

CORRUPTION AND GREED IN *LES ENFANTS DE LAZARE* BY BAKARI OUMAROU

Robert MAMADI

Université Adam Barka d'Abéché, Tchad

mamadirobert@yahoo.fr

&

Emmanuel KALPET

Ecole Normale Supérieure de Bongor, Tchad

dkalpetemmanuel2@gmail.com

Abstract: The problem of the present work is how to fight against corruption and greed? The method of study adopted to dissect this problem consists in grouping the characters with characteristics favorable or unfavorable to the fight against corruption and greed. In the novel Lazarus' Children by Bakari Oumarou, Yanka and his friends fought against corruption and succeeded in transforming the world. The criteria of judgment established concomitantly are the position for or against corruption and the intention or the word of those who want greed to disappear from their close environment. The theme allows us to enumerate the evils that block the development in the work. We add to it the socio-criticism to interpret the intentions and the actions of the characters. The results of the research show that corruption is an obstacle to sustainable development in the work as in society. All sectors are affected. Greed complicates the situation of the poor. We deal with the determination of Yanka and his friends (the heirs of Lazarus) to fight against corruption and greed without forgetting the enemies of development.

Keywords: Corruption, Greed, Poverty, Fight, Development

CORRUPTION ET CUPIDITÉ DANS *LES ENFANTS DE LAZARE* DE BAKARI OUMAROU

Résumé : La problématique du présent travail est de savoir comment lutter contre la corruption et la cupidité? La méthode d'étude adoptée pour décortiquer ce problème consiste à regrouper les personnages avec des caractéristiques favorables ou défavorables à la lutte contre la corruption. Dans le roman *Les Enfants de Lazare* de Bakari Oumarou, Yanka et ses amis ont lutté contre la corruption et ont réussi à transformer leur monde. Les critères de jugement établis concomitamment sont la position pour ou contre la corruption et l'intention ou la parole de ceux qui veulent que la cupidité disparaissent de leur proche environnement. La thématique permet d'énumérer les maux qui bloquent le développement dans l'œuvre. Nous lui adjoignons la sociocritique pour interpréter les intentions et les actions des personnages. Les résultats de la recherche montrent que la corruption est un obstacle au développement durable dans l'œuvre comme dans la société. Tous les secteurs se trouvent concernés. La cupidité complique la situation des pauvres. Le plan du travail est axé sur la détermination de Yanka, le personnage principal et de ses amis (les héritiers de Lazare) à lutter contre la corruption et la cupidité sans oublier les ennemis du développement ou acteurs corrompus et cupides.

Mots-clés : Corruption, cupidité, pauvreté, lutte, développement

Introduction

Generally speaking, literature is a communication between an author-sender and a reader-receiver who are equally important. The notion of national literature in Africa has become so diversified that when we speak of African literature today, we are referring to the literatures produced in each African country or by the nationals of African countries living in other continents for or against their will. In this game where each country must be honored by its writers, Chad always seems to lag behind. But the themes treated are almost the same everywhere: the criticism of political realities and the social situation of men and women under the weight of a daily suffering worsened by themselves, their leaders or their ex-colonizers. Chadian literature written in French, a set of written productions produced by Chadians dealing with various themes in different genres, is full of several amateur or specialized writers in novels, short stories, theater or poetry, etc., who are the pride of the country, both inside and outside the country, by following the thematic logic mentioned above. Robert Mamadi states: "From the political stability of 1960 to Deby's democracy, through the period of coups d'état and military leaders, the history of Chad will be made up of drifts that will serve as sources of inspiration for Chadian writers, if they are not pushed into silence or exile." (Mamadi, 2010: 19). A renewed political commitment can be seen in the works of many Chadians who criticize the state, denounce corruption, injustice and social indifference. The socio-political theme is very common in Chadian literature.

The Chadian novel is postcolonial. It is published first in 1998 by Ali Abdel Rhamane Haggat: *Le Mendiant de l'espoir* (N'Djaména, Al-Mouna, 1998). Since then, several novels develop several themes as it is the case of the inter-religious marriage in *Al Istifakh ou l'idylle de mes amis* by Marie-Christine Koundja (Yaounde, CLE, 2001) and *Fatoumata la fille rebelle* by Liba Moura Robert (N'Djaména, Sao, 2011); Schooling of the girl and the development in *Divorce de la descendance de Toumaï* by Makaoura, Simon (NDjamena, Toumaï, 2020); Evocation of socio-political crises, Aspect of bad governance and aesthetics and issues of authority discourse in *République à vendre* by Isaac Tedambe (Paris, L'Harmattan, 2003); torture in *Prisonnier de Tombalbaye* by Antoine Bangui (Paris, Hatier, 1980) and *Les Moments difficiles dans les prisons d'Hissène Habré* by Zakaria Fadoul Khittir (Paris, Sepia, 1989); The disappointment in love in *Désirs Inassouvis* by Mariam Mahamat Adjid (NDjaména, Toumaï, 2022); Emancipation of the woman in *La Femme de Ho-Ho le pêcheur* by Mouo Oueyé Houloulou (NDjamena, Toumaï, 2022).

