

Sustainability in the Post Covid-19 Woke Capitalism: Nigeria Sociopolitical and Economic Experience

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Abstract

The word 'woke' and the phrase 'woke culture' is a modern slogan for 'protest culture'. The concept 'woke capitalism' is one new era of economic and corporate deception which became pronounced and widespread during and after recovering from Covid-19 pandemic in Nigeria. The act of giving and sharing Covid-19 palliative which degenerated into a corporate Socio-Political problem because of nepotism, favouritism, corruption and embezzlement that dented the world's generous donations of funds earmarked for the rescue of Covid-19 pandemic victims is center of focus. The problem is such one that placed a big question mark on what global illness or disease is being cured or treated; poverty or health complications? According to Rhodes, (2022) woke capitalism has to do with the absolute control of business, economy and politics by woke elites with the signature of a few powerful world billionaires and politicians involved in the woke business. The aspect of woke politics and the manner with which woke elites in Nigeria play the politics during this post Covid-19 era which as a result accounted for hyper-economic inflation in the country should interest any serious minded social and economic scientist. The study is a contribution to Socio-Political crises in the post Covid-19 era while adopting Marxist Theory to critique woke capitalism. Findings reveal that government abandoned Corporate Social Responsibilities (CSR) in Post Covid-19 era in the hands of capitalists who exploit masses in guise of helping the masses.

Keywords: Nigeria, Post Covid-19 Era, Socio-Political crises, Sustainability, Woke Capitalism.

I. Introduction

According to Mayer (2021), the study re-invented and re-echoes *Naija Marxists*; The Leftists Circles, that were said to have been silenced, while a handful of them like Toyin Falola, Buchi Emecheta, Chinua Achebe, Chimamanda Adichie, Teju Cole, Biodun Jeyifo, Soyinka, Abdul Raufu Mustapha, Amina Mama, Adebayo Olukoshi, Akin Adesokan, Niyi Osundare, Claude Ake, Tejumola Olaniyan, and a host of others, became writers helping from afar in the diaspora as emigrant to cushion the effect of masses oppression from self-rule.

The events of 1989 and the USSR's subsequent withdrawals as external source of funds provider created a hiatus that drawn the attention of the Leftists (Mayer, 2021). As captured by Mayer "The COVID-19 pandemic also has brought to the fore the urgent need for sustainable practices in all aspects of life, particularly in the socio-political and economic spheres. In Nigeria, the pandemic has exposed the vulnerabilities of the country's systems and highlighted the need for a more equitable and environmentally conscious approach to development. This has led to a growing interest in 'Woke Capitalism', a concept that emphasizes the importance of social and environmental responsibility in business and economic practices. As Nigeria navigates the post-pandemic era, it is essential to examine the intersection of sustainability, socio-political dynamics, and economic development in the country. This discussion will explore the ways in which Woke Capitalism can be harnessed to drive sustainable growth, promote social justice, and ensure a more resilient future for Nigeria."

II. Review of Literature

Even though, Marxist literary giants such as the poet Niyi Osundare, the novelist Femi Osofisan, the playwright Tunde Fatunde, the critic Omafume Onoge, and the writer of "the first proletarian novel" of Nigeria, Festus Iyayi, all remained in Nigeria to combat political instability. Femi Osofisan famously called their entire cohort (including himself) "warriors of a failed utopia," in a sad but (so it seemed in 1996) accurate description of their status (Osofisan 1996). He included women authors such as Molara Ogundipe-Leslie and Ifeoma Okoye. Nigeria's economic development since

has historically been driven by extractive industries, particularly oil, with limited attention to environmental and social concerns. However, the pandemic has highlighted the risks of this approach, including the country's dependence on a single commodity, environmental degradation, and social inequality. The COVID-19 pandemic has had a profound impact on Nigeria's socio-political and economic landscape, exacerbating existing challenges and revealing new vulnerabilities. As the country navigates the post-pandemic era, there is a growing recognition of the need for sustainable practices that prioritize social, environmental, and economic resilience.

The concept of Woke Capitalism offers a promising framework for reorienting Nigeria's development trajectory towards sustainability. Woke Capitalism emphasises the importance of social and environmental responsibility in business and economic practices, recognising that long-term profitability is inextricably linked to social and environmental well-being. In the Nigerian context, Woke Capitalism could involve leveraging the country's vast natural resources to drive sustainable growth, investing in renewable energy, and promoting eco-friendly industries. It could also involve addressing social inequalities, promoting inclusive governance, and ensuring that economic development benefits all segments of society.

