
Corrupt Leadership, an Antecedent to Global Epileptic Socio-economic Growth, Nigerian Example: Dramaturgy and visions

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Abstract . Self interest is the invisible hand that controls the political, social and economic corrupt trends in Nigeria. There are deviation and diversions of interests. Leadership in Nigeria becomes bedeviled with depravity; reliability deteriorates while the populace wallows in hunger and decadence. No matter the current shades of corruption in the country, corruption cannot be canon for governance since we still have devoted, loyal and conscientious apostles of social change and justice such as; Emeka Nwabueze and Femi Osofisan. They are the likes of intellectuals constrained from directing the affairs of this country by harsh demands on public officers. Their plays among other perspectives are thorough attempts at picturing and unveiling corrupt leadership and the consequent epileptic economy and underdevelopment in the country. Specifically, this paper expresses the essential nature of leadership and Nigerian leaders in retrospect then employ the creative ingenuity of these social crusaders to ex-ray the selfish corrupt leaders in their various contexts. Theoretically, this paper trails the footprints of the sociologists and proves that literary works should not be isolated from the social contexts in which they are embedded. The essay deduces that the country is undergoing crises of leadership which is an antecedent to underdevelopment.

Keywords: *Leadership, Corruption, Dramaturgy, Social Crusaders, Nigeria.*

INTRODUCTION:

Basically, every human society is stratified with leaders and followers at differing levels. We have born leaders and those made after passing through fire of experiences. Whether a leader is born or made, the responsibility of ensuring peaceful co-existence and growth of the society falls on his shoulders. He should be capable of coordinating, directing, overseeing, harmonizing and synchronizing the national affairs by adhering to certain principles, philosophies values, variables, and ideologies especially those rules and regulations set down in the nation's constitution. For example, the constitution of the Federal Republic of Nigeria (constitution, 1999) demands that leaders should guarantee that:

- a. Every citizen shall have equality of rights, obligation and opportunities before the law;
- b. The sanctity of human person shall be recognized and human dignity shall be maintained and enhanced.
- c. All citizens, without discrimination on any group whatsoever, have the opportunity of securing adequate means of livelihood as well as adequate opportunity to secure suitable employment;
- d. Conditions of work are just, and human, and that there are adequate facilities for leisure and for social, religious and cultural life;

- e. The health safety and welfare of all persons in employment are safeguarded and are not endangered or abused;
- f. There are adequate medical and health facilities for all persons;
- g. There is equal pay for equal work without discrimination on account of sex or on any other ground whatsoever;
- h. Children, young person and the aged are protected against any exploitation, moral and material neglect;
- i. Government still directs its policies towards ensuring that there are equal and adequate educational opportunities at all levels.
- j. Government should strive to eradicate illiteracy, and to this end, government skill as and when predicable provide;
 - i. Free compulsory and universal basic primary education
 - ii. Free secondary education.

If a Nigerian leader fulfils these important social, legal, moral requirements for his followers (citizens) who look up to him for the fulfillment of the above obligations and responsibilities, the citizens would not hesitate according (constitution, 1999,22-40) to:

- a. Abide by the tenets of the constitution; respect its ideal and its institution.
- b. Pay allegiance to the government of the day and obey the laws of the land.
- c. Help enhance the power, prestige, and good name of the nation, defend the nation at all times, and render such services as may be required.
- d. Respect the dignity of other citizens and the rights and legitimate interests of others and live in unity and harmony and in the spirit of common brotherhood.
- e. Make positive and useful contributions to the advancement, progress, and wellbeing of the community where he or she lives.

