

**TOWARDS A METAPHORICAL HARVEST OF CORRUPTION IN POSTCOLONIAL NIGERIA:
AN ANALYSIS OF CORRUPTION AS A CONTEMPORARY CHALLENGE IN FRANK OGODO
OGBECHÉ'S *HARVEST OF CORRUPTION***

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Abstract

Corruption refers to any attempt by an individual to violate the rules of an organization or nation with the aim of having a personal gain. This study has established that different forms of corruption and abuse of office feature prominently in Frank Ogbeche's *Harvest of Corruption*. The study identifies politicians, police, judges, custom officers and civil servants as corrupt and self-seeking Nigerians. The study approaches corruption from a metaphorical perspective, emphasising that embracing corruption is like having access to the nation's "ripe oranges" illegally. The second metaphor is that of planting and harvesting corruption. Harvesting of corruption has been identified in this study as nemesis or poetic justice. The metaphor of planting and harvesting corruption is applicable to various characters who have actually planted corruption by being corrupt. It follows that they must harvest this same corruption by facing the consequences of corruption and various jail terms are handed to them. The study concludes that Nigerians should do everything possible to eliminate corruption in Nigeria.

Key words: metaphor, bribery, harvest, embezzlement, smuggling, and abuse of office.

Introduction

Corruption is a canker worm that has been noticed in virtually all aspects of life in Nigeria over the years. The metaphorical analysis of corruption begins with this metaphor of corruption as a worm that wrecks its host with attendant negative consequences. As a result of corruption, Nigeria's oil wealth has been siphoned and the nation remains underdeveloped six decades after independence. The United Nations adds that,

Nigeria has been rated as one of the most corrupt countries in the world and corruption in the country has reached alarming proportions. Corruption is of course not unique to Nigeria; every country has its own particular problems in terms of corruption, depending on the magnitude, location and impact of corruption and the type of perpetrators. (1)

Corruption has featured as a theme in Nigerian literature—prose, poetry and drama—since the emergence of western style literary production in the colonial era and after independence. Frank Ogodo Ogbeche is a Nigerian playwright who has dissected corruption in his play, *Harvest of Corruption*. The play portrays different organisations and establishments as corrupt using

the metaphor of planting and harvesting corruption just as crops are planted and harvested. This study has set out to identify and explain how organisations like the police, judiciary, civil servants and Immigration Service are corrupt; the actual reasons for the high profile cases of corruption in Nigeria and the consequences of corruption which shall be analysed here as the metaphor of planting and harvesting corruption. This means that you plant is what you shall harvest. Shawna Malvin Reden explains that "metaphor analysis is useful for uncovering hidden or ambiguous meanings, probing taken-for-granted assumptions" (6). This is what this study has set out to accomplish.

Corruption as a Challenge in Nigeria

Corruption exists in all nations of the world and no nation on earth can claim that none of the various forms of corruption exist in its territory. Corruption in Nigeria can be traced back to the colonial masters despite the fact that it is no longer reasonable to continue blaming the colonial masters for the challenges in Nigeria sixty years after independence. The colonial masters laid the foundation of corruption as they siphoned Nigeria's resources with which they have developed their nation.

Corruption is endemic in Nigeria since the leaders—both political and traditional—who would have led the war against corruption are

themselves corrupt. In *Harvest of Corruption*, Frank Ogbecbe points an accusing finger at political leaders and politicians as people who are not just corrupt but con men who promote corruption in government activities and official transactions. Sodiq Yusuf opines that the play is all about corruption.

