

TECHNOLOGY AND THOUGHT CONTROL MANEUVERING IN DAN FULANI'S *THE POWER OF CORRUPTION*

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Abstract: This paper discusses instances of the way technology of information and communication despises human beings in Dan Fulani's *The Power of Corruption* and shows the ways in which the Western world victimizes and undertakes to recolonize the African countries. Through the use of the ethical literary criticism, the paper purports to show that the irrational use of technology weakens ethical consciousness and turns human beings into mere appendages of machines. The study identifies the elements that make technology a source of conflicts and validates the idea that technology without minimum ethics is detrimental to human welfare.

Keywords: corruption, ethics, power, technology, thought control

LA TECHNOLOGIE ET LA MACHINATION DU CONTRÔLE DE LA PENSÉE DANS *THE POWER OF CORRUPTION* DE DAN FULANI

Résumé : Cet article examine des exemples de la façon dont la technologie de l'information et de la communication méprise les êtres humains dans *The Power of Corruption* de Dan Fulani et montre les façons dont le monde occidental maltraite et entreprend de recoloniser les pays africains. En se servant de la critique littéraire éthique, l'article montre que l'utilisation irrationnelle de la technologie affaiblit la conscience éthique et transforme les êtres humains en simples appendices des machines. L'étude identifie les éléments qui font de la technologie une source de conflits et valide l'idée que la technologie sans un minimum d'éthique est préjudiciable au bien-être humain.

Mots clés : corruption, éthique, pouvoir, technologie, contrôle de la pensée

Introduction

While reading W. T. Ngugi's *Matigari* (1987), *Petals of Blood* (1986), *A Grain of Wheat* (1967) and *Devil on the Cross* (1980) and A. K. Armah's *The Beautiful Ones Are Not Yet Born* (1969), there is evidence that social flaws in general and neo-colonialism and its negative impacts, in particular, in Africa are heightened. This perception justifies why corruption is, according to the words of Charles Fonchingong quoted by Oluwole Coker (Emenyonu, 2017: 105), "central to the plot construction and characterization" of Ngugi and Armah's novels in the above. In other words, the analysis of the impact of this corruption in Africa's development has become the most privileged issue of African writers and more importantly critics such as K. Awoonor (2006) where ethics, moral and racial exploitation by the Whites are blatant. F. C. Obiora (2016) argues that H. Habila's *Waiting for an Angel* and A. Kwei Armah's *The Beautiful Ones Are Not Yet Born* epitomize corruption in all its forms. My reading of D. Fulani's *The Power of Corruption* suggests another more devastating form of corruption and domination of the African people

which is less discussed: Technology and Thought Control Maneuvering. Therefore, Fulani's *The Power of Corruption* amply demonstrates the pressing need for a renewed commitment in the face of new challenges brought about by the introduction of the technology of communication which, unfortunately, still mars the life of African people. In the novel characterized by modernity, the deaf and dumb, Buba Yeme, commits an innocuous crime of his time. Peter (Mr Shale) and Bisi's determination to solve this case inadvertently sets in motion a chain of events and they ultimately discover that technology is at the core of the enigma and other unsuspected economic crimes.

In this article, technology refers to the communication machinery or technological devices, such as computers, used to read and control the thoughts of some characters as a representation of social happenings in the contemporary world. As for thought control, it is a strategic set of devices or equipment put in place to collect data from people without their knowledge. The aim is to make sure the common people and the government in the novel do not challenge the imperialist forces or if they do, the desired order can be restored before it is too late. For some good reasons, the use of this technology becomes necessary in a world dominated by radicalism, terrorism and intertribal wars or violence where the conventional means of security of our states become powerless. In the novel under study, however, thought control is used as an instrument of the perpetuation of "the imperialist oppression and colonialist domination in a different and essentially new format even after the achievement of independence" (Nag, 2013:137).

How and why are technology and thought control maneuvering used to oppress Africans in Dan Fulani's fictional world in this paper? My main claim is that, although technology is an asset, its perverse use can be harmful to human beings. However, the arguments in this paper should not be assimilated to techno-pessimism.

