

## **POLITICAL CORRUPTION AND ITS SOCIETAL IMPACT: A STUDY OF CHIDUBEM IWEKA'S 'AUGUST INMATES**

**Akaenyi, Nkiruka Jacinta**  
Department of Performing Arts,  
Faculty of Arts,  
Akwa Ibom State University, Nigeria.  
nkydebuzz@yahoo.com  
08032236043, 08051318287

### **Abstract**

This study examines the impact of political corruption and abuse of power on the Nigerian society by showcasing the systemic nature of these social ills. Through a close reading of Chidubem Iweka's *'August Inmates*, the study highlights these unethical practices of political leaders, the complicity of law enforcement, and the resulting societal harm with the aim of bringing about change in the society. This study argues that with the eradication of social and political wrongdoing and those responsible for them, Nigeria's economy will thrive, tranquility and safety will return, and the memory of previous incompetence and stagnation will fade away.

**Keywords:** Corruption, Embezzlement, Politics, Governance and Accountability

### **Introduction**

Nigeria, being Africa's most populous country and one of its largest economies, has great potential. Sadly, from time immemorial, this potential is often compromised by widespread corrupt practices that infiltrates many levels of governance and Nigerian society. Nkiruka Akaenyi (2024: 93) says that "It is despairing to observe that postcolonial African is yet grappling with multifaceted socio- political and developmental crisis several decades after independence". From corrupt activities involving top public officials to petty corruption affecting daily transactions, the abuse of power for personal gain has become a serious challenge to Nigeria's socio-economic growth and development. Corruption in Nigeria is rooted in its colonial history, where centralized power structures and extractive economic policies provides a solid framework for graft and nepotism. Stanley Ordu and Better Odukwe (2022:38) say that:

The colonial overlords have been accused of widespread corruption. In this opinion, the country's colonial history may have hampered the country's early ethical revolution. The majority of Nigerians were poor and ignorant during the colonial era. Many Nigerians were astonished to learn that the country has been named one of the most corrupt in the world by the international community. As a result, although the government took steps to combat corruption, such efforts fell short of their intended goals, because they were not carried out in a way that was honest and proper. The state of affairs deteriorated dramatically. In the years that have gone by, corruption has been a big problem for the country.

Scholarly investigations show that during the post-independence era, military and civilian regimes as well have grappled with, and sometimes fostered corrupt practices. No wonder, Soba (1996:371) says that:

All subsequent regimes, military and civilian have been pervaded by corruption. Aided and enhanced by Oil revenue, this has created a deepening crisis off kleptocracy, shown in its most extreme form since 1984. It results in a combination of scandalous wealth among the ruling class with growing poverty, misery and degradation among the mass of Nigerians. Political life has become dominated by winner-takes-it-all factional struggles, political cynicism and violence while the economy and social institutions have been driven into decay.

The high level of this systemic corrupt practices have serious implications for not only economic stability and governance but also for social equity and public trust. Corruption undermines the effectiveness and integrity of democratic institutions. High ranking public officials and politicians often engage in corrupt practices such as bribery and electoral fraud to gain or maintain power, weakening the democratic process. Unfortunately, this erosion of democracy brings about the selection of leaders who may not represent the will or interests of the people, thereby, entrenching corrupt practices and making governance less transparent and accountable. Osoba (1996: 379-380) says that:

