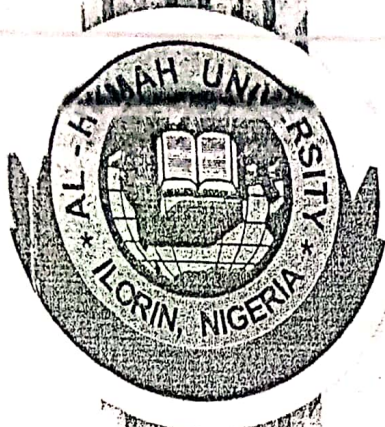




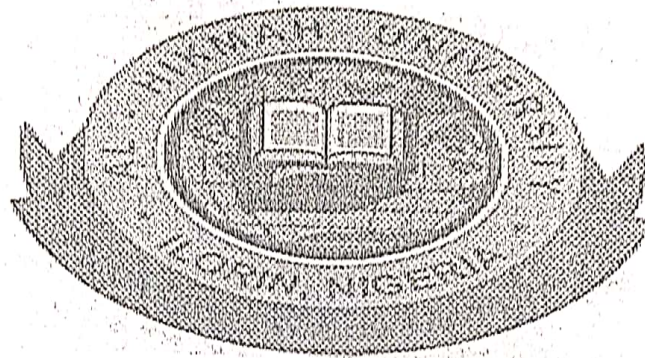
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ASSESSING NIGERIA'S "GREEDIOTS": USING DAYO LAWAL'S "TO THE GLUTTON" IN MELODREAMS

BY

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Abstract

Literature is anything that one says or writes that reveals a synthesis of experience and imagination regardless of the form it takes, a form of expressing one's feeling, and as containing explicit didactic elements. This shows that the spirit of imagination manifests in literature which could be in written or oral composition deriving from, and mirroring a society and the historical experiences of that society and its people. The poem "To the glutton" deals more on stealing which is canonised as corruption and how it has caused severe pains and deaths to many Nigerians even than the wrath of the Nigerian civil war of 1969-1970. The study focuses on the rate at which Nigeria is being defrauded in spite of all the anti-corrupt agencies put in place by the federal government. The study highlights the extent to which public funds were siphoned and hidden, but for the assistance of Economic and Financial Crime Commission (EFCC) and Independent Corrupt Practice Commission (ICPC), as well as whistle blowers for some discoveries. Similarly, highlights of what the stolen funds by the "greediot" would have done for the nation and its people were made. As a result of this discussion thus far, it is therefore concluded that the "greediot" in Nigeria who have caused untold hardship to the electorates that voted them into power owe them (electorates) salaries for years, embezzle money that generally belong to the electorates such as stealing about 50 million naira road fund to buy an exotic car he/she cannot drive because the roads are bad, among several other hardships. The paper recommends among others that the Nigeria's "greediot" should learn from the poem that ends by saying that and we shall fondly remember you for donating a fleshy bulk to nourish our carnivorous land.

Keywords: "Greediot", glutton, EFCC, ICPC, "Stealators", "Representathieves", "Executhieves", "Legisloters" and "Judisharing"

Introduction

The concept of Literature goes beyond mere definition of the word. Beside its various meanings, literary writers and experts see literature from different perspectives. Wellek and Warren (1970) define literature as "Great book" which whatever their subjects, are notable for literary form or aesthetic work in combination with general intellectual distinction. Similarly, Corbin (1996) defines literature as anything that one says or writes that reveals a synthesis of experience and imagination regardless of the form it takes. By Corbin's definition, it is clear that literature is purely experience and imagination. On the other hand, Ogden (1997) sees literature as imagination, as a form of expressing one's

feeling, and as containing explicit didactic elements. This definition shows that the spirit of imagination manifests in literature. In another instance, Pearse (1981) defines literature as written or oral composition deriving from, and mirroring a society and the historical experiences of that society and its people.