Considering the negative use to which technology, which is supposed to ease humans' life, is put in the novel under study, the analyses in this paper are carried out through the lenses of ethical literary criticism of Talvet. For this theoretician,

Ethics should never be understood as an established set of morals or moral rules in and for literature. It is just the opposite: it means reflecting on humans and their "others" in all their complexity, not simplifying anything, but not forgetting either the main vehicle of literary creation, *Filosofia*, or love of virtue, beauty and wisdom.

(Talvet, 2014: 13)

To reach the set objective, this paper is structured around three main sections. The first section discusses technology as a form of modern witchcraft. The idea of witchcraft associates its effect with evil or negative impact. The second one analyzes the connivance of the local and foreign actors in the technological corruption. The third one deals with technology as a new tool for neo colonization.

1-Technology as Modern Witchcraft

This section associates technology with all negative socio-cultural impacts to which its use causes in the same way Africans to perceive this concept in line with killing people through witchcraft in their society. The killing through witchcraft and the controlling of the mind indicate the domineering power lust. Witchcraft can be defined

as “the belief, and those practices associated with the belief, that one human being is capable of harming another by magical or supernatural means” (Patterson as quoted by Forsyth, 1974: 132). Patterson’s definition of witchcraft quoted by Miranda Forsyth has one key element: the supernatural dimension which connotes the impossibility of answering the how question people ask when the death of a person occurs through this canal.

In this paper, witchcraft takes up the idea of putting an end to somebody’s life through the use of technology. It is also “the exercise or invocation of ... supernatural powers to control people or events, practices typically involving sorcery or magic” (2022). Like sorcery, the aftermaths of black magic and voodoo, technology has been used to eliminate Sumaye without a trace of the true murderers. Unlike killing through witchcraft or sorcery, the technological crime committed by Sani Garua and his accomplices has not been demystified until Bisi and Pius enter the scene. There was a force that prevented almost everyone in Fulani’s fictional world to find out what really caused the death of Sumaye. But, the dedication and endurance of the two private detectives will eventually pay off.

In this section, the investigation of Pius and Bisi and their discovery are strategies explored by the author to eventually show the readers that everything that escapes their understanding does not necessarily fall under the scope of witchcraft. Even though the murder of Sumaye has all the features of death by witchcraft - it is mysterious or inscrutable, strange - it is technology which has been finally found as the true instrument through which the boy is killed. Buba Yeme, the deaf and dumb “doesn’t even realize that he has done anything wrong.”¹ Buba Yeme was found sitting “there staring at the knife which had been used for the foul deed” (TPC 4). It is worth noting that technology does not act on its own and that human beings are responsible for what they do. The argument here sheds light on technology as a helper in easy murdering for example. The murder of the boy and the allegation of the deaf and dumb of having heard the boy steal on his farm and especially the determination of the two private detectives, Peter and Bisi, have helped open the Pandora’s Box. The true murderers of Sumaye are Dick, Jack, and Sani Garua. Therefore, it is important to stress that everything is interrelated and no investigation should be left unresolved.

As for Buba and Sumaye, they are collateral victims of the fight or the settling of scores between Adamu and the gang. Here, the technological knowledge has been used negatively just like sorcerers who use their neutral power to victimize other people. If not, how can one understand the fact that the innocent Sumaye is killed by people using the “devilish machinery” (TPC 94)? Inductively, it can be argued that Sumaye has also been remote-controlled to steal cassava tubers on Buba Yeme’s farm in order to render him guilty of something which would justify his elimination. It is the same process in witchcraft and sorcery where a person can be accused of one thing or the other. A sorcerer would not kill a totally innocent person since, as it is generally believed, the success of the witch plan is based on cause-effect relationship. What I mean here is that even though a person may be innocent, the sorcerers make him or her “guilty” in one way or another in order to justify their crime. There is always a motive behind the act.

¹ Dan Fulani, 1996, *The Power of Corruption*, London, John Hare, p. 4. The subsequent references will be made to this edition and will be marked parenthetically in the text as (TPC) followed by the page number.

