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The Novelist as Realist and Societal Watchdog: Sociopolitical Realities of Nigeria in Adebayo Lamikanre's Novel

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Abstract

A novel is a prosaic narrative encompassing different sociological issues from various cultural backgrounds. Its thematic preoccupations and linguistic resourcefulness are a portrayal of collective societal and individual experiences. The novelist's ability to fashion compelling characters, construct immersive settings, and interweave intricate plots showcases their unique blend of creativity, storytelling prowess, and profound comprehension of human nature. Previous studies revealed novels as a form of entertainment and art-for-art-sake without considering deeper underlying factors that produced such a novel. Therefore, this article examines the novelist as realist and societal watchdog through a Nigerian novel written by Adebayo Lamikanra. The novel reveals the socio-political realities of Nigeria in a bid to lampoon, expose, and, at the same time, create healthy thinking behaviours that sustain the society for good communal living. Postcolonial theories were used to reveal societal realities in Nigeria in the novel. Data were subjected to content analysis.

Keywords: Novelist, Realist, Societal Watchdog, Socio-political Realities, Novel.

Introduction

A novelist, as a realist and watchdog, is an author of imaginative tales and skillfully crafts fictional narratives using their creativity and ability to animate characters, settings, and plots. Novels, being substantial works of fiction, delve into profound themes and the human experience, necessitating novelists' adeptness in constructing engaging stories and a mastery of language to enthrall readers (Adekunle, 2024; Adekunle, 2025).

A fundamental task for a novelist involves the creation of authentic and fully-fleshed characters pivotal to the storyline, driving the narrative and evoking emotional responses in readers. Expert novelists adeptly infuse vitality into their characters, rendering them relatable and multidimensional by deeply comprehending their thoughts, behaviors, and motivations-a

process demanding a profound grasp of human psychology and an empathetic understanding of diverse perspectives (Adekunle, 2024; Adekunle, 2025).

Moreover, novelists possess the remarkable capability to transport readers across diverse landscapes and historical epochs by skillfully describing vivid settings and worlds, enabling readers to vividly imagine and immerse themselves in these environments. By meticulously crafting detailed backdrops within their narratives, novelists enhance the depth and authenticity of the storytelling, setting the stage for the narrative's development and engagement (Adekunle, 2012; Adekunle, 2019).

In summary, novelists serve as literary artisans who utilize the potency of language to construct fictional realms and narratives. Their ability to fashion compelling characters, construct immersive settings, and interweave intricate plots showcases their unique blend of creativity, storytelling prowess, and profound comprehension of human nature.

Literature Review

Novels represent a captivating medium for storytelling, immersing readers in diverse settings, cultures, and life experiences. Each narrative presents a distinctive analysis, drawing readers into multifaceted themes, character developments, and intricate storylines. For instance, in Jane Austen's "Pride and Prejudice," societal norms and class disparities in 19th-century England are examined. Austen offers a critical evaluation of the marriage market, challenging the prioritization of social status over genuine affection (Austen, 1813).

On a contrasting note, George Orwell's "1984" portrays a dystopian world under constant surveillance by Big Brother. The novel probes into the dynamics of power, totalitarianism, and the erosion of individual freedom. Through Winston Smith's rebellion against oppressive authority, Orwell questions the vulnerability of personal autonomy (Orwell, 1949).

Fyodor Dostoevsky's "Crime and Punishment" delves into the psychological turmoil of its protagonist, Rodion Raskolnikov. This work grapples with morality, guilt, and redemption, exploring the consequences of immoral actions through Raskolnikov's internal conflicts (Dostoevsky, 1866).

Similarly, F. Scott Fitzgerald's "The Great Gatsby" scrutinizes the illusion of the American Dream. The narrative critiques the pursuit of wealth and the superficiality of the Jazz Age, unveiling the emptiness inherent in materialism (Fitzgerald, 1925).

Conversely, Virginia Woolf's "To the Lighthouse" is often analyzed within the context of modernist literature. Employing stream-of-consciousness techniques and multiple perspectives, the novel emphasizes subjective reality and the fluidity of time (Woolf, 1927).

Moreover, examining novels can offer insights into their socio-cultural backgrounds. Toni Morrison's "Beloved" explores the enduring trauma of slavery on African American lives. By referencing historical events like the Middle Passage, Morrison provides a profound understanding of the narrative's historical context (Morrison, 1987).