That is why Gary Yukl (2006,8) sees leadership as “the process of influencing others to understand and agree about what needs to be done and how to do it and the process of facilitating individual and collective efforts to accomplish shared objectives” since a leader influences the activities and behaviour of the ruled either for active or passive participation. Again, this depends on the type of leadership exercised by the person at the helm of affairs. That leads us to Tunde Adeniran’s (cited in Fafowara) (1998, 302-3) three generally accepted types of leadership:

- a. A dictatorial leadership that defines, determines, and decides policies from the perspective of personalized authority – be it exploitative and autocratic or benevolence.
- b. A democratic leadership which operates on the principle, of representative participation in the policies and decision of common concern, thus promoting confidence and encouraging commitment and a tradition of popular consultation.
- c. Laissez-faire or ‘free reign’ leadership that exercises, no control over the system and its operators. The subordinate, in this case operate without much co-operation and uniform direction.

Whatever type of leadership one chooses, this essay suggests that it cannot be separated from honesty and truth. They achieve a marked change to better the lives of the citizens if they are unbiased and authentically appropriate in disseminating national dividends and guidance to youths’ self-actualization. This can only be accomplished right from childhood to maturity in good mindset; in good thoughts because man is refined by right choice and true application of thought. To live continually in thoughts of ill-will, cynicism, suspicion and envy of opponents, is to be confined in a self-made prison-hole; the product is a selfish leadership, but to think well of all, to patiently learn to find the good in all such unselfish thoughts are the very portals of good governance, and to dwell day by day in thoughts of peace and how to accomplish this towards every creature will bring abounding peace to such

leader. But where can such a leader be located? Only such people who possess such costly power of thought can lead their followers to higher moral maturity not rancor and bitterness. It is then that they move their followers to go beyond their self interest for the good of their group, organization, or society.

Leaders are not thoughtless men; the ignorant and indolent as the characters portrayed by Nwabueze and Osofisan. People who see only apparent effects of things and not the things themselves nor talk of luck or fortune, and chance. They ought to be people who have seen trials, failures and struggles they have voluntarily encountered in order to gain experience; people who have knowledge of sacrifice they have made, of undaunted efforts they have exercised, that they might overcome the insurmountable to realize the true vision of their hearts, which is beneficial to all not the selfish rogues as we witness in the plays under study.

African Political Leadership and Nigerian Leadership to be precise, is neither a shade-giving tree in a thirsty land nor a sheltering rock in a storm. Love for good has been deleted from their dictionaries, they lack tranquil heart because they, according to Ododo and Binebai (2014,137), “go the extra length of having spirit beings as their political backbones”...”beside having cultural godfathers”. This goes to explain that the object on the throne is a mere symbolic statue. His dictator is somewhere in the thick forest. The long years of rule becomes a confused one because he lacks self control and wallow in his godfathers spell and enchantment; he surges in uncontrolled passion; is tumultuous with ungoverned mind which swim in and out of ocean of corruption and violence at last. Ododo and Binebai (2014, 137) insist that even “democratic governance in Africa has failed to combat poverty and corruption”. This simply leads to underdevelopment corruption.

The two texts this paper examines have their thematic nucleus as corruption and such deserves to be brought to clarity.

Femi Odekunle (1991,97) captures the meaning of corruption in five ways;

- a. Political corruption (political office – holders to retain political power);
- b. Economic/commercial (businessmen and contractors)
- c. Administrative/professional (casual and deliberate criminal act by top administrative and professional personnel)
- d. Organized corruption (large-scale and complex criminal activity by groups of elites).
- e. Working class corruption (artisans and messengers).

We are not ignorant of the recent modern day internet corrupt practices; those at the helm of affairs have built Nigerian society on the framework of money-defines-personality. To gain respect and relevance in this society, one must have money. Consequently, most of our youths either lazy or unemployed use tactics to deceive unsuspecting internet users. Jobs are scarce and in most cases reserved for children and relatives of Nigerian Politicians and leaders whose personal motives are to acquire continuous wealth and power for their generation. Perhaps that’s the source of Mustaq Khan’s (Khan 1996, 12) description of corruption as an act which deviates from formal rules of conduct governing the action of someone in a position of public authority because of personal motives such as wealth, power, and status.

Causes of corruption in Nigeria

Every action under the sun has causes and effects. Below are different sources or reasons behind the gross indiscipline that is almost swallowing Nigeria.