Even so, the boy is not really guilty because the trigger of the theft of the cassava tubers on Buba's farm is outside the boy's consciousness. He has not planned the theft; he has been made to steal. The same thing applies to Buba who has killed physically but is not conscious about how and why it happened. In fact, he "could not understand why he had done it. Yes, he knew the boy he had killed and had liked him" (TPC 22). Despite his love for Sumaye, Buba Yeme is literally forced by Sani Garua's "most diabolically ingenious equipment [...] that can read a person's thoughts" (TPC 72) and even "control the actions and even the thoughts" (TPC 104) to commit a crime he did not plan. Here, the technological equipment used by Sani Garua, Dick and Jack, functions like witchcraft which makes a person react in a certain way. In this situation, it would have been difficult to weigh Buba's ethical drive, since he merely undergoes events, if he "had not a blameless past" and was not "liked and respected in the town of Bembu in spite of his serious affliction" (TPC 22). Amadi (1982: 22) has the same stand when he aptly argues that "witchcraft could be used to generate [...] crimes. A witch could use her powers to convert an otherwise peace-loving man into a raving murderer. Criminals often pleaded that they were bewitched into committing offences. This made witchcraft the 'crime of crimes.'" Amadi's statement indicates that there is a possibility to bewitch somebody for the purpose of having him or her behave in a certain way as is the case of Buba Yeme in the present study. However, in these circumstances, it can be concluded that Sani Garua, Dick and Jack's choice to have Buba Yeme eliminate Sumaye is ethically and obviously morally objectionable especially due the disproportionate nature of their reaction. Human life is too sacred to be given as a sacrifice to appease Alhaji Adamu's supposed betrayal of the gang they form. A human being should be solely "regarded as an object of moral concern" (Gyekye, 1996: 24).

In addition, they "control the actions and the thoughts" of the police officers, both those in charge of the investigation in Nigeria and the Cameroonian border police. But like witchcraft, which requires magic to solve mystical enigmas, technology requires some other technological knowledge to detect magnetic waves for the purpose of defusing such programming as that done by the powerful machine of Sani Garua and his western friends, Dick and Jack. However, the writer equipped neither the Nigerian police nor the Cameroonian one with state-of-the-art technology to compete with the Westerners' operated here by Dick and Jack. Since in witchcraft, fraternity takes precedence over citizenship, some black characters have joined forces with Dick and Jack, the European representatives in Dan Fulani's fictional world, for the purposes of manipulation, exploitation and recolonization.

2- The Connivance of the Local and Foreign Actors in the Technological Corruption

This section develops the idea that if there is no conspiracy from within the society, an external force can hardly hold or succeed in the evil project. Whether in precolonial, colonial or post-colonial Africa, Africans have always connived with the foreign intruder in order to exploit their own people. In Dan Fulani's *The Power of Corruption*, even though corruption takes place through technology, the contribution of the local community members such as Sani Garua and Abdu is still essential. The writer has Sergeant Ibrahim make this statement: "[Sani Garua] has joined hands with a foreign power to try and influence Nigeria's mineral wealth in that country's favour" (TPC 110). The joining of hands of Sani with the foreign power epitomizes the connivance of the

local and foreign actors. In fact, complicity comes in here to validate the popular saying that “if there is no witch or wizard in your house, you will never be a victim of witchcraft.” Therefore, if Sani Garua had not been part of this web of corruption, it would not have been possible for Dick and Jack, the representatives of a Western country, to have tremendous power and manipulate the Nigerians. Beyond Sani Garua who is the brain of the complicity, the reader is introduced to his other compatriots: the two Tuaregs and Abdu whom Garua designates as “three of my men” (TPC 103). These three people guard the “technological power house [sic]” (TPC 102) that serves as the headquarters of the gang. In addition, Garua willingly indicates the reasons why they have had Buba Yeme, the deaf and dumb, assassinate Adamu’s son and by the same token reveals their other accomplice:

Adamu was one of us. He was, if you like, a traitor to his country. However, he was not completely loyal and was on the point of betraying us. He is a clever man and nearly fooled us. Luckily, just in time, we discovered what he was doing so as he was A plus we brought him under our absolute control...

