

Political Corruption and Disillusionment as Motifs in Maik Nwosu's Apha Song and Invisible Chapters

Ujowundu, Cornel Onyemauche Ph.D

cornelujowundu@yahoo.com
08038740372

Rev. Canon Onyeachulam, Sylvanus S.C.

sonyeachulam@gmail.com
08033272485

And

Uhunmwunwa, Mariagorathy Amaka

Amakatlch2014@gimal.com
08030883673

Abstract

our contemporary society is still grappling with endemic problems that seem to overwhelm efforts geared towards transformation and ushering in egalitarianism. The society is still confronted with teething problems of the government, and political leaders striving to build new structures that will enhance the wellbeing of the citizenry. But unfortunately, intrigues, class consciousness, hypocrisy, corruption and leadership-induced poverty and suffering, engender an unstable political system and restiveness among the people. This paper, therefore, explores the writer's advocacy for the welfare of the citizenry, good leadership, integrity, good governance, democracy, quest for honesty in handling government projects and call for elimination of tribalism, military dictatorship, insecurity, in Alpha Song and Invisible Chapters. The novels are compendiums of an individual's efforts aimed at evaluating his society and the reactionary forces that undermine society's progress towards even development at both material and human levels.

Keywords: Embezzlement, Bribery, Rigging, Revolution, Oppression, Deprivation, Poverty

Introduction

In respect to the current state of the world today, which is under the heavy load of various forms of corruption ranging from embezzlement of public funds, rape, murder, election rigging, power tussle, nepotism, favoritism, get-rich-quick syndrome, sexual abuses and illegal abortions, it is only proper that we beam our searchlight again on writers whose role as social critics could give some hope of redemption.

As Chidi Amuta says in Towards a Sociology of the African Novel

over the years, various signs of underdevelopment and retardation have starred the world in the face. It is not just a case of living with these ugly truths that is tormenting us but the knowledge that they have remained unchanged for the truth. Thus, our society is going through the hardest stage in the history of its existence. Hopefully, some people are much inclined to be positive about the world's future. There is a hope formed on the reality that those problems could be dealt with if they are squarely challenged (88).

Our leaders feel they are duty bound to speak well about the prospects of their various countries, and their beliefs that the ills in most societies could be reduced minimally. Such notions are plausible and their effects in enhancing the wellbeing of the society indisputable. To these groups of people, criticism of the ills preponderant in societies is really called for. This is because they are convinced that change can only come when there is a loud cry against the vices in the society. Therefore, there is no basis to keep quiet in the face of glaring strange happenings, hence literary artists have assumed the roles of town criers and chanters, whose aims are to

create awareness in the public by exposing societal ills with the intention to correct them. They are passionate about the world and man's place in it. Therefore, they are relentless and unsparing in satirizing human foibles. They wear the garb of criticism as a badge of honor, to criticize happenings in the society through their writings, well-crafted to reveal their evaluation of the society. Inasmuch as their evaluations may be subjective, yet their subjectivity does not preclude reality. They are rather products of the present structure in the society which their roles eagerly represent with unmistakable vividness and accuracy.

To them, the society is sick and, therefore, needs urgent attention, otherwise, the danger of collapse stares us all in the face. Their works are, therefore, based upon a strong conviction that part, if not all, of the problems of the society is because nobody has been courageous enough to speak up against perceived and real injustices and oppression prevalent in the society. Maik Nwosu in *Alpha Song* and *Invisible Chapters* dissected the evils inherent in his contemporary society. He vividly portrayed aspects of betrayal, intrigues, rejection, deprivation, oppression and subjugation of the less privileged in our contemporary society. To him, the post-colonial African leaders' lives were characterized by moral decadence as their main preoccupations were with money, women and power" (90). As the novelist says: "Bantu in his quest for wealth stated that "governments are getting smaller. That's the new craze-divestment, deregulation, privatization and all them jargons. As governments are getting smaller, the non-governmental organizations are getting bigger" (25). He went on and investigated the possibilities of several NGOs- "for domestic pets, for intestinal disorders, for sea sickness, for mortuary workers, or traffic regulations, even for masquerades and night markets" (28). All these are but means of exploitation of the masses, either directly or through the government for their selfish gains.