The novelist is a talker acting to reveal a world and make things change positively. He is therefore entirely committed to his work, according to Fallou Mbow (2010: 50). Bakari Oumarou, with "*Les Enfants de Lazare*", dives into the heart of a society where corruption and greed are the watchwords, leading ipso facto to unemployment. In the foreword, the author states that the key words of bad governance are corruption and greed that lead to unemployment (Bakari, 2021: 11). Through Yanka, the main character, a young student from a poor family who is concerned about the future of his country threatened by corruption, the author presents various situations that call for attention. Yanka starts looking for work to prepare for the beginning of the school year. Everywhere he goes, he is asked to bribe in order to obtain some service. He is asked for his ethnicity in order to be hired. According to his observation, even religion is hijacked by greedy men. Disappointed, Yanka creates, with his

classmates, an association to fight against corruption. But they have to face fear, traitors, armed forces and men lurking in the shadows whose illicit interests are threatened by the association.

We use thematic to list the evils that block development in the work. Socio-criticism will allow us to interpret the intentions and actions of the characters described by the narrator. The socio-critical approach is "an approach that highlights the social elements presented by the author. These social elements come in the form of poverty, dehumanization, tyranny, injustice, violence and occasionally war. The socio-critical approach helps us to see the literary work as a testimony of human life, in relation to its functions" (Akesse and Leva, 2022, 220). Corruption and greed are obstacles to sustainable development against which Bakari Oumarou stands. The determination of Yanka and the "heirs of Lazarus" against the evils that plague their society and the actions of the enemies of development are the highlights of this work.

1. From consternation to determination

In socio-criticism, there is the stratification of the classes which makes it possible to know the intention of the characters compared to a given topic. For Bonzallé Hervé Sakoum: "The update of the social structures from the textual structures, such is the major stake of the socio-critic. It is besides this social reality which commands the reading of the text. A reading that will take into account everything that is narrated and argued, every discourse carried in society and on society" (Bonzallé, 2009: 6). (Bonzallé, 2009: 54). In thematic terms, we are talking here about commitment. In *Les Enfants de Lazare* by Bakari Oumarou, Yanka is the subject who sees his people living in misery in the face of the looting of public goods, corruption, greed, nepotism and mismanagement perpetrated by an upper class. He decides to take the destiny of his people in hand by creating the movement "The Heirs of Lazarus" which will fight against the bad governance caused by these evils. This is how we speak of consternation and determination. To be dismayed is to be discouraged or affected by an observation. Determination is a commitment, a personal will to change things.

1.1. Yanka's consternation

The misery, the embezzlement of public funds by the agents of the State and the resourcefulness of the "lower population" upset Yanka. He is dismayed from time to time. Yanka is dismayed by the fact that the country of the text lives in misery as it is the case in the real society. The rainy season and its consequences on the lower-class population, for example, is mentioned in the work. It is written:

"Residents of the outlying neighborhoods, the commuters as the inner-city residents call them, are often afraid of flooding. They are right to be afraid. There are no retention basins or canals to drain the rainwater. Every year, thousands of residents lose their homes, swallowed by the waters. The victims occupy schools and other public facilities" (Bakari, 2021: 19).

Thus, Yanka lives in a miserable neighborhood. He is looking for a job to pay his school fees. Mbaïtar sells cola and candy for the same cause. This is a denunciation of a social injustice that pushes to determination or commitment. It must be admitted that:

“Being a product of the writer, the literary work is a revelation of the author's vision of the human condition in a given society. It appeals to the equality of human rights. The literary work gives us the freedom to think well, to speak well and to engage well in life in order to address the problems of the human condition such as corruption, poverty, dehumanization, disease and misery” (Akese and Leva, 2022, 223).