1. Colonization
2. Civil war
3. Unemployment or underemployment
4. Population pressure
5. Political instability

6. Greed and ostentatious life styles
7. Customs and attitudes of the society
8. Tribalism
9. Mismanagement of resources by leaders.

Corruption and Nigerian leaders in retrospect

Based on information from Wikipedia; political corruption is a persistent Nigerian phenomenon. Consequently right from the first republic; Azikiwe, the then major political figure was investigated for questionable practices. In 1944 a firm belonging to Azikiwe and family bought a bank in Lagos.

- In western Nigeria Adegoke Adelabu was investigated for his corrupt practices which led to his resignation.
- In the Northern region, an allegation was leveled against some native authority officials in Bornu. Electoral irregularities which enthroned a Fulani political leader in Kano were linked to British Administration.
- During Gowon's Administration (of August, 1966 – July, 1975) corruption was not discovered until 1975. He was viewed as timid leader faced with corrupt elements in his government.
- Murtala Muhammed's administration (1975- Feb., 1976) made reformist changes.
- In the time of Obasanjo's administration (Feb 1976 – September, 1979), his famous Otta farm Nigeria (OFN) was supposedly a project borne out of land grab scandals besides others.
- Shagari's (1978 – Dec. 1983) administration, a few federal houses mysteriously caught fire after investigators started to probe the finances of the officials working in the building. Secondly in the late 1985, investigation into the collapse of the defunct Johnson Mathey bank of London shed light on some abuses carried out during the second republic. The bank acted as a conduit to transfer hard currency for some party members.
- Buhari Administration of Dec, 1983- August, 1985; a cross section of politicians were convicted of corrupt practices under his government. Fifty-three (53) suitcases were ferried through Murtala Muhammed Airport without a customs' check allegedly at the behest of Major Mustapha Jokolo, the then aide-de-camp to General Buhari.
- Babangida administration's (August 1985-August 1993) regime has been seen as the body that legalized corruption. He was said to have refused to account for Gulf War wind fall which has been estimated to be twelve point four Billion dollars (\$12.4 billion). He rigged the only successful election in the history of Nigeria in June 12, 1993. He was involved in drug dealing through his wife Maryam and his girl friend Gloria Okon besides other crimes.
- After Abacha's administration (Nov. 1993 – June, 1998) his death revealed the global nature of graft, for instance, French investigation of bribes paid to government officials to ease the award of a gas plant construction in Nigeria. This investigation led to the freezing of accounts containing about a hundred million dollars (\$100million). Two years after his death, Swiss banking commission report indicated Swiss banks for failing to follow compliance process when they allowed Abacha's family and friends access to his account and to deposit amount totaling six hundred million (\$600 million) dollars. The same year a total of more than one billion US dollars (\$1billion) were found in various accounts throughout Europe.

- Abdusalami Abubakar ‘s administration (June 1998-May, 1999); though short, he and his circle were suspected to have acquired huge wealth. He lives in exquisite mansion. Moreover, Halliburton scandal implicated his administration.
- During Obasanjo Administration (May 1999 – May 2007) various corruption scandal booke out under his presidency. His vice-president was caught with US congressman stashing cold hard cash literally into freezers. Again, KBR and Siemens bribery scandals investigated by FBI and led to international inducements indicating high level of corruption in his administration besides others.
- Umaru Musa Yar-Adua’s administration (May, 2007 – 2010) though short, he used his Attorney General to frustrate ongoing local and international investigation of his powerful friends like Ibori, Igbenedio and Odili which led to massive losses to their states.
- Goodluck Jonathan (2010-2015), in 2013, Nigerian then central bank Governor Lamido Sanusi informed him that the state oil company NNPC had failed to remit US \$20billion of oil revenues, which it owed the state, he dismissed the claim and replaced Sanusi for his mismanagement of the central bank’s budget. A senate committee also found Sanusi’s account to be lacking in substance. Another is BWM purchase by his Aviation Minister at \$250 million. There are new allegations leveled against him e.g. \$2.2 billion illegally withdrawn from Excess Crude Oil Accounts besides others.

