

**SAVAGE POVERTY AND OPTION FOR THE POOR: A STUDY OF LUKE 14,12-14  
FROM THE BACKDROP OF IFEOMA OKOYE'S 'FOURTH WORLD'**

**Prof. Ify Ogbazi**

Department of English Language and Literature  
Nnamdi Azikiwe University, Awka  
Email: ify.starlady@gmail.com

&

**Dominic Obielosi, PhD**

Department of Religion and Human Relations  
Nnamdi Azikiwe University, Awka  
Email: dobielosi@yahoo.com

**Abstract**

One does not need to travel outside Nigeria to Europe to see the yawning gap between the rich and the poor. The Western world talks of developed, developing and under-developed nations of the world. The under-developed countries, mainly African countries are so called because of chronic lack of infrastructure, basic human amenities and abject poverty of majority of her citizenry who live below the poverty level. Ifeoma Okoye in her award-winning novel, 'The Fourth World' has so carefully conjectured a better name for the reality of wide gap between the rich and the poor even in the so-called third world or underdeveloped nations. The truth stares one on the face very conspicuously as one moves from North to Southern part of Nigeria; from Government Reserved Areas where the rich live to ghettos in the same state in Nigeria; from some estates equipped with Federal Special Line for constant electricity to immediate buildings in the same vicinity but covered with darkness and epileptic power supply. This paper believes that Luke 14,12-14 captures a necessary option for the poor as a solution to Ifeoma Okoye's concern. Studying the text from the prism of exegetical lens, the researchers demonstrate care and altruistic concern for others as the hope of the poor. The paper adopts exegesis of Luke 14,12-14; a review of Ifeoma Okoye's Fourth World; and a hermeneutic application of Luke's text to pave a way through trackless way of the world's first enemy, namely, poverty.

**Keywords:** Savage, Poverty, Exegesis, Fourth-world, hermeneutics.

**Introduction**

Innate in every man is the instinct to survive. Aristotle, the great Greek philosopher sees poverty as a curse. The Old Testament seems to hold the same line of thought and so posits wealth as a sign that one is blessed by God. The reason for human labour is to make ends meet and at least be able to provide basic needs. Different world bodies like the United Nations Organization, World Health Organization, African Union and so on; governmental and non-governmental organization; and even religious bodies have alleviation of poverty as one of their major concerns. Myriad economic policies and political systems come up in an effort to make man live happier above poverty level. Many philosophical thoughts have also been witnessed in history all in a bid to tackle the ills of poverty and the great divide between the wealthy and the poor. Karl Marx, for example, came up with his idea of classless society in order to checkmate the gap between the poverty-stricken proletariats and the over-wealthy bourgeoisies. He translated George Hegel's idealism into a dialectical materialism. His thoughts gave birth to communism. Western democracy is not unconnected with the concern

to bridge the gap created by poverty. Whereas developed nations could not be said to be poverty free, their situation is far better when compared with developing nations especially the third world countries. In Nigeria, for instance, and indeed most African nations, an average worker lives on less than a dollar a day compared with their counterparts in the Western hemisphere. Lack of availability of motorable access roads; epileptic power supply; insufficient water supply; unavailability of drinkable water; poor health facilities; compromised educational system; unpromising educational qualifications; and frustrating future without plans for the youths are very evident in the third world countries. The result is mass exodus of the citizenry in search of greener pastures leading to intra and international migrations; illegalities and increase in crime; untimely deaths on the high seas and desert; brain drain and prostitution; all in effort to curb poverty. Leaders of these countries in different periods have made registerable efforts to brace up with the situation through the introduction of different economic and socio-political policies. Such policies of poverty alleviation include but are not limited to: Operation Feed the Nation of 1978; the Green Revolution of 1982; the Directorate of Foods Roads and Rural Infrastructures (DFFRI); the National Directorate for Employment (NDE); Poverty Alleviation Programme (PAP); National Poverty Eradication Programme (NAPEP); the Austerity Measure of the late Alhaji Shehu Shagari administration and the Structural Adjustment Program of retired General Ibrahim Badamosi Babangida are some of the policies geared towards alleviating poverty in Nigeria. Even with all these, the situation seems to worsen. ‘Okada’ (motorcycle); ‘Keke’ (tricycle) and shuttle buses have become the recourse of many youths within the productive age. Many have become addicts because of frustration. Young graduates and some undergraduates not being sure of the future have fallen prey to ‘yahoo yahoo’ cyber-crime; kidnappings and gambling, all in an attempt to survive. Most saddening is the fact that few live affluently in the same country where many cannot even boast of three-square meals daily.

