

**CULTURAL IMPERIALISM AS THE BANE OF NIGERIA
LEADERSHIP: AN ANALYSIS OF CANICE NWOSU'S *HOPES OF
THE LIVING* AND ONYINYECHI ANIKWATA'S *A WELCOME
STRANGER***

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Abstract

Historically, Nigeria came under the colonial rule of the British during the second half of the 19th century. Since its independence in 1960, the nation has witnessed series of leadership problems ranging from military series of coup d'état to truncated democratic government that has left the political scene quite unstable. Political analysts have attributed the Nigerian leadership problems to various issues one of which is cultural imperialism. This paper takes a qualitative look at the effects of cultural imperialism on the leadership of the Nigerian nation, using the plays, *Hopes of the Living* by Canice Nwosu and *A Welcome Stranger* by Onyinyechi Anikwata as a case study. Based on the analysis of the plays, this paper submits that cultural imperialism is a major contributor to the Nigerian leadership problems. It therefore, suggests that for a stronger leadership structure, Nigeria will have to disassociate itself from all negative foreign influences.

Introduction

Nigeria has witnessed many cultural transplantations from its colonial masters. The British ethnocentric mannerism is believed to have forced Nigeria to continue to evaluate their cultural norms and values, using the British culture as a standard. This penetration was not accidental but a calculated attempt by the colonial masters, that resulted in the distortion of the pace and cultural growth of the country's sociocultural and political development.

Culture presupposes the existence of a human society and provides the necessary guide for sustaining it. It is the product of a society that gives it order and distinction. Stella Nnatsu defined culture as "everything which is socially learned and shared by members of a society" (16). This implies that culture is a product of the society and every society transmits its own specific cultural heritage to its members. Culture therefore is a concept bordering on

the total behaviour and conduct of individual members of a given society. Thus social scientists see culture as the totality of the way of life of a given society. As K., Kasongo puts it, “culture can thus be conceived as the collectivity of human activities and general principles that tend to guide ideas of a group of people with shared traditions...” (314). Culture therefore emerges as a shared historical experiences and “does not exist in isolation as human groups relate to one another which results in borrowing and fusion...” (Ademola&Okenola,180). It is an indisputable fact that no nation can exist in isolation. The need for interaction is what actually makes a community. However, the ultimate problem lies on a particular society’s consumption of other cultures especially the foreign ones to the detriment of the original culture of the people. This attitude, to a great extent, militates against most Nigerian leaders. Maman-Muhamed and Silk, observed that “Nigeria is guilty of picking cultural habits quickly without suspicion; as a country it has become a dumping ground for western cultures, sometimes to the detriment of the original culture” (102). Cultural practices were relegated to the background which provided a fertile ground for western cultural domination. This domination is manifested in the economic and political activities of the country in the form of negative moral and cultural influence and exploitative economic relations which translate into what is referred to in this paper as cultural imperialism.

Cultural imperialism is thus defined by Nosa, Ibie as “the unequal exchange of cultural products and super-imposition of an imperial over a dependent value system” (np).

Cultural imperialism is the exercise of domination in which the values, practices and meanings of a powerful foreign culture are imposed upon a less powerful native culture.

Ezinwanyi, Adam and Michael, Adam posit that cultural imperialism “entails the political, territorial and geographical subjugation of the will, independent and sovereignty of a less powerful state to the political will, political control and authority of a more powerful state” (419).

Examples abound in history of imperialist hold of African countries by the western powers, especially Britain, whose territorial and economic, social and cultural control is being manifested on the political scenes of most African countries, Nigeria inclusive. According to Prince Oguejiofo, “one of the methods used was to prepare ground for creation of puppet leaders... This ensures that the emerging leaders were groomed to uphold the existing exploitation relationship”(2)Thus, Nigeria like most other developing countries of the world is constantly finding itself increasingly woven into the international arrangement that emphasises varying degrees of dependencies.

Adams & Adams thus contend that “cultural imperialism therefore arises when there is a deliberate attempt to downplay an extant (culture) of a group or community in preference for cultural values of an imperial power” (421). Thus the concept of cultural imperialism is an outflow from the more foundational and larger in scope concept of imperialism.