The present Buhari administration (2015 –till date) has vowed to fight corruption which he sees as the greatest of human rights violation in relation to this, Tobi Soniyi of *ThisDay Newspapers* reports that President Muhammadu Buhari has said that he is committed to applying the rule of law respecting human rights in the fight against corruption (online).

Various institutions in Nigeria are not left out in the corrupt practices. The list below contains the institutions perceived as the most corrupt according to their ranks as culled from the Nigeria Survey and Corruption Survey study, final report (June, 2003) Institute for Development Research, Ahmadu Bello University, Zaria Nigeria (as of 2003).

Rating	Institution
1	Nigerian Police
2	Political Parties
3	National and State Assemblies
4	Local and Municipal Governments
5	Federal And State Executive Council
6	Traffic Police and FRSC
7	PHCN
8	NNPC

9	Nigeria Customs
10	FIRS

Fig. 1. Nigerian Institution and their ranks

Theoretical framework

The theoretical framework adopted for this paper in the main is sociological perspectives. This approach to literary criticism stresses the ways power and authority are exercised by various social forces and institutions such as of country's president, commissioners, house of representatives, Senators, house of assembly – the parliamentarians.

To this end, the sociological study of *Parliament of Vultures* (2002) by Emeka Nwabueze and *Who's Afraid of Solarin* (1978) by Femi Osofisan focuses on the political activities of Nigerian Politicians cum leaders as depicted in the plays and the relationship of what is displayed in consonant with depiction of powers. Other social issues portrayed by the playwrights are economic matters, especially how money and influence are used to reduce the country's resources to a crawling stupor through looting, squander mania greed, favouritism, nepotism, bribery, and other forms of corruption. Another sociological issue raised is the controversial role of women among the parliamentarians. Madam Omeaku sounds as the originator of every evil motive in *Parliament of Vultures*. This does not however conform to the history of parliamentarians in the country since independence.

Corruption in Emeka Nwabueze's *Parliament of Vultures*

Parliament of Vultures (2002) is Emeka Nwabueze's artistic statement against corruption. The playwright must have been inspired by the ugly business that transpires among the Nigerian Legislatures since the beginning of the current civilian dispensation if not right from the time Nigeria is amalgamated. The legislative houses in Nigeria- the State house of Assembly and those at the Federal Levels: the Senate and the Federal House of Representatives have been converted to a state of turbulent motion, confusion and commotion, where members engage in furious rage, enchantment, bewitchment and witchcraft against each other and finally feast on the public funds to quench their covetous taste.

Parliament of Vultures is designed with a complicated or clandestine plot. The play is intended to affect some purpose with the author's secret artifice. Humour and suspense are devices which the author decides to hold the audience at ransom. Kefewo(2014, 40) states that *Parliament of Vultures*, exposes the ills of our society and government. But this discourse cannot explain why out of many male characters in the play, the author decides to weave the play around a female character; Madam Omeaku as the worst of characters. The paper wonders why it must be a woman that must be painted black as the most mischievous considering the ratio of women against men in the Nigerian Political arena.

However, in the play Madam Omeaku, an illiterate owner of a restaurant in her fraudulent manner finds herself as a member of parliament. The parliament is an institution whose elected members meet to debate the major political issues of the day and usually to exercise legislative powers and sometimes judicial powers for the common good of the people.

As the play opens, the playwright unveils Madam's background and the standard of her family and that of her education at she steps into the threshold of the parliament. She dialogues with her near timid daughter;

Madam: (look at her in realization and shouts) Wonders shall never end! What's this you're wearing, Nkechi? You people have sworn to kill me in this house! Imagine the likeness! A whole honourable member of the House of Assembly! A future aspirant to the Senate of cetera! What will my political colleagues say if they find out that I have a daughter who dresses like this?

Nkechi: But mama, you've just been elected into the House of Assembly. What has my dress got to do with your membership of the house?