These two authors clearly state on page 225 that “The literary work expresses the anguished human condition in a universe that is more or less antihumanist or antisocial. It speaks of the human anger that occasionally triggers violence and murder in life”. This justifies Yanka's commitment, after his consternation. The embezzlement of public funds by the agents of the State pushes Yanka to set up an association called “Les héritiers de Lazare” (The Heirs of Lazarus) in order to fight against the corruption that is corrupting the society. As soon as he enters the customs office in search of a job, Yanka intercepts a disturbing dialogue between the head of the IT department and agent Fakir. Agent Fakir says “Mr. Chief, last week, the customs elements of the border post made a revenue of one billion eight hundred and forty million five hundred and eighty thousand seven hundred- and eighty-francs CFA”. The head of the IT department replies mathematically: “Very well. Give seven hundred million to the Director General. It's up to him to see with the Minister of Finance. The rest we will share” (Bakari, 2021: 13). He is already starting to share. There is reason to be dismayed. In socio-criticism, Marxist theory allows us to put the human condition at the center of socio-political and economic thinking. It is “an indispensable tool for analyzing the vision and role of the writer as a witness to the human condition in society” (Manasseh Teryima Akese and Akpen Augustin Leva, 2022, 220).

Yanka is also dismayed by the resourcefulness of the lower population not far from the upper population. In socio-criticism, we speak of class division. During this time when the customs officers are sharing millions, not far from there, a woman with a six-week-old baby on her back is gleaning gravel here and there to sell it and ensure the survival of her little house, children are also rummaging through heaps of garbage in search of food. The unemployed, a little far away, play games of chance (Boukari, 2020: 13-14). This is resourcefulness. According to the *Grand Robert de la langue française*, resourcefulness is the quality of a person who is resourceful. It is a necessity for those who do not have a fixed job. Robert Mamadi and Kouago Abdoulaye state that:

“Ahmad Taboye exposes the mismanagement of the social policy of the new rulers by presenting characters who struggle without support for the change of their socio-economic situation in the land of democrats whereas resourcefulness. The youth are struggling to survive. Taboye, presenting the division between social groups, exploits resourcefulness as a leitmotif to touch on the causes and issues of unemployment. The reading of *Au pays du non voyant* by Olivier Guiryanan also makes it possible to understand that job seekers are unable to find a permanent activity because of

corruption and the ethnicization of ministries. This places them at the bottom of the ladder and pushes them to be resourceful" (Mamadi and Kouago)

This can also be observed in *Les enfants de Lazare*. There is here a great gap between the wealth of those who are in the offices and the misery of those who are under the sun. Dulin and Merckaert, speaking of this gap, find that "For some countries, the drain has been massive: the fortune of 5 to 6 billion dollars amassed by Mobutu represents more than 100 times what the government of the Democratic Republic of Congo spends each year on healthcare 2, in a country where life expectancy is only 42 years!" (Dulin and Merckaert, 2009: 8). It is inconceivable that in the same country one person is richer than the others to the point where they are short of bread while he does not know what to do with his billions. But this is what we see in the work. It is about social injustice.

1.2. Yanka's determination

Yanka, after being dismayed by the social injustice, did not give up. Faith comes from what we listen to or observe. He got involved with a group of friends. It is determination or citizen commitment. For Robert Mamadi and Kouago Abdoulaye, the collection of information on the mismanagement of power according to the class consciousness of marginalized characters is the only method that makes it possible to demonstrate that there is social injustice in the society of the text. (Mamadi and Kouago, 2021 b: 74). The latter add to the same reference that the games of modernity have remarkable stakes on living together and love for one's neighbor, with young job seekers being considered a disadvantaged underclass. A social class is in socio-criticism the set of people who have the same ideology, the same quality and who share the same interests. An underclass is an inferior class compared to a privileged class. The so-called upper class usually snatches this position through ill-gotten gains. This explains the determination of Yanka and his friends to move from the marginality to the center of decision.

Dulin and Merckaert believe that: "ill-gotten gains undermine the democratic idea and development by setting up greed, illegality and lies as a model. They often lead to dictatorship, clientelism and repression. They pose corruption as the key to political or economic success, often ruining the hopes of even the boldest democratizers. (Dulin and Merckaert, 2009: 8). This is exactly what we see in the work. Some bureaucrats have become greedy, arrogant and corrupt. Boukari Oumarou implicitly applies this logic to denounce the misery of the people in the face of some opportunists. It is the theme of denunciation that brings together in this quotation socio-critical elements. Boukari cannot let the embezzlement that he witnesses pass without a word. He denounces it through Yanka who, after the consternation, decides to create an association that will fight against embezzlement and corruption. In a similar case, Antoine Dulin and Jean Merckaert find that:

"The plundering of wealth by rulers and the impunity they enjoy destroy any possibility of democratic development and the construction of the rule of law. Regimes that have practiced corruption and embezzlement on a large scale have built their domination on clientelism, the purchase of silence, the enslavement of the judiciary and/or the oppression of opponents and the media, reducing the space for public

debate to nothing. By demanding the seizure and restitution of ill-gotten goods and assets, the robbed peoples are not only asking for justice, but also and above all for a democratic future. On the other hand, to continue to allow the undue enrichment of political leaders to go unpunished would sound like a safe-conduct for all the autocrats of the world, or even an encouragement to prebend.” (Dulin and Merckaert, 2009: 17)

The political denunciation of embezzlement thus goes hand in hand with the desire to prosecute the "thieves of the Republic". The author calls for a change in behavior and for punishment. Yanka, whose parents taught him love of work, honesty, respect for the common heritage and bravery, is looking for a job and continues on his way while thinking about the sharing of the money with the customs administration. He can't stand such disorder. That is how he emphasizes:

“Dear comrades, today we are a hundred, tomorrow we will be thousands and the day after millions of the Heirs of Lazarus fighting against corruption throughout the world. Indeed, the predators call us the children of Lazarus, we are billions on the planet Earth to move earth and sky to find something to put under the tooth. We cannot continue to turn a blind eye and let a handful of people plunder and destroy the world. No! No! No! No!” (Bakari, 2021: 87).

Yanka and his colleagues were fighting much more against the corruption that gangrene their society, the world in general and Chad in particular. Thus, the children of Lazarus are treated in this text as subhuman and relegated to the rank of animal. When Yanka entered the customs office, he saw the head of the IT department giving instructions for the distribution of the revenue made by the customs elements of the border post between him and the Director General. Mamadi and Kouago say that: "the absence of work creates enmity between the rich and the poor, the employees and the job seekers. The marriage takes place late in the life of the job seekers, for lack of sufficient means. The future spouses argue. Living together and love for one's neighbor take their toll. These are the issues of bad management. (Mamadi and Kouago, 2021: 80). This can be observed in Yanka who hates corrupt and unfair employers in his quest for employment. Dismayed by this way of doing things, Yanka is determined to fight against this practice, which is considered an endemic disease that invades his country. He sees a light, a kind of hope, the courage of the students to fight corruption within the public administration. He declares the creation of the "Clean Hands Club". The author says: "This club will have the role of denouncing the corruption that has become endemic in the public administration. It will also have as weapons the pen, cameras to film those who would ask for tips from users. These images will then be posted on social networks. (Bakari, 2021: 67).

According to Dulin and Merckaert, when it affects the leaders, corruption tends to become a system in which the rigging of transactions with the state becomes the rule: "The confiscation of public contracts by a corrupt minority has a crowding-out effect on honest entrepreneurs. By permanently distorting the rules of the game, grand corruption generally leaves behind decaying economic structures (Dulin and Merckaert, 2009: 17). The club becomes an apolitical association: the Heirs of Lazarus, whose article 2 stipulates:

All members of the association named "LES HÉRITIERS DE LAZARE" commit themselves to fight against corruption in all its forms, whatever the price to pay:

- a) To collect information on corruption and misappropriation of public funds;
- b) Protecting sources;
- c) Sharing information on social networks in order to reach a wide audience;
- d) To work without any hatred towards the accused;
- e) No member will write abusive factums against defendants. (Bakari, 2021: 75)

Article 8 also provides for sanctions: "Any member who would be tempted to remain silent in the face of abuses tending to undermine social responsibility, such as influence peddling, bribery, corruption and clientelism, shall be subject to sanctions to be determined by the members of the disciplinary council" (Bakari, 2021: 75). This is a basis for guaranteeing the avoidance of desertion and betrayal. In short, Yanka's consternation is linked to the misery of the lower classes who live by their wits in a situation where there is no work against a backdrop of widespread corruption and embezzlement by the wealthy class. For this to change, an anti-corruption association is needed. An association implies a group of people sharing the same idea. Fortunately, Yanka has friends from high school who agree to share the idea. This is how we will talk about the heirs of Lazarus, the founding members of this association who are pejoratively called the children of Lazarus, which inspires the title of the work.