It is worthy of note at this juncture to state that cultural hybridization is different from cultural imperialism. Cultural hybridization according to Anette and Morris quoted in Ademola E.O. and Okenola R.A. is a result of globalization which they argue “increases local cultural diversity” (181). They are also of the opinion that “culture is never pure but is always influenced by notions from other cultures” (182). However, its resilient nature in the course of this hybridization or globalization protects it from being contaminated by extrinsic influence. On the other hand, cultural imperialism is the deliberate alteration or total removal of indigenous culture putting it at the risk of being dominated by the culture of the imperialist forces.

Leadership is meant to play vital role in the all round development of a nation. A keen observation of the Nigeria’s political scene since its independence will prove that the country has witnessed series of downward growth, particularly in the past two decades. The country has witnessed several military and civilian regimes most of which had not been beneficial to the country, socially, economically or otherwise..Political unpass, thuggery bribery and corruption have become the order of the day. There is little or no democracy dividend for the general populace. According to Obi, Uchendu,” Nigeria as a nation is in dire state in the area of food security, which is traceable to bad implementation of policies, prebendal politics and lack of institutional credibility”(forward). This resulted to the high rate of poverty being experienced in the country. In addition to this, corruption rate in the country is quite alarming yet the leaders expect the citizens to remain loyal. According to John, Odeh,“Today in Nigeria, corruption has become a structural sin, so contagious that it hardly leaves anybody without a smear”(42). It traverses every social structure and affects the citizens, manifesting itself in different pathetic and deplorable modes. Also plaguing the nation since independence is security problems. From the civil war that resulted in the massacre of millions of innocent citizens, to the various ethnic and tribal clashes that spread all over the country bearing names like, Niger-Delta militants in the southeast, the MASOB-movement for the emancipation and actualization of the sovereign state of Biafra, which later metamorphosed into Indigenous People Of Biafra(IPOB), in the southeast, the Oodua Peoples Congress (OPC) in the West, the Boko Haram in the North and the Fulani Herdsmen menace being witnessed all over the country, all testify to the leadership problems in the country. Economically, the country is not doing very well as the economic sector is truncated as a result of the leadership policies. Odey further asserts

that “the very name, Nigeria was synonymous with confusion, drug trafficking and business fraud”(41).It is this unhealthy scenario in the country that gave rise to the recent clamour for restructuring. Despite all these evidences, the western world, that is always regarded as the global police and watch dog, has not been able to make a strong statement on the nations’ pitiable and frustrating state. This can be perceived as a confirmation that their interest is favoured by the political and economic challenges facing the country. Records also show that for many years now, Nigeria is burdened with heavyweight of debt from bodies like International Monetary Fund IMF, World Bank, European Union, etc. Oguejiofor adding his voice to this debt problem of Nigeria and its imperialist origin, suggests that it is a situation of unequal exchange that is created to keep the nation perpetually dependent on foreign aids by the imperialist Powers.

This paper therefore examines the influence of cultural imperialism on the leadership of Nigeria through the works of two Nigerian playwrights. It comes at the conclusion that Nigeria, being a third world country, has the need to chart her own course and extricate itself from foreign domination and negative cultural influences for her to develop economically, politically and otherwise.

Theoretical Framework

The assumptions and postulations of this paper is based on the dependency theory. Dependency theory is a product of research conducted by Latin American and African political scholars in their quest to explain the under developmental situations in their respective nations. This theory is championed by political scholars like Paul Baran, Walter Rodney, Claude Ake, Kwame Nkruma, etc. Many issues were considered in putting up this theory. However, the summary of the theory according to Oguejiofor is that “the dependency theorists are of the opinion that the under development of the third world can be traced to the pursuance of the economic interests of the western developed nations” (3). Applying this theory to the Nigerian situation, for instance, it is observed that many economic sectors in the country are not optimally harnessed. In the long run, local industries are underdeveloped and local goods and crafts are relegated to the background. This resulted in the nation’s over dependence on oil that is responsible for many of its problems.

Cultural Imperialism in Canice Nwosu’s *Hopes of the Living*

Synopsis of the Play

The play is historical presentation of events that took place in around 1928 in Ubomiri, the present day Imo State of Nigeria. It captures the imposition of alien culture on a people, its consequential effect on the people and the

eventual resistance of this imperialist dominance and subjugation by the indigenes. The play brings to life, the historical destruction of the leprosy centre which the government wrongly situated in Ubomiri, by the youths of the town. Although this was not without repercussions from the imperialist agents, the unity of purpose and action demonstrated by the indigenes constitute the key to their success. United in purpose, they were able to wrest control over the exploitation of the warrant chiefs, who are working as agents for the Whiteman, to triumph over repression and reclaim their land.