Madam: Shut up! (Stand up, with her hand akimbo) Idiot of no comparison! Mad person of no forwarding address... (p.7).

She parades in her new status as a parliamentarian, a colossal achievement which her educated counter-parts cannot ever reach. Madam Omeaku disrespects, quarrels and fights with the husband and treats him as a trash just as she does to some members of the parliament. Unlike what is expected of an Igbo woman, she calls him names and abuses him; "you should be ashamed of yourself, I don't blame you anyway...if I hadn't fed you these last six years you couldn't have been alive" (p.11). She even motivates the daughter to disregard and ignore her father's questions. When the husband discovers that she cheats on him with Mr. Brown, she simply disgraced him in front of the parliament. This paper submits that such woman should not come near the house of parliament – the law makers since she cannot even find peace in her house as she flouts the culture of respect for the head of the family and defiles the sacredness of marriage. What kind of law is she supposed to make, for whom?

Her illiteracy; academic incapability is uncovered to all when she as a secretary is asked to read the minutes. She couldn't read the minutes. Jossy's fear is glaring.

Jossy: My concern is Madam Omeaku's educational status. We don't have to make a fool of ourselves (p.29).

Her response is: "what does a secretary do that anybody cannot do? I shall remember what's been discussed, put them in the way we members of the inner circle will like it, and ask my daughter to write it down. If there is any difficulty I can even involve my husband" (29-30). When Jossy raised his fear about reading the minutes Habamero opted to help her in case she encounters difficult words (30). This is how the affairs of a nation are handled by lawmakers. It is ridiculous.

In Nigerian Political arena, anybody who proves to be against the corrupt motives is always challenged: Thus in *Parliament of Vultures* (2002), Dr. Parkers, an educated political scientist is always submerged whenever he makes contribution to the business of the assembly. He always complains about the corrupt leader and the members who lack normal and expected degree of ability to handle national matters. As a result Dr. Parkers and Otobo who are always in consistent opposition to the corrupt leadership are always side tracked. To cap it all both are arrested by the police as planned by Habamero, the speaker of the house. This arrest is instigated to remove them from the way when the President visits the house. The arrest of the only right-thinking members of the house aroused the anger of the youths who burnt down the chambers of the parliament alongside and the members of the house and the president right inside.

The play satirizes the speaker and Madam Omeaku's conduct in the parliament. Such people forget that the essence of public service and essentially the law makers in the government is to uphold the common good. A reliable leadership should uphold basic human rights, such as freedom of speech, and the right to fair hearing. And at all costs, intimidation such as applied by Habemoro by asking the members to swear by Ogbunabani should be annulled. The Chief Protocol calls it "the symbol of our ancestors" (p.58). The oat requires them to keep quiet at any fraudulence "especially with regards to financial gratification (p.59).

The playwright's recurrent message is revolution against the biting corrupt practices of our leaders who strive to be voted for the good of the populace. At the end, their main agenda will be parties and looting of the nation's treasury. Listen to Habemera: Mr. Brown we're talking about parliamentary party. We want to know if you are in support or not.

Brown: (shouting) Parliamentary Party! Wow! Fantastic idea! Whose idea was this? That person has to be given a prize. I 'll have to make new brocade (thinks) or a tuxedo. And I will wear my new cologne.

Jossy: What did you just say?

Brown: I said I will wear new cologne. French product, Aphrodite! It drives women crazy.

Habamaro: It's clear that most of the members are in support of it. I should ask Madam Omeaku and Mr. Brown to work out modalities for it. They are free to plan for the party on behalf of all of us.

Madam: How much can we play around with?...

Habamaro: Judging from the importance of such business, I will say about a hundred million (N100M)

Parkers: (Shouting) Christ Almighty!

Madam: Will that be enough! Aren't we going to invite our friends?

Parkers: Great Heavens! This is criminal!

Habamaro: You can start with a hundred million. If you need supplementary funds, we can always divest some from the education allocation (p.66-67).