The circumstances and conditions under which politicians of the second Republic acceded to power on 1 October 1979 ensured that they would put corrupt enrichment at the very top of their political agenda. Among these circumstances and conditions was the peculiar constitutional order, mid-wived by the Murtala-Obasanjo regime and governing such aspect of political life as registration of national political parties and election to various offices at all levels of government. The constitutional provisions governing the formation and registration of parties were such that nobody could hope to be elected to any public office without a huge financial outlay, which was often several times larger than the total legitimate remuneration which a successful candidate could reasonably expect to earn in his or her four year tenure in office. Since most members of the Nigerian political elite were not known to be motivated by anything but the crudest business consideration of how to maximize profit from holding public offices to maximize his profit from holding public offices. It becomes a matter of urgent necessity for them rapidly to recoup the capital outlay on their elections and show substantial profit on their investment. The strategy used by politicians of the Second Republic to recoup their losses, while extending and consolidating their accumulative base amounted to the refurbishing, combining and enlarging of all the known technique of primitive accumulation previously practiced in Nigeria. These ranged from spurious and grossly inflated contracts and consultancies, import licenses racketeering, the presidential task force on rice importation, a multi-billion pound sterling commodity scam with Johnson-Mathey Bank (JMB) of London and the huge National Youth Service (NYSC) rip-off to the unabashed looting by national and state Assemblymen in the form of grossly inflated salaries and allowances for maintaining non-existent aides and constituency offices or irrelevant and irresponsible travelling expenses to exotic and far-flung parts of the globe.

Corruption hampers the execution of policies and the rendering of services to members of the public. This is because public funds are always

diverted for personal gain, leading to absence of or insufficient investment in critical areas such as healthcare, education, and infrastructure. This mismanagement of funds or resources weakens the government's resolve to address the needs of its citizens, worsening poverty and inequality. Corrupt practices within the judiciary undermines the integrity of the Nigerian legal system. When judges and other judicial officials accept bribes, they neglect their duty of ensuring that justice prevails. This leads to biased judgements and limited legal avenues for the marginalized individual(s). This can bring about erosion of trust or lack of confidence in the legal system, and therefore, perpetuates a culture of impunity.

Corruption discourages all manners of investment, both domestic and foreign. According to Arsene Mouongue Killy, Romaine Doline Ngo and Isaac Ketu (2022: 65) "It is widely accepted that investments are the pillars for economic growth especially to low income economies. However, there are many factors that could affect investment with the level of corruption being one of the important determining factors". Investors are hesitant of engaging in business transactions or markets where they have to offer bribes, unpredictable regulatory conditions, and unhealthy competition. This reluctance stunts economic growth and development, limiting job creation and economic opportunities for the nation. Government revenue is greatly affected by corrupt practices, particularly through the misappropriation of funds and tax evasion. Hwang (2002: 161) says that:

The total amount of government revenue decreases as corruption reduces tax revenue if it contributes to tax evasion, improper tax exemptions or weak tax administration. In addition, corruption may distort the composition of government revenue, that is a country with a higher level of corruption increases the proportion of international tax revenue rather domestic tax one as the source of government revenue.

Corruption reduces the public revenues and tax base, leading to larger budget deficits and increased borrowing. As a result, vital public investments are sometimes delayed or canceled, and servicing of debt consumes a significant portion of the national budget. Corruption introduces major inefficiencies into the market. It distorts economic incentives and decision-making processes, leading to suboptimal allocation of resources. Firms might prioritize building relationships with corrupt

officials instead of improving their productivity and competitiveness, which further hinders economic growth and development.

Corruption exacerbates social inequality by disproportionately benefiting the wealthy and well-connected, while the poor and marginalized suffer the most. Public resources meant for social programs are often siphoned off, leading to inadequate social services. This deepens the divide between the rich and the poor, fostering social discontent and instability. Sanjeer Khagram and You Jong Sung (2005: 1) argue that “Greater income inequality increases corruption...the rich will employ corruption as one means to preserve and advance their won status, privileges and interests while the poor will be vulnerable to extortion at highest levels of inequality”.

In a corrupt system, access to essential services often requires bribes. This practice discriminates against those who cannot afford to pay, denying them access to healthcare, education, and other vital services. It perpetuates cycles of poverty and limits social mobility, as only those with financial means can secure better opportunities. The pervasive nature of corruption undermines social cohesion. When individuals perceive that success is tied to corrupt practices rather than merit, it fosters a culture of cynicism and mistrust. This erodes the social fabric and diminishes collective efforts to address national challenges. Corrupt practices erode public trust in government institutions. When citizens take note of widespread corruption and a lack of accountability, they become disillusioned with their leaders and the political system. This distrust manifests in reduced civic engagement and a reluctance to cooperate with government initiatives.