In another instance, Wellek and Warren (1992) compared literary language and scientific language and surmise that literary language abounds in ambiguities. It is like every other historical language, full of homonyms, arbitrary use of irrational categories such as grammatical gender; it is permeated with historical accidents, memories and associations. It is connotative and inferential; it influences the attitude of the reader, persuades him, and ultimately changes him. In a similar vein, the Encyclopedia Americana (1890) describes literature as an imaginative form of expression whose major feature is creativity and having element of style. As well, Ukoyen (1980:48) also postulates that is an imaginative and artistic creation of experience; a work of art whose principal appeal lies in its aesthetic excellence and emotional catharsis.

The language function literature is present in every man. We all at times take part in every one of these activities: narrative, monologue, dialogue, speaking and writing. When we read novels, magazines, newspapers and also take part in conversations, we are using language to fit the external world into our world. Egbe (1981) contends that the knowledge of literature forms the foundation upon which any child's proficiency in language (English by implication) is built. In corroborating the above position, Williams (1990) espouses that from the very early stage of every child, the story which is told to children at home is a very powerful vehicle through which we channel and come to terms with feelings. The "once upon a time" dictum signals a mode expression in which statements of an effective nature are going to be organised so that the writer reader and the speaker/hearer may make a detached evaluation or experience.

Egbe (1981) espouses further that the function of literature as one which provides entertainment for the reader and enhances his general use of language since the process of communication goes on all the time. Literature, according to Egbe (1981), helps the reader to build up his cognitive and communicative skills and his overall understanding of the goings in his milieu. In a second language situation like the case of most African countries especially Nigeria, the roles and effects of literature is essential. In line with this, Williams (1990) opines that people or society is able to internalize and consciously adopt the rhythms of natural speech (as in drama); economy and richness in diction (as in poetry); and rhetorical and organisational devices (as in prose). The overall effect of this is that language study and usage becomes simpler for any society that dwells in the rubrics of literary devices thus making it possible for the society to have the knowledge and prowess to manipulate language. In support of the above, Unoh (1981) avows that literature can be an important aid to cultural assimilation or acculturation; language

development and competence; conflict resolution; emotional development; atonement of bad deeds; awareness of societal ills, thus leading to positive and good-oriented attitudes to life, a good and liberal education; entertainment; relaxation and the sharing of vicarious experiences of positive values; the development of desired and desirable moral or other attributes, and as a result of all these, a stable, mature and free and egalitarian society will be ensured (Ogunnaike, 2002).

The Nigerian National Policy on Education (1998 Revised) clearly states the objectives of secondary school education with regard to Literature-in-English among other things as: to raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, and appreciate these values especially under our broad national aims, and live as good citizens.

Furthermore, Palmer (1998) contends that literature is an application of the linguistic science but not the science itself. As such, he views literature as the history and practice of the written form of a language which has become classical. In a similar vein, Vincent (1981) asserts that ...because literature draws on wide areas of human experience and endeavour, its vocabulary is commensurately rich and varied, hence literature is a rich store of language. In another development, Ogunjimi (1991) kindles that literature could be a drama, poetry or prose piece, and in whatever genres any literature work is written, it essentially captures the reality of human experiences via its employment of various aesthetics, such as language, plot, and characterisation, among several others. This assertion affirms that all the genres of literature are appendages of literature, and literature is a sub-set of language. Thus, literature does not exist in the absence of a language and it is also significant to the growth of language due to the strategic role it plays in the society at large.

Similarly, Amula (1989) also sees literature as the exploration of human experience, and that it is crucial in shaping the mentality of a people and also in shaping their identity. Literature functions as a mirror through which the society see its own image, which means that it recreates and represents human activities and experiences as he/she has been known to live them in real life, thus, implying that literature is life. At the level of application, literature fashions, shapes, modifies, influences and accentuate. It can be used to re-direct the thinking, habits and ways of life of people, and as such literature is primarily seen as a service to humanity.