Despite its potential, Woke Capitalism faces significant challenges in Nigeria, including entrenched political and economic interests, limited institutional capacity, and a lack of awareness about sustainable practices. Therefore, this study aims to explore the prospects and challenges of Woke Capitalism in Nigeria's post-COVID-19 era, examining the intersections between sustainability, socio-political dynamics, and economic development.

III. Theoretical Framework

Woke Capitalism theory is a concept that combines elements of capitalism with social and environmental responsibility. It emphasises the importance of businesses prioritising ethical practices, sustainability, and social justice alongside profit-making. Some key aspects of Woke Capitalism theory are (i) Socially Responsible Investing which prioritizes investments that benefit society and the environment, (ii) Diversity, Equity, and Inclusion (DEI) which Fosters inclusive workplaces and addressing systemic inequalities, (iii) Environmental Sustainability which sees to the implementation of eco-friendly practices and reducing carbon footprints, (iv) Stakeholder Capitalism which considers the interests of all stakeholders, not just shareholders, (v) Corporate Social Responsibility (CSR) engaging in philanthropy and community development. Woke Capitalism theory challenges traditional capitalist models by recognising that businesses have a broader role in society beyond profit maximization. It advocates for a more equitable and sustainable approach to capitalism.

IV. Discussion

A. Woke Capitalism and Democratic Ideology

Rhodes (2022) described woke capitalism as a form of corporate coercion of people into accepting and participating in a cultural revolution by re-defining the revolution's goals and methods as good for business, and a chance for employees to exercise virtue. Dreher (2019) maintained that woke capitalism is a form of cultural imperialism or soft totalitarianism whereby corporate adoption of progressive positions exerts considerable political pressure on others for examples employees.

The Employee's Acts are captured in any country's Labour Force or Labour Union. Whatever affects the employees of a nation affects the masses and the cry of the masses is of humanity concern. Most of the time when this happens, human right fighters respond through protest literary writings. So many names are given to the body of essays emerging as a result. Some say it is political literature, while to so many it is a protest literature, to some critics it is cultural studies. Meanwhile, in a popular parlance, any literary genre (plays, films, novels, poetry) that depicts the systematic tensions and effects by social and political structures which aims at social and political criticism passes for a political literature. William Golding 'Lord of the Flies' and George Orwell Animal Farm are good examples of political literature books.

Before now and even now due to the near future, woke elites have built a fortune for themselves through Corporate Social Responsibility (CSR). Where this is appealing to literary studies is the gross effect that the activities of the neoliberal woke capitalists have on humanities. The form of neoliberal capitalism that made someone like Larry Fink become a billionaire is also what has turned many Nigerian politicians and business moguls with humble beginning and background into wealthy billionaires and as a result accounted for massive increases in social and financial inequality.

In the argument of Gregg (2019) woke capitalism corrupts business and corporations have started to show underserving interest in progressive politics, and in so doing, have forgotten their true social purpose. According to Gregg, the contributions of corporations in social responsibility should be limited to 'the creation and growth of the wealth that provides for people's material needs and wants. Meanwhile, the capitalists benefit the most from the little but magnified assistance rendered as social or civic duties anytime they try to solve any social problem. For instance, in Nigeria, it is so surprising to find out that politicians consult solar electrical companies and award them federal government project to provide streetlights for communities and neighbourhoods spending billions of dollars. The private business corporations also of course are glad to do business with the government, not for anything but for the huge profit that they also will accrue.

Meanwhile, the original intension of both the business corporation and the government was not to permanently solve the problem of black-out and power outage on Nigerian streets, communities, neighbourhoods and highways but to siphon money and enrich themselves through the execution of the projects. Thereafter, the skeleton and functionless streetlights will be commissioned with a very big billboard describing it as federal projects meant to serve a community of sane people. When you see private business corporations venturing into road construction, you could be sure that they are not in business because they meant to construct good and solid roads that will serve and last the community of road users. You will be shocked to note that they chose that line of business because such type of business is what you could do if you wanted to be patronised by government and politicians. It is a type of business done with a sharing percentage, kickbacks and rebate.