The legitimacy of the state is undermined when corruption is rampant. Citizens are less likely to view the government as a legitimate authority if they believe it is primarily serving the interests of a corrupt elite. This perception can lead to increased civil unrest and, in extreme cases, insurgency or secessionist movements. Corruption discourages civic participation by making citizens feel that their voices and votes do not matter. When electoral outcomes can be bought and public officials engage in corrupt practices with impunity, people are less likely to participate in democratic processes, further weakening governance structures.

Summarily put, corrupt practices in Nigeria as in any other society has deep and far-reaching consequences. It undermines governance, economic stability, social equity, and public trust. It creates a vicious cycle where weakened institutions and economic stagnation reinforce each other,

perpetuating poverty and inequality. Tackling corruption requires comprehensive reforms that promote transparency, accountability, and the rule of law. This encompasses strengthening institutions, fostering civic engagement, and ensuring that corrupt public officials are held accountable. Only through such measures can any society hope to build a more just, equitable, and prosperous society.

Understanding the power dynamics that encourage and sustain corrupt practices in Nigeria is crucial for developing effective anti-corruption strategies. These dynamics often involve complex relationships between political elites, business interests, and other influential actors who manipulate resources and regulations to maintain their dominance. As a result, efforts to curb corruption in any society must address the power structures that perpetuate it, rather than merely targeting its symptoms. In analyzing the relationship between corruption and power in Nigeria, it becomes clear that addressing this issue requires a multifaceted approach. This includes strengthening institutions, promoting transparency, and fostering a culture of accountability. By exploring the current challenges, historical context and potential pathways to reform, this study aims to shed light on how Nigeria can navigate the herculean task of combating corruption and harnessing its vast potential for the benefit of all its citizens.

### **Drama as a tool for curbing Political Corruption: A Study of Chidubem Iweka's *August Inmates***

The play, *August Inmates* by Chidubem Iweka condemns the pervasive nature of corruption in Nigeria police force and political systems. The play opens with the arrest and detention of high-ranking public office holders, including ministers and police officials, by a new military government, highlighting the extensive corrupt practices and abuse of power that these leaders engaged in while in office. Characters like Alhaji Gambo and Okoli are depicted as engaging in embezzlement of public funds, and inflation of contracts to acquire personal wealth at the detriment of the masses. Even while in detention, they are portrayed as still being unrepentant as they continue to engage in the same corrupt practices that led to their arrest and the military takeover. Some of the erstwhile politicians, now incarcerated, even make promises of revenge against their captors, planning to use illegal and unethical means to regain their freedom. Amidst this chaotic situation, a journalist named Obi Akoli is also taken into custody.

The journalist, Obi Akoli, is arrested for his anti-corruption stance and socio-political activism but refuses offers of material gifts to abandon

his cause. After being subjected to emotional or psychological and physical trauma, he is unexpectedly asked to take the position of President due to his honesty and strong opposition to corrupt practices. Overall, the play presents a complex and nuanced view of these characters. While acknowledging the harsh realities of life especially behind bars, the play also suggests that even the most hardened criminals are capable of change. To buttress this idea, Chidubem Iweka, the playwright introduces the character of Obi Akoli, a journalist who possesses traits such as honesty, empathy, courage, and yearns for the advancement of society. Although corrupt politicians arrest Obi without just cause, he exhibits consistent endurance, truthfulness, bravery, and devotion to his country. Through Obi's character, the playwright emphasizes the need for condemning societal ills and clamours for leaders who prioritize the well-being of their citizens over their own interests.

The writer highlights embezzlement of public fund as the most egregious societal ill portrayed in the play, perpetrated by characters like Alhaji Gambo, the Minister of Trade and Finance, and Petroleum Export, who engage in financial impropriety, mismanagement of public funds, and inflating contracts to amass wealth illegally and oppress society. The society in the play is portrayed as being concerned about these anomalies and yearns for a change in government to hold the greedy politicians accountable. The main reason for Chidubem Iweka writing this play is so that the society should learn from the detention of the corrupt leaders. The playwright feels that the audience or readers will learn from the consequences of the actions of these greedy politicians and desist from engaging in corrupt practices. Alhaji Gambo expresses the ordeals they faced in detention at the beginning of the play:

We have reasons to be afraid in this situation. Look around you ... if men like us are being held, what is the fate of the president and the vice president? There's something so strange and bizarre going on. Somebody out there doesn't want our arrest known to the public and that makes me very suspicious. If we're never seen again nobody will be blamed ... Whoever is behind this means business (11).