Ifeoma Okoye in her *The Fourth World*, a novel agrees with Chukwuma (1991:ix) that “the present is too real and pressing to be ignored”. One of the many realities facing many countries of the African continent that the writer grapples with is the politics of poverty. She believes that there is and therefore in the text, projects a world beyond the third world. Here, one imagines what the fourth world will be like if the third world is a place fraught with many social challenges like political instability, insecurity, injustice, discrimination, poverty and lack. This fourth world suggests a place that is gauche, unsightly and ungainly; a world of slums, shanties, no social amenities and abject poverty; a world that is bleak, smells of dismal hopelessness and gloom. She believes that these are repercussions of corruption, greed, gross injustice, exploitation and discrimination upon the dregs of the society.

Considering the seeming hopeless situation of the people of the fourth world, this paper through exegetical interpretation and hermeneutical application of Luke 14,12-14, believes that there is a light at the end of the tunnel. The researchers after detailed analysis of the key concepts, gave a summary of Ifeoma Okoye’s *Fourth World*. This is followed by an exegesis of Luke 14, 12-14. The hermeneutic application posits the text as a solution to the apparent impasse.

#### **Clarification of the Term Poverty**

The word ‘poverty’ has become a catchword such that its meaning is presumed to be known by every Tom, Dick and Harry. It is important to note that the word is not easily construed as

it is believed. In the Scripture, poverty is used to refer to myriad conditions. This is why there are different terms in Hebrew and Greek to express the same cognate word in English. The Hebrew terms *dalal*, *dallah*, *'am*, *'erets*, *misken*, *dal* and *penēs* in Greek refers to one who works but is not wealthy. In the Old Testament, it stands for one who is deprived of his inherited rights like land. The other terms *'anav*, *'anavah*, *'enuth*, *rash*, *rush*, *rish*, *chaser*, *machzor*, *cheser*, *choser*, *'anī*, *'ēbīyōn* or *ptōkos* in Greek mean abjectly poor or destitute. Bammel (1994) has a detailed presentation of these terms with their slight differences in uses in his study of the poor in the Old Testament. Botterweck (1983) tracing the etymology of *'ēbīyōn* observes that it comes from *'abhāh* with a common original meaning “to lack, to be in need”. Brown (2000) posits it as adjective meaning being ‘in want’, ‘needy’, ‘chiefly poor in material things’. It means one subject to oppression and abuse as seen in Amos 2,5-6. For Koehler and Baumgartner (1998) it refers to the poor, the needy and primarily the oppressed. Expounding the Greek understanding of this word, Merklein (1994) explains that *ptōkos* in contrast to *penēs* designates the person wholly without possessions who must acquire the necessities of life through petition, hence those poor as beggars. Hauck (1994) in his studies of *ptōkos* in the Greek world draws a subtle distinction between *ptōkos* and *penēs*. He describes *ptōkos* as a destitute living the life of beggar as differentiated from *penēs* who has to earn his living because he has no property. It has undergone different stages of meanings in the Bible. It can either be used in reference to one who is poor because he has no influence; one who is oppressed because he has no influence; or one who is oppressed because he has all his trust in God as we see in the Psalms. This religious component dominates the concept of the *'anāwīm*, the humble pious ones. During the Jewish exile to Babylon, the cries and tribulations of the exiles putting their hope in God’s saving promise resulted in the entire people appearing as poor (*'aniyim*, *'anāwīm*, *'ēbiyōnīm*). The Old Testament though interprets poverty as a curse, still has regard for the poor (cf. Deut 24,14; Isa 61,1) and thus enduring poverty in Israel is not actually allowed. Comprehensive provisions are made for the poor. In the New Testament, Jesus has special place for the poor (Matt 25,34-46; Luke 4,18; 1John 4,20-21; James 2,15). In this essay, poverty is understood to refer to the abjectly poor or destitute.