Throughout the play, the most important issue is corruption. The playwright seems to pass this play as a commentary on this anomaly. Everywhere you turn, in Jacassa, you see corruption, even in places you least expect. With Chief Ade-Amaka at the forefront of this evil, stealing, fornicating and abusing public office at will. (1)

The political leaders in the play are represented by Chief Halladu Ade-Amaka who is the Minister of External Relations Ministry. He and other Nigerian leaders and politicians believe that “there is nothing money cannot buy or do” (20). With this mentality, Chief Ade-Amaka bribes Police Commissioner, “that is for your fuel, I will send something into your account as usual. Just do your best to cover me up, okay? So long as you do your bit, money cannot be your problem”(19). The minister represents corrupt Nigerian leaders who mess up in government and buy police protection. Politicians in Nigeria embrace corruption and enrich themselves at the expense of the growth and development of the nation. Wahab Egbewole and Ibrahim Imam further explain that, “Political corruption, which takes place at the highest levels of political authority, is a ‘corruption of greed.’ It affects the manner in which judicial decisions are made, manipulates and distorts impartial function of judicial institutions and rules of procedure” (87).

Aside from bribery as a form of corruption which the minister Chief Ade-Amaka is guilty of, he is also guilty of smuggling. It is rather disheartening to see government officials smuggle goods that are banned by the same government. The police commissioner who facilitates this smuggling business on behalf of the minister informs him “please try and look into a possible increase in the overhead allocation. This smuggling racket is becoming too hot to handle

you know, the risk involved” (20 - 21). This means the minister is the one behind the sale of banned items. While the business men and women are denied access to certain items because they are banned, politicians connive with the police and make a lot of money from this illicit trade. Richard Aborishade and John Fayemi identify the Nigerian police as corrupt, adding that, “the corrupt practices of the Nigerian Police has been identified as one of the most visible manifestation of corruption in the country” (246). The former Inspector General of police Mike Okiro also acknowledges that, “corruption has come to characterise the behaviour of the average policeman” (qtd. in Aborishade, 246). Smuggling still takes place massively in Nigeria today as foreign rice and other contrabands are seen everywhere. This is a call on the government to check the activities of corrupt politicians and business men who engage in these clandestine activities.

Chief Halladu Ade-Amaka is a corrupt leader just as some other politicians in Nigeria who embrace corruption when given appointments. Chief Ade-Amaka is guilty of what is called, “pen robbery”. This is so because he actually uses his pen to loot the county’s treasury by falsifying figures. He does not need a gun to be able to rob successfully. He is said to have embezzled 1.2 billion naira. Onukwufor, Maxwell Ejikeme sees Nigerian politicians like chief Ade-Amaka as corrupt men who “misuse public or governmental power for illegitimate purposes which are, usually secret and for private gain” (15). Like Ade-Amaka, many politicians in Nigeria embezzle contract money and such contracts end up as abandoned projects.

Aside from Nigerian politicians, the civil servants are also guilty of corruption in Nigeria. Ogbecbe captures this in the play by portraying civil servants as people who envy the politicians as they embezzle money. Thus, these civil servants look forward to a time when they too will have opportunity access government money. A clerk at the Ministry of External Relations, Ayo accepts bribe from a police man to expose the Ministers corrupt activities in the ministry, stating that,

I shall tell you anything you need.

(Aside to himself) After all, the bastard has cheated us enough. He collects everything and embezzles alone. He has to die alone if this means exposing his secrets. *These big men never think that we the junior officers have our problems to solve too. They think we do not need money other than our monthly salary.* (27-28) (our emphasis)

Ogbeche actually uses Ayo in the play to state the extent to which corruption has been internalised in Nigeria. A clerk like Ayo desperately looks forward to having money outside his salary. It is this quest for more money outside the monthly salary that pushes Ayo and many other civil servants to embrace corruption. Ogbeche portrays Ochuole as the epitome of corruption in the civil service as she confesses to Madam Hoha.