Poetry, according to Ayeleru (2012), is a work of art which is characterised by the presence of imagination, emotion, truth, sense of expression and concrete language expressed rhythmically. Ayeleru stresses that it is a tool that is employed by man to

express feelings and thoughts, divided into stanzas, lines or verses to concretise ideas, using figurative language, among others. In a similar vein, Bala (2011) contends that poets often have different things to say and they use language skilfully, artistically and aesthetically to convey their messages. The form of artistic language by poets has most often than not repelled the interest and attitude of some people in societies generally. While delving into language and man in societies, Afolayan (1998) agrees that man is an important animal due to his ability to think and influence his environment through the use of language. He avows that language is an important instrument in the development of human beings, and that no meaningful development can take place in any human society without language. As an instrument of communication, language makes it possible for people of any environment to interact and co-exist as it paves ways for continuity of societies. In another instance, Jegede (1999) also posits that language helps one beyond reading and writing; it helps one to negotiate, construct and deconstruct meaning from texts; to a great extent, language provides a rich background of concepts and ideas which obviously provide the basis which meaning, interpretation reaction possible.

Methodology

The poem "To The Glutton" of Bayo Lawal's *Melodreams* is written in line form, and it serves as the primary source of data.

To The Glutton

You eat and eat and eat
Your frail ingredients of immortality
Shielding yourself in your dungeon
Away from the glare of reprisals

With a swarm of heiresses
And a barricade of heirs and hirelings
Forgetting that in your sprawling surplus
Hides your flaw
And death shall come quietly
In the cloak of your favourite dish
And we shall fondly remember you
For donating a fleshy bulk
To nourish our carnivorous land

Analysis of the Poem "To the Glutton"

You eat immeasurably cum stealing from the public treasury; you use your position as an instrument to steal incessantly with impunity; hiding yourself and your ill-gotten wealth behind a finger; from the glare of the people; also with the use of armed male and female thugs; not being aware that all your loot and atrocities are wide naked to the public; at the end of it all, death, the non-respecter of the rich shall devour you, casting you off your loved ones; you shall then be remembered (negatively) for your misdemeanors; yet we shall be thankful to you for giving the soil a fatty and decomposing body of a "greediot".

Records have it that in Dubai alone, an estimated 20 billion US Dollars stolen from Nigeria is hidden in different bank accounts (Vanguard electronic, October 7, 2016). Since Nigeria independence to date, over 400 billion US Dollars according to the World Bank has been stolen from Nigeria treasury (Achebe, 2012). Recently The Sahara Reporters of October 4, 2016, the sum of 40 million US Dollars was discovered in one single account belonging to a public figure from Nigeria. The Reports also shows that the 2016 national budget of Nigeria was allegedly padded for selfish reasons to the tune of 25 billion naira. The stealing of the available national resources by Nigerian greediot has dragged the country backward. Based on this, Pastor Tunde Bakare in The Nation, electronic of October 24, 2016 affirms that corrupt value system is Nigeria's greatest problem. To checkmate this national problem, the government under the leadership of Chief Olusegun Obasanjo established and put in place two eagle-eyed commissions to put to check the wanton looting of the Nigeria treasury by Nigerians, and also to curb money laundering which is ill-gotten money transformed to appear legitimate mostly by people who are termed as parasitic politicians especially. The commissions are Economic and Financial Crime Commission (EFCC) and Independent Corrupt Practice Commission (ICPC).

The poem "To the glutton" duels more on stealing. Stealing which is canonised as corruption has caused severe pains and deaths to many Nigerians even than the wrath of the Nigerian civil war of 1969-1970. Nigeria of the 21st Century has witnessed serious stealing or looting of the national treasury which has led to deprivation, alienation, destruction of all kinds, killing, kidnapping, prostitution, joblessness, human trafficking, life insecurity, among several other vices. Nigerian Tribune of Sept., 25 2016 reports that Nigerian girls as young as sixteen years of age engage in prostitution in Europe. All these challenges facing Nigeria as a big brother Africa are caused by wanton theft of public funds and national resources by a few public officials otherwise referred to in this study as "greediot". "Greediot" /gri:diot/ is a greedy idiot. An apt description for some African leaders; leaders with an excessive desire/appetite to steal their people blind, leaders with compulsive looting instinct for public fund. Below are the activities of Nigeria "greediot" that mar national progress:

1. Presence of "greediot" makes it almost impossible to govern any country.

2. How does one govern a people who celebrate "greedidiots" (corrupt people then cry when the damage is done, as if they had no idea of where the corruption emanated from)?
3. How does one govern a country where the treasury looters are worshiped and regard their ill-gotten wealth as a source of fascination?
4. How does one successfully govern a country where everyone bribes his way and expects to be bribed to do his normal daily job or any other job?
5. How does one successfully govern a country where people spend more time on their knees than they do on their jobs?
6. How does one successfully govern a country where work schedule runs from 7.30am to 4.30pm but workday ends at 12.00 noon on a very good day?
7. How does a good leader successfully fix an economy that imports everything from toothpick to toilet paper and produces nothing?
8. How does a good ruler successfully fix the economy that has for years or even decades had **corruption** as its major **currency**?
9. How does one successfully govern a country that has more places of worship than farmlands or factories?
10. How does one successfully govern a country that believes in religiosity but lacks the fear of God?
11. How does one successfully govern a country where getting rich from prayer but not work is a daily spiritual diet?
12. How does one successfully govern a country where men of God openly fraternise with certified and indicted thieves and droll over their loot?
13. How does one successfully govern a country where everyone sees **corruption** or **ill-gotten wealth** as means of God's blessing?
14. How does one successfully govern a country where hard work is derided and everyone seeks wealth at all cost?
15. How does one successfully govern a country where politicians have no ideology?
16. How does one successfully govern a country where politics is christened "a-do-or-die" game or competition?
17. How does one successfully govern a country where the president must bribe the legislators to get his budget passed?
18. How does one successfully govern a country where everyone the president sees around cannot wait to get rid of him (the president) so that he or she can start to loot the treasury dry?
19. How does one successfully govern a country where everyone sees the president as a stumbling block to their desire to loot the treasury?
20. How does one successfully govern a country where many Senators have turned themselves to "Stealators" of the national treasury?
21. How does one successfully govern a country where many House of Representative members have turned themselves to House of "Representathieve" members of the national treasury?

22. How does one successfully govern a country where Executive members of the country have turned themselves to "Executhieve" members of the national treasury?
23. How does one successfully govern a country where many Legislative members of the nation have turned themselves to "Legisllooters" of the national treasury? And to worsen the situation,
24. How does one successfully govern a country where many members of the Judiciary have turned themselves to members of the "Judisharing" of the national treasury?

However, all these ill winds are blown into the Nigerian polity by economic failure and lack of national planning. These were heralded by Chief Olusegun Obasanjo, the former President of Nigeria. He registers his greatest fear for Nigeria and indeed African continent, that youth explosion as a result of anger, frustration, unemployment and lack of opportunities are instrumental to these vices that are perpetrated by Nigerians. As dire as that prediction sounded, Obasanjo was only emphasizing the worries that have preoccupied many critical stakeholders for quite a while. A combination of sustained negative economic growth and uncontrolled demographic bulge has put the country in a very difficult and potentially explosive situation. Nigeria, the seventh most populous country in the world, has a fertility rate that far outstrips its economic growth. Figures available paint a dire situation of millions of Nigerian youths roaming the street looking for jobs but finding none. The situation is compounded by economic recession that has necessitated a situation in which rather than hire, many private enterprises now tend to fire their staff in the name of rationalisation. Joblessness and frustration are evidently fueling the sense of youthful volatility and indeed the frequent case of unrest across the country (This day electronic, Monday June 5, 2017). Studies show that 91% available jobs in Nigeria are meant for the sons and daughters of the people in the high society while the remaining 9% jobs are piteously doled out to the qualified or not qualified children of their political party loyalists who in turn also become "greediots".