One of the many realities facing many countries of the African continent is that they grapple with the politics of poverty. Poverty is a term that designates the inability of an individual to provide his/her needs because of the unavailability of resources to do so. According to Ludi and Bird (2007), poverty historically had been linked to funds and income but the concept overtime has evolved to include inaccessibility of social services like education, poor healthcare and sanitation, housing and electricity. Poverty as a multidimensional concept has equally advanced to include deprivations, unemployment, dependency on others, stigmatization and being a social reject as a result of lack. In 1995, The United Nations posits poverty as

... lack of income and productive resources sufficient to ensure sustainable livelihoods; hunger and malnutrition; ill health; limited or lack of access to education and other basic services; increased morbidity and mortality from illness; homelessness and inadequate housing; unsafe environments and social discrimination and exclusion. It is also characterized by a lack of participation in decision making and in civil, social and cultural life.

### **The Fourth World: A Summary Presentation**

Soyinka (1976) indicates that a writer possesses an inner light not available to the masses of his people and that it is his duty to use this inspiration and insight to guide his society towards a beautiful future. Ngugi (1981) expounds that a writer responds with total personality to a social environment which changes all the time. Being a sensitive need; he registers, with varying degrees of accuracy and success, the conflicts and tensions in his changing society. The literary artist is a guide, a teacher, a moral barometer, the conscience of the society who examines and recommends a way to higher ideals for a better society (Iwuchukwu, 2018). In this line of thought, Ifeoma Okoye believes that there is and therefore in the novel projects a world beyond the third world. One imagines what the fourth world will be like if the third world is a place fraught with many social challenges like political instability, insecurity, injustice, discrimination, poverty and lack. This fourth world suggests a place that is gauche, unsightly and ungainly. It is of slums, shanties, no social amenities and abject poverty; a world that is bleak, smells of dismal hopelessness and gloom.

In *The Fourth World*, the novelist channelled her literary strength towards portraying the wiles of bad leadership and its resultant effect of corruption, greed, injustice, exploitation and discrimination upon the dregs of the society; the citizens of Kasanga avenue. Kasanga is an impoverished urban slum with no good roads, and no electricity. She foregrounds the marginalization and exclusion of these set of people from the 'higher ups' in the society. Like a true feminist, Ifeoma Okoye tells a multidimensional story from the perspective of her female protagonist Chiralum depicting her battle with poverty, oppression, nepotism, discrimination and female suppression. Through her character, Ifeoma Okoye is able to explore the experiences of other characters of Kasanga Avenue, depicting their struggle with forces of oppression and marginalization.

### **Exegesis of Luke 14, 12-14**

Since this paper is not designed to be a purely exegetical work, we shall leave off the intricacies of textual criticisms and dwell strictly on a brief interpretation of the text.

### ***Preliminary Observations and background***

Malina and Rohrbaugh (1992) record that dinners were important social occasions that were used to cement social relations in the time of Christ and it was important who was invited. Accepting a dinner invitation obligated one to return the favour. At times people rejected invitations knowing that the returns obligation was more than they could handle. In antiquity, meals were what anthropologists call 'ceremonies'. It was not ritualistic and did not affect a change in social status. It was a regular and predictable event in which roles and statuses in a community are affirmed or legitimated. Eating together implied sharing a common set of ideas and values; and even a common social position. Old Testament regulations on food including provisions for ritual purity are well known. During Hellenism, people formed associations whose members met for table fellowship during religious feasts, funerals and other social occasions. In Israelite Yahwism, the pharisees was famous for such permanent association of table fellowship meant to keep group members away from any and all outgroups. They did not accept invitations from people of the land or natives ('am ha-'aretz) to keep away from pollution (Malina and Rohrbaugh, 1992). For them, exclusive fellowship required an exclusive table, while inclusive fellowship required inclusive table. Luke, the physician, evangelist and author of the gospel consistently envisions an all-inclusive Christian family. Thus, in Luke 13,29 we read about people coming from east and west and

from north and south to sit at the table in the kingdom. It is also this idea of inclusivity that we see in his idea of inviting the poor, crippled, blind and lame in Luke 14,13.21.