I am just coming from work. Work indeed! You see, I have told Chief that Civil Service job is nothing but time wasting. One keeps marking time. Those big fools squeeze you to your marrow and then like orange peel, they throw you away after they have had a good suck off you and not only do they throw you away, they practically boot you out. (12)

This is a clear indication that many civil servants are not satisfied with what they earn as salary. They desperately want something extra and the only way they can get something extra is by taking part in shoddy deals as in the case of Ayo. Ochuole on her part becomes a con woman who recruits girls for the minister and she plays an active role in the pushing of drugs so as to have extra money. Ogbeche maintains that unless Nigerian leaders and civil servants are satisfied with their take home pay, corruption will continue to flourish in Nigeria. Ochuole for instance, shamelessly admits that she is a dubious civil servant. "let us leave civil service for the real civil servants not me. Let's talk about something else. No reasonable person depends on monthly salary except he or she comes to look at Zuma rock and drink water afterwards" (13). With this mentality, many civil servants stop at nothing to ensure that they too amass ill-gotten wealth any time they have the opportunity to do

so. Others who do not have access to government treasury, become truant and use working hours, for their private businesses. This depicts the extent to which corruption now reigns supreme in the contemporary Nigerian civil service.

Harvest of Corruption identifies the police as an organization that is supposed to fight corruption but has failed to do so. The police choose to aid and abate corruption and other illicit activities. They receive bribe from corrupt politicians and take up the responsibility of protecting them from the hands of the law. The commissioner of police takes bribe from Chief Ade-Amaka and takes up the responsibility of covering up his nefarious activities. Richard Aborisade and John Fayemi maintain that the Nigeria police misbehave freely because they are not closely monitored as expected.

Ironically, government agencies that are expected to monitor and ensure that the police perform its constitutional duties, oversight functions; discipline and reform have failed to root out systemic corruption. Mechanisms for public complaints, internal police controls, and civilian oversight has continued to be weakened, underfunded, and largely ineffective. Victims of police abuse and extortion also cited fear of further victimization as a key reason for not reporting these abuses (256).

Aside from the police, the play also depicts corruption in the Custom Service. They accept bribe from those who push hard drugs at the airport to other countries. The minister confesses that so many custom officers who partner with him are on his payroll. "I do not know why that good-for-nothing Customs Officer who has been on my parol for God knows how long suddenly decides to leave his duty post at that material time after all the pre-information given to him. He must pay for this. I swear it"(48). This confirms the fact that the Custom Service Officers in Nigeria are as corrupt as the Nigerian Police. This custom officer who is on the drug pusher's pay roll represents the bad eggs in the custom who have given the

organisation a very bad name. Some connive with importers to allow contraband items into the country. They too enrich themselves in dubious ways.

It must be noted that though corruption abounds in the Nigeria police force, there are honest and hard working police men in Nigeria who have chosen to live above the pervasive and endemic corruption in the police force. *Harvest of Corruption* identifies Assistant Police Commissioner Yakubu who is all out to fight corruption despite the fact that his boss—the Commissioner of Police—is corrupt and has granted police protection to politicians who are willing to pay for his services. ACP Yakubu is amazed by the fact that corruption goes on in the country and nothing is done about it.

How can all these be happening without anybody having the will power and the moral courage to stand up and say no. I just cannot believe it. For one person to embezzle a whooping sum of one point two billion naira in one Ministry alone is unbelievable. But how? Don't we have audit departments in these Ministries these days? (22)

To answer these rhetorical questions asked by the Assistant Police Commissioner, it must be noted that the accountants and auditors in these ministries simply receive their own share of the embezzled amount of money and pretend not to know that a corrupt activity of this kind is going on. ACP Yakubu decides to take up the case of the minister's 1.2 billion naira fraud despite the fact that his boss (Police Commissioner) has granted the minister police protection. The Police Commissioner who is already on the ministers payroll, tries to stop ACP Yakubu from investigating corruption in that ministry, but ACP refuses to be intimidated as he boldly replies,

Sir! I cannot be intimidated. I know my job and I know my limitations as well. What I am telling you is that this man, Chief Haladu Ade-Amaka or whatever he is called, the entire Ministry and in fact all the other ministries as well need to be investigated. But if you think otherwise then I shall have no

alternative than to go ahead and do what I want to do. Period! I only want you to be in the picture. ... Men of the State Security Service have been duly informed about this. So, whether you cooperate or not is your piece of cake. (60)