Political Corruption and Depravity in Alpha Song

The novel *Alpha Song* is also a story of depravity and moral decadence at all levels; the government officials versus night girls at the ebb of life. Meanwhile, the novel set off with the sorrowful situation of the protagonist, Taneba, who the novelist portrayed as a walking corpse, a shadow of a normal being as he says, "at forty- five" and a dead man walking" according to the doctors, secrets and dangerous (1). Taneba in his predicaments sees himself as a living dead, who has no legacy to bequeath to the next generation. like rejection, abandonment and deprivation All these as a result of terrible family experiences which are not consequent on his actions, but transferred hatred from mother to child. As the narrator recollects,

I have always believed that everyman is entitled to three generations of existences: the age of tutelage, that of potency, and of mediation. I have lived less than two. Is it then that I come from a lineage fated to die rather young from illnesses. My mother's mother, I am told, died in that manner. My mother died of a strange fever. Now me (3).

This is a clear care of disillusionment in the young man uncertain of the future. Taneba is presented in his unquenchable crave for pleasure. It is surprising that he was suddenly introduced to night life by Tamuno and he becomes an incurable night crawler and crawls more than his predecessors. He moves insatiably from one girl to the other and from one night club to the other, until he gets into trouble in New York where he was accused of attempted rape. This earns him a two-year jail term, thus fulfilling Mama Zi's prophecy.

Taneba, on two different occasions used the money meant for his office to satisfy the unending desires of his girlfriends. This nearly earned him imprisonment but rather they relinquished him of his job. His uncle did not take it lightly with him, as he confronts him, and the exchange went thus:

"Uncle, please I am sorry."

"The alternative is for you to put in resignation immediately. Either way, you'll still be required to pay back the money you stole. One road leads you to prison certainly, the other leads you to yourself doubtfully. Do you completely understand me? (86)

Taneba was so morally corrupt that he thought of nothing but girls, no investments, his salary was not even enough for him to maintain the girls. After rescuing him on some occasions, the uncle admonishes him thus,

You are forcing me to stick out my neck for you again, and almost turning me into an accomplice! Right here and now, I tell you: I will have nothing to do with you henceforth, except as my sister's so-when you decide to become one.

Nothing more in the public service. If you require any further telling, then let me spell it out for you, you are a complete f-o-o-l, and you are travelling on the thoroughfare to ruin and agony. It's so sad because the mind is a terrible thing to waste. May God have mercy on you! (87).

According to Taneba, "it sounded dangerously like a prayer for the dead or the condemned. I put in my letter that same afternoon just a sentence that read: I hereby beg to resign'-and left the postal service forever" (87). The political leaders are also known for their insatiability and deceitful promises. The cabinet could be reconstituted at any time for the selfish aims of favouring some friends. . At each re-shuffling, Chief Shendan Briggs (Colonel Brigg) was made the minister of Youth and Social Development. He was an addicted night crawler, being serviced by Angel but one of his exploits was that he closed down everything night club, even those on night duties were deterred from movement as this amounted to a whole night detention. This provided another avenue for the police to enrich themselves.

In his quest to enrich himself to the detriment of the poor citizens, as the narrator says,

The new appointee arrived at his ministry like a conqueror with apparently recollection of his nights at The Red Hat. He was very vocal in his condemnation of prostitution and even gave notice that he would do everything within his power to see that this obnoxious trade is stamped out." He vigorously warned the youths to "beware of the night, for the night's evil." He spoke so much about 'saving the soul of the youths lost to the habit of the night" that I made sure I kept very far away from the new minister (197).