2. The commitment of the associations "The heirs to Lazarus" and "Let us make our deaths worthy"

"The heirs to Lazarus" and "Let us make our deaths worthy" are some associations of young against corruption and greed. The writer is surrounded by a reputation which authorizes him to speak in the name of the people. He is invested with a mission, that of an awakener of conscience. For Mbow, without his speech being considered as gospel, he enjoys a certain authority in the eyes of citizens, hence his effectiveness in creating committed characters. (Mbow, 2010: 42). Here we are dealing with characters who are committed to a noble cause: the fight against corruption and greed. In this sense, the work becomes a form of subversive action, an instrument of denunciation.

2.1 the fight against corruption

For Lice John Mendy, "Corruption jeopardizes the very values of the system, as democracy is struck at its heart. The average citizen is no longer able to demand the right that the law guarantees him a priori and that constitutes a competence expected of any public servant. Patriotism and the spiritual no longer mean anything in the face of games and stakes of interest" (Mendy, 2021: 3). For Mendy, corruption certainly appears to be a central element in the functioning of the state. For African leaders who need stability in order to remain in power, the fight against corruption would be suicidal. This is what Lumumba P. L. O. describes:

We live in our times. I have the privilege of serving as the director of Kenyan anti-corruption Commission. But it would appear that I do not understand my brief well.

Upon being appointed, I assumed that my mandate was to go out there and fight the corrupt but the truth was that I was not supposed to fight corruption. I was supposed to appear to be fighting corruption. Immediately me and my team tried to fight corruption, the parliamentarians in their wisdom and in my own view in their lack of wisdom used the occasion of the amendment of the law to disband the organization and to send myself and my four directors out of office. The history of anti-corruption crusaders in Africa is one and the same. (Lumumba, 2015).

However, corruption, the reign of impunity and the abuse of power end up awakening the people and generating various forms of struggle. *Les héritiers de Lazare* is the name of the association of the students of the Voltaire high school who fight against the corruption being disillusioned by its consequences. The idea certainly came from Yanka, but we have listed several elements that helped him to realize his passion. Mbaïtar and the tea seller, Amélie Rémadji, Yanka's not very optimistic girlfriend, Donathien and Saleh Mahamat are among Yanka's friends and comrades. Palou the groom is his advisor. They all worked against corruption. The author also deals with greed by inserting the character of Mahamat N. who refuses the *dia* or blood money, a practice according to which the relatives of a murder victim ask for a financial or material value in compensation in many Muslim countries of the Sahel. At first, drowned in worries, after his long walk, Yanka approached a tea seller to take two sips of tea to strengthen his energetic capacity and the fatigue that was ruining him. He arrived very pensive at the tea seller's. He was thinking about his unsuccessful day of job hunting and comparing his little house, a nest of crawling insects, as he put it, with the villa next door.

The tea vendor read the sadness and desolation on Yanka's face and, with his sympathetic demeanor, gave him advice. He is looking for a job at all costs. The tea seller asked him to be brave and patient: "Don't be discouraged. God is great. Inchallah! You will get it" (Bakari, 2021: 18). Through this advice, Yanka had the courage to go ahead and found a movement to fight against the corruption that was plaguing his society. The merchant thus becomes a benefactor of the lower class. He is an adjuvant, someone who gives help to the main character, to use Julien Greimas' semiotic terms.

Mbaïtar, one of Yanka's classmates, had compassion for him in his search for work. He "handed his friend 100 CFA francs and some chewing gum and went on his way" (Bakari, 2021: 16). (Bakari, 2021: 16). This is help for the needy. It is he who will say: "They call us the children of Lazarus, let us be proud of it. In the Bible, Lazarus' poverty is a symbol of honesty and piety. Lazarus was a true believer, a humble man. He respected God and did not squander the common goods. Lazarus means: "chosen of God" (Bakari, 2021: 41). He is an adjutant to Yanka and an actor in the anti-corruption struggle. Donathien and Mahamat Saleh, although they make fun of Yanka, still manage to console him. It is at the latter's house that they come to console each other as a team and talk about their future. It is necessary to underline, for this purpose, the effort of his friends at his side. They did everything to set up the movement "The heirs of Lazarus". Member of the movement "The Heirs of Lazarus", Mahamat Saleh encourages his comrades: "You see, I have a corn seed in my hand, if we sow, we will have many seeds. That is what we will do" (Bakari, 2021: 41). It is he who says that God does not like injustice. Donathien is his fellow accomplice. Amélie Rémadji, Yanka's fiancée, said: "My brothers, it is not by whining that we can find a solution to this gangrene.

Let us think carefully before taking action" (Bakari, 2021: 80). But she finally committed herself.