The sudden and unexpected arrest/detention of these individuals is attributable to the workings of nemesis, a concept of retributive justice. These high-ranking politicians have been engaging in corrupt practices in

the socio-political realm, feeling invincible until the consequences of their greed caught up with them. It is surprising to see that even while imprisoned, these corrupt leaders remain convinced that they can escape by bribing the prison warden, but nemesis has finally caught up with them and there is no means to escape from its grasp. Okoli, the corrupt minister of trade and finance, boasts of his immense wealth and his willingness to use money to solve any problem that he may face. He says:

OKOLI: (Expressive) My friend, how many kinds of men are there? Two, right? Those who like money and those who would die for money. I am ready for all of them.

GAMBO: I would hate to resort to this level of bribery but under the circumstances, we won't have much to lose.

OKOLI: In that case, I shall now take it upon myself to deliver us from this catastrophe. I have survived all political tornadoes and hurricane; I have crossed the River Niger and the Nile, the Limpopo and Zambezi and no river has ever crossed me. I am a public relations juggernaut, a political oracle. A negotiation machinery, that is me. (Beats his chest) (16-17).

From the dialogue between Okoli and Gambo, we come to know that Nigerian politicians have embraced bribery due to their individual greed and avarice. However, the playwright condemns this corrupt practice and calls for its elimination for the betterment of Nigerian society. The alarming rate of corruption within the police force is also opulently dramatized in the play, with the Inspector General of Police being among the detainees. Here, the playwright emphasizes how law enforcement agents, who should protect and uphold the law, are instead complicit in corrupt practices. The play highlights the widespread corrupt activities in the Nigerian Police Force, where officers' desire for wealth has led to extortion, unlawful detention, brutality, and other social ills. The Inspector General of Police is among the detainees, indicating the nature of the police's greed and rottenness. The root of these corrupt practices in the society is identified as greed, pride, and flamboyance, which have led the characters to acquire wealth illegally and live ostentatiously. The playwright calls for a critical overhaul of the police and the eradication of corruption in Nigerian society. The corrupt politicians still display pride and flamboyance even in detention, which is unacceptable.



The playwright highlights that the extravagant and showy lifestyle of Nigerian leaders, which stems from their greed and financial recklessness is actually the root causes of corruption in Nigeria. For this corrupt practices to be put to an end, the playwright advocates for freedom of press amongst other solutions. Obi Akoli's character highlights the important role of journalism in exposing as well as condemning corruption and holding those in power accountable. Despite facing severe repercussions, including imprisonment and different forms of abuse and violence, Obi remains steadfast in his commitment to truth and justice. This resilience is a powerful testament to the role of journalists in shining a light on corruption, even when doing so endangers their lives.

In the play, Obi's arrest, detention and suffering symbolize the dangers that journalists face in corrupt societies. His ordeal represents the struggles of other journalists in the society who risk their safety to uncover and report the corrupt practices of powerful politicians. By refusing to be silenced, Obi demonstrates the importance of a free press in a democratic society, serving as a beacon of integrity and courage. Additionally, the playwright demonstrates that it is the youth's impatience, lack of contentment, and greed have led some of them to engage in criminal activities such as armed robbery, cybercrime, kidnapping, and ritual money. The character of Ojemba Ntubari, a fresh university graduate who ends up being detained alongside corrupt political leaders for armed robbery, serves as an example of the consequences of such behavior. The playwright uses Ntubari to reinforce the theme of nemesis in the play, which is highlighted in his conversation with Adebayo, the Inspector General of Police:

NTUBARI: Very good, you fat and greedy politicians have ruled us long enough. I wish they will transfer you all to the Kirikiri prison main cell. There are lots of suffering people there who will like to see you. And you, Inspector General of Police, the condemned criminals at the CC cell would like to share their quarters with you for just one hour.