The police jubilated and quickly set up a special squad known as "Night Police" (198). The police always rejoices at the slightest opportunity of victimising fellow citizens whose interest they were supposed to protect. At the murder of Tamuno, Taneba was invited to the police station for interrogation. He was ordered to write statements on what he knew nothing about. If he delayed, he faced all manner of harassment and was brutalised. The situation was only arrested on the arrival of Chief Stephen, Taneba's boss, whom they all shivered in his presence and saluted. The Station Officer quickly asked him, "He is your boy? He should have told us, sir" (114). They hurriedly released Taneba and his matter died a natural death. This shows the extent at which wealth is being honoured. He was never interviewed again, which means that if he was a culprit he was already exonerated because of his influential boss.

The government of Chief Briggs did not last long and another band of military desperadoes overthrew them. Chief Briggs fled to London and escaped the edge of the sword. He was neither

arrested nor assassinated like some of his fellows who must have looted the economic resources in no mean measure, leaving the masses worse than ever.

The political junta failed to live up to "historic goals of fashioning reasonably honest political and social systems" (91). The new leaders led with their own selfish acclaimed decrees. They swiftly invalidated the "Briggs' Decrees" and the night clubs were thrown open again. The masses were being tossed up and down by whoever amasses power. No specific decree is maintained, rather each leader fashions out the one that satisfies his desires to the detriment of the masses who they cared little about. Unfortunately, the leadership encourages moral aberration of future leaders, the youths.

At Abeddie's place, Taneba observed that the policemen, traditional rulers, professionals and visitors are "well-dressed men-politicians, all sorts who usually arrived in purring cars. They would go in to see the old man, , heaving bags that I had the impression smelt of money" (154). These leaders are presented to be involved in all manner of rituals in their bid to maintain power and influence. This act is purportedly performed with the public funds.

The misappropriation of power and resources Cuts across every sector. The Police Force is not spared in their recruitment. Yellow had been sent for full training" and inducted into the Traffic Division of the Police Force, giving living space within the barracks as an excuse. This is achieved with the certificate he obtained from the Oluwale market." Oluwale is a market known for forgery of all kinds in Lagos. This kind of place exists and the force closes their eyes on it such that such certificates also scale through the scrutiny of the police, if ever there was any scrutiny. Their inability to detect such certificates is their sheer neglect owing to the fact that probably very many of them passed through the same process. This can be seen in the exchange between Taneba and Yellow, thus:

You're not scared they will find you?" Taneba asked. Na only me enter like that? Them ask me some kin questions wey worry me small, whether I don go prison or psychia. I even swear for them" (206).

Yellow, a representative of the law, in daytime! Taneba mused as he drove away thinking with him, In Nigeria, everything is simple depending on whom you know" (206).

In fact, the activities of the post-colonial leaders as explored in Alpha Song portray fraud and such insensitiveness that the people who are being represented lost hope in the leaders. The leaders are seen as political vampires feeding on blood of those they are to protect.

Frustration and Disillusionment in Maik Nwaosu's Invisible Chapters

Maik Nwaosu's Invisible Chapters started with a visible show of frustration of people displaced at a time when they. Should, like every other people around them, be immersed in gaiety and revelry. The very first line of, rather, sentence says:

"Death was on the prowl in New Maroko" (1). To identify the period, the narrator goes on to say that it was the Christmas time. Christmas carols filled the air. Nwaosu made specific reference to the true "white Christmas" with which he reflects the atmosphere that is expected in the environment. However, this time is being

highlighted from an unusual place, Haile's record shop which already had been known with the rebel songs of Fela, with whom he claimed an affinity.

Invisible Chapters is a story of a people of a settlement who are pursued around and displaced. A people who already live the life of slum dwellers but are yet to see the end of their deprivations. An order was issued by the military government asking all residents of the settlement named Maroko to relocate immediately. They were given seven days only to adhere to the order. The order recognized the fact, that the residents in question are squatters and so there was no doubt that they would find the order difficult to obey (64).