The above excerpt portrays the corrupt nature of political leaders in Nigeria. The content of their agendas are trivial, childish, and selfish. Can the party they are planning solve the problem of underdevelopment in Nigeria? Can the above agenda solve the problem of unemployment? They squander the nation's resources in merry-making while some ministries especially Education and Agriculture Suffer. None of their meeting has a good agenda beneficial to the development of the country. They do not remember that they "owe this as a duty to ensure there's enough money to justify their existence" (p.73). They waist the nation's money on irrelevances and confer appointment to only men who saw them through during the political campaigns while the intellectuals become laughing stocks. That is why Otobo says; "I would like to check out like most intellectuals have done" (p.77).

As stressed earlier, these are carnal men who are intoxicated by temporal joys and always crave to satisfy their bodies and sexual appetites. For their parties they arrange for food made from other countries.

Brown: Meat from Norway...special champagne from France that will bear the name of chairman of parliament...Beer, of course, has been ordered from Germany, and assorted trends of soft drinks will be coming from Italy... Special plates Gold-plated...from South Africa. Baked beans, vegetable, salad, chopped carrots, grilled liver and shredded pineapple.... From Heinz industries in England (p.84).

None of these members can think of establishing the likes of such industries in Nigeria instead of patronizing others and strengthening their countries industries. To complete their earthly satisfaction, they also need girls. One of the members of the parliament has been given: "Ten air-conditioned vehicle and a modest sum of one million naira (N1m) fuel to the vehicles to collect senior girls from university campuses, and take them back after the party" (p.85).

Madam Omeaku has reports that her daughter "has been contracted to bring also, the younger generation of aspiring senior girls, the young school leavers, popularly known as Jambites" and she will also bring her bills (p.85). The author clearly states his motivation as

he satirizes the attitudes of the unreliable leaders throughout the play. This paper argues that the playwright's intention is to encourage the efforts of EFCC, ICPC and other government agencies who fight war against corruption, graft, and fraudulence in the country. The playwright also calls for reconstruction of a reliable electoral process that is why Mr. Omeaku, Madam's husband laments at the success of his illiterate wife at the election.

Omeaku: I was a fool to let you for elective office. I thought you could have lost your deposit, all your crooked relationship notwithstanding. Who could have believed that a roadside food seller would become one of the lawmakers of our country? Your success in the polls is the final undertaken that will bury this nation (p.20).

Tracing how the electoral processes take place; hear from Mr. Brown;...fortunately, the returning officer was my classmate. It wasn't difficult for me to negotiate the right figures for him as I did in your own case (p.10). Emeka Nwabueze uses this play to instigate strong feeling of displeasure, hostility, antagonism and vexation against corruption that is why throughout the play, the words that portray corruption and unreliability of the leader are repeated; such words are illiteracy, colossal waste of public funds, diversion of funds, parliamentary party, voodoo, bribery, impeachment and looters. All these words propel revolution. Even when they hear that the students stir for a revolution, they dismiss the idea because according to Jossy:

(This part of the world is immune to revolutions). No, not Africa. Africa is the domain of men and women who interpret every situation into which you place them as ordained by God. Embezzle their money and you become their hero. Even the hungry ones will hail you when you return to the village (p.108).

Nwabueze laments at the situation where the likes of Parkers and Otobo who represent the intellectuals are far away from such important offices for fear of losing their jobs if they fail in the election, Hence, Otobo regrets:

The demand on public officers is too harsh. The fear of the unknown is the problem of one public officer, and the bane of political development in this nation. They are required to resign from their jobs before engaging in politics. They are afraid to do it, and prefer the devil they know (p.35)

Corruption in Who's Afraid of Solarin by Femi Osofisan

This is Femi Osofisan's first attempt to attack corrupt practices in Nigeria. The play is an adaptation of a Russian writer Nikolai Gogol's *The Government Inspector* which is also known as *The Inspector General*. It is a satirical play by the Russian and Ukrainian dramatist and novelist. The corrupt officials of a small Russian town headed by a Mayor react with terror to the news that an Incognito Inspector (the revitor) will soon be arriving in their town to investigate them. As they make preparations to conceal their corrupt practices, they were interrupted by the news that the person they are expecting has arrived two weeks ago; however, the suspect is not an inspector but a narcissist civil servant. During Gogol's time in Russia, it was only the ruling class were in control of government; those in prominent offices seize the opportunity to loot the treasury belonging to the whole populace. Osofisan viewed the same case in Nigeria and decided to imitate Gogol.