(TPC 106)

Complicity reads in the above excerpt at the local level. Adamu connives with Sani Garua and the foreign accomplices. The discussions of Garua on the one hand and Pius and Bisi on the other hand reveal the former’s characterization of Adamu, as a traitor both to his own country and to the gang. There is situational irony here. Sani Garua, also a Nigerian citizen, does not seem to think that he, too, has betrayed his country, by conniving with foreigners and local people in order to exploit the natural resources of Nigeria for the purpose of accumulating wealth to the detriment of his co-citizens. One might be tempted to ask why Adamu’s son was murdered instead of Adamu himself since they consider him as a traitor. It is a well-known fact that people like their children who constitute their parents’ wealth and they are the shortest way to reach their parents. By eliminating his son, they will make Adamu suffer a lot. It might be a warning to him. However, it is interesting to note that, even though Alhaji Adamu is characterized by Garua as a traitor, he is in actual fact regaining consciousness about the role that he must play as a true citizen who should care primarily about the welfare of his co-citizens. In other words, he is becoming a patriot and Sani Garua and his gang dread the consequences this conversion might bring forth regarding their interest, for “when illumination comes the reaction is volcanic” (king & Ogungbesan, 1975: 142). So, it is rightly in prevention of this dramatic turn of events that Adamu was silenced through the murder of his son. But the fact that he “had sat completely motionless” (TPC 23) did not mean that he was unmoved by his son’s death. He was simply overwhelmed by the different events. However, it is essential to underline the fact that if other local accomplices have been literally remote-controlled to act and think as planned by Sani Garua, the latter has willingly chosen to work with Dick and Jack. One could wonder what the motivation of Garua is. In fact, he has “no legs” (TPC 108) and as a consequence, one deduces that he is discriminated against. At this level of discussion, it is paramount to raise the point of how Nigeria treats its physically disabled people who are likely to be easy preys to corruption and terrorism. After all, people such as Sani Garua have nothing to lose and can readily accept to cooperate with the foreign powers

for their own self-interest and against the interest of their own countrymen. This would even be viewed by them as an opportunity to hit back their government which has done too little, if not nothing, to guarantee equal distribution of the national wealth.

In other words, Sani Garua can be considered as a frustrated symbolical character who represents the disabled and the voiceless who are excluded from the oil manna in *The Power of Corruption's* fictional Nigeria. In other words, Sani Garua and his African accomplices have decided that they would get their share of the mineral wealth by coarse means since the sound means have never been taken into account by the Nigerian government. To the question "what is your objective?" (TPC 104) asked to him by Bisi, the detective, Sani Garua answers: "wealth which will not only enrich us but also the country of which these two men are representatives." (Ibid.) It can be deduced from this answer then that it is the pursuit of wealth which motivates the behavior of this web of gang made up of Sani Garua, Abdu, the two Tuaregs and the other two guards who have abducted Pius and Bisi on their way to the neighboring Cameroon, on the one hand, and Dick and Jack, their two European accomplices, on the other hand. This unethical craze for wealth justifies why "behind every great wealth lurks a dark sinister crime" (Awoonor, 2006: 63).

From an ethical perspective, it can be argued that this section contains two "major ethical knots" (Zhenzhao, 2021: 192) to be untied. The first one is the fact that Sani Garua motivates his connivance with the foreigners by the need to satisfy his lust for material wealth. This argument seems legitimate because any human being aspires to welfare. However, one question remains, is any means to get rich ethical? The second knot is the characterization of Sani Garua by the author as a physically challenged person. At first, this characterization arouses sympathy on the part of the reader who might be tempted to rationalize the negative attitude of Sani who betrays his country and renders himself guilty. When one considers the fact that there are no specific laws for the disabled, one can only but condemn Sani's attitude which is far from ethical. At the end of the novel, the author seems to untie the two knots by having Sani "go back to his own country and stand trial" (TPC III). Also, the worst is that Dick and Jack are said to be the "representatives" of a Western country. This characterization of them means that the authorities of the said Western country are well abreast of the criminal organization which plunders the natural resources of the sovereign fictional country, Nigeria. This becomes a conscious enterprise undertaken by a sovereign country on the soil of another independent country regardless of ethics and all international conventions on free trade and equity. Even though the authorities of the anonymous Western country have the right to mobilize resources for their co-citizens, ethically, they are bound to respect their protagonists who share the same humanity with them, for "ethics could be seen as an attempt to establish a loving relation with the "other"" (Talvet, 2014: 13). Here, "the other" is the citizen of the fictional Nigeria who is unfortunately exploited. The ultimate goal of Dick and Jack, as can be seen from their behavior, is therefore "domination, possession, and subjugation, if not annihilation of the "other"" (ibid) and this contrasts heavily with ethics.