Similarly, Gabriel García Márquez's "One Hundred Years of Solitude" delves into magical realism, blending reality and fantasy. Events like the Buendía family's longevity showcase Márquez's unique style and thematic exploration (García Márquez, 1967).

Leila Slimani's "Sex and Lies" (2020) and Nana Darkoa Sekyiamah's "The Sex Lives of African Women" (2021) delve into the cultural hurdles faced by African women across various nations and the diaspora, tackling issues of gender bias and sexual violence. These literary works confront the silencing and taboos that have marginalized women. For instance, Slimani's book challenges the hypocritical cultural and religious norms in the Arab world regarding women's lives, addressing topics such as homosexuality, adultery, prostitution, abortion, and sexuality both within and outside of marriage, particularly in Morocco. The novel reflects on the severe penalties women face, such as death, for committing any of these acts, and the restricted roles they're confined to, primarily as housewives or virgins. Sekyiamah's work explores how African women grapple with the challenges posed by polygamous cultures, which often expose them to significant hardships. This is depicted when an Egyptian community practices polygamy in Senegal.

Yasmin El-Rifae's "Radius: A Story of Feminist Revolution" (2022) narrates the story of men and women forming the organization Operation Anti-Sexual Harassment (Opantish) during the Democratic Egyptian Revolution. This movement led by El-Rifae aims to liberate women from socio-cultural and religious sexual harassment.

Minna Salami's "Sensuous Knowledge: A Black Feminist Approach for Everyone" (2020), Desiree Lewis and Gabeba Baderoon's "Surfacing: On Being Black and Feminist in South Africa" (2021), and Tsitsi Dangarembga's memoir "Black and Female" (2022) offer profound insights into African black feminism. Salami's work explores African history, cosmologies, arts, and philosophy to dismantle patriarchal dominance over womanhood, power, beauty, and knowledge that uphold feminism. Lewis and Baderoon employ a radical approach, intertwining personal experiences with critical theory to uphold contemporary African-Black Southern feminist philosophy. Dangarembga's memoir delves into the intersection of gender and race, illustrating the experiences of being female and black.

Wayetu Moore's "She Would Be King" (2018) merges magical realism and historical events to portray the socio-political realities of Liberia. The novel employs three powerful characters sharing similar struggles to narrate the early years of Liberia's social landscape. Panashe Chigumadzi's "These Bones Will Rise Again" (2018) focuses on the restoration of democracy and the legacy of Chimurenga, symbolizing the struggle for Zimbabwean emancipation after the prolonged rule of Robert Mugabe.

Koleka Putuma's "Hullo Bu-Bye Koko Come In" (2021) celebrates the ancestral lineage of black motherhood in South Africa through a collection of poems. It glorifies black women as symbols of productivity and fertility, showcasing them as heroic figures. Mona Eltahawy's "Seven Necessary Sins for Women and Girls" (2019) discusses feminist issues that incite rebellious actions among girls against societal norms in Egypt and other parts of the world.

Mary Watson's "Blood to Poison" (2022) narrates a story of magical realism involving a 17-year-old girl, Savannah, affected by generational curses in South Africa. The narrative highlights how females become victims of ancestral curses. Chidiogo Akunyili-Parr's "I Am Because We Are: An African Mother's Fight for the Soul of a Nation" (2022) examines the life of a pan-African mother confronting misogyny in Nigeria. Unoma Azuah's "Embracing My Shadow: Growing up Lesbian in Nigeria" (2022) sheds light on the challenges faced by lesbians in Nigeria, addressing fear, ethnic biases, and homophobia in a patriarchal society. Chimamanda Adichie's "Can We All Be Feminists?" (2018) questions the criteria defining feminism, emphasizing that race, class, and sexualities should not dictate what feminism stands for.

Works of art area cultural thing (Adekunle 2023). They are emblems of religion and linguistic dexterity (Adekunle 2022). They are sociolect and idiolect of different societies (Adekunle 2023). Literary works are universal accolades (Adekunle 2023). They are forms of the decolonized movement against colonization (Adekunle 2021). They are live shows that mirror realities (Adekunle 2020). They are reflections of gender ideations (Adekunle, 2020; Adekunle, 2021).

