Insecurity Discourse in Traditional and Modern Societies:
An Appraisal of Chinua Achebe's *Arrow of God* and Olu Obafemi's *Wheels*

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ABSTRACT

This study examines insecurity challenges and responses of people both in traditional and modern societies as portrayed in fictional works of Nigerian writers. The texts that are purposively chosen for the appraisal are Chinua Achebe's *Arrow of God* and Olu Obafemi's *Wheels*. Their thematic relevance and thrust informed the selection of these fictional works and they are qualitatively analyzed. The findings revealed that in traditional society which is captured in Achebe's *Arrow of God*, people are more security conscious and with their indigenous knowledge device spiritual mechanisms to tackle insecurity threats. In modern society, security apparatuses and personnel are deployed but people are more profit-oriented instead of tackling the security problems that are claiming lives and property on daily basis. Unlike in Achebe's *Arrow of God*, the spate of insecurity in Nigeria as presented in Obafemi's *Wheels* is attributed to the corruption among the psychopathic disordered military officers and the political leaders. The study recommends a reformatory security formation that would combine both traditional and modern mechanisms in combating insecurity.

Keywords: Security, Safety, Culture, Modern, Measures

1. INTRODUCTION

The security situation across the world is deteriorating on daily basis particularly in developing countries like Nigeria. The past few years have been characterized with various forms of insecurity such as Boko Haram insurgency, banditry, kidnapping, ritual killings, human trafficking, invasion, and smuggling, to mention a few. Though various security equipment and personnel have been deployed to tackle this menace, the situation keeps on escalating particularly in the north and other geographical zones in Nigeria. Nyong and Yekini (2021:366) found out that "the Nigerian government, through its policies and other measures has been battling with the problem of insecurity for years. The government's efforts have tripled since the birth of the ill-fated terrorist group called Boko Haram.

The result has been nothing but incessant waste of lives of innocent citizens and hard-earned property." The level of insecurity in the country presently revolves round corruption which has penetrated into every sphere of lives of the populace. This is the bane of human existence mostly in developing nations including Nigeria. The issue of corruption shall be explored in relation to the insecurity challenges in this study. Nyong and Yekini (2021:366) have recommend the literature approach to address the insecurity since government policies and measures are not yielding significant result. Besides, insecurity is a societal problem and literature is directly linked with society." African writers have the profound indigenous knowledge of insecurity and how they are managed in socio-cultural settings. So, they draw on narratives about human safety and security in their creative productions.

The study carried out previously by Abutudu (2003:104) reveals that "the traditional concept of security is generally structured around the state - the defense and preservation of its sovereignty and territorial integrity. Threats to the security of the state are therefore seen as essentially emanating from hostile external environment." Adelugba, Ujomu and Amanor-Boadu (2007:76) found out that, "in Africa, the interest in security and development arises out of the reality of crisis due to the pervasive presence and influence of a historic culture affected by a foreign and dominating tradition or culture". In expatiating the above discourse, the scholars state that:

> African society has been a matter of both offensive and defensive security. War was the chief means of guaranteeing security and indeed procuring vast human and material goods on a rapid and cheap basis. The internecine and devastating nature of these intercommunal wars in Africa also paved the way for entire societies to devise defensive strategies where offensive action had failed (77).

Studies have revealed that the causes of insecurity in society include unemployment, poverty, seclusion, hunger, high cost of living, bad leadership, marginalization, government insensitivity, and so on. However, the insecurity problems can be tackled if corruption in Nigeria is reduced to its barest minimum. According to Agbakor (2010: 52), corruption is "an art done with the intent to give some advantage inconsistent with official duty and rights of others, the act of an official or fiduciary person who unlawfully and wrongly uses his station or character to procure some benefit for himself or for another person contrary to duty and the right of others."