ADEBAYO: God forbid! It is very ironical for an armed robber like you to criticize corruption.

NTUBARI: We are all robbers. I use the gun to rob a few individuals. You people use your pens to rob a hundred million people (24).

Moreover, the playwright makes a stunning revelation of how the excessive greed of political leaders has resulted in the impoverishment of society. These leaders have drained resources through embezzlement, fund misappropriation, and diverting funds that were meant for societal development into their personal accounts with no consequences. This has led to poverty, destitution, and unemployment in society while these leaders live luxurious and self-centered lifestyles. Sadly, their greed and ostentatious lifestyles have forced innocent youths to engage in criminal activities in an attempt to provide for themselves and bridge the gap created by the luxurious lifestyles of the greedy politicians. The convicted armed robber, Ntubari, accuses these unscrupulous and high ranking politicians of turning youths into criminals, stating that "it's men like them who create men like me." This indicates that the greedy habits of these leaders, their extravagant display of ill-gotten wealth, and their indifference to the suffering of the masses have caused promising youths to become criminals. Abraham and Ozemhoka (2017: 3) support this claim.

The present economic circumstances of the low-income countries in Sub-Saharan Africa are marred with high youth unemployment rate owing to the activities of political leaders as a result of mismanagement of resources and adverse macro-economic policies of various governments, by not channeling human and natural resources into profitable investments that are needed to yield the maximum economic growth. As a result, some of the countries of Sub-Saharan Africa have been faced with severe economic and social costs that are connected with youth unemployment.

Following the depiction of greed and its consequences in Nigerian society, the playwright expands the theme to an international level by illustrating the greed of wealthy countries or world powers who aid terrorism and therefore hinder global security. Iweka skillfully portrays this in the character of Archie Kane, an American arms dealer who supplies weapons to third world countries and distributes guns to organized crime rings and terrorists. In the play, Kane embodies the interests of the global superpower seeking to amass wealth even if it means causing global disintegration. The playwright denounces this selfish pursuit and passionately advocates for global peace. The presence of international

syndicates in Nigeria has disrupted both economic and social progress as well as peaceful existence and must be stopped or discouraged if the country is to attain the status of a developed or enlightened nation. In the play, Obi Akoli, the journalist, accuses Archie Kane of his role in aiding terrorism.

The negative effects of Archie Kane's greed on innocent people is so excruciating. Archie is driven by a desire for an opulent lifestyle and power over others, which leads him to engage in illegal arms sales and eventually become a sponsor and facilitator of destruction as the godfather of a terrorist syndicate. The playwright uses this as a cautionary tale against greed, warning future leaders to reject such desires for the betterment of their country. The theme of nemesis is also present, as Archie ultimately faces the consequences of his actions. The playwright believes that greed is a root cause of terrorism, political unrest, religious intolerance, and war, and therefore, it is crucial to cultivate leaders without such desires. To illustrate this point, the playwright creates the character of Obi Akoli, a journalist who is honest, empathetic, fearless, and content with societal progress. Despite being repeatedly and unjustly arrested by corrupt politicians, Obi displays unwavering tolerance, honesty, fearlessness, and patriotism. Through Obi's character, the playwright highlights the importance of non-conformity to societal ills and the need for a breed of leaders that prioritize the welfare of their people over personal gain. Obi says:

How can you remember me? I'm just one of the insignificant masses that get trampled upon and choked by the hems of your agbada robes. Recall, April last year, an article in the *Daily Searchlight* that uncovered the fraudulent contracts issued by the Ministry of Works to a company indirectly owned by your wife; yes, I was arrested for my article, interrogated and released. Four days later, I was framed for possession of firearms and imprisoned for a handgun that I never even saw. All that was your handiwork with the help of your guard dog here, the Inspector General of Police (30).