The critique done in the appraisal of literature of Carl Rhodes' woke capitalism extends to the idea that woke capitalism is an abrogation of the true and virtuous values of real capitalism. In real capitalism, government social responsibilities are not totally abandoned or left in the care of woke capitalists who take credit and advantage of the defenseless and poor citizens through Corporate Social Responsibility (CSR) they handle on behalf of government. Government need not shirk her duties and responsibility. Though corporate activity includes environment, social and government issues, there should be a limit to what corporate world can do. Take for instance the issue of climate change. In Australia, no serious climate law was against fossil fuel or gas flaring, and it is because it will not be in favour of CEOs of corporations if such law is enforced. Despite the huge damage that the 2020 bush burning caused Australia, law regulating the climatic condition was not seriously enforced because the CEOs of corporations are in power.

According to George, (2018) acting *as a work* is a way to squeeze productivity out of people without paying them anymore. In Nigeria woke capitalism context, the federal government has been managing fuel subsidy for only God know when. Many politicians from different political parties, either from the left-wing or the right-wing or progressive (PDP, APC,) have ruled the same country managing same issue that later became both economic and social problems. In May 2023 the newly elected President Bola Ahmed Tinubu while delivering his inaugural speech reminded the Nigerians that fuel subsidy is gone.

When he said this, every citizen understood that things were not going to be easy economically because even an illiterate understand that there was going to be an increase in pump price which immediately rose to N500 then to N650 from N250. The irony of situation in the subsidy removal is that even the corporate world and the academia and the literate still doubt whether there exists a concept called oil subsidy in Nigeria. Let us just say the politicians agreed on a particular name of a concept like the word *subsidy* as an excuse and opportunity to steal money from government coffers.

President Tinubu acted *woke* here believing that everybody will be alright removing subsidy or that he helped delete the false concept called subsidy. Meanwhile, in actual fact Nigerians can hardly point or name a working refinery owned by government. He said something when reacting to the oil subsidy removal on Nigeria Television in July 2023 and I quote:

‘E lo fokanbale, owo epo to lo soke, a maa gbe wa ‘le’ which is interpreted in English as; ‘Be patient, the fuel price hike will soon be normalised’.

The truth of the matter is, instead of the pump price coming down, it keeps on increasing on daily basis with the prices vary depending on the location one is living within the country. The hope of Nigerians on fuel is placed on the private refinery owned by another *woke capitalist* Aliko Dangote whose refinery in Lekki Lagos State is rated biggest in Africa and fourth in the world. The study imagined the pride Nigerians and Nigerian government could have in a privately owned refinery. Rather, the question should be who is profiting from the private oil sector. It will not be a surprise if the pump price either remains at its current price N500 or goes higher than that depending on the CSR interest of the business mogul Aliko Dangote and that of his stakeholders and other petroleum contemporaries. The study is of the opinion that many Nigerians will be thankful that such a huge private refinery will be operating in Nigeria but then it might be a Greek’s Gift.

To justify the Corporate Social Responsibility (CSR) is in the fact that Tinubu’s government again introduced Subsidy palliative with a plan to give 12 million houses across the federation a token of N8, 000 for six months which could be aggregated to a total sum of N50, 000. This is a stylish form of naming and renaming, packaging and rebranding the social packaged the government of yesterday called ‘Trader’s money’ fixed for N50, 000 which only few traders collected across the country, evidence in the way and manner the ‘Traders Money’ was distributed pointed out that the larger chunk of the money was cornered by some politicians in the country.

As at the time this field study was carried out, President Tinubu and GM Aliko Dangote both were planning to have a meeting with one of the *woke capitalist* world richest billionaires Bill Gates to discuss only God knows what. Many Nigerians may not know what the future holds now with the way the government of Nigeria has abandoned and entrusted all businesses, corporate activities and social responsibilities in the hands of desperate private business stakeholders and shareholders. It means that the corporate world will be in control of power and control of prices and the economy.

When masses need to run, they run to private business owners. When they need to publicly cry for poverty alleviation and amelioration, only the ears of the so-called *woke elites* are available and not that of the government. This study, therefore, is an eye opener to the falsehood inherent in the corporate world. The employees are the ones getting the heat.

Justifying the reflexes of woke culture and woke capitalism in Nigerian, Tinubu also said on TV and I quote a line from many of his poetic speeches;

‘...we have taken back our country’

The question now is, from whom have we taken back to our country? Probably he knew a lot but was communicating to Nigerians proverbially. His statement suggests that the country Nigeria has been under the control of a usurper we do not know. If his statement is to be taken as very correct, then it means that the economy and financial resources of the country have over time been mutilated and corrupted by a non-Nigerian or group of investors, woke capitalists and developers. The implication of this is that Nigerians must have been deceived by some system or hidden policies. This study suggests that the incumbent Mr. President needs to do a lot of work to bring Nigeria as a country back to track and redeem it from the hands of economic woke capitalists who will not blink an eye in sinking the nation politically and economically.