ACP Yakubu is actually a light that shines in the dark. He redeems the image of the police which has been battered by corrupt police chieftains like the Police Commissioner and his cohort who abuse their office by aiding and abating corruption in Nigeria instead of fighting it. He represents honest citizens who may redeem the image of the nation in the present and future generations. ACP Yakubu boldly asks his corrupt boss, "Sir, do you have skeletons in your cupboard? (63). The commissioner's inability to answer the question confirms that he has so many skeletons in his cupboard which may soon be exposed since a thief will always have as many as ninety-nine days to operate freely but the one day reserved for justice will surely come. This is a call on the Nigerian police officers to stop granting police protection to corrupt politicians and be as incorruptible as ACP Yakubu so that they can fight corruption to a standstill.

Corruption cannot go on successfully for decades if the judiciary and other anti-graft agencies—such as the Economic and Financial Crimes Commission (EFCC) and Independent Corrupt Practices Commission (ICPC)—do not have a hand in it. In *Harvest of Corruption*, the image of the judiciary is dented by the activities of the corrupt Chief Justice who receives bribe freely. On several occasions, Justice Odili receives bribe from chief Ade-Amaka with the promise to ensure that the law does not catch up with him. The minister offers him five hundred thousand naira so as to win the case of drug trafficking and Odili does not just accept the offer, he even demands for more money. "that's all right. In fact, I will discuss with her lawyers and the case will be dismissed for want of evidence. The amount [bribe] should be raised to one million naira to take care of all the people involved in the case"(49). This shows that Justice Odili who is the Chief Justice is not just corrupt but ready to decide cases in the favour of the highest bidder. The question that begs for

answer is that who will monitor and check corruption among judges when the Chief Justice is also corrupt? This is the pathetic and helpless challenge that Nigeria is experiencing as a nation. It is as a result of this that Aver Tyavwase Theophilus and Orban Wanger state that, “corruption is eating deep into the heart of the judiciary”(86). Justice Odili fulfils his promise to the minister by striking out the case for want of evidence despite the fact that a bag full of cocaine is brought to court as exhibit.

For want of evidence and for the fact that in law, the onus of proof lies with the complainant and as can be seen by all here, the Prosecutor is not in court and cannot be located presently. Since the allegation being levelled against the accused here is of grave consequence and too sensitive that we cannot toy with, and since the Prosecutor is not present, it goes to establish the fact that there is no seriousness in the charge being brought before this honourable court, therefore the case is thrown out. The accused is hereby discharged and acquitted. (52)

This is what most corrupt judges do. They receive bribe from criminals and decide cases in favour of such persons. They claim that there is want of evidence even when valid evidence is tendered in court. They also get police prosecutors to be absent in court so that the cases will be tried in their absence and struck out. This is exactly what justice Odili has done. Nwosu Uchechukwu Wilson also sees corruption in the judiciary as endemic,

Corruption is endemic within the Nigerian Judicial system. It is prevalent not only among judicial officers, but is equally common among court registrars who will seize any opportunity to extort money from both lawyers and litigants to perform their normal duties. In most instances, they even engage in illegal activities in exchange for financial considerations to pervert the course of justice either at their own instance, or upon the inducement of lawyers and litigants

who now know that such practices are both prevalent and routine. (3)

Justice Odili and his cohorts tanish the image of the Nigerian judiciary and this is responsible for the increasing cases of jungle justice in Nigeria. The judges discharge and acquit whoever has the money to buy justice. This contemporary challenge of corruption in the judiciary jeopardizes the administration of justice as Nwosu Uchechukwu Wilson rightly observes,