Through this narrative, is Dan Fulani not suggesting to his readers that part of the solution to terrorism and the exploitation of African countries by multinationals is through the instauration of social justice? Further, the connivance of the white man and the black man in the exploitation of the African countries is suggested in the portraiture

of the two men who kidnapped Peter and Bisi: “their dress, a mixture of traditional and European, gave her no clues...” (TPC 61). Even though to the narrator, it was difficult to identify the real nationality of the two kidnappers due to their mixed clothing, this mixture is a strategy of the writer to show the connivance of the natives and the Europeans in the exploitation of Nigerian mineral resources mostly for the interest of the Westerners. In Dan Fulani’s *The Power of Corruption*, it has been amply demonstrated that technology, just like witchcraft cannot influence everybody. For example, Sergeant Ibrahim, Pius, and Bisi have been B minus (A plus are those who can be controlled by the machine and B minus are those who escape the power of technology and therefore cannot be controlled by it) and as a result, have not been victims of technology which is mostly used as an instrument of economic exploitation.

3. Thought Control Maneuvering as an Economic Weapon

The current section presents thought control maneuvering as a weapon to serve economic purposes. Thought control is a process by which the brain is controlled to detect what someone thinks and thereby adjust his or her actions according to one’s interest. The purpose of thought control is to pry on what people think and have them do what one wishes. Through time, people have always had other people do what they want through corruption. However, not everybody is corruptible. Therefore, failing to control individuals through common corruption, people have got a wonderful idea to control thoughts by technology. Sani himself affirms that technology “eliminates traditional methods such as bribery” (TPC 105). In other words, thought control is the technology that changes consciousness and dictates to the targeted person what to think, how to think and behave. The scope of this technology is larger and therefore, it is more dangerous than ordinary corruption because it can modify the thought system itself. In this section, it is paramount to indicate that there is “a presupposed ethical cause for a series of ethical conflicts, as it does not appear directly in the text but is mentioned in characters’ narrations” (Zhenzhao, 2021: 191-192). For instance, Sani highlights among other things, that “... Abdu is one hundred percent A plus. Everything Abdu does and thinks, I control. In fact, Abdu was the very first person to undergo the testing of all this equipment. He has been subjected to many tests and is now totally under my control” (TPC 76). It is perceptible from Sani’s statements that the “equipment” which is used to control people in Fulani’s created world has been tested many times on Abdu to ensure its effectiveness and reliability. So, Abdu becomes its first victim. The equipment can literally make one think and do everything Sani and his accomplices want. The tremendous power of the machine makes it more dreadful than the common corruption which cannot influence and control every thought and deed. By making these statements, I do not intend to question the usefulness of technology. Technological knowledge and facilities are neutral. Their value and how we use them depend on how ethical and moral we are. Here, Sani has chosen to put it to bad use for his own selfish interest, getting wealth.

The journalist of investigation “James Yaji and the rest of the journalists covering the court case concerning the murder of Adamu’s son” (TPC 105) were literally remote-controlled by Sani Garua and his men to give up the investigation. In fact, thanks to the powerful machines operated by Dick and Jack, the “thinking process of each” individual was “monitored” to abandon their investigation which is meant to find out how Buba

Yeme has suddenly turned a criminal and even affirmed, although he does not understand how, that his deafness has been suspended for a while. And they have abandoned it. This is not a good sign when journalists who constitute the custodians of the country are incapacitated by some mere sort of machine and its tremendous powers. To some extent, Buba Yeme is symbolical of all the people who, bewitched by technology, harm their own people without aiming to.