Obi Akoli's damning criticism and exposure of corruption through his writings in the *Daily Searchlight* and other actions emphasize the media's role in raising public awareness. His articles throw light on fraudulent activities, such as the illicit awarding of contracts by politicians, bringing

these issues to the public's attention and sparking a demand for justice and accountability. The play shows that effective journalism can mobilize public opinion and lead to significant societal changes. Obi's write up not only informs the public about the extent of corrupt practices by public office holders but also inspires them to demand better governance. This underscores the transformative potential of the media to educate and empower citizens, fostering a more informed and engaged populace. Furthermore, Obi courageously confronts the imprisoned Inspector General of Police:

Don't try to play angel with me, Mr Adebayo. The one about the gun is a child's play compared to the crimes that many reporters have discovered but were afraid to speak out. If a man like you, the main law enforcer in the nation, can stand up and do his job honestly, we can wage a real war against corruption. But no, you have to play ball with the big boys and keep your job by twisting up the law to their selfish whims (31).

He delivered another bold speech that highlights the prevailing wrongdoings among politicians, yet emphasized the importance of confronting corruption without fear, leaving the audience fascinated. Obi's passionate speech reveals the need for justice and proper governance:

We want our rights, we want justice. We need food and housing. Good education for our children but we are not getting any, yet, the money is there, pouring into your personal, foreign bank accounts and financing your frivolous summer holidays. Here you speak against racial discrimination in the Western world yet you promote tribalism and poverty. You embezzle billions of dollars while your own people sleep under bridges. Black on black apartheid (32).

Obi Akoli, the journalist, represents the antithesis of the corrupt politicians. His steadfast honesty, integrity, and dedication to exposing corruption highlight the need for ethical leadership in Nigeria. Obi's refusal to abandon his anti-corruption stance, despite suffering for it, exemplifies the qualities of a true leader who prioritizes the welfare of society over personal gain.

### Conclusion

This study highlights the socio-political deficiencies of the present democratic government in Nigeria. It explores the harmful social problems of greed and corruption that have hindered the growth and development of Nigerian society. Additionally, it lays emphasis on the positive qualities that can promote the growth, dignity, and integrity of individuals, communities and the country as a whole. In summary, this study highlights the necessity for a more socially and politically conscious Nigeria that embodies a strong sense of patriotism and admirable qualities. This study also argues for the need to encourage and promote individuals who exhibit noble qualities, such as Obi Akoli, the protagonist in the Chidubem Iweka's *August Inmates*.

This study predicts that when social and political vices and their perpetrators are gotten rid of, Nigeria's economy will flourish. Until then, peace and security will not be restored, and past ineptitude and stagnation will continue to rear its ugly head. Ultimately, this study advocates for honesty, transparency, patriotism, and selflessness as fundamental values that can elevate individuals, groups, nations, and the world. Obi Akoli serves as a model of these values and this study urges leaders to emulate him.

### Works Cited

- Abraham, I.O. & Ozemhoka A. M. (2017). "Youth Unemployment and Economic Growth: lesson from low-income countries in Sub-Saharan Africa". *European Journal of Economic, Law and Politic (ELP)*, 4 (2), 1-15.
- Akaenyi, N. (2024). "Exploring Moral and Ethical Principles through Drama: A Study of Ifeyinwa Uzundu's *Which Way is Right?*" *International Journal for English Literature and Culture*, 12 (1), 13-20.
- Akaenyi, N. (2015). "Beyond Sheer Entertainment: A Voyage Around Emeka Nwabueze's *A Parliament of Vultures* and Osita Ezenwanebe's *Giddy Festival*". In *A Lion on the Ijele Dance: A Festschrift in Honour of Professor P. Nwabueze*. N. Anyachonkeya. Ed. Abakiliki: Ojiaka Press.
- Akaenyi, N. (2024). "Transitioning from the Margins to the Spotlight: A study of Emily Oghale God's Presence *Beyond the Boundaries*". *ISRG Journal of Arts, Humanities and Social Sciences*, 2(2), 85-90.