The government gave reasons for the order, that the ocean by which the settlement had sprang up is almost engulfing the habitat. Yet, the inhabitants feel that the order is not well-intentioned. They wondered how it would be possible for a people who really do not bother about the welfare of the masses would suddenly come up one day and become overzealous to protect their interests. They were certain that there is more in the offing.

Showing their frustrations, however, they people resigned themselves to their lives of pity and disillusionment. This can be seen in the discussion between Shanka and Quiet: "Na so world be? All these authority-stealing government people wan make the world believe say they care about us when their thief thief government don bury us inside suffering finish" (65).

Quiet replies: "Na so the world be. If we die finish, who go come dey serve them dey make them feel say na them get the world? Na there rich man care for poor man finish, no be anything else (65).

It is easy to notice the fact that the rich derives pleasure in having the poor serve them and make them feel important. Yes, the discussants acknowledge this and know very well that, that is where the care they can expect to get from the affluent ends. Apart from that, the government issuing the eviction order can only be self-serving, As they call the rulers, it is "thief thief government" (66).

Nevertheless, the people did not take the order seriously in the beginning. They wondered how the government could be so callous as to remove them from a land they had occupied for as long as they could remember. To them, Maroko has become their heredity - both for the landowners and the tenants. In fact, the people found it difficult to trace the beginning of the place. They rely on the account of Alhaja Osunwunmi who claims ownership of much of the and with plausible argument. Alhaja felt terribly cheated when the government invoked the Land Use Decree as a ruse to rob her of her ancestral land.

As Ngozi Chuma-Udeh says in *Trends and Issues in Nigerian Literature*.

Land Use Decree was an edict enacted during the military regime of Olusegun Obasanjo in the seventies with which all landed property within the enclave known as Nigeria now belonged to the government. One can only claim ownership of any portion thereof if he has a certificate of occupancy. However, ancestral lands are compensated if the government has need to use any (102).

As the novelist observes, with this edict, the governor, Colonel Raji Omoale issued the relocation order. The residents of Maroko are promised that they are going to be resettled somewhere else and where told to make haste while the sun shines. Still the people dilly-dallied. The government appointed a Resettlement Board to see to the compensation of legal residents among the people. The board turned to be a tool to exploit the people and render them more impoverished that they were. When addressing the people, the chairperson of the Resettlement

Board, Mrs Odukamaiya, had praised the government initiative so much that it would have appealed to ordinary people. She says:

It's by the Atlantic Ocean, so you can be sure of a healthy sea breeze, instead of the foul stench here from the over-polluted lagoon. Away from the hustle and bustle that living so close to Greater Lagos must mean, you can also be sure of really peaceful days and nights. Some of us, in case you don't know, envy your luck (100).

But the people are not hoodwinked. They knew that the authorities would not mention the dark sides. They are to find those themselves and must deal with it in the days to come. For example, the woman did not talk about the incinerator right in the centre of the settlement which exploded in the course of many days. When the people took up living there, they ended up calling it Devil's Island." The people, therefore, simply maintained a judicious silence. By then, they were already making a queue to get their relocation papers.

Madam Bonus, the woman that has operated a restaurant for over twenty years in the settlement and has become a landowner there, is first in line to get a relocation in the New Maroko. After answering the questions posed by the head of the board, a woman like she herself, Mrs Odukamaiya, she is given a little more than a room apartment in exchange with her spacious holding. Those who owned no land or property of their own and could not produce any evidence of tenancy, such as receipts and others, were considered misfit to come into the new settlement. They were considered rascals and misfits... That is the group where Haile found himself.

At the allocation exercise to the New Maroko, an event happened, which the novelist used to highlight government's insensitivity to the people. Mama Badejo has walked up to the board for her allocation and is rejected because apparently, her name did not appear in their register, even though she had presented a rent receipt from her squatter landlord. Her cries which showed her disheveled condition did not touch the board. She cried:

Madam, abeg. Wetin I wan' do now, me and my children? My husband die for civilwar wey e dey fight for Nigeria. na akara I dey fry since. How you go look oldwoman like me come thruway me for roadside? How I wan' do? (103).