In conclusion, different studies above revealed sociological realities in various novels and literary texts to examine diverse corrupt practices within contexts of the societies that produced them. Some discussed gender inequality, racial discrimination, class consciousness, and other social vices that characterized their societies. But Adebayo Lamikanra being a Nigerian, uses a Nigerian novel to portray socio-political decadences that occur in African society. This study, therefore, delves into the pivotal role of novelists as realities and societal watchdogs by examining the sociopolitical realities of Nigeria in Adebayo Lamikanra's novel. This is in a bid to reveal how novelists expose the ills of their societies and, at the same time, use their works to create moral sanity in their immediate environments. As shown in different literary texts above, writers are realities that lampoon and create ideal society through their intellectual prowess and creative mindsets.

Postcolonial theory

Postcolonial theory functions as a critical framework designed to scrutinize the enduring effects of colonialism and imperialism on societies, cultures, and individuals. It diverges from conventional historical and power narratives, emphasizing the intricate interplay between colonizers and the colonized. Edward Said, a pivotal figure in this theory, introduced the groundbreaking concept of Orientalism, which explores how the West constructed the East as an inferior and exotic 'Other.' This construction, according to Said, justified Western dominance over the Orient by perpetuating distorted portrayals and stereotypes (Said, 1978).

Similarly influential in postcolonial theory is Homi K. Bhabha, who proposed the notion of hybridity, contesting the binary divisions imposed by colonial powers. Bhabha posits that colonial encounters foster a process of cultural blending and ambiguity, wherein identities and subjectivities are in constant negotiation. He suggests that the postcolonial subject

inhabits a transitional realm, neither completely colonial nor fully colonized, embodying potential for resistance and agency (Bhabha, 1994).

Another key figure, Gayatri Chakravorty Spivak, contributes to postcolonial discourse through her concept of subalternity. Spivak (1988) argues that the voices of the colonized, especially marginalized groups such as women and the poor, are often silenced by dominant epistemic structures. Her essay *Can the Subaltern Speak?* Interrogates the limitations of Western intellectual discourse in representing subaltern perspectives.

Frantz Fanon, a revolutionary thinker in postcolonial studies, examines the psychological effects of colonial oppression. His works, particularly *Black Skin, White Masks* (1952) and *The Wretched of the Earth* (1961), analyze how colonial rule instills a sense of inferiority in the colonized, leading to internalized oppression and cultural alienation. Fanon advocates for decolonization as a necessary step toward reclaiming agency and identity.

Beyond these foundational theorists, contemporary scholars such as Achille Mbembe and Ngũgĩ wa Thiong'o have extended postcolonial thought. Mbembe (2001) introduces necropolitics, highlighting how colonial legacies manifest in contemporary governance and violence, while Ngũgĩ wa Thiong'o (1986) emphasizes the role of language in decolonization, advocating for the use of indigenous languages in literature and education.

Postcolonial Theory and the Nigerian Context

Postcolonial theory provides a lens for understanding Nigeria's contemporary struggles, particularly the ongoing impact of neocolonialism. Despite formal independence, Nigeria continues to grapple with economic dependency, political instability, and cultural alienation, often perpetuated by global capitalist structures and local elites who align with former colonial powers. As Nkrumah (1965) posits in his theory of neocolonialism, former colonies remain economically and politically subservient to imperialist forces, hindering genuine self-determination.

Scholars such as Chinua Achebe and Wole Soyinka have critically examined these issues through literature. Achebe's *Things Fall Apart* (1958) deconstructs the disruptions caused by colonialism, while Soyinka's works critique the complicity of African elites in perpetuating Western hegemonic interests. Similarly, Adebayo Lamikanra's *A Round Half-Dozen* serves as a contemporary satirical examination of how neocolonial structures and internal corruption continue to hinder Nigeria's development.

Ultimately, postcolonial theory offers a critical perspective for unraveling and dissecting power dynamics born out of colonial and imperial ventures. By challenging prevailing narratives and delving into the complexities of cultural interactions, this theory underscores the urgency of decolonization and the validation of marginalized perspectives. Figures such as Edward Said, Homi K. Bhabha, Gayatri Spivak, and Frantz Fanon have significantly contributed to this domain, enriching our understanding of identity construction, representation, and resistance within postcolonial contexts.