He structures the play into the life of one time respected man of some time ago, Tai Solarin; Public Complaint Commissioner (PCC) for the Western Region of Nigeria; established by Obasanjo in the bid to clear away corruption in the country. Like that of Gogol's *The Government Inspector*, Osofisan presents a group of characters who are fully pregnant with corruption. They are the local government employees depicted to be waiting for Tai Solarin, the Public Complaint Commission. Just like in a country where corruption is

practiced, hardly can any man be exempted from the cankerworm. The same thing applies to the local government in the play; all the employees from the first person to the last are suffering from the same disease. Without any exemption everyone is afraid and worried about Solarin's visit to the local government. Solarin the man is not even a physical character, but only represented by his Silhouette – something projected upon the background like a portrait. The depiction of Solarin in play according to Kunle Ajibade(1992, 43) “must be seen as a conscience pricking the corrupt” (p.43).

Mr. Ayokanmi Olaitan, the Chief Magistrate who accuses the Councillor for education is a dubious character, he is a cult member against the government resentment for cultism. He proves resolute; “I have paid my dues regularly to the cult since I was a lawyer” (p.21). His fellow cultist helps him to rise to the position of Chief Magistrate. He rewards his members with excessive and illegal favours; their judgment is dispensed from their cult chambers while the innocent bears the unjust punishment. He also uses the fowls of OFN for his personal use but in counterfeit pretence makes one believe that he is supporting agriculture in the nick-name Operation Feed the Nation. He faultily or falsely juxtaposes these two differing ministries; magistrate and Agriculture and nobody knows why; either because he desires to gain from the two ministries or he fails to understand there is disparity between the two. He belongs to the group of Nigerians who out of covetousness would hold two important posts baring other people who would have been employed in one of the posts.

Mr. Ayokanmi is both a lawyer and a cultist, this implies that he can do anything and set himself free. As a result he impregnates a woman, a married woman and sends his husband to prison, an atrocity which would have attracted a jail sentence for him, instead he imprisons an innocent man he has already cheated of his priceless “good”. Such leaders are unreliable; and under develop this country. The Councilor for Education, Chief Funso Fowulu gets his appointment as Director of Breweries through the back doors. Councilor for Cooperatives challenges him:

Councilor for cooperatives: that's not the point of our compliant you eunuch. After all, your appointment as a Director of the Breweries came to you first on radio. You didn't reject.

Councilor for Education: Don't be silly. Is it the same thing? Why are you women always confusing issues? Or you know how much I paid for the appointment? (p.6)

As a Councilor for Education Fowulu misappropriates the money meant for the Universal Primary Education (UPE) building projects. His fellow councilors question him because they know each other's loop-holes:

Councilor for Magistrate: What happened to the money sent from Lagos for all the UPE buildings? For all we know, that's why the commissioner is coming here.

Councilor for Education: You know that the plans of these buildings are all ready in my office. You saw the beautiful designs.

Councilor for Cooperatives: Is it inside the plans that the children will learn to read and write? School's supposed to be starting next week.

Councilor for Education: So what? Rome was not built in a day. Go and bring your commissioner here to catch me since I see that this is all conspiracy many eminent men have gone to prison and have come out only to be Heads of State. Bring your commissioner, but make sure that when he is here he doesn't take a look also at OFN Accounts (p.11-12)

The Councilor for cooperatives: Miss Koakudi Animasaun is not left out, the argument between her and the rest of other Councilors depicts

that non is reliable. They practice favouritism on each other at the expense of the people for whose benefits the councilors were established.

Councilor for Education: All because I refused to let you encroach on the school lands for your poultry scheme.