Mama Badejo's statements highlight a number of issues. One, the government should care for her people. And children are the hope of future generations. They should be considered and taken care of. Here is a woman who has lived for long in the settlement and is raising a number of children single-handedly. The lack of human kindness in the government officials is very evident in that she is not considered for that fact. Now, she does the menial job of frying akara to earn a living and train her children. Her cries fell on deaf ears and they simple called for Next."

Then, too, Mama Badejo's situation is caused by the sacrifice her family made for her fatherland. Her husband died during the civil war. In effect, he died in active service in honour of the country and should, therefore, receive compensatory attention. The nation did not care one bit about that. The man is dead and, therefore, forgotten. This agrees with the often agitation that the country does not honour her heroes and patriots. That is why at times it is said that people who have slack opportunity to do things for the country back because they are not sure that they will receive any care if they run into any misfortune.

Third, Mama Badejo's age. Like she asked them, How you go look old woman like me

come thruway me for r roadside?" And that is what they do. But in African society, just like in Nigeria and Yoruba society in particular, age means much respect. It is a common sight in Lagos to see young folk li flat on the ground in greeting to an older person. But the board has no respect for the person of an old woman.

Ashikodi, a sympathiser with the condition of residents of Maroko also suffered in the hands of the officials. In order to enforce their eviction order, the government posted military personal to make the people understand how serious it is. That morning as he is coming into Maroko to felicitate with his friends, he decided to come in a camouflage. He made a cardboard notice which he hung on his neck. The notice reads: "the bearer is new in Maroko. If seen or found wondering, please direct to Prinzi's Cafe (92). So, when he came to the barricade, the military personnel there are amused but still leads him to Prinzi's cafe. The statement of the personnel and the response of Ashikodi did much to help us understand the feeling of those in power about those they execute their power on. Prinzi is asked: "You be one of these over-sabi people, eh? Well, do you know this vagrant here?" (92).

The question is very insulting to Ashikodi who wasted no time in responding: "If your Excellency, the honourable Sergeant-general, will Care to note, I am no vagrant" (92). The appellation "Sergeant-general" is illuminating. Even the military personnel knew that it has some undertone. In response to his inquiry about why such title, the answer he gets is: "Everyone knows that all soldiers in the Nigerian army are generals - privates, corporals, sergeants, captain-generals. One must bow and tremble before such an army" (95). This refers to the situation where people get recognised for doing nothing, a situation where people aspire to big names, whether they earn them or not.

Finally, the settlement Maroko is demolished and the inhabitants are resettled in the New Maroko. This happens at a time when other people are busy enjoying themselves as the world celebrates Christmas. That is another evidence of the uncaring nature of African leadership. The government should have waited for the festivities to pass before enforcing the eviction order. They people now have to spend their time and days putting their new residence in order and missing out on the joys that are supposed to put some mirth to their life. Apparently, the incidence contributed to the ominous signs that hung in the air one year after when they have spent one full year in their newly habitat. It is another Christmas time and everywhere should be agog with preparations. Haile spends time entertaining people with the carol and telling stories of a certain white Christmas. Nevertheless, his dreadlocks and his general looks display signs of gloom that his bearing is a stark opposite to the whiteness of the Christmas. No wonder Prinzi felt offended and showed an understanding of what is in store: "White Christmas ko, Black Christmas ni. Like the ones I used to know" (9).

The reality of the times becomes clearer when, in the second chapter, Maik Nwosu opens with the statement: "Death was on the loose in New Maroko that season." The Hump who apparently came from the riverine areas becomes the first victim. He is swallowed by the waters that is almost like a part of him. That is what makes his demise more confounding. At a time the people were trying to create some diversion for themselves to celebrate their survival from the old Maroko to the New Maroko with the fishing festival. The man of the seas, the Hump himself enters the water and meets his Waterloo.