- Akaenyi, N.(2024). “Feminist Perspectives on Girl Child Rape in Ahmed Yerima’s *Aetu* and Osita Ezenwanebe’s *The Dawn of Full Moon*”. *Sapientia Foundation Journal of Education, Sciences and Gender Studies (SFJESGS)*, 6 (1), 9 – 21.
- Akaenyi, N. (2023). “Interrogating Political Corruption in Ifeyinwa Uzundu’s *A Cry for Justice*”. *Sapientia Global Journal of Arts, Humanities and Development Studies (SGOJAHDS)*, 7 (1), 93 – 101.
- Akaenyi, N. (2024). “Culture as a Vessel for Women Oppression: A Critical Study of Female Genital Mutilation in Mabel Evwierhoma’s *The Cut Across*”. *ISRG Journal of Education Humanities and Literature*, 2(2), 1-6.
- Arisi, R.O & Joel O. (2018). “Social Studies: A Tool for the Realization of National Aims in Nigeria Recessed Economy”. *Delsu Journal of Educational Research and Development*, 3 (1), 77-82.
- Asubiojo, E.A. (2007) “The Representation of the Traditional African Community in African Literary Works”. *Journal of Communication and English Language Studies*, 2 (1), 107-118.
- Eshiet, I.B. (2008) “The Dramatic Artist and Environmental Pedagogics in Nigeria”. In *Cross-currents in African Theatre Ibadan*. Asagba, A. Ed. Ibadan: Kraft Books Ltd.
- Gregoire, C. (2013). “The Psychology of Materialism and why it’s making you unhappy” [www.huffpost](http://www.huffpost.com)(Accessed 2<sup>nd</sup> June 2024).
- Hwang, J. (2002). A Note on the Relationship between Government Revenue. *Journal of Economic Development*, 27 (2), 161-178.
- Ifeoma, A.R. (2015) “Moral Values in Nigerian Education System and National Development in the 21st Century”. *Delsu. Journal of Educational Research and Development (DJERD)*, 2 (1), 228-235.
- Iweka, C. (2015). *August Inmates*. Ibadan: Kraft Books Ltd.
- Khagram, S and Sung, Y. (2005). “A Comparative Study of Inequality and Corruption. *American Sociological Review*”, 7 (1), 1-30.
- Mouongue K. N, Romaine D. and Ketu I. (2022). “Does Corruption hinder Investment in Africa? Evidence from panel Data Analysis”. *American Research Journal of Humanities & Social Sciences*, 5(6),
- Nwafor, E. (2008). “The Performing Arts and Social Control in the traditional Igbo society: a focus on Igbo songs of scandal”. In

- Cross-currents in African Theatre*. Asagba, A. (Ed). Ibadan: Kraft Books Ltd.
- Obiechina, E. (1988). *The Writer and his Commitment in Contemporary Nigerian society*. Okike. 21(22), 12-19
- .Olaniyan, R. (2018). “Rich Country, Poor People: Antimonies of the Discourse on National Development in Nigeria”. 2<sup>nd</sup> Annual University Lecture, Kings University,
- Ode, O. (2018) “Socialization and socializing agents among people of Nigeria”. *Ede General Studies Review*, 2 (1), 18-39.
- Osanyemi, T. (2019) “Writer as a righter in Democratized Nigeria: Insights from Data Osa Don-Pedro’s I Am Somebody”. *Kaduna Journal of Humanities*, 3 (4), 271-284.
- Osoba, S. (1996) “Corruption in Nigeria: Historical Perspectives”. *Review of African Political Economy*, 5(69), 371-386.
- Ordu, S. and Odukwe B. (2022) “Post-colonialism: Corruption and Representation in Ngozi Adichie’s *Half of a Yellow Sun*”. *Journal of Language, Linguistic and Literary Studies*, 2(2), 38-44.
- Rahimipour, S. (2017). “The Ambiguously Realistic Villain in the Enemy of the People”. *International of Linguistics, Literature and Culture. IJLLC*. 4 (2), 135-142.
- White, E.B. (2012) “Role and responsibility of writers”. *The Paris Review Interview*, 4(1), 12-18.