploitation and oppression within common situations, and to allow spectators to become actors (John & Saxon, 1964; 2012). To this, Boal adapted uses different techniques which include - Newspaper Theatre, Image Theatre, Invincible Theatre, and its major technique, Forum Theatre. All those have been elaborated to pursue a clear objective that is to transform spectators into actors.

### **Causes of Youth Restiveness in Nigeria**

Youth Restiveness in Nigeria is caused due to some fundamental issues that affect its regions. Some splinter groups such as the Boko Haram sect in the North East, the farmers/herdsmen clash in some parts of the country, the militants and militia groups in the South South, and the MASSOB group in the South East are agitating for identification on issues that affect them. Scholars and Researchers have advanced several causes of youth restiveness in Nigeria.

To this, Ofem and Ajayi (2008), identified 'poverty, unemployment, bad governance, inadequate educational opportunities and resources, lack of basic infrastructure, inadequate communication and information flow as the causes of youth restiveness in Nigeria'. Issue of poverty is a big reason why most people mostly the youths take to the street. In the Nigerian society of today where hardship, inflation and scarcity of food is at its peak, an average Nigerian with his minimum wage 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.

On the same note, unemployment is also another vital issue in Nigeria. It is visible when people who are without work are actively seeking for paid work. The measure of unemployment rate is calculated as percentage by dividing the number of unemployed individuals by all individuals currently in labor 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. Due to this reason, most of them engage in one negative activity to the other just to make ends meet.

In the Nigerian society, education is given a backstage as part of the development strategy by the government. They hardly pay attention to issues that concern education. The teachers and lecturers in the educational system are poorly attended to (Ardrey, 1970). They are paid poorly and sometimes, they are being owed for months. Issues of dilapidated infrastructural facilities and absence of good educational facilities and environment sometimes makes the teachers and students to embark on an indefinite strike living the students to wander the streets, engaging in so many vices that cause harm to the society (Chikwezi, 2009).

Concisely, (Ardrey, 1970), aver that 'Youth restiveness is mostly caused by illiteracy, unequal distribution of national resources, and poor child bringing among others'. While Osalor (2014) noted that "...the rising tide of unemployment and the fear of a black future among the youth in African countries has made them vulnerable to the manipulation of agent's provocateurs..." It is clearly evident that the absence of job opportunities in developing countries is responsible for youth restiveness with disastrous consequences.

Chukuezi, (2009) on the same note noted that "...the causes 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. These causes are plausible because the issue of marginalization is one of the major reasons for the civil war that lasted for years. On the same note, mostly on the Niger Delta issue, Snapps & Hamilton (2011) identified economic, political, and socio-cultural, as the causes of youth restiveness in Nigeria. They also insisted that issues of low productivity, intra ethnic hostilities, unemployment, and environmental degradation are menace that has generated chaos in the Nigerian space. This conclusion again has scientific basis because it was also the same conclusion reached by internationally reputable scholars on sociology and development.

This speculation directly highlighted the causes of youth restiveness in the Niger Delta region. The issue of environmental degradation had always been the bone of contention between the Niger Delta youths and the multinational oil companies in that region as a

result of some activities by the oil companies which have affected the fauna and flora of the ecological system. This issue of environmental degradation has prompted Mark (2015), to state 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 environmental degradation caused by oil exploration in the area has affected the fauna and flora of the region. The soil texture is destroyed as suffering and hunger are affecting the people. To avert these issues, the angry youths of the region take to the street for national and international recognition. Elegbeleye, (2005, p. 3), on the same issue, noted 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 youth restiveness..."