Goomsi was the second to go. He arrived Maroko after he had lost his father and older brother to train accidents and is afraid that he would be the next to be claimed. So, to steer clear of death,

he made his way to Maroko and blended with the people. Still, that night, a train claimed him. The novelist used this character to highlight other aspects of frustration and disappointment people face every day. As the narrator says:

Goomsi had resigned himself to begging for a living, In the beginning, he jus begged. "Help the poor, brother:" "Can you help a distressed brother, sister? God bless you. Your womb will never be barren." But on many occasions he could as well have been speaking to the air. So, he started feigning injuries or gumming up his eyes and acting the blind man tapping his way through life (19).

As Charles Nnolim says in *Eagle on Iroko*, "the promises of good life often trumpeted by every government in power are often not fulfilled. Unless one is in the corridors of power, one is bound to endure whatever comes along the way" (214). Goomsi, like others, at times has to make do with begging and because those that would have given him are themselves impoverished, nothing much is gotten from begging. So, what many resort to is to feign disabilities, such as blindness, deformation in the limbs by polio, debilitating accidents, as well as life threatening health conditions. They do this so as to appeal to the inmost emotions of the people and get much more than they would have ordinarily gotten.

The third victim is Madam Bonus. Like every citizen of Maroko, Madam Bonus has a story that brought her to the settlement. She had shown interest in the music of Fela Anikulapo Kuti as a youth and wanted to take to music. She is the only girl in the family as her mother had nine other children, all boys. Her education has not been considered important, as it was with girls in that time. Instead, her parents were busy arranging for spouses for her so that she can get married and whatever they make of her bride price can be used in the training of her brothers. In one instance, they secretly married her off to a certain uncle in faraway Kano from where she ran away as she was determined not to end up in forced marriage. She now landed in Kalakuta Republic, Fela's shrine.

When the government's disaffection after Fela's protest activities reached a crescendo and the place was destroyed, Madam Bonus found herself in Maroko, where she established her restaurant. She has become very good at drinking and can boast of wining any other person n a drinking bout. When she finally dies in such duel during that Christmas period, it was really true that death was on the prowl."

The events of these deaths show how disillusioned people arc. Ashikodi, the regular visitor to Maroko says:

Ignatius drowned in the Atlantic. There was no ocean finger in Maroko. Goomei died on the rail tracks. There were no rail tracks in Maroko. Madam Bonlus chocked to death on the second bottle. She used to drink two cartons at a sitting in Maroko. Something is amiss. Perhaps Some of our spirits have not made or survived the journey from the old to the new (27).

Ashikodi concludes that comment with a prophetic vision, "Something is amiss." Yes, something must be amiss. And that is what the author delves into in the final part of the novel entitled *Kaita Beach*."

We have already been introduced how the power holders twist the use of media to suit their purpose. After the visit to Alhaja Osunwunmi, the press claimed that an amicable agreement has been reached between her and the government. The woman is shocked when she heard that

because nothing of such is discussed during that visit. The entourage that drove into the compound and out of it is just what is needed to back the claim with pictorial evidence.

Shanka and Haile later disappeared and reappeared as members of the caucus. They were bought over" in the course of Kabiyesi to run his radio, which symbolises the propaganda machinery and then the local government, the legalising agency for the perpetration of the evils intended. In the government controlled media, all one hears in the radio are praises of the Kabiyesi, whoever he is. This Kabiyesi remained anonymous till the end of the story when he died, or rather as is s c claimed, he passed on greater glory or the depths below the waters. The people felt disappointed for they have all been looking forward to getting to know who really the kabiyesi is one day. But, now, two years before the years he was to die, the flood has moved forward attached to what is seen in the e casket helped to the time. During the funeral, the confusion mystify him the more and left people wondering who he is. (One attendee pointed out that he saw Sir El Kanemi Bello there.