Agbakor's view about corruption is expanded by Onwuka, Okoh and Eme (2019:117) who found out that, "Corruption is a deviation from the formal duties of a public role because of private regarding (personal, close family, private clique) pecuniary exercise of certain types of private regarding influence". The scholars describe the forms of deviant to include behavioural patterns such as "bribery (use of reward to pervert the judgement of a person in position of trust); nepotism (appointment by reason of astrictive relationship rather than merit); and misappropriation (illegal appropriation of public resources for private regarding uses)" (117). The foregoing reveals that corruption entails any behavioural pattern that deviates from normal, formal process to achieve personal gain in society.

In relation to the thrust of this study, Kwasau (2013:187) states that corruption encompasses, "capital flight; misappropriation and mismanagement of public funds; money laundry (acquiring money through fraudulent ways); drug and child trafficking; illegal arms deal". In addition to the above assertion, Kwasau identifies other kinds of corrupt practices to include "gratification which involves monetary, material or physical favour as a condition or reward for performing abuse of office in which an official suppresses and violates an oath of office and nepotism which is granting underserved favours to one's relations" (187). All these in different ways contribute to the increasing insecurity challenges that most governments find difficult to surmount in the past decades. The study carried out by Adagbabiri and Okolie (2018:42) reveals that:

> corruption has affected the national security in Nigeria's Fourth Republic because it is becoming more rampant. Many lives have been lost, properties with billions of Naira have been destroyed while the Nigerian political environment continues to produce social insecurity and enduring political diaphragm.

The scholars further observe that "the increasing incidence of the twin concepts of corruption and insecurity in Nigeria's Fourth Republic pose great challenges to governance and have thus, become issues of public concern" (42). The major cause of maladministration in most African countries is corruption which cuts across every aspects of lives of the people. With a drastic reduction in the level of corruption in society, other problems including that of insecurity will be tackled squarely by the military and other constituted security agents.

Reports have shown that successive governments have devised various ways to redress corruption and the issue of bad leadership in Nigeria and other African nations since independence. This is because they have realized that even though they inherited certain problems from colonial maladministration, Africans must on their part thrive to correct the abnormalities suffocating their socio-economic and political aspirations. It is against this background that literary writers like Ayi Kwei Armah, Wole Soyinka, Chinua Achebe, John Pepper Clark-Bekederemo, Ahmed Yerima, Femi Osofisan, Ola Rotimi, Helon Habila, Chimamanda Ngozi Adichie, to mention a few, focus on the issues of corruption, mis-governance, economic exploitation and political struggle in their creative works. In affirming the above submission, Ahmed (2016:144) notes that "many African writers have been critical of Nigeria's post-colonial experiences, leadership, the nation, and its cultural and political institutions.

Despite this, for many African writers, it is the colonial historical past that is still the dominant cultural experience. Though efforts are being made by governments to outlive the unhelpful nostalgic memories of the past and champion a different course anchored on peace, security and national development, things appear to be deteriorating with countless lives and property being destroyed due to a highly corrupt system. It is worthy of note that "Nigerian literature in all its forms is preoccupied with Nigerian modernity, its promises and threats from the persistence of communalist-culturalist values of identity, the deep crises of urban living, to rural poverty and deepening national malaise such as corruption, religious, politics and ethnic jingoism" (Ahmed, 2016:144). This research shall be extended beyond the foregoing by focusing specifically on literary works that capture human security situations in societies.

1.1 Purpose of the Study

The aim of this study, therefore, is to explore the insecurity challenges in both traditional African settings and modern society as portrayed in Chinua Achebe's *Arrow of God* and Olu Obafemis's *Wheel*. The research will also examine the reactions of people towards addressing the menace of insecurity and the perceived effort being made towards issues capable of creating break down of law and order in society. The study is library-based research because it focuses on literary texts that are carefully selected based on their thematic relevance to the aim and objectives. The primary texts are analyzed qualitatively using descriptive and analytical methods.