Corruption within the Nigerian judicial system therefore compromises as well as jeopardizes not just the administration of justice, but by extension national development. The activities of corrupt judicial officers equally not only erodes the existing moral values of society but destroys the very foundation of the rule of law and justice thereby distorting the positive trend of national planning while obliterating integrity and discipline which are basic foundations of the judicial arm of government. (3)

Frank Ogbeche however believes that there are honest judges in the judiciary and this is the reason why events of the play end on a hopeful note. The judge who tries the corrupt characters is an honest judge who dispenses justice by pronouncing different jail terms for the Chief Justice, police commissioner and the corrupt minister, Chief Halladu Ade-Amaka. The judge creates a clear impression that he is not as corrupt as Justice Odili and he warns corrupt politicians like Chief Ade-Amaka who believe in buying justice. “I must also warn criminals who go to bribe judges in the attempt to pervert the course of justice that the judiciary has changed its orientation and hence such people when caught will be dealt with according to the law” (118). This analysis of corruption in the play must be seen as an attempt to actually shed light on this challenge that has affected the nation negatively. Revealing that corruption is taking place in the country massively is just one step which must be taken by literary critics so as to call for a change of attitude among Nigerians. It is only this change of attitude that the nation needs desperately as corruption continues to be on the increase as the years pass by. This

study therefore, maintains that corruption in Nigeria is retrogressive and unrewarding. It is only when politicians and other citizens shun corruption that the nation will be able to judiciously use her oil wealth to build the economy and provide all basic amenities that are lacking. As result of corruption, Nigeria exports crude oil but imports petroleum products and the refineries have been non-functional for so many decades now. The nation has the means of refurbishing the refineries but this is not done because the people in power are also the one importing petrol and making huge profits. This broad daylight robbery must be taken care of so that the giant of Africa will truly experience social transformation and attain an enviable height in the committee of nations.

The Metaphor of Planting and Harvesting Corruption

The two metaphors to be analysed in Harvest of Corruption are that of plucking the ripe oranges in Nigeria and the planting and harvesting of corruption. Effort must be made to understand what a metaphor is because “understanding a metaphor is as much a creative endeavour as making a metaphor” (Davidson, 29). Metaphors are therefore dependent on creativity both on the part of the encoder and the decoder. Shaw explains that, a metaphor is,

a figure of speech in which a word or phrase is applied to a person, idea or object to which it is not literally applicable. A metaphor is an implied analogy which immediately identifies one thing with another. A metaphor is one of the tropes, a device by which an author turns, or twists, the meaning of a word. (qtd in Hussain, 1).

It may also be added that metaphors make reference to what is related to them. According to Thomas Steger, this “relatedness means that the metaphor is used in the context of a key topic of the text (from the perspective of the speaker) or that it summarises a larger paragraph of the text” (1). The metaphor of plucking ripe oranges in Nigeria is uttered in the play by Ochuole who is a civil servant but a very corrupt and wayward one. She says, “look! The oranges are here in Jabu and

I couldn't have waited to be told when they are ripe. I just have to be on ground to pluck mine right from the source” (2).

In the above metaphor, Frank Ogbecbe makes reference to the resources of the nation. The orange is a tree that you can plant. When the tree is fully matured, it begins to produce fruits but even when the fruits are produced by the tree, the fruits are not needed until they become ripe. When the fruits are ripe, the owner plucks them. Nigeria's resources are the oranges and the government is the owner of these oranges (resources). Those who pluck them are fellow Nigerians who may pluck them legally or illegally. Those who pluck these oranges legally are those who earn salaries or get paid for any contract executed. However, there are people who actually pluck these oranges illegally and Ochuole, who makes reference to the ripe oranges, is one out of the number of Nigerians who rush to pluck these oranges illegally. Other people plucking these oranges illegally in the play include the minister, the chief justice, the police commissioner and Madam Hoha. They represent corrupt Nigerians who see the resources of the country as a national cake that one must have access to, through dubious means. It is this mentality that has led to wide spread corruption in the country. Through this metaphor of ripe oranges, Frank Ogbecbe calls on Nigerians to pluck the country's oranges legally and not illegally. Those who take it illegally are those who have embraced various forms of corruption such as, bribery, favouritism, nepotism, tribalism, drug trafficking, immorality, crude oil bunkering, extortion, robbery, advance fee fraud, internet fraud, smuggling, and embezzling of the resources of the nation. These are serious challenges Nigeria is experiencing presently. Olosunde Oluyinka further explains that,