Obviously, among the various means of introduction of imperialist hold on local communities was the introduction of indirect rule system. This is done without actually understanding the culture of the community. In most cases, these communities are pressured, forced and sometimes bribed into accepting the dominating culture. Imperialist dominance in the play is thus achieved through the imposition of warrant chiefs that are hitherto alien to indigenous culture of the people. In doing this, puppet leaders are planted in the communities by the Whiteman. This confirms Oguejiofo's assertion that "one of the methods was to prepare grounds for creation of puppet leaders. This ensured that the emerging leaders were groomed to uphold the existing exploitation relationship"(2).

EZE Kamanze is an already established puppet leader assigned with the task of finding other leaders to work with the Whiteman. Thus he explains to Ewurum:

EZE Kamanze: ...I sent for you on matters concerning the Whiteman and his new ways of administration... The Whiteman needs more chiefs; I mean 'Ezes' who will help him rule the new communities he wants to create in your area.

Ewurum: How can the Whiteman create more nations, is the white man Chukwuokike (God the creator).

EzeKamanze: So you don't know that the Whiteman is the second god... he can create and destroy... more chiefs means more kingdoms, more Ezes

Ewurum: And more division of our communities, more exploitation and slavery... I don't understand this business of divide and rule, separate and oppress (11).

As previously stated, the imperialists mode of operation is to either pressure, force, or bribe the natives. Ewurum is able to put up some resistance before he

is bought over with gifts from the imperialist agents. Although he is uncomfortable with receiving gifts from someone he had never encountered before, EzeKamanze is able to alleviate his fears:

EzeKamanze: That is the Whiteman for you, all knowing,
always caring, generous... (19).

The perpetuation of cultural imperialism as presented in the play is also aided by the greed of the leaders. The imperialist agents are revered by the leaders as gods that have the power to seal their fate if their imperialist dominance is questioned. Hence they follow them sheepishly, ready to pick the crumbs that fall from their tables to the detriment of an entire community. They are always ready to justify their actions and the supremacy of the imperialist lords. Kamanze explains:

EzeKamanze: Today is historic... I mean the Whiteman
man has come to us with goodies, fine
clothes, good wine, good women, good
education, wealth and good
government.(33).

Okumma buttresses the power of the Whiteman further:

Okumma: You need to be enlightened about the
Whiteman's ways. The Whiteman does not
need your consent before he appoints a king
or even a queen or priest...(25).

Ewurum: The Whiteman is loaded with mysteries...
(19).

It is this attribute accorded to the imperialist agents that constitute the problem with Nigerian leaders. They see them as indispensable and all powerful and a force to reckon with. Being in good terms with the advanced countries for the leaders in the country is believed to be an added advantage to their leadership regardless of whether such relationships benefit the majority of the populace or not.

Initially, at the onset of the imperialistic activities, the people are confused on the intention of the Whiteman. This is a tactic employed by the western imperialist. They will present a lucrative project, front some multinational organizations with attractive promises. By the time the leaders embrace all these developmental projects, the conditions given thus in the end will not be so mouth-watering. However, this realisation always comes very late and the loss always outweighs the benefit. Ewurum puts this question to EzeKamanze

Ewurum: I don't understand, is it that the Whiteman
carries away our resources for the
development of his country? Or that he begs

money from his brothers, sisters... for the development of our nation? You see, the whole thing is confusion and madness.

EzeKamanze: My brother, it all depends on your own perception of Oyibo madness and at which junction the madness places you...(11)

Most of the promises presented at the onset of imperialist agreement do not end up being viable because the only interest of cultural imperialism is to control every sphere of life of the local culture. The District Officer(D.O)confirms thus:

Ewurum: ... Nwadishi, your big woman does not know us, she has not met us. Yet she sends us greetings (19).

D.O: Her majesty is for every citizen, especially for the southern protectorate where the economic interest of her majesty must be protected. (19).

The deliberate alternation and disruption of institutionalized traditional units is the ultimate goal of cultural imperialism. Nwosu paints a vivid picture of how the imperialists manipulated and imposed foreign leadership of warrant chief on the people of Ubomiri, knowing fully well that it is not part of the people's culture. However, this imposition would not have been successful without the connivance of the greedy leaders. Ewurum knows fully well that his people will not accept him as king but Okumma is able to convince him that as the leader, he has the power to say what should or should not be. Having tasted the Whiteman's gift he decided to act against his peoples wish. With the advice of Okumma, he goes on to impose himself on his people.