1.2 Theoretical Framework: Postcolonial Theory

The study adopts the postcolonial theoretical approach that focuses on literary works that are produced in former colonial nations. According to Awelewa and Aluko (2021:223), post-colonial theory is synonymous with post-colonialism which refers to a system of academic studies associated with different fields of human endeavours that questions the impact of colonial rule and its legacies." In advancing the foregoing submission, the scholars note that post-colonialism is a theoretical approach "used to research issues dealing with the nature of cultural identity, gender, race, social class, ethnicity, and nationality in postcolonial societies" (Shela, 2012:12). In relation to the struggle for enthronement of good governance and development in society, Fadare (2021:164) acknowledges Young (2003) who observes that post-colonialism is "politics and philosophy of activism that contests the disparity (between western and non-western cultures/people), and so continues in a way the anti-colonial struggles of the past" (4).

Studies carried out by different scholars further reveal that "postcolonial theory analyses literature produced by cultures that developed in response to colonial domination, from the first point of colonial contact to the present" (NOUN, 2014:271). According to this research, postcolonial theory or better still post-colonialism regards "literature as an avenue to probe into the history of society by recreating its past experience with the mind of forestalling the repetition of history. The ultimate for the postcolonial critic is to develop a kind of nostalgia about his historical moment that produces a new dawn in his society" (272). This view is corroborated by the submission of NOUN (2014:272) that an interesting feature of postcolonial theory is its attempt, not only to expose the oddities of colonialism but to reveal and discuss what the independent nations make of themselves even after the demise of colonialism."

The problem of insecurity is primordial and there were traditional methods of addressing issues relating to crimes and insecurity. The people often collectively tackle insecurities and restore law and order for economic growth and development of societies. It is worthy of note that the insecurity challenges in recent times has taken different dimensions in modern times because of certain influences which are not limited to quest for material wealth, inordinate political ambitions, leadership tussle, mis-governance, insensitivity of government and corruption in every strata of the Nigerian society. In this paper, attempt shall be made to examine the ways insecurity problems are handled in both traditional and modern societies, and the mindset of the people towards addressing security threats as portrayed in the chosen texts.

2. ABOUT THE WRITERS: CHINUA ACHEBE AND OLU OBAFEMI

Chinua Achebe was a famous African writer whose literary works reflect both traditional and modern African societies. He was born on November 16, 1930 in Ogidi town, Nigeria and died in March 21, 2013. Achebe who was regarded as the founding father of African fiction, studied English and Literature at the University College which is currently the University of Ibadan. His literary works include *Things Fall Apart* (1958), *No Longer at Ease* (1960), *Arrow of God* (1964), *A Man of the People* (1966), *Anthills of the Savannah* (1987) and a memoir, *There Was a Country* (2012) which is a personal history about the Biafra war, and so on. Olu Obafemi on the other hand was born on April 4, 1950 in Akutupa-Bunu, Kogi State, Nigeria. He attended the Ahmadu Bello University, Zaria where he studied English. Obafemi is a dramatist, poet and novelist. Some of his plays include *Nights of a mystical, Beast, Suicide syndrome, Naira Has No Gender* and *Dark Times Are Over* while his first published novel is titled, *Wheels.*

3. INSECURITY CHALLENGES IN CHINUA ACHEBE'S *ARROW OF GOD*

There are peculiar ways of tackling insecurity challenges in traditional society as captured in Achebe's *Arrow of God*. It is based on the cultural practices and beliefs system of the people. Insecurity often emanates from conflicts between individuals or groups of people. It usually begins as a friction or disagreement over certain issues and escalates into a full scale war that claims human lives and destruction of property if not carefully and promptly tackled by conflict mediators. There is no gainsaying that "conflict and violence are cross-cutting edge issues that cut across political, social, economic and environmental drivers that are both natural and man-made" (Muhammed, 2017:35). Based on the foregoing and the level of security consciousness among rural dwellers, they apply their indigenous knowledge to device both physical and spiritual mechanisms to tackle the insecurity threats. Through the principal character, Priest Ezeulu Achebe reveals how people in traditional communities addressed the problem of external aggression. According to the Priest:

> In the very distant past, when lizards were still few and far between, the six villages- Unuachala, Umunneora, Umuagu, Umuezeani, Umuachala, Umuogwugwu and Umuisuzo- lived as different people, and each worhsipped its own deity. Then the hired soldiers of Abam used to strike in the dead of night, set fire to the houses and carry men, women and children into slavery (14).