### ***Form, Structure and Setting***

Luke 14,12-14 in the larger Luke's setting shows remote correspondence to Luke 13,20-21. The parallelism in the grammatical formation of Luke 14,7-11 depicts the later as the immediate context to vv. 12-14. Another important parallelism is between vv. 12-14 and 15-24, viz., to extend hospitality to the same group of social undesirables that, in the end, the dinner host of the parable invites to his banquet. Luke 14,12-14 has no gospel parallel. The material is marked by Lukan diction and has been influenced in syntax and wording by vv. 8; 16 and 21. However, the content of the teaching and the radical form it takes align closely with Jesus' radical system of abstracting from the commonality to what ought to be.

### ***Syntactic and Semantic Preview***

Luke 14,12-14 is part of a larger pericope, Luke 14,7-14, detailing on Jesus' teaching on humility through a story about a guest and a host. However, the text forms a unit of its own as a smaller pericope as it concerns itself with the rich inviting the poor when he organizes a feast in order not to be rewarded until in eternity.

The text reads: *Elegen de kai tō keklēkoti auton, Hotan poiēs ariston ē deipnon, mē phōnei tous philous sou mēde tous adelphous sou mēde tous suggeneis sou mēde geitonas plousious, mēpote kai autoi antikalesōsin se kai genētai antapodoma soi. Alla hotan dochen poiēs, kalei ptōchous, anapeirous, chōlous, tuphlous kai Makarios esē, hoti ouk echousin antapodounai soi, antapodothēsetai gar soi en tē anastasei tōn dikaiōn.*

The researchers render their working translation of the text thus: Now he was also speaking to the one who invited him, when you make a luncheon or a dinner, do not call the ones who love you or your brothers or your kinsmen or rich neighbours, less they call you in return and then you are repaid. But when you make a feast, invite poor people, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you in return. You will be repaid at the resurrection of the just.

The introductory part of Luke 14,12-14 is probably part of Luke's structuring. The lengthy pericope of Luke 14,7-24 present three different addressees: the guests as a group (7-11); Jesus' host (12-14); and one particular guest who utters an expression of standard piety (15-24). The combination of the imperfect tense and perfect participle in the introductory part of the pericope is interesting. It says: *Elegen de kai tō keklēkoti auton* (now he was also speaking to the one who invited him). The conjunctive particles *de kai* link the pericope with Jesus detailed teaching on humility running through Luke 14,7-17. It is a continuation of the teaching to show another important sign of humility, namely, a positive concern for the poor rather than the rich. The verb *elegen*, third person singular imperfect tense of the verb *legein*, gives the whole text a grammatical force. The imperfect tense in Greek has a present aspect. In Greek grammar, present aspect is used for actions considered as taking place here and now and is still non-terminated. In the present context, Jesus action of speaking to the host happened in the past but since the author does not want the lesson to be limited to the host but to all, he used the imperfect tense to show that the teaching took place in the past but is still a continuum. On the contrary, the perfect aspect is used for actions which is regarded as having been completed in the past, have their effects still in the present. Thus, the author used *keklēkoti* (invited), a perfect tense participle indicating that the action of invitation was done

in the past, but the effect, Jesus honouring the invitation, is still on-going. He is still present in the house of the host, and the effect of his teaching is for the host and for all future hosts.

The idea of making a dinner is probably from the parable to come in v. 16. Nolland (1993) is of the view that the distinction between *ariston* and *deipnon* (rendered as luncheon and dinner respectively) is that between the two Jewish meals of the day or possibly the Roman equivalent for Luke. They refer to late morning and late afternoon meal. *Ariston* can also be used for an unspecified meal (Luke 11,38; Matt 22,4). On the other hand, *deipnon* in other NT texts has theological significance. In 1Cor 11,20 it expresses a cultic act as a meal consecrated to the Lord. According to 1Cor 11,21 it is profaned by separation of individuals to *idion deipnon* because it rests on fellowship of all as enshrined in the Lord's last supper with the apostles in Luke 22,20. Thus, Smith (1992) speaks of religious ritual in everyday meals, religious banquet, sacrificial banquet and eating of sacred foods. It also has an eschatological nuance of the heavenly banquet all the believers will participate in. In that banquet there is no distinction. It is a meaningful expression for perfect fellowship with God and with Christ in the consummation as seen in Luke 14,24 interpretation of the parable (Behm, 1964). The author mentions both to provide deeper comprehension. The guest list is an understandable one; namely, one whose company one enjoys, consanguineal relations, and those from whom one might gain advantage. In each case, reciprocity is expected.