Applying postcolonial theory to Nigeria reveals the lingering effects of colonial rule and the neocolonial forces that continue to shape the country's socio-political and economic realities. The ongoing struggle against neocolonial dominance necessitates a deeper engagement with postcolonial thought to envision a more autonomous and equitable future.

Methodology

The article used a Nigerian novel entitled “A Round Half-Dozen for the analysis. The novel is written by a Nigerian author who is a pharmacist by profession. The novel was purposively selected because of the way the novelist reveals the sociopolitical ills of the Nigerian nation through different characters and scenes. Some of the prosaic scenes are “Andrew Checks Out, High Jinks in “Rio and Missing Persons.” Data are subjected to literary analysis.

Results and Discussions

Adebayo Lamikanra, a Nigerian novelist, is a literary activist and the conscience of his society, as reflected in his novel *A Round Half-Dozen*, analyzed below. The novel is a satirical work that critically examines the complexities of Nigerian society, exposing the flaws and hypocrisies of the elite. It explores rampant corruption, the disintegration of cultural heritage, and the deep-rooted inequality that characterizes the nation.

Lamikanra's novel is marked by irony, sharp wit, and keen insight into human behaviour. The novel employs a non-linear structure, intertwining multiple narrative perspectives and dimensions, which enhance its depth and complexity. The story follows a group of privileged friends who struggle with moral dilemmas and the far-reaching consequences of their choices, as further explored in the analysis below.

Bribery and Corruption Among Civil Servants: Customs and Immigration Officers

Adebayo Lamikanra, a Professor of Pharmacy, highlights the factors that are responsible for the retrogression of Nigeria. Being the conscience of the society, he takes sides with the suffering masses against the unjust upper class that has thoroughly subjugated the downtrodden masses.

The novel, *A Round Half-Dozen*, has a series of short stories, such as *Lucid Interlude*, *Reluctant Farmer*, *Missing Persons*, *Andrew Checks Out*, *High Jinks in Rio*, and *Strange Encounters*. The stories extensively emphasized the high level of corruption and bribery in Nigeria. To start with, “Andrew Checks Out, High Jinks in “Rio and Missing Persons” extremely demonstrated the hierarchy of bribery and corruption among the security apparatus in Nigeria. *Andrew Checks Out* shows how Andrews is thrown into total frustration and psychological trauma by customs officials when he gets to a Nigerian Airport after a long stay in the United States of America. Andrew had come back intending to put his acquisition of Western knowledge and property into empirical exercise for the development of Nigeria. He is embarrassed by a series of riddles at the port on the goods he brings from overseas. He

is forcefully told to pay an illegal fee for the clearance of his property. Being American-based, he is emotionally disturbed and startled by this unpleasant situation.

“you have a lot of things before you Can claim your goods warned Tolu, the young agent handling his business.” why would anyone ask me for a bribe when I am bringing in anything that I should not? Asked the bewildered Andrew this is Nigeria, Sir and I can assure you that nobody can take anything out of these ports without paying out to the boys, “Boys, which boys? Andrew wanted to know. The customs boys, Sir replied Tolu You mean that these people make blatant demands for bribes without fear of getting caught and punished? Asked the incredulous Andrew. The Customs boys operate at the highest levels, Sir and they say this is not even the controller of customers can get anything past his boys without giving them something honoursmall as a token of his respect for them” (Lamikanra, 2023: 87/88).

This corrupt system has eaten deep into Nigerian society to the extent that illegal procedures become acceptable to the people. The customs officers display a high level of corruption in the Nigerian Civil Service, which seriously tarnishes the image of the country abroad and scares foreign investors and visitors from visiting her. This ugly scene is also reflected in “High Jinks in Rio” when Tope Adebisi a proficient and industrious medical practitioner at the University Teaching Hospital applies for an invitation to attend a six-week Seminar on Medical Statistics. Based on their intellectual qualifications, he was nominated by the Brazilian Medical Association to attend a summit in Brazil. In his eagerness to attend, he asks a friend about the procedure involved in getting his passport. Bisi, another doctor advises him that the only way to get a passport is to pay bribes to immigration officials. Otherwise, his hope will be jeopardized. He is told to pay N10,000 instead of the N500 government-fixed price for a Nigerian passport. Adebisi rejects this advice and follows the legal procedure of obtaining the form as written on paper. All attempts made by him are frustrated until he realizes that the only way to get a passport is through illicit means. He thought that as a medical practitioner, he should be supported by government agencies for his scholarly research and as someone who would be enormously useful to the University Teaching Hospital in Nigeria society. Unfortunately, he is denied his fundamental rights. Eventually after waiting to obtain the passport for several days from the Nigeria Immigration Office, he missed the time scheduled for the trip to Rio Janeiro.