For the Western neo-colonialists, technology might be an alternative to traditional corruption. Indeed, technology and traditional corruption operate in the same way. While corruption takes individual influence on people to achieve egoistic end, technology under discussion in this study, uses specific equipment and devices to achieve the same selfish goals with less risk and cost. It is risky because the lawyers and government officials might not cooperate and can seek to expose the corrupters as is the case with Adamu who was planning to betray them. It is costly because it will involve a lot of money or materials to corrupt many people at a time. Traditional methods of bribery here, refer to money and material property used as a bait to influence someone to do what one wants.

Moreover, when dealing with a body such as government officials and members of parliament, there might be some resistance. With technology, corruption of the mind can take place without any trace. Besides, people under technological influence may not know they are acted upon before they finally act in the society. Technology stands in this context as a more powerful influential tool. It is important to point out that corruption in this paper means getting someone, through the back door, to behave as one wants. With the rise of patriotism in the fictional Nigeria, the case of Alhaji Adamu, the ultimate solution to counter the anti-European sentiment and the rapid nationalization of the mining companies is to have recourse to technology in order to calm the enthusiasm of the African patriots. Technology renders people more vulnerable in the sense that the catalyst element which controls their motivation in this case is outside them. It becomes utterly impossible to think and act by themselves. This situation is criminality. Ethically, Dick, Jack and the authorities of the country they represent indulge in a double crime. In the first place, they steal the natural resources of a sovereign country and thus deprive it of the means that could have helped it to emerge economically. In the second place, they turn Nigeria's citizens, especially, those vested with the power of decision, into robots that would only carry out their orders and desires, thus losing their capacity to think and take initiatives, which are special qualities common to all humanity. To solve this problem, there is need to use the same means: technology. Consequently, the African governments represented in the corpus text need to sponsor intensive researches in this domain in order to counter or deprogram the neo-colonists' plans of recolonizing African nations. In other words, there is an urgent need to turn to sovereign technologies which will allow the developing nations to fully exercise their independence in this globalized and predatory world.

In addition, those who are not A plus (B minus), and therefore cannot be manipulated by the machine, are simply eliminated the same way some of those who are patriots in real society are eliminated. In fact, addressing Pius and Bisi, Sani states: "unfortunately you two are in the minority otherwise you would have lived to act on our behalf" (TPC 105). These statements suggest that Pius and Bisi are bound to die because "their brain is [not] attuned to our system" (TPC 104). In other words, they do not meet

the necessary conditions which allow the machine to control their actions and even their thoughts. The purpose of their machine is to turn people into robots so that they may be easily manipulated. They want people to look like mass-produced objects with identical characteristics. This poses the problem of the very humanity of human beings.

Inductively, Sani and his accomplices could easily use this machine to choose the country's leaders for them. Obviously, the B minus who cannot be manipulated are not qualified to be leaders, in spite of their competence and patriotism, given that this will result in western powers' loss of control over the countries producing raw materials. This use of technology brings to mind the Terasem Movement started in 2004 that is dedicated to develop a technology which literally merges, with the help of artificial intelligence, computers and human beings, transforming them into transhumans (2022). But the issue is that transhumans like Abdu, in the novel under scrutiny, are literally enslaved. Sani Garua's statements about him quoted in the above discussion are enough to probe into the psyche of the man (Sani). Abdu's memory has been merged with the "equipment" so that anything the machine commands is done by him without delay. He is A plus or a kind of superhuman symbolized by H+. Each human being has his or her own personality but it becomes worrying when ethics has given way to the commodification of fellow community members who should behave along the lines determined by some kind of equipment for the economic purpose. Sani Garua and Bisi's conversation in the novel is self-revealing:

[...] a foreign government is desirous of acquiring some of the vast mineral wealth that lies within the boundaries of Nigeria. This machinery, by controlling the actions of certain politicians, by controlling their thought processes, in fact by making their decisions for them, will place untold wealth in our hands. [...] so you intend to control certain Nigerian politicians with this machinery so that they make decisions in your favour without even realizing what they are doing? [...] we have the means to control the whole of the government. We could make the whole Nigerian government act completely contrary to their normal inclinations. They will do anything in our interests.