In v. 13, the meal language of v.12 is replaced with a more general term *dochēn* (banquet or feast). The guest list replicates the one in v. 21 apart from the inversion order of the last two terms implying probably that the list is borrowed from v. 21. The connection between v. 13 and v. 21 suggests that we are being directed to arrange our meal hospitality on the same basis as God does as He arranges for the great eschatological banquet which He is convening. It is interesting to note that while in Lev 21,17-23 the crippled, the lame and the blind are marked for exclusion (cf. also 2Sam 5,8), Jesus in this passage admonishes inclusivity meaning that he vouches for a classless free and justice-for-all society. It is therefore understandable why in Luke 7,22 he identifies his love for the poor and non-discriminatory attitude towards the poor and physically challenged as a proof of his messiahship.

Luke 14,14 projects the prospect of blessing as based squarely on the inability of the beneficiaries to reciprocate. This precisely identifies the benefactor's generosity rather than calculated self-interest. The thought here underscores Luke's frequent commendation of almsgiving (Luke 11,41) and his critique of the reciprocity ethic in Luke 6,32-36.

### **Hermeneutic Application to Nigerian Situation**

Luke 14,12-14 captures a perfect option for the poor caught up in very deplorable situation represented in Ifeoma Okoye's *Fourth World*. Savage inequality and poverty are undoubtedly a resultant effect of corruption based on discrimination, nepotism, racism and tribalism. When this happens, unequal distribution and citing of amenities, a yawning gap and great divide between the rich and the poor is the order of the day. Some areas are in total lack while other areas will be booming with life and development. Some struggle to live in the ghetto while even less productive areas get urbanized and industrialized all in the same country. This is the picture we get in Okoye's representation of *The Fourth World*. The researchers make bold to say that *the Fourth World* is not just a *fictio mentis*. It is not idealistic. It is real. It is in Nigeria. Nigeria, like other developing nations, is classified as a third world country. In the same Nigeria, we see another world, lower than the third world. This is the *Fourth World*. If

every part of Nigeria is equally developing, one would have hope. The problem is that all animals are not equal in Nigeria. Corruption, tribalism and nepotism have remained to bane to equitable distribution of amenities and enjoyment of equal right in Nigeria. Fromm (1975) footnoting Spinoza in his ethics distinguishes between self-interest, selfishness and self-love. The first is born of the natural desire to survive while the last two are vices born of uncooked materialism, greed and insatiability. Corruption, tribalism and nepotism are evils that have rendered Nigeria a clay-footed giant. The media is replete with corrupt officials both at the government and religious levels. It is regrettable because our people scarcely have the basic amenities to enjoy. Corruption in Nigeria is a serious contagious disease that has endemically and indirectly involved every Nigerian, quite irrespective of one's position and upbringing, while the ability to avoid it is a sacrifice yet to be cultivated by Nigerians. According to Momoh (1991) the twin engine of the machinery of corruption and bribery are the only things that operate smoothly and efficiently across the country. It sweeps from the Executive to the Judiciary arms of governments, opportunistic traditional rulers to merchants of ostentation and violence not excluding those who by their choice seek to exclude important segments of society. For instance, in 2011 in an article titled "FG uncovers corruption in judiciary \*N106bn traced to judgment procurement \*Judges own luxury houses in UK, UAE, South Africa", Adisan (2011:34) wrote that:

The last has not been heard of the development in the judiciary, as far as corruption is concerned. A report in the hands of the state has confirmed that some properties were bought globally, especially in Dubai, United Arab Emirates (UAE), South Africa and London. Some of the real owners are judicial personnel, whose total emoluments cannot in anyway justify the purchases. Some of them have been found to send their children to some of the most expensive schools in the world, without taking loans. These are mind-boggling discoveries,... The offences vary from judgment procurement to undue influence on judges. It dates back to the Obasanjo/Atiku era," the source said. ... It has become so embarrassing to the government that judgments of Nigeria, which were readily cited in the United Kingdom and other lands are no longer regarded. Law students outside the country no longer see the judgments from Nigeria as worth the paper on which they are written.