Councillor for Cooperatives: You can't stop me, let me tell you! The OFN has priority over every other project, school or no school.

Councilor for Education: Oh yes I know. Especially as the famous are to be established in your name.

Councilor for Cooperatives: I have told you again and again. You can come into it if you want. I have left you first choice over thirty percent of the remaining shares.

Councillor for Education: Who wants that ant's morsel? You can keep it. I remember offering you forty-five percent ownership of Morise Construction Company when we were going to rehabilitate the council roads (p.7-8).

In spite of the huge amount of money voted by the government for the up keep of the hospitals the medical officer in charge still leaves the hospital accumulated with patients and the mortuary attendant leaves the place littered with corpses. The Chief Medical Officer is even least reliable. Apart from being corrupt like the rest of the characters, he is also a chain smoker with impaired health for the coughs often.

The Local government chairman, Chief James Dada Gbonmiaiyelobiojo is not left out. He too swims in the quagmire of corruption. That is why he burns with fear and anxiety as he hears the news of commissioner's visit. He opts to do anything to stop the visit or conceal their misdeeds. He even plans of offering his wife to the commissioner. He orders that all files on UPE contracts be burnt before Solarin's arrival. In order to conceal their atrocities they decide to consult the Ifa priest. The Ifa priest, Baba Fawomi discerns their desperate mood seizes the opportunity to have his turns. To him, everything has a price. He demands that each member of the council must submit five covers each and ten black home-grown goats. In addition, the price control officer is mandated to bring sixteen strong limbed fowls and seven bales of white cloths for the sacrifice. Who knows whether the Ifa Priest is a god of retributive justice who wants the culprits to vomit their excess carriage? He is also a deceiver, he uses his opele to chant' words that are not recognizably Ifa's" (p.18).

Osofisan does not exonerate the characters who parade the ecclesiastical chambers. Pastor Nebuchadnezzar like the secular men also consult the traditionalist, the Ife priest to conceal the money he steals from the church treasury from the church members while another person goes to jail for the crime. Ifa priest works it out for him yet he fails to complete the agreed amount of money. Consequently, Baba does not fail to cut a pound of flesh from him when he needed assistance:

Baba Fawomi: Well, I hope you realize this exercise is going to cost you a lot.

Pastor: Any price, I told you, Baba. Oh I know I am a Sinner but I am hoping to reform before the last judgment. And now this commissioner! He must not find out about these funds. And I promise you that when I become Bishopp....

Baba Fawomi: You'll forget me then. You'll go to more sophisticated diviners. It's happened before.

Pastor: Not with me. I swear. God is my witness, I "ll enhance you status. Please hurry up.

Baba Fawomi: Will, I only mentioned the fees because you complained so much last time. The trouble I took dispelling the suspicion of

your congregation about missing funds! Yet when it was all over when another person had been jailed for it, you became difficult, even though what I demanded for Ifa was not up to one tenth of the stolen money. I don't like my clients misbehaving when it comes to settling accounts.

Pastor: Forgive me Baba Fawomi. It was the Devil. But I will more than compensate this time please hurry up (p.52-53).

The Pastor is an all round sinner; apart from being a thief and a sorcerer, he is also a high quality Casanova; the type that does not respect another man's wife. He eats both flesh and bone in women. Lemonu and Lamidi discover some love letters as they search for the church fund in his room. Comically, Lemonu suggests that he goes after married women because "the married ones are most lonely, needing religious consolation" (57). The Pastor's gullibility is also manifests as he supports Ishola to have the daughter he has been protecting just because Ishola would counsel the government to make him a Bishop.

Conclusion

With creative ingenuity, the Playwrights have proved that leadership in the country is corrupt. From the characters they presented, the president, the councilors, Federal and State House of Assembly, the Politicians, the diviners in the native shrines, and even Pastors on the pulpit are all corrupt. Action and activities of Nigerian leaders in retrospect seems to consolidate the playwrights arts. All these culminate to underdevelopment of this country.

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