All members of the association "Les héritiers de Lazare" say they are focused on what they need to do to improve governance in their country (Bakari, 2021: 80). Palou, the advisor to *Les Enfants de Lazare*, tells them, "The key to success is honesty, respect, and love of work. Loving work is the only way to conquer freedom" (Bakari, 2021: 44). His death disrupted the team. The author says that he was a groom who "paid as much attention to humans as to horses. He did not like deceit or corruption. He said that corruption is the eldest daughter of the white school. (Bakari, 2021: 43). This is someone who does not like greed and often referred to dishonest notables as vampires. He likes to advise the children, to avoid the deceit and greed of the notables. They go so far as to bury magic onions in the market place to provoke a fight, the day they find nothing at the trial and come to arrest the false culprits. Yanka made three days of mourning in his memory.

Mahamat, Donathien and Amélie Rémadji are, with Yanka, the founding members of the association "Les héritiers de Lazare". They guide the leader in his actions. Palou is their advisor. That is why we say that the heirs of Lazarus are characters committed to the fight against corruption. For Lice John Mendy, fighting corruption is a common responsibility, to succeed in this crusade, everything must start from the top down, but here we see the opposite (Mendy, 2021: 3). The writer seeks to refound another possible history like the griots whose role is to warn of dangers. Boukari warns all these readers, whether they are from the upper or lower classes. Sociologically, he wants to narrow the gap. McLinden, Gerard (2005) provides an overview of corruption theory and its operational specifics in customs. The author concludes by encouraging a whole-of-government approach to tackling corruption and advocates that any anti-corruption strategy address both motives and opportunities (Polner and Ireland, 2010: 7).

2.2. *The fight against greed*

Greed is the excessive desire for gain, for money. Gargantua and Pantagruel by Rabelais, *Le Malade imaginaire* and *Bourgeois gentilhomme* by Molière, *Les Fables* by Jean de la Fontaine, etc. present greedy and miserly characters. This means that literature is against this behavior which is a vice. Considered by psychoanalysts as an equivalent of the auto-erotic pleasure of anal retention, it is distinguished, according to Joëlle Zask, from avarice, lust (cupiditas in Latin, which is thus a false friend), covetousness or greed. In the past, it was associated with food, power or sex. We used to talk about greed of love, greed of honors, greed of domination or greed of the stomach. Today, it is mostly that of money (Zask, 2017: 4).

The Qur'anic texts mention paying dia, good grace damages as relief to the family of the victim of a murder to avoid retaliation. In the case of murder, conscience should guide towards a good settlement and forgiveness. However, some communities place themselves above others and exaggerate in the claim brandishing the threat of revenge to be paid in tens of millions even in case of an accident, let's say involuntary. This is how the author speaks of greed. From there, we come to a hundred camels and other arrangements that the individual purse can no longer support today. If the camel of yesteryear cost a thousand francs, we will not have it for less than a hundred thousand francs. Given that "1% of the population holds half of the world's wealth, 8% own 82% of it, while 80% make do with about 5%; North

America and Europe own 70%; as for the ultra-fortunate, they represent a small fringe of 0.6% of the population that holds more than 39% of the world's wealth" (Zask, 2017: 6), greed makes a minority richer than the majority. Mahamat N. refuses the *dia* on his son who was hit by a vehicle, so his brother took the advance by asking for fifteen million. He said:

"Of course, I am a practicing Muslim. I respect all the cardinal principles of Islam. Brothers, *dia* is not a solution for us who have lost a loved one. I refuse to be paid *dia*. *Dia* will not bring my son back to life. And know that anyone can commit an accident. The accident is unintentional. I thank you for wanting to help us with two hundred and fifty thousand francs for the sacrifice." (Bakari, 2021: 49)

His community leader's wish, of course, is that "all Muslim believers imitate this beautiful example." (Bakari, 2021: 49). As the rest of the story shows, a big party was organized in the family of the driver who hit the son. For the family, Mahamat N. is an angel who came among men to relieve them of their impiousness. An old man says that "we cannot proclaim at every turn that we are Muslims and accept the *dia*" (Bakari, 2021: 50) when another proves to him that the law is Koranic. For him, it is symbolic and is intended to organize funerals, not to get rich. Muslims came to see Mahamat N. and asked him "to help them raise awareness in mosques and other public places about the regulation of the payment of *dia*" and at the head of a group called "the messenger of Allah", he "went from one neighborhood to another, from one district to another, from one city to another to explain to his co-religionists the harm that *dia* brings to the family" (Bakari, 2021: 50). From Mahamat N.'s awareness-raising activities, a movement was created to regulate the payment of *dia*: the association "Rendons nos morts dignes" (Let us make our dead worthy). Many Muslims joined Mahamat N. in raising awareness from neighborhood to neighborhood and from town to town.