PC (105)

The above excerpts epitomize the excessive manipulation human beings subject fellow human beings to. With the machine, even the members of the Nigerian government will lose their rationality and only behave in the interest of the Western countries which are represented here by Dick and Jack. With this machine, human beings, especially Africans, will be reduced to the status of animals, to mere tools in the hands of their oppressors whose main aim is to hold on to their historical advantages, the mineral wealth. In other words, they are hypnotized and transformed into mere objects which echo their will. This situation is unethical because "everyman is to be respected as an absolute end in himself; and it is a crime against the dignity that belongs to him to use him as a mere means to some external purpose" (Kant as quoted by Awoonor: 420). The logical conclusion that can be drawn from this analysis, as has been implied above, is that African nations, in the context of the novel under study, need to develop their own technology if they want to counter all attempts of recolonization. Moreover, given the fact that it is under the guise of "game reserve as a tourist attraction" (TPC 110) that Sani Garua succeeded in settling in Cameroon with the blessing of the Cameroonian

Government, it is responsible for governments to have an eye on what those spies, who claim to be tourists, do if they want to keep their sovereignty and put an end to pseudo-globalization that harms countries with huge natural resources that ultimately do not benefit them much. As Awoonor (2006: 395) opines, "a truly globalized world must be constructed on the foundations of economic equality and the moral precepts of fairness, true justice and untrammelled democracy that accords full respect to all countries irrespective of size, race or economic importance." But equality and fairness seem not to cope with the foreign powers' interest. The mining companies only think about their own profit to the detriment of the countries which have minerals. In their desire "of acquiring some of the vast mineral wealth that lies within the boundaries of Nigeria", they do not give any thought to the welfare of the countries that host these vast reserves of minerals. Here, it can be argued that "the quest for wealth and power" (Killam, 2004: 48) has suspended everything including morality. Addressing this imbalance, Awoonor (2006) concurs that

[...] the code of conducts that govern these companies in the North should be suspended when they do business in the South. The developing countries, if they dare insist on some ethics in the conduct of the multi-nationals, are chastised for being unfriendly towards foreign capital and consequently for behaving undemocratically.

Awoonor (2006: 370-371)

The double standard policy of the powerful nations now turns to technology in order to conceal their crimes, knowing the technological gap between them and the developing countries. In fact, "profit was the main motive; it was profit that kept the imperial nations going for five hundred years" (ibid: 214). And they are not ready to stop this practice which is germane to their survival. Nigeria is undergoing a new "economic colonization" (Awoonor, 2006: 264) which unfortunately "... saw spectacular increase in the wealth of the already wealthy and the further impoverishment of the already poor" (Awoonor, 2006: 183). In his "Mongo Beti and the Responsibility of the African Intellectual", Kom (2003: 54) captures the greed of the neo-colonists "in the pillaging of Africa's natural resources." For Kom, the exploitation is done through the "transnational companies and its straw men." As a consequence, it is urgent to change the paradigms if the developing nations aim to compete with the developed countries.

Conclusion

This paper has undertaken to show that, even though technology is used to ease life, it can be also used as a new tool of oppression to dehumanize African people, especially leaders in Dan Fulani's fictional world. The ethical literary criticism has served as the theoretical framework to show that technology, represented in the image of Sani Garua, Dick, Jack and their machine in the fictional world of Dan Fulani, has been used by the White man with his local accomplices to control the thought of the leaders or any person of influence for the purpose of getting maximum benefit from the exploitation of the minerals. This paper has found that technology is a new tool used by the Western world with the complicity of some Africans for the purpose of economic colonization of the African continent. It has posited that technology, if used without care, constitutes a serious threat to ethics and subsequently to the sacredness of human life,

for “the most humane end of learning [...] is a moral purpose” (Awoonor, 2006: 294). It has also been established that the exploited countries need to develop sovereign technology if they want to counter this new technological oppression.

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