Sunny (2016), succinctly articulates the root causes of the Niger Delta crisis as thus "... the oil-producing region, made up of nine states and over two-hundred communities, each with problems of health care delivery, portable water, education, accessible roads, unemployment, environmental degradation e.tc. These issues have lingered even before the formation of the Oil Minerals Producing and Development Commission (OMPADEC) till this day. How can a region that produces over two million barrels of oil per day, a region that puts Nigeria among the top ten oil exporting countries in the world, and number one in Africa, a region with oil and gas flowing from Qua Iboe terminal in Akwa Ibom State to Escravos in Delta State, a region that funds well over 78% of the trillion naira projects in Nigeria be the poorest most dangerous (environmentally) and less developed oil-producing region in the world..." This assertion clarifies the notion stipulated that the resources are not evenly distributed as these regions are neglected, leaving them with little or nothing as a reminiscence for - rapid killings of sea foods, contaminated water, air and destruction of the soil texture in the area (Akintoye, 1999).

The people in the region are living in abject poverty, as promises never see the light of the day. To this, Sunny, on the same topic noted that "... the fact has always been that the Federal Government of Nigeria has never been sincere to the Niger Delta people. They tend to talk much of the region but back their words with little or no positive or sincere action..."

Youth restiveness in the Northern region according to Right Activist and Senator representing Kaduna Central Senatorial District, Comrade Shehu Sani (2015), is caused as a result of manipulation of the Northern region, disconnection between government and the governed, the prevalence of social and economic injustices, the collapse of public education, massive unemployment, the global terror epidemic-terror contagio, proliferation of arms and unguarded borders, the underdevelopment of the Northerners by previous administrations, human rights abuse and extra-judicial killings, collapse of the North, capitalism breeds terrorism, disunity in the North, the distortion of religions realities.

These are plausible causes as cited by Senator Sani which originated the issue of youth restiveness in the North East region of Nigeria. Sani agreed with the speculation by Thewillnigeria.com, that unemployment, intra-ethnic hostility and poverty are the major causes of youth restiveness in the area. This statement is plausible as there is high rate of unemployment which has envisaged poverty in the Northern part of Nigeria. On the same note, the violence by youths in the Eastern parts of Nigeria is as a result of the issues of marginalization, divide-and-rule, favoritism, nepotism, tribalism, and mutual distrust. Robert, (1963) stated that "... the new leader of Movement for the Actualization of the Sovereign State of Biafra (MASSOB), Solomon Chukwu says the reason behind the agitation for a Sovereign state of Biafra is because people of the Eastern extraction are yet to find peace in Nigeria. They have refused to be deceived by what he described as Federal Government's divide and rule policy. MASSOB is strongly emphasizing against the divide and rule system which they claimed does not favour them..."

These issues enumerated above are plausible causes of youth restiveness in Nigeria. The Nigerian society is characterized with upheavals championed by youths because the issues raised by these critics and scholars are yet to be solved, instead, the Nigerian Government sees most of these problems as social conditions instead of social problem.

#### **Synopsis of *Nwokedi* by Esiaba Irobi**

The play *Nwokedi* is a powerful play of brawn and determination fleshed out with music, mime, songs, dance, masquerades processions, myth, movement and culture. It centre's on Nwokedi, a young, courageous, sincere, outspoken, fearless, stubborn and daring youth corps member, who decides to fight against corrupt politicians and their corrupt system in order to alleviate his people from poverty and oppression. Evidence of this is seen in his fight against his father (Nwokedi SNR), his brother in-law (Arikpo), the sergeant in-charge of his NYSC camp (SRP Awadu), and Ahab (his late confraternity leader). He used his position as the president of Osisioma Ekumekwu age grade to deprive his father (Nwokedi SNR) the chance of winning parliamentary position for the second tenure. His brother in-law Arikpo hurriedly ran into Nwokedi's house, complaining to Nwokedi's mother (Mrs. Nwokedi), how angry youths of Ugep community burnt down his house, and killed his father and aged mother, because he flaunted their warning of forfeiting running for second tenure as a senator.