An attempt was made to reprobate *woke capitalism* through the letter that Fink wrote to CEOs of corporations in 2018 but thanks to George Bill who exposed Larry Fink himself as one of the world’s great capitalists. The culture among the politicians so far has always been to point accusing fingers to one another, whereas, most of the time all of them run the same corrupt political agenda in favour of

the corporate world and not in the interest of employees or the masses. The masses are always their prey. In Nigeria also, we might have one Tinubu blaming and condemning one Buhari and in the end, one Tinubu might have the economy plummeted and left worse than the Buhari administration has left it. In a simple truth, that is part of what this study has concluded to be described and critiqued as *woke capitalism*.

The 3 million Technical Talent (3MTT) programme by the Federal Republic of Nigeria is an avenue to boast and promote Woke Economy in the country. The 3MTT programme by the Federal Ministry of Communications, Innovation and Digital Economy will generate a pipeline of technical talent in line with President Bola Ahmed Tinubu's vision of creating 2 million digital jobs by 2025. The first phase of the programme will be executed as a fellowship model in collaboration with NITDA. Individuals with interest in specific skills will be selected and the cost of their training will be funded. Those special skills do not take care of teaching or bookish related jobs. Those skills are majorly related to work experiences that are strictly labelled Industrial and Information Technology (IT). People without IT skills are automatically displaced from such Economy Agenda.

The twelve (12) technical skills in focus are: Software Development, UI/UX Design, Data Analysis & Visualisation, Quality Assurance, Product Management, Data Science, Animation, AI/Machine Learning, Cybersecurity, Game Development, Cloud Computing, Music and Fine Arts etc.

B. Perspectives in Political Instability

Nigeria – the country, perhaps, of natural capitalists (Williams 2012; Lemieux 2010) that nonetheless possesses a vibrant and relatively powerful labour movement (Lemieux 2010, 144; Wogu 1969; Cohen 1974; Tar 2009; Mayer 2016), radical feminism, radical and socialist literature, and a plethora of Marxist traditions – comes as a natural case study for our examination of how the year 1989, and the disappearance of the global Marxist- Leninist challenge, affected the fortunes of the political Left. This misfortune of sudden disappearance of Marxists has left the masses in the hands of the woke elites who now rule high-handedly absolutely without control.

Toyin Falola quotes a startling figure (Falola and Heaton 2008, 255): more Nigerian medical doctors practice in the US than in Nigeria. The Japa Syndrome is clear evidence of political instability and economic downturn the country is struggling with. The evidence of the presence of woke culture in Nigerian social and political space, the study will bring to the fore some fresh events that have happened and just very recently in Nigeria socio-political platform, engaging and criticising them one after the other; the Benue bloodshed, Kaduna massacre, Owo killings, Lekki massacre, Abuja train kidnapping, Hidden Covid 19 palliatives, Months of ASUU strike, Fuel scarcity, Dollar rate to Naira, Banditry, Fuel Subsidy Removal, Flooding that could have been avoided and averted, etc. Yemi Atanda's 'Alluring Noon', a collection of short poems, is adopted for analysis because the anthology has a lot of poems that lend itself well for socio-political discussions.

The following poems from Yemi Atanda's collection titled *Alluring Noon*: 2012 Strike, Sackcloth, The Third Term Agenda, Crises, our born Jester, and Requiem for Democracy were selected poems with copious and undulating political themes useful for analysis in this study. Each of the poems will surface here and the thematic pre-occupation exposing the political corruption and decadence in each of them will be brought to bear. What the selected poems have in common is the sheer marginalisation of the masses, embezzlement of public funds, unfulfilled promises, elephant projects embarked upon by the Nigerian politicians, failed nationalist and democratic rulers, dead and not working democracy (requiem), vote buying and rigging at polls, etc. In Atanda's collection, some lines in 2012 strike, raised and discussed some eye-opening political issues from Atanda's perspective:

Subsidy strike conflagrates

The federal government has claimed that she has been subsidising every bit of petroleum and other bye-products of petroleum the citizens have been consuming even though this assertion has not been substantiated. The political rulers hide under this alibi to impoverish the citizens and line their

pockets with petrodollars with the guise that the money is spent to assist the masses until the secret becomes exposed. Also, the following lines:

the unpeaceful co-existence
as the hind and fore of a nation
paralyse out on a limb

The 2012 strike makes a lot of Nigerians to become *woken* that the issue of subsidy in Nigeria has been shrewd and unclear. Many citizens demand explanation on what the concept 'subsidy' really means. The many years menace covered up under the concept of subsidy became known as nothing but fraud.

a reincarnate of 1945 general strike?