This simply shows the impersonal nature of government. It is the impersonality that makes those in power commit atrocities with impunity, believing they can go unpunished. Their activities are not accounted for. As long as they have arranged for one order or the other, one edict or the other, one ordinance or the other, they go ahead to defraud and exploit their fellow countrymen.

The Church of Maroko and the mosque there bellowing "Alaaaaaaah huuuuuuuh Akbar!" are brought in to show that religion has done little or nothing to alleviate the sufferings of the people. Despite all the pleadings of Alhaja Osunwunmi to have her inheritance saved from the evil hands of the exploiters, she still has to make do with a little portion of the New Maroko settlement as what is now due to her as compensation for what is forcibly taken from her in the old Maroko. The residents flocked the church hoping that the pastor may have some comforting message, but Pastor David turned out to be phoney.

The people's disillusionment is forcefully put across in the way they live their lives. They engage in a lot of drinking, partying, immorality and such Other vices. These are the things that make both the old and new Maroko have the same outline, a slum. When the people planned an improvement union, the powers that be would still let the People stay but got involved. Because the person the people nominated to head the union is not their man, the government declared the election null and void." This angered the people and at the end the effort is truncated. The police is always used to instil fear in honest and law-abiding citizens who should be left alone to go about their duties.

Conclusion

The leadership styles of most Africans, if unchecked, plunge African societies irredeemably into the cesspit of economic, religious, political and social decadence. The works under study seek to encourage men to stand up against injustice and other social conflicts. The society, it is believed, has suffered from extreme cases of corruption such that what should bother every right thinking individual is what contributes to make it, in order to restore the society to the path of prosperity. Except is done, it will be a grave mistake to assume that this nothing can be done to eradicate most of the social ills, and that literary artists can only achieve little or nothing by exposing the society and its pitfalls. Writers should be given a pride of place for having maintained their roles as purveyors

of change even in the face of obvious threats as well as attacks by the ignorant and gullible public. They have succeeded to a large extent in educating people, exposing certain hidden vices in the society as well as offering their proposals on how the societies could be placed on a sound footing.

In conclusion, the role of writers as moral consciences places a high demand on them. Their works so far prove that they understand their roles and as a result discharge them with utmost dedication and passion. These courageous men include novelists, poets and dramatists like Maik Nwosu who in *Alpha Song* and *Invisible Chapters* vehemently denounces military incursion in government, opposes neo-colonialism and a system of rulership that rob people of their native lands; who satirizes corruption in almost all aspects of governance; who exposes filth and decay in the society; who preaches unity among the poor in order to displace the instruments of oppression and enthrone justice. Maik Nwosu has contributed immensely towards satirising the Society and enthroning moral consciousness in the people

Works Cited

Achebe, Chinua. *Morning Yet on Creation Day*. London: Heinemann Publishers, 1975.

Amuta, Chidi. *Towards a Sociology of the African Novel*. Oguta: Zim Pan-African Publishers, 1986.

Chuma-Udeh, Ngozi. *Trends and Issues in Nigerian Literature*, Vol. 1. Nkpor: Base 5 Press 2007.

Isichei, Elizabeth. "The Artist as Critic of Society." *In History of West Africa Since 1800*. Ibadan: Macmillan Education 1977.

Nwosu, Maik. *Invisible Chapters*. Ibadan Literamcd, 1993. *Alpha Song*. India: McGraw Hills, 2006.

Nnolim, Charles. "The Artist in Search of the Right Leadership: Achebe as a Social Critic." Critic." *In Eagle on Iroko*. Ibadan: Heinemann Educational Publishers 1996

Unamma, A.O. "Democracy, Nigerian Youths and Their hope in the 21st Century" *Journal of Nigerian Government and Politics*. Imo State University, Vol.2, 2 no. 1, March, 2006