Arikpo recounts the controversy that resulted to the death of his wife, Ezinne (Nwokedi's twin sister) and their three children. Arikpo, after observing that the issue that made him run to his in-law's house from Ugep his community, is peaked at Osisioma and that Nwokedi who is known as a strong, straight forward, bold, hot tempered, stubborn, daring, fearless, and quick to provocation is at the vent of fighting corrupt politicians who are oppressing his people, decides to leave since his in-laws house is no more conducive and safe for him because he considers himself a victim as such. Mrs. Nwokedi observes that Arikpo's presence in the house would soften the tension which would arise when her husband (Nwokedi SNR), who is currently raging over Nwokedi's betrayal, and had sworn, killing Nwokedi when Nwokedi returns home from his youth service, persuades Arikpo to stay behind and help calm the issue.



Nwokedi on the other hand is also agitating against the youth corps service in the North. He was angered when SRP Awadu, their parade commander, confronted him because he did not participate in their training. Before he finally left to beckon the spiritual call of his people, he was caught up with his past as Bengunn, his former buccaneer leader during his university days, came to him in a trance, recounting the incidents that led to his death in Nwokedi's hand. The play becomes more complicated at the climax when Nwokedi returns home to receive the news of Ezinne and her three children's death.

Nwokedi discovers that the ash which Arikpo presented to them was not of Ezinne and her children but that of furniture. He accuses Arikpo of using his twin sister and her children for sacrifice in order to win his senatorial election. With the letter sent to him by Ezinne, which reveals Arikpo's involvement in crime, Nwokedi concludes that Arikpo may have had a hand in Ezinne and her three children's death. Nwokedi threatens to avenge Ezinne and her children's death in the hand of Arikpo. Nwokedi SNR walks in, discovers that Nwokedi is back from his youth service, moves to accomplish his plan on him, but Mrs. Nwokedi tricked him into believing that Nwokedi has agreed to convince Ozoemena Nwakamma, his age mate to step down for him. At the falling action, Nwokedi reveals his intention of using Arikpo as the sacrificial ram, and the dream he had concerning the death of his father (Nwokedi SNR). The play is resolved when group of soldiers lead by major general Dogun Burra in a military coup, took over from the civilian government, to end issues of religious fanaticism, economic sabotage, political tyranny which is the cause of youth restiveness in the country.

Nwokedi being possessed by the gods killed both his father Nwokedi SNR and his brother in-law Arikpo in the shrine of the gods. The play is resolute when Nwokedi uses his position as the person empowered by the land to slaughter sacrificial ram at the shrine of the gods for renewal of community strength and cleansing of the land with the blood of the ram, to actualize his dream of slaughtering the evil politicians in the community to reminisce the old season so the new season would be spotless. This he achieved by killing his father (Nwokedi SNR) and Arikpo, (his brother in-law) in the shrine of the gods, as the villagers' herald the coming of a new season with great hope for the future.

### ***Nwokedi and the Political Corruption Issues in Nigeria***

From the foregoing, it is pertinent to state that the play Nwokedi by Esiaba Irobi strives to postulate the notion that economic and administrative corruption on the aspect of the sleazy and greedy politicians who daily oppress and repress their people, is the major cause of the prevalent unemployment, suffering and under-development that is presently crippling the Nigerian space. Corruption by these Nigerian politicians is masterminded by deceit, greed, and betrayal for wanting to accumulate more in detriment of the poor masses who entrusted them with power and authority. In a way as to correcting this plague called corruption, most Nigerian youths decided to take to arm, demonstrating violently, which defines their only means of expressing their plight for change.

The play *Nwokedi*, poses as microcosm of the macrocosm of the Nigeria space where issues of religious fanaticism, economic sabotage and pauperization, and political tyranny and marginalization are collaborative arts of power seekers, which resulted to neglect, divide and rule, and degradation. Thus, this issue of corruption has created suffering, poverty, unemployment, and underdevelopment to the Nigerian sphere. This has triggered the youths to use their social organizations as theatre for terrorism, manifesting in forms of incessant killings, armed robbery, kidnapping, suicide bombing, lethal car bombing, and other heinous crimes relating to restiveness. Example of this is seen on the aspect of Nwokedi, who judiciously used his power as the president of the Ekwkwumekwu social group and as the person chosen to slaughter the sacrificial ram to the gods for the cleansing of the land and for a prosperous future, to kill his own father (Nwokedi SNR) and his twin sister's (Ezinne) husband, Aripko in the shrine of the gods. In the play, Nwokedi sees all politicians and government workers as corrupt and wicked for destroying the lives of the youths.