Abati (2011) writing on the seeming shattered hope after the return of democracy in Nigeria lamented bitterly that one of the really sober realizations of the last two and a half years of democratic rule in Nigeria has been the failure of the political class to manage the burden that history has again thrown onto it slaps. He believes that we have in power, men and women who seem to be behaving as if there was no yesterday, and as if there would be no tomorrow, the future if it exists in their reckoning belongs to another country because the thieving has remained in the high places just as the soldiers they replaced. Ehusani (2002) did not mince words in picturing the situation when he says that Nigerians have been stripped naked by a corrupt and callous elite and that we have suffered humiliation in the hands of wicked and decadent leaderships. Nigerians have lost their collective pride to the greed and avarice of our kith and kin who recognize no order except the one established by mammon. The fact is that the history of leadership in Nigeria since independence seem to be a story of corruption. In the words of Odey (2001:76):

Abubakar Tafawa Balewa's regime did not see it until the military struck in 1966. Yakubu Gowon did not see it either until he also was removed from office. Murtala Mohammed saw it, tried to do something about it but they killed him before he could succeed. Obasanjo himself did not feel the pinch of it when he ruled Nigeria first. Today, corruption is his albatross. Muhammadu Buhari saw it as a great threat to Nigeria. He tried to do something about it, but failed partly because fighting corruption in Nigeria is not an easy task and partly because Ibrahim Babaginda who ousted his regime felt that Nigeria could not live without corruption.

According to Ehusani (2004:22) it remains a perennial truth that: "... as long as we remained saddled with visionless leadership, corrupt leadership, leadership without moral principles, leadership without responsibility, and leadership without discipline, so long shall we remain a bumbling giant holding only a basket of potential force".

The story is not even different in religious circles. Most so called 'men of God' and 'strong priests' have corrupt government officials as friends. Some of them are accessible only to the rich and can only render their services for money. Obiora (1999:45) documents that:

The Nigerian religious scene is beset with daunting doctrinal skirmishes and these have led to further splits and divisions. Pride, pomposity and quest to be called leader and founder, rather than work for unity, individuals tend to see their subjective views and conclusions in absolute terms. Bitterness, prejudice, mutual mistrust, commoditization of religion – these have combined to cast living shadows on the history of ecumenism.

The gospel of Luke 14,12-14 in the maze of this apparent hopeless situation comes with an option and hope for the poor. Instead of discriminatory attitude founded on egocentricism and reciprocity, the author of Luke 14, 12-14 admonishes for a free generosity of soul that will be like God's own generosity, extended to the most unlikely people without reciprocal benefit from our generosity. Following Jesus mission as he explained in Nazareth (Luke 4,18-19; 7,29), we must treat each other with the distinctive principle of self-less generosity. In Luke's conception, people from different walks of life and from different sectors of the society are like friends and should have all things in common (Acts 4,32). There should be no preferential treatment. All should be carried along. It is only in this way that savage inequalities, racism, tribalism, nepotism and corruption is gotten rid of for a better and just society.

### **Evaluation and Conclusion**

Inequality is a social condition as old as mankind. It is an unwholesome situation repudiated by all and yet little is done to ameliorate the sorry situation. Ifeoma Okoye has so creatively depicted inequality as a fact in the world of today. Below the third world is still a more degradable world. Okoye calls it *the Fourth World*. It is found within the third world. It comes up as a result of inequitable distribution of amenities, injustice, corruption, nepotism, tribalism and social divide. In it is evidenced people living below poverty level in a country where some are living in affluence. Healthcare, social amenities, infrastructure and basic amenities are not evenly distributed. The author of the gospel is not estranged from this type of world in his own time. In Luke 14,12-14 he proffered classlessness and care for all - irrespective of status - as the only solution that can curb the problem of social inequality.