The above submission reveals the spate of insecurity that people in the six villages experienced in the past and how they tackled it. Apart from houses that were often set ablaze on each invasion, some villagers including men, women and even children are forcefully taken away and used as slaves in foreign land. The study by Adelugba, Ujomu and Amanor-Boadu (2007:76) reveal that people adopted "defensive strategies" in the past because of failed offensive action, "many peoples or communities resorted to using either alliances or the natural forces of nature for self-preservation. Thus many tribes employed indigenous security strategies" (77). In most cases, each community has their indigenous security outfits and methods of administering punishment on criminal elements who operate in the area. The able bodied men and youths are often saddled with this responsibility but where the level of insecurity appears to be beyond control of a particular community, the support of neighbouring security outfits is often sought.

This is also reported by Priest Ezeulu in the narrative: "Things were so bad for the six villages that their leaders came together to save themselves. They hired a strong team of medicine men to install a common deity for them. This deity which the fathers of the six villages made was called Ulu" (15). Various communities in African settings in the past created certain deities or gods for the protection of lives and property, fertility, providence, good health and prosperity, to mention a few. Achebe in *Arrow of God* presents independent communities whose people are sincere and determined to collectively tackle the insecurity challenges confronting them by adopting indigenous security mechanism such as the use of folk medicine. Before the advent of modern security weapons, African had their various ways of combating crimes and one of these is the use of medicine which are placed at strategic locations in every community. According to the narrator:

> Half of the medicine was buried at a place which became Nkwo market and the other half thrown into the stream which became Mili Ulu. The six villages then took the name of Umuaro, and the Priest of Ulu became their Chief Priest. From that day they were never again beaten by an enemy (15).

From the foregoing, it is obvious that the Chief Priest doubles as "the Chief Security Officer" of the six communities put together. He oversees both physical and spiritual activities of the people and communicate with the god which was created to secure the confederated community of Umuaro. The traditional security measure adopted in the novel affirms the view of Adelugba, Ujomu and Amanor-Boadu (2007:80) that, "in the African life worlds, people employed certain futuristic or spiritual extrapolation as means of attaining security. Hence, there was a strong tendency towards consulting oracles, soothsayers, diviners, etc." The scholars further reveal that "one major security strategy of the Africa worlds was the idea of preemptive security through the use of extraordinary powers of divination to see and alter the future, to repel attacks, human or spiritual, from affecting the two levels of the operations of the African consciousness- physical and supernatural" (80). Chief Ezeulu therefore symbolizes peace and unity which he does not want to compromise in his reign as the mouthpiece of the god. He upholds justice and fair-play in addressing the issues of insecurity facing his community and Okperi, the neighbouring one. As a principled and courageous medium, Priest Ezeulu never wants to compromise his faith in Ulu who he serves.

The novel reveals that conflicts could be averted in various ways hence the elders of Umuaro hold a meeting to decide whether to fight war with Okperi or not. Chief Ezeulu is against intercommunal war with facts. However, Nwaka who has oratorical skills provides his personal reasons why there should not be war between both communities over a piece of land. According to Nwaka, "Elders and Ndichie of Umuaro, let everyone return to his house if we have no heart in the fight. We shall not be the first people who abandoned their farmland or even their homestead to avoid war." The character also reminds his kinsmen that:

> But let us not tell ourselves or our children that we did it because the land belonged to other people. Let us rather tell them that their fathers did not choose to fight. Let us tell them also that we marry the daughters of Okperi and their men marry our daughters, and that where there is mingling men often lose the heart to fight (16).