Esiaba Irobi understood that political and economic corruption envisaged by Nigerian politicians is the major problem that Nigeria as a state has, thus, suggested that the only solution to stopping it is by eliminating the corrupt politicians and their co-hurts. Evidence of this is seen in the play when Ikem in the NYSC camp ground at Bakalori tries to convince Habiba and other corps member towards fighting against corrupt politicians in their individual regions. Esiaba decided to use the NYSC platform as a group which amalgamates all splinters-regions, religion, culture and believes for national rehabilitation and emancipation. To this; he decided to use his father and his brother in-law as scapegoats, just to proof a point.

Most importantly, Characters in *Nwokedi* are very symbolic as they represent some political gladiators in Nigeria space. For instance, characters like Nwokedi SNR and Arikpo represents corrupt politicians in Nigeria who gains the mandate of their people after rendering promises during their campaigns, yet, sees political offices as an avenue of oppressing and repressing the same people who entrusted them with such obligation. While characters like Nwokedi, Ukadike, and Amadike represents those youth leaders in Nigeria such as Ateke Tom, Tompolo, Asari Dokubo, Boro, and every other youths in Nigeria that strives for change in the economic and political strata of the country. Esiaba in the play noted that for the issue of corruption to be curbed, youths ought to be united, unbiased and ready to lay down their lives while fighting corrupt politicians.

On the other hand, Esiaba averred that immediate military take over from the malicious and hypocritical democracy which Nigerians claimed they are practicing. He prefers military regime which negates corruption, tribalism, divide and rule, fraudulent, religious bigotry, and nepotism. He insisted that military takeover is the only way that the issue of political and economical pauperization in Nigeria would be curbed. Evidence of this is seen in the play when group of soldiers lead by Major General Dogun Burra in a military coup, took over from the civilian government to end issues of religious fanaticism, economic sabotage, political tyranny which are the cause of youth restiveness in the country.

Conclusively, Esiaba Irobi's ideology on the remedy of the malicious issue of youth restiveness in Nigeria seem not plausible for violence is never the best way to curbing youth restiveness or other related issues but would aggravate it the more. This statement is plausible because violence would in the other hand bring pain, death, and suffering to the people and under-development to the society in general. On the other hand, military takeover is never the best because it would deflect the people's thought, deflect their reasoning and turns them into zombies. This is so because the military activities would deprive the people of their rights, privileges, as freedom of speech, movement, worship, association etc., would be deprived.

### **Conclusion**

From the foregoing, it is observed that Esiaba Irobi craves in his dramatic representation for change regarding the persistent youth restiveness affecting the Nigerian society. Change as an indomitable and dynamic notion is the only constant thing in life. Change means a significant alteration or marked departure from that which existed before. To this speculate Esiaba Irobi sees play as veritable mechanism and a laboratory of change. Change mostly to the praxis that would enhance the economic, political, and social well-being of the people. These on the other hand would enhance the development of the society massively.

In the nutshell, Esiaba Irobi's write to create change concerning the painful syndrome by the name youth restiveness, caused by corruption, nepotism and favouratism. These nuances have crippled and ridiculed the development of the Nigeria space.

### **Recommendations**

From the finding, it is shown that corruption is the major cause of youth restiveness in Nigeria, thus, has brought death, suffering and pain to the people and underdevelopment to the country. it becomes pertinent therefore to recommend the following:

1. That violence of any kind is never the best way of curbing corruption in Nigeria; rather, it creates more problems to the nation.
2. The fight against corruption should be a sincere one, a patriotic one that does not give room for favouratism, nepotism, tribalism, or fear.
3. The fight against corruption should not be restricted to a group or sector but should be an individual fight.

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