In brief, the tea seller, Mbaïtar, Amélie Rémadji, Mahamat Saleh, Donatien, Fatimé Hélène, Yanka's sister, and some students at the Lycée, encouraged and helped Yanka in her fight against corruption on the one hand, and Mahamat N. through his relentless fight against the practice of *dia* found a multitude of followers against greed on the other. The greedy person sees money as a *fin*, not a means: "money takes on a character of ultimate *fin* that exceeds the level of intensity consistent with the economic culture expressed in its milieu" (Simmel 2009, 11). There is no room for foresight, planification, risk assessment, precaution in the greedy: "What matters is not the future, but the present. Greed, the original motor of capitalism in its accumulation phase, separates itself from it and may well put it in check" (Zask, 2017: 16).

3. The enemies of development

Development is a phenomenon that occurs in a given environment to bring about positive changes in its inhabitants. Development is seen in a society when the bad circumstances that existed are transformed into business opportunities. Literature can do this job. Literature encourages creativity and development. For Theodora Onuko, in a given society, the task of development does not belong exclusively to the government but to everyone. That is why it is necessary to sensitize and mobilize everyone to find solutions to the socio-political problems of the said society:

“Man is the main actor of development because it is through his actions that progress and transformations can be achieved in all fields: spiritual, physical, economic and others. Nevertheless, literature is mainly aimed at the spiritual domain, and even the intellectual aspect of man because it is a work of the imagination that helps man to transcend the physical world. In this state he will be able to have inspirations and creativity that generate new ideas that transform his life spiritually or technologically” (Onuko, 2012: 208)

However, in the world, there are actors and opponents of development. In the work, the opponents are numerous. The author says that: "Of all God's creatures, man is the most wicked being. Selfishness and greed rule man. Man is a vampire for man. The beautiful speeches, the beautiful projects are only varnish to cover the pernicious ideas". (Bakari, 2021: 15). The enemies of development are: misery, corruption, embezzlement of public funds, characterized by the head of the IT department and the director general of customs (Bakari, 2021: 13), and ethnocentrism (Bakari, 2021: 16), fear, parents who love dia (Bakari, 2021: 49) and municipal agents who do not do their job well (Bakari, 2021: 56) are the obstacles to development.

3.1. Corruption of leaders

Corruption is always seen as an obstacle to development, even if it is practiced as a favor or to enrich oneself by some people. Writers, like prophets, warn their society against a vice that could destroy it. They take positions on social, political, economic or religious issues. Some, according to Theodora Onuko, may take sides in the great political debates of their peoples in order to awaken an awareness in their societies. He adds that "at the present time, writers in West Africa are writing literary works to criticize issues of racism, generational conflict, corruption, misery, war, and women's emancipation because once independence is achieved, the leaders are busy seeking only their political interest." (Onuko, 2012: 212-213) In this work, the author denounces the head of the IT department, the foreman of the construction site, the agents of the mayor, the agents of the hospital, especially the maternity ward, who frighten the citizens using these services. First, the head of the IT department said to those who made the money: "Give seven hundred million to the Director, and he will see with the Minister of Finance. The rest we will share. (Bakari, 2021: 13). This implies that every day money is shared in offices. The foreman at the next site is also like many others who only recruit their relatives in exchange for little money. Addressing Yanka, he says, "What ethnicity are you?" (Bakari, 2021: 16). All he could do was ask her forgiveness and leave.

Embezzlement and ethnocentrism are coming back as anti-development practices, so they need to be fought. The problem with the mayor's agents is that they want the money for the work but not the work itself. They come home early and refuse to sign administrative acts. They say "the mayor is absent, come back tomorrow" (Bakari, 2021: 56) and come back to present themselves in the courtyard of the town hall as facilitators to rip off the population. One of them says that he does not eat the word. A youth handed him 2,000 francs and said, "Follow me." (Bakari, 2021: 57). His paper was signed. This is corruption. A voice was clearly heard in the crowd: "you are paid to serve the citizens and you are here to monetize." (Bakari, 2021: 57). This leads users to avoid public services, which in turn do not generate good revenues. The death of Murielle, Mbaïtar's sister, has disturbed Yanka. He is afraid. She died

following childbirth (Bakari, 2021: 61). It is inconceivable to him that she could die while giving birth in a rich country: "the country where people marry for billions. The country where intellectuals are left behind. The country where the top brass have trouble deciphering the alphabets" (Bakari, 2021: 79). This state of affairs has psychologically disturbed Yanka.