The consequences of intercommunal war are unquantifiable as evident in the speech of the character of Nwaka above. Besides other effects, during wars, there are destruction of lives (both relatives and non-relatives), farmlands and property. It also leads to food insecurity, spread of diseases and natural disasters, and so on. Both Priest Ezeulu and Nwaka, as could be deduce from the novel, agitate for human security in their diverse ways. Apart from the use of traditional medicine in addressing insecurity problems, Africans have their unique method of negotiation for peace in order to avert breakdown of law and order. Elders and conflict mediators often intimate warring parties that the weapon that precedes physical confrontation is peaceful negotiation or dialogue. In *Arrow of God*, is the primary reason the elders of Umuaro delegate some emissaries including Akukalia. However, the oldest man in Akukalia's paternal village, Umuaro informs the entire community the reason he has been "chosen to carry the white clay and the new palm frond to his motherland, Okperi."

According to him, "we are not sending him to his motherland to fight. We are sending you, Akukalia, to place the choice of war or peace before them" (17). In advancing position against the choice of war, the oldest man continues: "we do not want Okperi to choose war; nobody eats war. If they choose peace we shall rejoice. But whatever they say you are not to dispute with them. Your duty is to bring word back to us" (17). Though the characters have different testimonies and views over the ownership of the disputed land which is generating tension in Umuaro, the people are conscious of the fact that peace and harmony are paramount in human existence. In the novel, the choice of Akukalia as one of the emissaries is to broker the looming danger between both communities which he belongs. Despite the advice given to Akukalia before he departs for the peace mission, he could not control his temperament which claims his life.

Peace is sacrosanct to human existence because it breeds happiness and promotes economic transformation in society. Adeyemi and Salawudeen (2014) observe that peace connotes absence of aggression, violence or hostility. By implication, peace means healthy interpersonal, national or interpersonal relationship, safety in matters of social and economic welfare, the acknowledgement of equality and fairness in political relationships and in world matters." It is the responsibility of individuals, corporate bodies and government to promote peace and security in society as evident in Achebe's narrative. For instance, Ezeulu realizes the negative implications of perverting justice over the disputed land and so he testifies against his own people. According to him:

> My father said this to me that when our village first came here to live, the land belonged to Okperi. It was Okperi who gave us a piece of their land to live in. They also gave to our ancestors- mark my words-the people of Okperi said to our fathers: we give you our Udo and our Ogwugwu; but you must call the deity we give you not Udo but the son of Udo, and not Ugwugwu but the son of Ugwugwu. This is the story as I heard it from my father. If you choose to fight a man for a piece of farmland that belongs to him I shall have no hand in it (18).

Oral history plays a significant role in addressing insecurity threats in traditional societies as could be found in the statements of Ezeulu in the novel. Through history, facts are made known to people who utilize such information in handling any present situation for a better future. Issues that could lead to break down of law and order are handled diplomatically, carefully and with convincing facts such as those provided by the Chief Priest of Ulu. As the security and spiritual head of Umuaro, he advises his people to embrace peace instead of the choice of war. The narrator vividly recounts that, "On the day, five years ago, when the leaders of Umuaro decided to send an emissary to Okperi with white clay for peace or new palm frond for war, Ezeulu spoke in vain. He told the men of Umuaro that Ulu would not fight an unjust war" (18). Achebe presents a traditional African society where the people believe in spiritual support during the time of war. In fact, they consult the gods before fighting wars with other communities but in the novel, Priest Ezeulu has withdrawn his support and by implication that of the god, Ulu from the imminent threat of war.