The subsidy here is likened to 2nd world war simply because the 2012 strike lingered for a very long time or took a longer time before it is resolved, reasoned why is compared or likened to the coming back of the 2nd world war. The evidence of the presence of *woke* culture here is that the citizens asked a lot of thought-provoking questions from the government demanding for explanation on subsidy that led to the strike; what is really the meaning of subsidy and subsidy removal? Unfortunately the government has no clear answer to those questions. The credit at least goes to the masses for the show of courage to throw questions to their leaders. In 'our born jester':

Our Born Jester (OBJ)
Grew up in his tummy
in sputtering sound, dancing
and protruding, but firmly braced
with a brown flat leather, under
green pants borrowed from Union Jack.

The fact that General Olusegun Obasanjo was first a military head of state of Nigeria in the 60s and 70s was established here. He was a military head of state before he was a civilian president elected democratically. His rule when he was military head of state is not different from his rule as democratic president because he has imbibed the military system of government and that cannot leave his system because he has mastered that act. Also, several lines continue to shed more light on the corruption that spread like wildfire during his time:

Our great-born jester
finds the mystery of pen,
lends the gun to the pen,
commanding hero from Mandela;

The corruption that characterised or enveloped the regime of Olusegun Obasanjo is emphasized in the phrase "lends the gun to the pen". The theme of pen-robbery and embezzlement of public funds is established here. The essence of democracy is not for the democratic ruler to seize the avenue to enrich himself:

finding reasons why his shadow grows taller,
watching and priming akimbo;
from beneath the rock,
any other on the centre stage?

Also in the collection is another poem titled 'sackcloth'. The poem described how same set of people jumping from one party to the other are responsible for ruling us, occupying and holding the power to themselves for many years.

This chameleon cloth
In variegated hues

on the bloated tummy

The cloth of chameleon referred to in this poem is describing how politicians ruling the country though came from different political parties yet are all same with similar crime of embezzlement of public funds, corruption, embarking on elephant projects, borrowing and piling up of debts for the nation from regime to regime which has now become humongous and problematic for the country. The climax of it is that of the issue of carpet-crossing; moving away from one political party to join another only to end up operating on the same ideology. Though the name of the political party changed but the personality under the cloth of the new party did not.

By the poet making mention of ‘sweet, coated words of promises in the line above’, the poet emphasized the fact that our democratic rulers have pranked us to seize our mandate during elections at polls with promises to deliver on their mandate, promising heaven on earth only to later disappoint themselves by leaving the office worse than they met it. Many of them at the expiration of their tenure in office could not actually point to anything in the name of achievement, no constituency projects embarked upon or successfully completed. Some lines also capture rigging at polls, vote buying, and other eye-sore:

soliciting for fingerprints at the polls...
after greasing their palms
with loafs and notes

The greasing of palms with loafs and notes suggest that elections in Nigeria have become a serious business. It is an avenue or a platform with strong corrupt network and networking of political stooges, sycophants, Imams, Pastors, voters, electoral body, highest bidders’ political candidates, corrupt security agencies, hungry lawyers and corrupt judges, etc. One will be surprised to see people involved in vote buying and vote selling business, if possible, the long list is made available. It is a period where the clichés ‘vote buying’, vote and cook’ becomes an appropriate political terminology. A broad day light robbery is better than what transpired during elections in Nigeria.

But soon we know the colour of their garments
as we screen democracy on our retina.

The last two lines could be described as a strong heroic couplet that summarized the poet’s conceived idea of politicians hiding under different garment called ‘this chameleon’s cloth in line 1. He suggested that it will not be too long since those who voted them in would realize the mistake they have made because no matter what, they will show their real colour by not keeping to the promises made during their respective election campaigns.

But soon we know the colour of their garments
as we screen democracy on our retina.

Atanda’s “Carnage on the Road” extends further, Soyinka’s concern with the ogre of road accident in *The Road* and *Death at Dawn*. The contention here is that many of the accidents are caused by sheer carelessness, impatience, intransigence, ignorance and negligence. But disaster in the country is not restricted to those who travel on the famished road and devoured by Ogun, the Yoruba deity of metallurgy or God of Iron.