This can be deduced in the conversation below:

Ewurum: I fear that the ndi-Oji Ofo and Umunna may oppose or even stop the coronation.

Nwayimma: Why nnaanyi?

Ewurum: It is alien to the ways of my people.

Okumma: He who pays the piper dictates the tune of the music. The White man is not coming to be quizzed by a crowd that has gathered for coronation.

Ewurum: That is an idea. (29)

The implication of the above is that Ewurum ends up bringing his people out to witness his coronation without the people knowing why they are gathered. In the midst of the confusion, he is crowned and imposed on the people by the Whiteman.

By installing and supporting the puppet leaders, the imperialists are able to exploit the people with the support of these puppet leaders. EzeKamanze tells Ewurum:

EzeKamanze: ... Now sit down and listen. You will help. I mean you will help Amakohia, and Akwakumahave more spaces, by ceeding part of Ubomiri's land to them, so that they can provide enough land for the Whiteman's projects... (13).

The loyalty of the leaders are always assured before they accepted by these imperialists. Thus the District Officer (D.O) Inquiries from EzeKamanze:

D. O: How responsible are they? Can you trust them for the implementation of the colonial policies in colony of the Niger?

This is why elections in Nigeria is never free and fair because the imperialist forces will ensure that they install leaders that are ready to dance to their tune and not to the tune of the Nigerian masses. Since independence, the imposition of leaders has been a natural occurrence in the country. In appreciation, the leaders do everything possible to express their loyalty to the imperialist forces. Citizens that are not loyal to the imperialist dominance are denied of certain rights and privileges to subdue them to compliance. This is witnessed in the different regions of the country where some sectors that are believed to be against a sitting leader is denied of certain rights and privileges like political appointments and basic infrastructural development.

Eze Ewurum applied this tactic in the play to punish the Amawuhie people for their disloyalty to king. He therefore donates their land for the construction of leprosy hospital without considering the health implications of such decision on the citizens.

EzeEwurum: ...Land for leprosy centre in our community?
Okumma: Why not... moreover, the leprosy centre will be food for thought for those Amawuhie people who don't want to hear what EzeEwurum says. (42).

Thus the defiant people of Amawuhie are punished with the citation of a leprosy centre in their vicinity without adequate arrangement for the welfare of the lepers. This forces the Lepers to move into the community in search of food and water thereby placing the indigenes at the risk of being infected.

Realising the danger the people is being exposed to, the people of Amawuhie breaks the chain of subjugation and cultural imperialism. They decided to

fight for their right and maintain their culture of ostracising lepers from the entire community. This decision is deduced in the words of Ofonye below:

Ofonye: ...we cannot sit here and watch lepers take over our land, desecrating streams, farmlands and market places... lepers are never seen, they are ostracised so that they will not infect others. My people is that not the tradition? (51 & 53).

All: That is our tradition (53).

It is the people's bid to maintain and protect their culture that led to the attack and destruction of the leprosy hospital that is wrongly situated in the community. This led to the trial of the elders of Ubomiri by the Whiteman, their subsequent victory and the eventual flight of the Whiteman from the community.

Nwosu in the play believes that until the people rally together to liberate themselves from the shackles of imperialist puppet leaders, they will continue to suffer exploitation from the imperialist forces that planted them. This is because these leaders are not interested in the welfare of the people. Their loyalty lies on the their imperialist masters and their appetite is fuelled by their selfish interest and greed resulting to serious cases of corruption and exploitation.

The level of imperialist hold on Nigeria and Nigerian leaders is increasing on daily basis. The resistance of actual annihilation of this imperialist hold is paramount for the nation to have a sense of direction. Peaceful development will continue to elude Nigeria sequel to the time when the leaders realise themselves and take a bold step towards extricating the nation from cultural imperialism and imperialist cultural domination.

Cultural imperialism in *A Welcome Stranger* by Onyinyechi Anikwata Synopsis of the Play

The play is a fictitious representation of the coming and eventual dominance of the colonial masters in Africa and Nigeria in particular. It revolves around the pre-colonial Igbo community that welcomed a White visitor into their midst only for the visitor to end up being the source of their nightmare.

The entrance of the Whiteman into the community changes a lot of things. With his conviction of the king and chiefs of the community that he is only a trader, he is accepted to sell his wares in the community. But his original intention is not trade

He succeeds in finding an ignorant ally in the person of Adaeze to carry out his real mission to the community which is to steal the sacred stone (gold) treasured in the village shrine.