Achebe presents the Chief Priest as a character who possesses traditional managerial skills for conflict mediation despite the pressure for violence mounted on the people of Umuaro by characters like Nwaka and Akukalia. It is worthy of note that "conflict management emphasizes the need for a comprehensive approach to the management of conflict. This means, conflict management efforts should involve a conflict prevention, peace promotion and consolidation component by seeking to eliminate the condition that creates an environment of conflict" (Imobighe, 1999:83). The adoption of effective conflict management strategies will promote safety and security of human lives, investment and other valuable property in traditional communities. Though insecurity threats occur due to divergent views and inordinate ambitions of individuals or groups, personnel saddled with the responsibility of maintaining internal and external security should not compromise established measures for the safety of everyone in society.

4. INSECURITY PROBLEMS IN OLU OBAFEMI'S *WHEELS*

In modern societies, there are heavy deployment of security personnel with arms and ammunition, logistics and huge budget allocations to restore peace and normalcy to affected areas. Unlike in traditional settings where the people organize themselves and collectively adopt security measures as presented in Achebe's *Arrow of God.* The insecurity situations in modern society is characterized with corruption because of the large annual budgetary allocation of governments particularly in Nigeria in the past decades.

The escalating insecurity has multiple effects on individuals and this hinders the economic growth and development of the most societies as scores of civilians, military personnel and other security agents are being killed in different parts of the country. Olu Obafemi through the protagonist informs reader of the various consequences of the unending war in the country which has among others threatens food security. Food security implies the availability of food for every individuals at all times. The protagonist reports that: "After the war, there were mourning, hunger and desolation in the homes of the other ranks and men who fought and died in the battle. After the war, amputations and deformities were the legacies of numerous families" (25). Though there are several negative effects of war on families and society, the writer is very much particular about the issue of food insecurity that often characterize war situations.

According to him, "Wives who could not cope with the hunger and the unsightly returnees ran away to their parents or to the monied contractors who could do with more wives" (25). The families of combatant soldiers do not only suffer untold economic hardship but their women become widows and return to their parents where they can find succor and relative peace of mind.

The writer captures top military personnel who are conscious of their own financial security, ensuring that they are economically stable with sufficient money and assets in order to tackle financial challenges that might occur in future after their retirement from service. Through the mind of the protagonist, we are informed that: "They drank all the brandies and whiskies and the champagnes available in the hotels. As we died in our hundreds and thousands, they increased their own salaries with the money saved from our deaths (25).

The protagonist also reports the horrible experience of combatant soldiers who are determined to reunite the country while the military officers who reside in hotels with women are preoccupied with the acquisition of material wealth instead of strategizing how the civil war could be fought and the country reunited. He says: "As we perished under the bridges and in trenches, they got all the elevations, all the promotions, all the praises from the cities where the battle was all rumour and folk-story" (25). Experiences shared by retired military officers reveal their impoverished condition of living even after serving the nation meritoriously. Based on the foregoing, they indulged in corrupt acts like the top politicians to ensure that their future is financially secured. In the narrative, Musa reports that:

> The fat rich men whom the colonels gave all the big contracts to supply drugs and ammunition. These fat rich men invited the Generals and their wives to big parties during which they negotiated other fat and big contracts. The big rich businessmen gave the generals keys to long cars and dazzling mansions as presents and rewards for the contracts and ground-wetting for new contracts (25).

The writer portrays the magnitude of the corruption among the military Generals to be so high that they connive with contractors, business moguls and politicians, as well as civil servants to defraud the nation amid the spate of insecurity claiming lives on daily basis. All these are based on their instinctual drives for accumulating wealth for their personal financial security and those of their successive generations. Apart from ensuring financial security through wars, the military officers also spread their financial tentacles towards the exploration and exploitation of crude oil and gas. The narrator reports that:

Then the reward of the war for our country came. All our wells turned into petroleum oil and gas. And huge wealth came. The Colonels and the Generals sat down with the policemen, the permanent secretaries and the commissioners to plan how to share the wealth which we fought and died for. Money spread all over our land and even the commanders on the enemy camp were invited to the sharing in 'the spirit of rehabilitation and reconstruction'. New mansions, sky-scrapers, new bridges, new and different cars germinated and flourished in our cities (26).