3.2. Counter-values

The fear of the reaction of the population and the forces of law and order, the fear of paying dearly for *dia* and corruption frighten the lowly people. After setting up the charter for the proper functioning of their association, the members of the association were afraid of being arrested and mistreated by the police. The associates were afraid:

"You could see the fear on their faces, the fear, the worry and the uncertainty. These men were really afraid not only of the police but also of the reaction of the population and especially of their relatives. They were also afraid that their actions would be nipped in the bud in a country where treason is considered a business to get rich and occupy positions of responsibility. Although these men believed that their time had come to serve the nation, they were afraid that they would be ordered to be surrounded by Stalin's organs and shot at point-blank range without any further trial" (Bakari, 2021: 81).

In Yanka's country, the rulers are ungrateful to those who render service to their country. The military are poorly dressed and walk barefoot, but are they everywhere to beat the population that manifests their actions (Bakari, 2021: 81). The *dia* is imposed even for the traffic accident. This phenomenon is decried in the work. (Bakari, 2021: 49). It is an obstacle to development and to living together. When an accident involuntarily forces you to pay a *dia*, if you have nothing, it is revenge or flight. This scares the poor who want to undertake. After all, corruption is the number one enemy in the chosen work. In his speech at the official launch of the activities of the heirs of Lazarus on October 7, Yanka said:

"Corruption is today a cancer for our country. It not only destroys the economy but also challenges peaceful coexistence.

Fighting against corruption is not a penum but a civic duty for all the youth of the world. This gangrene has broken our dreams. It makes us young people without a future. We must dedicate every moment of our lives to work for the well-being of the world. How many people need even a little light to be happy? How many intellectuals are living because they have not or have refused to put something under the table to get a job?

Certainly, the challenge is great, but by our courage and self-sacrifice, we will be able to succeed.

We will be like the farmers who brave the heat, the rain, the wind, the snake, the scorpion and other dangers to weed their fields. We will make as much effort to flush out and bring to justice all predators regardless of the position they hold" (Bakari, 2021: 87).

Fortunately, the work ends on a note of hope. After the hymn sung by the heirs of Lazarus, it is written:

“Like pilgrim locusts, the heirs of Lazarus spread their ideas to every corner of the whole planet earth. Gradually, both public and private sector employees began to reject the gifts given to them by the users. Some joined the movement and the world became a paradise on earth” (Bakari, 2021: 88).

All this is a sign that the fight against corruption and greed has succeeded in the work. Let us say with Matthew Iwuchukwu that: "Every writer lives in a socio-cultural milieu, familiar or foreign, which normally serves as a source of productive inspiration. He pays attention to what he sees, reads, and hears, including the discourses and practices in historical society that he would work to textualize." (Iwuchukwu, 2002: 302). Bakari has thus textualized corruption and greed in Chadian society.

Conclusion

In light of our analysis, *Les Enfants de Lazare* is a novel that denounces bad governance in countries around the world and in Chad in particular. Corruption is present in all administrations in Yanka's country. From the beginning, the embezzlement of public funds by customs officers is criticized. Ethnocentrism and greed put a big barrier in front of Yanka when he was looking for a job to prepare for his future school year and when Muslims imposed the dia during an accident. Men hide under the badge of religion to impose a heavy toll on others, even in accidental situations. In this work, Yanka was initially appalled before becoming involved in the fight against corruption. The creation of the Association for the fight against corruption called "The heirs of Lazarus" and the one against the practice of dia "Let's make our dead worthy" are the author's will to condemn corruption and greed. The author himself says that as long as man does not abandon greed, the future of humanity is uncertain. He adds that we will never be at peace as long as ninety percent of wealth is held by a minority. For him, a hungry man is like a rabid dog, the day his anger is unleashed, he will destroy everything. Peace absolutely requires social justice. It is useless to be greedy and mean during this ephemeral passage on earth. Yanka resolved that one must cultivate love. Selfishness and pride are the dark side of the devil. That is why, in the foreword, the author assures us that: "Fine words are only opium, the day the people will be tired of being fed like a goose, our world will become a hell. It is important that all the world's rulers take drastic measures to put an end to the looting of public funds and impunity." (Bakari, 2021: 11-12). There is opposition to the initiative. Corruption is endemic and everyone wants to get rich by any means necessary, but there is hope. After the campaign of Mahamat N. and his allies against the dia, the work closes with a great speech launching the activities of the heirs of Lazarus against corruption.

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