## References

- Soyinka, W. (1976): *Myth, Literature and the African World*. London: Cambridge University Press.
- Obiorah, F. (1999): *The Divine Descent*. Business in Religion. Enugu: Optimal Publications, 1999.
- Odey, J.O. (2001): *The Anti-Corruption Crusade – The Saga of a Crippled Giant*. Enugu: Snaap Press.
- Adisan, T. (2011): “FG uncovers corruption in judiciary \*N106bn traced to judgment procurement \*Judges own luxury houses in UK, UAE, S/Africa”, *The Nigeria Tribune*, Friday August 26.
- Kealy, J.P. (1979): *Luke’s Gospel Today*. Denville: Dimension Books.
- Abati, R. (2011): *The Guardian Newspaper*, Lagos, October 2011.
- Ehusani, G. (2004): “Its Leadership Stupid” in *The Guardian Newspaper, Lagos, October*.
- Momo, C.S. (1991): *Philosophy of a New Past and an Old Future*. Auchi: African Philosophy Projects Publications.
- Fromm, E. (1975): “Selfishness, Self-Love and Self-Interest”, *Ethics in Perspective*, K.J. Struhl and P.R. Struhl eds., New York: Random House.
- Smith, D.E. (1992): “Greco-Roman Meals”, *Anchor Bible Dictionary*, vol. IV. D.N. Freedman eds., London: Doubleday Publishers. Pp. 653-655.
- Behm, J. (1964): “Deipnon”, *Theological Dictionary of the New Testament*, vol. II. G. Friedrich ed., Grand Rapids: WM. B. Eerdmans Publishing Company. Pp.34
- Nolland, J. (1993): *Luke 9:21-18:34*. Word Biblical Commentary, vol. 35B. D.A. Hubbard eds., Dallas: Word Books Publisher
- Malina, B.J. and Rohrbaugh, R.L. (1992): *Social-Science Commentary on the Synoptic Gospels*. Minneapolis: Fortress Press.
- Hauck, F. (1994): “*Ptōkos* in the Greek World”, *Theological Dictionary of the New Testament*, vol. VI. G. Friedrich ed., Grand Rapids: WM. B. Eerdmans Publishing Company. Pp. 886-887.
- Bammel, E. (1994): “The Poor in the Old Testament”, in *Theological Dictionary of the New Testament*, vol. VI. G. Friedrich ed., Grand Rapids: WM. B. Eerdmans Publishing Company. Pp. 888-915.
- Botterweck, G.J. (1983): “*’ēbîyôn*” in *Theological Dictionary of the Old Testament*, vol. 1. G.J. Botterweck and H. Ringgren eds., Grand Rapids: Williams B. Eerdmans Publishing Company. Pp. 27-41.
- Koehler, L. and Baumgartner, W. (1998): *A Bilingual Dictionary of the Hebrew and Aramaic Old Testament*. Leiden: Koninkhijke Brill
- Brown, F. (2000): *The Brown-Driver-Briggs Hebrew and English Lexicon*. Peabody: Hendrickson Publishers.
- Merklein, H. (1994): “*Ptōkos*” in *Exegetical Dictionary of the New Testament*, vol. III. H. Balz and G. Schneider eds., Grand Rapids: William B. Eerdmans Publishing Company.
- Iwuchukwu, O. (2018): “The Other Face of Apartheid: Ifeoma Okoye’s *The Fourth World* and Festus Iyayi’s *Violence*” *Africology: The Journal of Pan African Studies*. Vol. 11 No. 4, March 2018
- Ngugi, W. (1991): *Writers in Politics*. Exeter, N.H. London: Heinemann
- Chukwuma, H. (1991): *Accents in the African Novel*. Enugu: New Generation Books
- U.N.O (1995): Report of World Summit for Social Development
- Ludi, E. and Bird, K. (2007): ‘Brief No 1- Understanding Poverty’. September, 2007, [www.poverty-wellbeing.net](http://www.poverty-wellbeing.net)