The writer reveals that Military personnel shifted their attention from national security to how they can amass wealth and ensure their financial security. Apart from the money they make from the petroleum business, Musa's son, Kofo observes that "Rekiya's father is a rich contractor.

They say he made loads of money from the war without fighting. He supplied medicine and equipment to the generals and colonels through the ministry. He is now a rich man. My father who actually fought is not a rich man" (32). Individual should endeavour to demonstrate financial security after retirement but not by indulging in sharp corrupt practices displayed by the top military officers and politicians. The writer further captures the personal security detachment who are assigned to protect the top military offices who claim to strategize how the war could be won without their physical presence in the battlefield. The omniscient narrator reveals Musa's personal experience while in the military, thus:

> "...the Colonels and the Generals who gave all the big big orders. They stayed away in their homes while we went to face the enemy's fire. Generals must not die. If they die, the war ends. As we protected them with our skins, they stayed in their furnished hotels, sometimes fighting the war on the maps in the midst of red wines and in the company of fat-arsed girls" (24-25).

The narrator reveals that Musa lacks personal security after his retirement from the war. According to him, "Musa was paralysed because, ever since he was discharged from the army, he had been disarmed. He wondered therefore why some others could be allowed to carry their own guns, and still have the power to issue orders at peace time" (17). Obafemi employs Musa and his family to depict the exposure of combatant soldiers and their families to insecurity due to corruption in the military and their denied right to possess guns like top officers after war. In the narrative, it is reported that: "in a short distance ahead, about fifty metres away, there was an up-shot of glowing flames, like an ascending satellite. It rose and dropped back to earth.

Immediately after, there was a sudden burst of gun-shots" (16). However, the reason for his retrenchment after the civil war is traceable to his educational background. Musa states clearly but regrettably that:

> I am a retired soldier. I fought in the hot battle line and retired. I did not retire. I did not retire by myself. I was asked to go because having no education, or having very little education – 1 went up to primary three of those days – the army say make I dey go. The time I dey face hot fire for Abagana and all the book book army officer dem rum under cover, dey no remember say I no read book (12).

The sudden retrenchment of Musa from the military affects him psychologically because he lacks finance to expand his business. In fact, he considers the years in fighting for the nation as futile compared to the top military officers who have acquired wealth, building mansions and expanding their investments across the nation. Musa pathetically expresses his mind, thus: "I retired. For all the years of fighting for my country, leaving my newly married wife Abeke behind with no child, no house, no money, no food, no family, they gave me retire benefit of thirty pounds" (12).

Every individual is expected to ensure financial security in order to handle unforeseen contingencies in future and this is often done through savings. In the novel, Musa realizes his financial constraint hence he says, "This is all the money I brought to my faithful wife after three years. I started trading as I can no longer go to the farm. I managed to save little of this money to buy this my machine" (12). The plight of Musa in the narrative portrays those of combatant soldiers who are financially handicapped especially after their retirement from service. High ranking security officers and politicians in charge of national security acquire wealth through contract awards, diversion of funds, confiscation of salaries and allowances of dead soldiers, and so on while the war lasted as captured in *Wheels.*

5. CONCLUSION

The paper reveals that Africans were more proactive and determined to tackle the problem of insecurity and other related issues that could lead to break down of law and order compared to modern times. The findings from the primary texts chosen and analyzed in this study attest to this fact. The characters in Achebe's *Arrow of God* see the problem of insecurity as a great threat to the collective goal and aspirations of their people and so they form confederation with a Priest Ezeulu as the 'Chief Security Officer' and also 'Spiritual head' of the Umuaro community. This is because the Ulu god was created to avert the continuous invasion of their homeland by foreigners. In Olu Obafemi's *Wheels*, the insecurity challenges are compounded by sharp corrupt practices perpetuated by top military officers who perceive the Civil War as an opportunity to ensure financial security for themselves and successive generations while the junior combatant soldiers die in the battlefield.

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