Bribery and Corruption Among Mortuary Attendants

“In Missing Person”, mortuary attendants are not excluded in carrying out these acts of corruption. Huge sums of money are collected from the family of Tolu, the deceased person in the mortuary to facilitate his release to his relatives. Unfortunately, his body is found missing in the mortuary which generates a lot of controversy. It is believed that the body had been sold to dealers in human parts.

Trouble! What kind of trouble can they be having? Tolu's body was brought here. I know that because I saw his name in their register. There is no way the body would have walked out of here so all they have to do is wash it, dress it, and put it inside that coffin over there. Don't talk to me about trouble. Just tell them to produce the body, now!... ‘Well, you see’ replied

the mortuary attendant scratching his head, to which a few strands of hair were attached here and there, 'the body seems to be missing.' 'You can't be serious ' shouted the man. 'Now I know that this country has gone to the dogs. Look, they must be joking, or they are trying to get us to give them more money. Take them out to that hearse so that they can see the quality of the coffin we have brought with us! Make them see that we are people of substance and that they do not have to stoop to mean tricks to get money from us' the man fumed, digging out a very fat purse to show that he meant what he said (Lamikanra, 2002:68).

As revealed in the excerpt above, the mortuary attendants are too money-conscious and pay less or no time to their primary duties in the mortuaries. Dead bodies often missing in the mortuaries. This happens due to a lack of proper facilities and a lack of maintenance culture on available facilities. Many dead bodies are packed like piles of fish in the mortuary. 'The mortuary was built to accommodate eighty bodies at full stretch, but very close to two hundred corpses had been squeezed into it. There were simply bodies everywhere, all of them packed like low-priced goods in a miser's shop (Lamikanra, 2002: 69). The government fails to provide adequate facilities or equip mortuaries with modern facilities that will ease the works of the attendants. Many of the attendants are not well trained or well equipped intellectually on ways to carry out duties. This is the reason Lamikanra says "This country has gone to the dogs". He likens Nigeria to a dog that goes back to his vomit. He believes that proper things should be done at an appropriate time. Besides, the dead body of Tolu was eventually found missing in the mortuary. Apart from this, the body of Chief Adejare is mistakenly given to another family in the mortuary by the attendants due to their eagerness to receive bribes.

Bribery and Corruption and Ill-Treatment of Patients Among Traditional Native Doctors

The author goes further to show the wickedness of the high and mighty who suppress their followers and masses into everlasting slavery and dehumanization. In *Lucid Interludes*, Ade narrates the ordeals Andrew experiences encountered by Nigerians to his friend, Watson. The problems he encounters are psychological, emotional, and spiritual. After the death of his brother, he ends up in a mental asylum where the herbalist maltreats him as a therapist who is casting out the evil spirits in him.

'Yes, I have lost a great deal of weight continued in the same tone. 'I have lost weight, not from the ravages of any disease known to man, but from the attempt to t a condition which existed in the twisted imagination of the so-called doctor who claimed to be treating me.'... There I was, as healthy mentally, and physically as I could ever hope to be, locked up in an asylum presided over by a man who, as far as I could judge, was at least a trifle touched in the head, if not actively mad himself... Ebiyemiju took money from our relatives for the privilege of ill-treating us. It is true however that some of the inmates had been there for so long that their long-suffering sponsors had abandoned them. It did not matter however to which category any of us belonged, we all laboured like Ebiyemiju's farms. We were taken in turns to do our share of weeding, digging, and harvesting on one of Ebiyemiju's farms (Lamikanra 2002: 8, 25, 28).