The playwright makes use of agricultural imagery. Looking at the title of the play, *Harvest of Corruption*, it is evident that the law of harvest cannot be denied in this life neither the rich nor the poor can reverse the law of harvest. The period of harvest is a period of reaping whatsoever a person has sown and a person that has sown nothing will

reap nothing. The playwright uses the imagery to sermonize to the corrupt leaders that retributive justice is irrevocable. (1)

The second metaphorical depiction of corruption in Nigeria is the planting and harvesting of corruption. This metaphor runs through the story from the beginning to the end. The minister's secretary considers the nefarious activities of her boss and compares it with the act of planting a crop. Her boss Chief Ade-Amaka, has planted corruption and time has come to harvest. "it is real time for harvest for him. Whatever a man sows, same shall he reap. I pity him" (79). What this means is that since Chief Ade-Amaka is involved in bribery and corruption, drug trafficking, smuggling of banned goods, immorality and all other forms of atrocities, he has actually planted corruption and must face the consequences of corruption. It is the consequences of corruption that are referred to as the harvest of corruption. The agricultural notion of planting and harvesting is a metaphorical depiction of the consequences of the illicit activities we see in the country today. The ministers harvest is further declared by the judge thus,

You are a disgrace to the Government that saddled you with a ministerial responsibility and a very sensitive portfolio of External Relations. Instead of representing the government and the people of this country, you were busy trafficking drugs and amassing ill-gotten wealth, and wallowing in corruption. Well, this now is the harvest of corruption. You have been given a fair trial and found guilty ... I am strongly of the opinion that this country must be protected against unscrupulous public officers of your type, who abuse their positions of trust and responsibility. (118)

It is not only chief Ade-Amaka that is a disgrace to the nation. Most politicians in Nigeria disgrace themselves by embracing corruption. Corruption must be fought and eliminated by sentencing the corrupt politicians to jail. The minister is

sentenced to twenty-five years in jail, he is now harvesting the fruits of the corruption he cultivated while serving as a minister. The harvest continues as the other corrupt characters—the Police Commissioner and the Chief Judge, Justice Odili—reap the fruits of their corruption. They have cultivated corruption metaphorically as a farmer would cultivate his crops. The Judge does not hesitate to pronounce their fate.

As for you, the Commissioner of Police, and the Chief Justice, all I can say is that you are a disgrace to our noble profession. Greed and avariciousness have blinded you against the ethical demands of the profession and you have to pay for your sins. You are both sentenced to twenty years each with hard labour. You must reap the harvest of your corruption. (119).

The clerk at the minister's office, Mr. Ayo has also sown corruption by accepting a bribe of two thousand naira from the police officer in order to give him photocopies of the vouchers in which the minister had fraudulently made away with one point two billion naira. Since he too has planted corruption by accepting bribe, he has to face the consequence his action which is seen metaphorically as his harvest. The judge pronounces his fate.

The clerk who violates the oath of secrecy to keep Government secrets, and was tempted by the mere offer of two thousand naira; though your action has assisted us, to unearth a grievous crime, yet the underlying motive convicts you. I therefore sentence you to five years imprisonment. For exposing a crime, I commend you, but for receiving bribe, I condemn you for others to learn. (119)

Madam Hoha and Miss Ochuole are the last set of people to harvest the corruption that they planted in the society. Madam Hoha's hotel is a secret warehouse for cocaine and other hard drugs for Chief Ade-Amaka. This means that she too is a drug dealer. Ochuole on her part works with the minister and supplies him girls for drug pushing and adultery. The more the money the minister

embezzles, the more her own share gets to her as a partner in crime. Metaphorically, both of them have planted corruption and this is time for harvest. The judge does not hesitate to sentence them.