The Nigeria Bureau of Statistics (NBS) in its latest report confirms a consistent pattern of worsening unemployment in the country, rising from 9.9% in 2015 to 19.70% in the last quarter of 2016, indicating that one fifth of the nation's labour force is idle which portends bad omen. But worse and extremely dangerous is the fact that more than 50% of that army of idle citizens is peopled by those between the ages of 15 and 35 years. NBS further reveals clearly that out of a total youth labour force of 38.2 million, representing 48.7% of the total labour force of 78.48% million in Nigeria, no fewer than 15.2 million of them were either unemployed or unemployable in the first quarter of 2016, thus in practical terms, this represents a youth unemployment rate of 42.24%. The danger of such a high level of idleness among millions of young persons is already manifesting in the high of crimes in virtually every part of Nigeria. Whereas the multitude of violent outbursts might have religious and ethnic colourations and undertones, it is a notorious fact that most of the people in the field and trenches are youths who, if otherwise

meaningfully managed, would have been unavailable for those anti-social endeavours (Thisday electronic, Monday June 5, 2017). Considering the above, it is quite apt to say that "Nigeria is not good for good men, good men in power is an Oxymoron".

Figures 1 to 5 below are few of the hundreds of thousands of greediness of Nigeria's greedlots who loot Nigeria's treasury empty. It took concerted and combined efforts of members of EFCC, ICPC and whistle blowers to track down some of the looted money, while figures 2 and 3 are the moneys greediotly stolen by Nigeria greedlots which would have been used to make life meaningful to people and places like the scenes in figures 4 and 5:



Figure 1: Members of EFCC on duty



Figure 2: \$600,000 in cash stolen during Million-Dollar Heist found
(abcnews.go.com)