In his desperation, he kills the old king and installs another puppet one that he used to subdue the people. However, the people realising their mistake and ignorance rallied together and chased the puppet king and the Whiteman out of their community. Anikwata in the play brings to the limelight the perpetuation of cultural imperialism on the people by a leader they thought to be a saviour.

The imperialistic hold of Nigeria is reflected in developmental content of the play. The economic influence of the nation by the imperialist forces is very obvious in the play. The coming of the Whiteman as a trader with foreign goods that replaced local products is a typical example. The Whiteman introduces magi cubes as a replacement for ogiri, the local spice

Ichie I and Adaeze confirm this preference to foreign goods:

Ichie I: My children bit their fingers as they feast on a bowl of soup cooked with the Whiteman's spice (28).

Adaeze is also convinced to abandon the local cream she is been using for the Whiteman's bleaching cream, because as she says "He gave me a cream and said that the cream will increase my beauty. I did not believe him until I started to use the cream and began to shine" (39). Although these goods are not supposed to be a replacement to the local variety, but compliment as IchieIII observed,

Ichie III: The point is that our own local spices have their own delicious spot in our tongue which no foreign one can replace. The food cooked with the foreign spice would not have been so delicious if our local spices were not added to it (29).

The objective of every imperialist investment is to create a market for their own product. Loans and grants are given to attract more debt. Adaeze's use of the cream, and its eventual side effect that can only be remedied if Adaeze travels with the Whiteman is a reflection of this perpetual indebtedness. The people that ate the foreign products who became sick are to visit the Whiteman's hospital. All these are geared towards being more dependent on the imperialist masters.

It is on record that Nigeria's debt burden was so high before the democratic regime of Olusegun Obasanjo. However, Obasanjo succeeded in getting

cancellation for some of these debts, records still reveal that these debts have started to accumulate at a very high rate. The 2020 budget, for instance, that is approved recently is made up of high percentage loan from World bank Technologically, the west uses civilization and industrialization to confuse the natives before their total subjugation. In the play, this is used to intimidate the people and create more awe for the imperialist. The matchstick incidence, the camera and the radio create a wonderful impression on the natives. The Whiteman explains;

Whiteman: You see, it's no magic. We call it technology. Science and technology is the secret of the Whiteman. That's what makes us more powerful than you people (23).

In the political scene, the imperialist forces maintain cordial relationship with the leaders. The only motive behind this is to make the leaders available local agents for exploitation. This is confirmed in the conversation below:

Whiteman: I greet you Otshaya, the Conqueror and next to the throne.

Ochiaya: What brought you to my house, Whiteman?

Whiteman: To pay my respect to a great warrior.

The unexpected visit of the Whiteman to Ochiaya resulted in the deposing and killing of the old king and the enthronement of Ochiaya as king. Having achieved his objective of planting his puppet king, the Whiteman subsequently begins the domination and exploitation of the people. He dictates to the king, imposes taxes on the people without using the proceeds on the tax payers. Rather the proceeds from the tax are used on the personal needs of the Whiteman and his puppet king. Ochiaya in the play later discovers that the Whiteman's quest for introducing civilization in the community is another imperialist plan to further subjugate the community. Thus his reply to this idea below:

Whiteman: The communities lack a lot of things like schools, churches, tarred roads, hospitals electricity to mention but a few.

Ochiaya: These things you mentioned are not the needs of the people. They are your own needs. You need them to survive (71).

This imperialist deception of the use of technology and developmental strategy as a means to further subjugate the people is confirmed thus by the Whiteman:

Whiteman: ...Once they get used to modern infrastructure, they will discover that they cannot do without them (72).

The dependency theory on which this paper is anchored is highlighted in the above utterances.

In addition to technology, religion is used in the play to indoctrinate the people and wipe away their cultural beliefs. Thus in their bid to manifest their total acceptance to the new religion, the people's idols and objects of worship are striped off them. Thus the Whiteman succeeds in getting the sacred stone without any resistance from the native because they are already subdued culturally.

However, at the peak of this imperialistic cultural subjugation, the problem of the people becomes too much to bear. Protests start to erupt from different directions as the effects of the Whiteman's product starts to manifest negatively on the people. At the same time, the Whiteman prepares to go back to his land having accomplished his mission of getting the gold which has been his sole aim of venturing into the community. Relaxing in the comfort of his modern building which is constructed with tax payers money and having the scared stones (gold) bedside himself, he concludes:

Whiteman: ... I will make an urgent arrangement to travel back to my country within the next few days... I will go to the Queen and ask her to grant me permission to raise an array who would follow me to Africa for full fledged colonisation of the continent... (96).