Another lunatic man who is brought into the home is Bode, an engineering student from East Germany who is afflicted by social factors abroad. He is brought home for care under the metaphysical power of Ebiyemiji the assumed hero of the medical traditional healer. He is severely threatened, tortured, and highly maltreated by the priest. One dreadful day, when the Ebiyemiji is cutting some knotting roots into small pieces on the farm, Bode, a chronic lunatic suddenly stoops and gives him a tremendous blow right on his solar plexus. Aftermath thus, he collects the matches from Ebiyemiji's and beheads him. Through this story, the author is trying to convince society to evolve a credible method of creating mental patients

Unfortunately, Ebiyemiju's preferred method for the management of all conditions was extremely brutal, flogging being the most prominent feature of treatment. He beat us with canes soaked in medicinal concoctions, which to my mind, only made them supple and improved their capacity to inflict pain, stinging pain, which brought hot tears to the eyes of the strongest men. 'Jolly was flogged severely and often. He was made to swallow large quantities of vile concoctions and from time to time put on starvation rations...' 'This day, Ebiyemiju was in his usual place cutting up some knotty roots into small pieces with a thick machete of extraordinary sharpness when Jolly, for once without his manacles, shuffled up to him, dragging the statutory log of wood in his wake. I was too far away to hear their conversation but from where I sat, I could see that they were having. There was nothing strange about that and I was getting up to talk to someone on the other side of the courtyard, when, out of the corner of my eyes I saw Jolly suddenly stoop and give Ebiyemiju a tremendous blow, right on the solar plexus. The wind was audibly forced out of his gaping mouth and the machete flew out of his hand. Jolly's hand was on the lethal weapon in a flash and as he straightened out of his stoop, he flicked the machete sideways and decapitated his tormentor with that single blow. We were all stunned by the suddenness of this act and watched in horror as Ebiyemiju's head rolled away from his trunk, from which a powerful crimson jet shot as if fired from a cannon. Head was Ebiyemiju's head was parted from his body (Lamikanra 2002: 35/36)

Bribery and Corruption Among Public Servants and Farmers

A prevalent feature of the Nigerian civil servants are maladministration, ineffectiveness, and scientific materialism. The majority of Nigerian professionals about their duties, responsibilities, and services to the government and the society are busy embezzling government funds. In "Reluctant Farmer" the narrator's uncle comes from an agrarian society but makes his way to the top through his thirst for academic knowledge and passion for white-collar jobs. He abandons his traditional culture and civilization.

As soon as he obtains his first school-leaving certificate, he proceeds to the nearest town, which is the provincial capital where he is employed as a messenger to the District Officer. Later in life when he needs a wife to solve the nagging problem of homeliness, he visits his father whose sole responsibility is to find a wife for his son according to their traditions. During this consultation, his father frowns at him on the decision of his inability to possess the ability to work as a farmer. The father wants to know how many heaps of yams he plants that season and no man is alive who would willingly sentence his daughter to a life of certain

starvation by marrying her off to a man who is incapacitated to work as a farmer or having her go off to a strange place.

To correct this erroneous impression held by society, he desires to apply for a loan from his employer to buy a brand new Raleigh bicycle to display his new acquisition of affluence through Western education. He becomes an instant celebrity in the village. He is highly rated, appreciated, and admired among his village colleagues for nobody in the village has performed such an achievement of buying a bicycle in the history of the villagers. To be sincere, these are societal imposed problems on her members that initiated them into the fraternity of corruption, bribery, maladministration, ineffectiveness, and scientific materialism.

This feat encourages his uncle to embark on an academic journey to greater heights. He goes to the university to obtain a Bachelor's degree in History and there he starts as a senior civil servant with many privileges attached to his position. He became acquainted with many governmental organizations that give loans for agricultural projects to people who could be interested in doing some tangible things for agricultural development. On this note, he advises his uncle's earlier retirement for him to be one of the beneficiaries of this governmental plan as a dividend of bureaucracy. His uncle refuses flatly until constant persuasion is mounted on him before yielding.

Immediately after the acceptance of this offer, his uncle first builds a magnificent house on his farm for public attraction. He later surrendered to sycophants who were the beneficiaries of his wealth. He abandons his wife in the village and continuously acquires more wives as a symbol of affluence and greatness in society. However, his farm is highly productive with bountiful harvests, which he plans to send to the fruit canning factory that the government is building very near. Due to his materialistic and hedonistic intentions, he has little time for supervision of his farm. His penchant for material things leads to his premature death through heart failure.