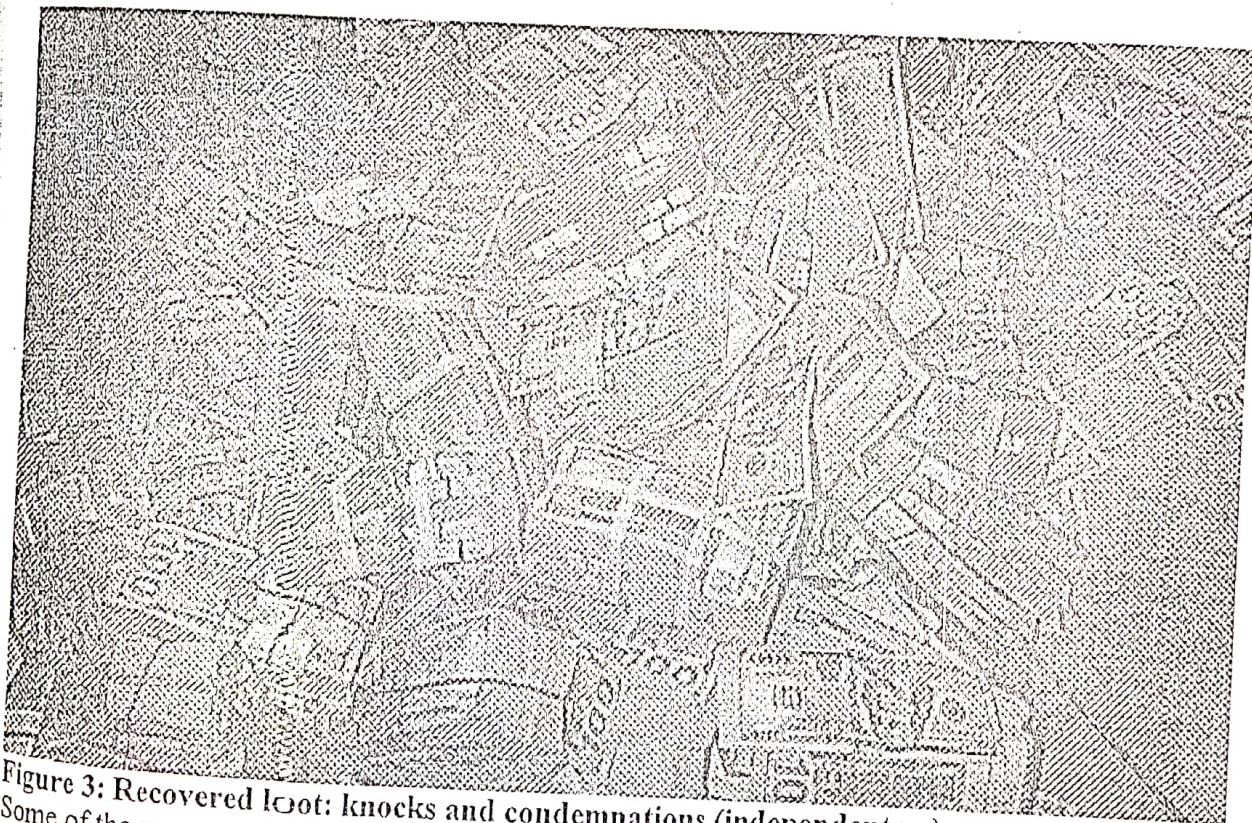


Figure 3: Recovered loot: knocks and condemnations (independent.ng)
Some of the moneys 'greediotly' stolen by Nigeria greediot that would have been used
to make life meaningful to people and places like the scenes in figures 1-5:



Figure 4: Poor condition of living in some places in Nigeria where the embezzled billions of Dollars could have provided portable water for

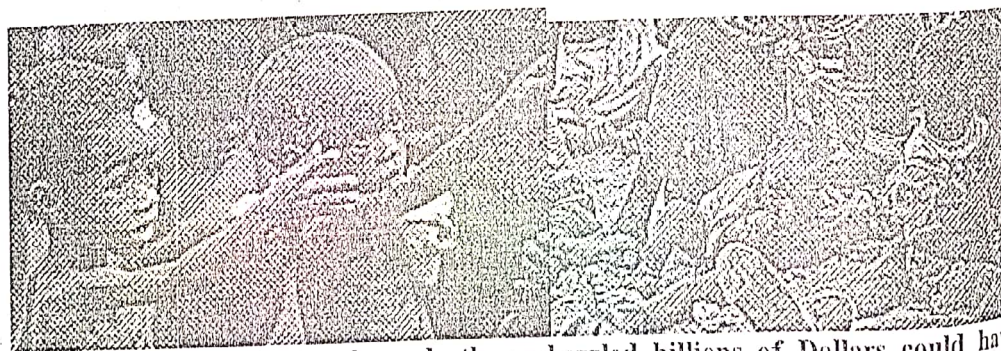


Figure 5: Pitiable sights of people the embezzled billions of Dollars could have helped

Conclusion

Based on the discussion thus far, it is therefore concluded that the "greediots" in Nigeria have caused untold hardship to the electorates that voted them into power, owe them (electorates) salaries for years, embezzle money that generally belong to the electorates such as stealing about 50 Million Naira road fund to buy an exotic car he/she cannot drive because the roads are bad, among several other hardships. When the greediots loot Nigeria money, they keep it in Switzerland; when these greediots fall sick, they go to Germany; when these greediots are investing, they go to America; when these greediots are buying mansions, they go to London; when these greediots are shopping, they go to Dubai; when these greediots are on holiday, they go to Paris or Bahamas; when these greediots want to educate their children, they go to Europe; when these greediots need prayers, they go to Saudi Arabia or Jerusalem, but when these greediots are dying they would want to be buried in Nigeria (after all their being alive was catastrophic to the nation but their fatty dead bodies would help to nourish their father land, Nigeria). This is in line with the position of the poem "To The Glutton" as reflected:

...And we shall fondly remember you
For donating a fleshy bulk
To nourish our carnivorous land

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