Before he could put his plan to action, the people realised themselves and chased him and the king out of the community.

Anikwata in this play is telling Nigerians that the freedom from all sorts of oppression is in the hands of masses. The citizenry therefore should gather together for their right. They should try to free themselves from the shackles of puppet leaders who are having a field day in the administration of the country.

Evidence of cultural Imperialism on Nigeria

The imperialist masters have devised various means of maintaining their strong hold on Nigerian leaders. Evidences abound of the imperialists hold on Nigerian polity that has undermined the development of the country allows for the destruction of native culture and industry. Foreign goods are promoted in such a manner that they relegate local goods to the background. Natural wealth of the local people is transferred to the imperialist countries illegally through ideological blackmail. When leaders allow imperialist influence on the nation, political problems are created as is the case of Nigeria resulting in

the seemingly everlasting political conflict that the nation has been witnessing Economic subjugation is also an imperialist weapon.

Aboekuta steel company for instance has been lying moribund for years while the country struggles for supremacy and dominance over oil that will, in no distant time, become irrelevant in the world market. The reason is simply because the company will put the nation on a higher pedestal technologically, which the imperialist forces will never allow hence its present state unproductivity. Many mineral resources in the country are not harnessed, not because there are no local investors but because the western countries have succeeded in making the leaders believe that our own is of lower quality, simply because they don't want any form of competition in those areas of trade. This is the reason behind none excavation of coal, tin, gold etc that are confirmed to be lying dormant in many parts of the country such as Enugu, Jos, etc

Furthermore, the technical knowhow of the imperialist forces are never revealed. That is why multinational companies in the country like coca cola, Nestlé, to mention but a few, will never allow an indigene of Nigeria to be in charge of the production unit. Researches varied out by management experts like Ozigbo and Chukuezi (2011), Eluka, Ndubisi-Okolo and Anekwe,(2016), reveal that these multinational companies guard the technological know-how of their technologies by making use of technicians who are at the last rung of the production process. The indigenous staff only assemble together what they don't know-how it was manufactured. Thus we have such companies like Peugeot existing in the country as assembly plant. Coca cola on the other hand exists as a bottling company not a manufacturing company. The best they can offer is to take our best brains to their countries and ensure that they extract their knowledge to their own advantage. Thus we have Nigerian citizens in foreign countries being the best in whatever profession they venture into but never have the chance of serving their home country in the same capacity. The likes of Philip Emeagwali are typical examples.

In the area of education, imperialist evidence is seen in the clamour for acquisition of certificate without much pragmatic value. This is not accidental as its aim is to cage the nation from advancing technologically. Where the caging system is not possible, the product of such innovation is portrayed to be inferior.

For instance, it is an established fact that the textile industry in Aba, Abia State, is capable of developing into a world class fashion hub in the same capacity as New York and Paris, yet Nigerian leaders seem oblivious of these industries and their needs, thus the quality and quantity of their product is never optimised. Efforts of financial houses like Bank of Industry(BOA)

towards the optimization of the all-round capacity of these industries end up being politically frustrated simply because the developed imperialist West does not want any form of competition from the third world.

Conclusion and Recommendations

What we have done in this paper is to demonstrate that the dramatist is a social crusader. It is in the light of the above that the two plays are analysed to re-awaken the consciousness of the people on the new wave of imperialism in the country and the need for the citizens to seek for redress. The two dramatists studied seem to be suggesting one thing; which is the need for the populace to demand better leadership conditions from the leaders rather than allowing themselves to be exploited.

The leaders on their part should sever their imperialist link with the west by developing their own economic structure and policies that will benefit the general populace. They should be more independent in decision making instead of being solely influenced by activities of the world politics.

This paper therefore suggests that the leadership problem of Nigeria is traceable to cultural imperialism of western nations which is rooted in the weak economic, political and socio-cultural foundation of the country. This allows Nigerian leaders to remain attached to the original goals of the colonial powers and neo-colonial forces. Hence, the dependence of the nation on external capital and industrial hardware which the researcher believes is detrimental to the development of the nation.

This paper therefore recommends that Nigerian leaders should strive to free themselves from all forms of negative imperialist hold. This is essential, to enable them make independent decisions that will benefit the nation's development

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