Corrupt Practices of Self-Medication Among People

“Missing Persons reveals how Chief Adejare is placed on drugs and strictly warned by the doctor to abstain from alcohol, starchy foods, and red meat, and strictly adhere to a balanced diet being a hypertensive person. To him, the instruction and the prescription were merely foul play and a nonsensical statement

“You want to keep me alive for what? I will be alive, at least you think I will be alive, but I will not be able to eat meat or Iyan. Do you call that being really alive? (Lamikanra, 2002: 63).

In Chief Adejare's refusal to comply with the doctor's prescription, he ends up in the grave. He died of brain failure and a cardiovascular cerebral accident called a stroke.

The author here is trying to project the societal attitudinal ways of self-medication, which have destroyed members of society at large while others are left, half-dead. To him,

prescription drugs can only be given by medical practitioners, especially the doctors and the pharmacists. Some people have spent their entire lives in asylum homes as a result of their disobedience and stubbornness to medical instructions.

Corrupt Practices of Sexual Perversion and Lustful Desires Among the Youths

The comprehensive knowledge of beliefs on metaphysical and mysterious cosmology of Traditional African society about reincarnation, ancestral spirits, and supernatural beings vis-à-vis divinities, deities, animals, and the strong relationship between the living and the death are extensively discussed and encapsulated in “Strange Encounter.” The society has certain norms, ethos, taboos, folklore, and mythologies that regulate her world. All these are philosophical views and ideations are used to checkmate the societal excesses. It takes the spiritual and esoteric concepts to apprehend these mysteries. In this story, Kola an agile and energetic young man meets a beautiful lady who attracts his sight on his way from the office. He carries the lady in his car with strong affection for lust and deceitful intentions. On their way, the lady alights from the car and lures him into an isolated area in the forest under the cocoa tree where they have relaxable sexual intercourse. After their mission, both exchange their particulars about their whereabouts. The lady gives him her family compound name Eleko compound. They decided to meet at the same spot on the following day. Getting to the spot on the appointed day and hour, Kola is surprised that the lady does not show up. He decides to make a thorough inquiry about her from the prescribed address given to him. He asks after the lady from the hands of an old man. He is frankly told that nobody there bears the name. He is amazed and goes back home.

In Kola's eagerness to see his lover, he becomes psychotic, a situation, which results in sporadic and horrible nightmares. In dreams, he often sees Titi in a variety of appearances. Sometimes, Titi manifests as a fresh, young Lady with a seductive smile as she did when they first met. Later she turns to a middle-aged woman, hair greying, cheeks collapsing, wrinkles threading their way across her delightful features. For Kola's inability to bear the consequences, he tells his friend Ade about his ordeal experiences. Ade emphatically tells him to thank his star for not being translated into the great beyond by his self-assumed lover who is completely a super-human being. He advises Kola to see his own much-vaunted powerful and native doctor as a panacea and therapy to this self-imposed problem. Getting to the location, they are told that their potent powerful man is just bitten to death by a small, black snake. They are thrown into total frustration and practically make a U-turn to their house.

In this narration as aforementioned, Lamikanra is trying to highlight an aspect of the mystical worldview of Africa to the contemporary intellectuals and younger generations that the African ethos is not merely fabulous statements or fallacious doctrines but reality experiences of life in Africa. Due to Western education and the invention of scientific innovation and technology, Africans have lost contact with their cultural roots. In this story, Lamikanra is projecting the existence of supernatural occurrences within the ambits of African civilization and culture.

Conclusion

Adebayo Lamikanra presents *A Round Half-Dozer* as a representation of various aspects of the Nigerian socio-political worldview. He uses these socio-political realities to vividly showcase corrupt images of the Nigerian political ruling class and their administrative failures. He also reveals how civil servants are deeply engrossed in administrative malpractices in the course of discharging their primary duties to the public. Besides, emphasis is also laid on how native doctors used their traditional medical practices to acquire wealth for themselves at the expense of the public health system. These are traditional doctors who believe the metaphysical power of enchantment and the divine supersede modern medical practice. Self-medication, youth delinquency, and sexual pervasion among youths are equally revealed by Lamikanra. In a nutshell, Lamikanra uses his prosaic narratives to ridicule the social flaws of his nation, and at the same employ to create moral sensibility in the Nigerian nation.

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