Perhaps, the poet is suggesting that those road accidents happened because many of the Nigerian roads are bad and government has refused to either repair the roads or construct new ones. This is *woke* culture in another dimension because the lines, the tone and the mood of the poet express dissatisfaction on the poor state of the road and the inadvertent road accidents happening on daily basis on Nigerian roads due to the bad condition of the roads. The poet blamed the accidents on the government who have failed in their duty to fix the road. Disaster also happens on waters and in the air. The reader is shocked by the graphic details of a tragic scene in Atanda’s Carnage on the Road:

This toddler, dismembered

in red soaked cloth
under the seat of a mangled
metal across the road

Easily the longest poem in the pack, “Unearthing Truth in Dialogue” is an imaginary conversation at a meeting between distinguished Africa dramatists: Ola Rotimi who is represented as Ola in the poem, Wole Soyinka, represented as Kongi and Femi Osofisan, named Lanko. The dialogue focuses on the principles of art, the mission of the artist, his creative muse and social responsibility. Each dramatist comments on the above in the four-movement fictional dialogue. Each restates his artistic vision and ideological conviction. While Lanko, for instance, opts for an art with wide appeal, Kongi is satisfied with writing that seems to “intimidate commoners on the stage of the present”. It is Ola that challenges the two dramatists into the discourse of art.

There are allusions to the works of their real-life models such as Osofisan’s *Morountodun*, Soyinka’s *The Strong Breed*, *The Lion and the Jewel* and Kongi’s *Harvest*. It is a dialogue between the dead and the living superintended by Ogun, Orunmila, Osun, and other deities. The poem affirms Atanda as “a willing troubadour at the Cross road”. The title poem, “Alluring Noon”, hints at the dark cloud of insecurity hanging over Nigeria and some neighbouring West African countries such as Niger, Cameroon and Chad. Insecurity, no doubt, is a menace to economic development and political stability. Insecurity registers in the frequent ethno-religious conflicts, Boko Haram insurgency, clashes between herders and farmers as well as politically motivated violence.

The poem “June 12” is written in memory of Chief M.K.O Abiola, the winner of the Presidential election held on the 12th of June 1993. The annulment of the election by the then military regime headed by General Ibrahim Babangida sparked of confusion and anger in “a ravaging famished land”. Despite the passage of time, the national aspiration for unity and ideals of nation building expressed through the election remain elusive. While the poet pays glowing tribute in fond memory of Fela Anikulapo Kuti, the world-famous Afro beat musician and a philosopher of Africanism, he is full of sarcasm for a renowned General turned politician who is often referred to in the media as OBJ. Atanda reforms the acronym as “Our Born Jester”. One thing that comes to the fore is OBJ’s immense capacity for intrigues, deceit, mischief and vengeance. The character portrait of OBJ in the poem shows that this Very Important Jester can be humorous, just as he is amorous.

Apart from lyrics on people, the poet also recalls his experience of places in “Bode Osi”, a town near Iwo in Osun State, “Ilorin” and its famous market, “Ipata”. His ideas are generally couched in images and symbols. The poet makes sense out of sounds with repetition, refraining and pun. There are occasional efforts at rhyming and neologism. The product is a collection of topical, alluring lyrics with keen sensitivity to the communication strategies of traditional and modern poetry in their oral and written forms. The mood is sometimes light and animated. In another twist, it is gloomy and somber. But overall, Atanda creates in *Alluring Noon*, vivid images of personae that represent our desire and nightmare as well as our aspiration and frustration.

V. Conclusion

Many Nigerians who actually are nouveau riche are product of *woke capitalism*. Critics rebuke the *woked* for being self-obsessed and shallow on account of their fake self-branding and impression management. This concept of *living fake lives* is a popular culture among citizens of Nigeria. Though this lifestyle is not voluntary, but the Nigeria economy which has been made harsh through privatisation and gross unemployment has pushed many Nigerians to the extreme. Many survive on duping and fraud. And for one to be able to do that successfully, one has to learn the art of living a fake life to give one’s targeted victim good impression of oneself. Woke capitalism gave birth to Internet business. Internet business gave rise to internet fraudsters and other related cyber-crime offences aided covertly with Artificial Intelligence (AI). Internet facilities encourage social media and internet bloggers. One event leads to another. Innovation is mother of invention.

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