Madam Hoha and Miss Ochuole, your love of money and the appetite to pursue it is indescribable. Madam Hoha, from this moment, that hotel of yours should be sealed up as we cannot continue to be operating havens for criminal activities under the guise of beer parlours. Both of you are hereby sentenced to ten years each with hard labour. When you plant, you should be prepared to harvest. While your mates are busy making a honest living, you are busy planting corruption. Well, the season of harvest has come. (120)

The metaphor of planting and harvesting corruption runs through the play as all the characters involved in corruption are seen as people who have actually cultivated corruption just as a farmer cultivates his crops and must harvest it in the end. This is further emphasised upon in the title of the play, *Harvest of Corruption* which suggests that some acts of corruption by con men and women are about to be punished. Nigeria has the Economic and Financial Crimes Commission (EFCC) and Independent Corrupt Practices Commission (ICPC) to help in the fight against corruption. It is believed that these two commissions will become more active in the war against corruption put in place by the present administration so that soon the harvest of corruption will take over. It is unfortunate that some EFCC chieftains appointed to head the commission become more corrupt than the corrupt men and women in the country. Government must ensure that only men of integrity are made to head these anti-corruption commissions.

Frank uses metaphor in his play *Harvest of Corruption*, to call for justice. Just as the corrupt politicians and civil servants are sentenced to jail, those who are corrupt in Nigeria should be made to face the consequences of corruption by being sentenced to jail. When this happens, other Nigerians who have the tendency to embrace corruption will be deterred from doing so. This call

for a harvest of corruption has become very pertinent in the country presently because corruption is wide spread in the nation. The judiciary that should fight corruption, is not free from corruption. As a result of this, many politicians embezzle government money knowing that all it takes is for them to bribe a judge and be set free at the end. The judiciary must actively be involved in the fight against corruption if not, the effort of all other Nigerians will be in vain.

Conclusion

It is clear that the two metaphors in the play—that of plucking ripe oranges and harvesting corruption—are related. They have to do with what is called poetic justice or the law of karma. The metaphor of harvesting corruption can be better understood in the sense of nemesis which catches up with con men and women like Chief Ade-Amaka, Justice Odili, the Police Commissioner, Madam Hoha and Miss Ochuole. They represent corrupt Nigerians who must be brought to book. For Nigeria to overcome the contemporary challenge of corruption, Politicians must give up greed because it is greed that makes them continue embezzling huge sums of money that even their future generations will not be able to spend it all. Nigerians believe that politics is dirty game and as a result of this, it should be left in the hands of con men. Politics should not be reserved for those are corrupt. Those whose are not corrupt should embrace politics so that it will no longer be a dirty game but one that facilitates the economic growth and general well been of the people.

The police and the judiciary must realise that it is their responsibility to fight corruption and not to take part in it as we see the chief judge and Police Commissioner actively involved in corruption in *Harvest of Corruption*. It is the responsibility of the National Judicial Council to fight corruption in the judiciary. Corrupt judges should be sacked so that the people will regain their confidence in them. Only competent and honest people should be appointed as judges in the country. This will take care of the present challenge of corruption among judges. The police must undergo a reformation process which will restore sanity in the force and get rid of officers who are corrupt. Civil servants who embrace

corruption should also have their appointments terminated and prosecuted in court. Civil servants must embrace the virtue of honesty and shun the desire to make money illegally. Nigerians must all shun greed and the excessive quest for wealth and acquire the fear of God. When this happens,

bribery and all other forms of abuse of office will be set aside. There will be less drug trafficking and consumption. Nigerians should realise that those who plant corruption will one day, harvest that same corruption that they had planted and this will surely lead to a positive change of attitude.

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