

A GIANT WITHOUT GALLANTRY: A RHETORICAL-BIBLICAL DEPICTION OF NIGERIA AS THE GIANT OF AFRICA

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ABSTRACT: *Using the socio-rhetorical method, this study aimed at pointing out that Nigeria is a giant without gallantry. Drawing inference from Africa literary scholars like Chinua Achebe and playwrights like Ahmed Yerima and Wole Soyinka, the paper argued that Nigeria is very rich in planning and very victorious in speech making but very weak in implementations. The paper showed that a giant without gallantry is a depiction of Nigeria as a giant of Africa in terms of population, rhetorical economic growth, land space and potentials not in terms of infrastructural developments. Moreover, using the story of Goliath and David in 1 Samuel 17:1-58 as a biblical depiction of Nigeria as a giant without gallantry, the study has also showed that Nigeria is a giant in terms of quantity not quality. Although, Goliath was said to be bigger than David, the reality of the result showed that David made more concrete success than Goliath. This depiction of David and Goliath in the context of Nigeria juxtaposed Nigeria with other African countries like Ethiopia, South Africa, etc. The work concluded on the presupposition that Nigeria will indeed become giant of Africa when she is more developed in infrastructures, education and technology than other African countries.*

KEYWORDS: Giant, Gallantry, Nigeria, African

INTRODUCTION

Nigeria as a nation is the biggest black populated nation in the world. The 2006 census showed that Nigeria population is about one hundred and forty million. As a nation with such big number of population, there are a lot of human resource potentials. Yet we are yet to show for it. Economically, Nigeria is recently marked to be the biggest in Africa yet it does not translate into adequate employment of the population. That Nigeria is a failing state is unarguable. In the context of Africa, however, the character of its failure is distinctive, primarily because of the country's successful Diaspora, its population's extraordinarily talent and energy (evidenced by its accomplishments in imaginative crime), its abundant resources, and its vast regional and possibly global potential (Oyewumi, 2010). In this line of thought, Roosevelt (2004) a former president of America states thus:

I see a great nation, upon a continent, blessed with a great wealth of natural resources. I see a United States which can demonstrate that under democratic methods of government, national wealth can be translated into a spreading volume of human comforts hitherto unknown, and the lowest standard of living can be raised far above the level of mere subsistence. But here is the challenge to our

democracy: In this nation, I see tens of millions of its citizens, substantial part of its whole population, which at this very moment, denied the greater part of what the lowest standard of today calls the necessities of life. I see millions of families trying to live on incomes so meager that the pall of family disaster hangs on them day by day. I see millions whose daily lives in cities and on farms continue under conditions labeled indecent by so called polite society half a century ago. I see millions denied education, recreation and the opportunities to better their lots and the lots of their children. I see millions lacking the means to buy the products of farm and factory, and by their poverty, denying work and productiveness to many other millions. I see one-third of a nation ill-clad, ill-nourished.

Although, Roosevelt was addressing America, his lecture is so real that it is still addressing nations like Nigeria today. Even when some of our political leaders tell us that Nigeria will be better, it turns out to be a political rhetoric. It is because, many questions are begging for the right answers. One of such question is why are Nigerian citizens living in advert poverty in the midst of wealth? Why is the gap between the rich and poor very wide in Nigeria? What have our leaders been doing with the wealth of the nation? The question can go on endlessly.

The aim of this study therefore, is to point out that Nigeria is a giant without gallantry. Using the socio-rhetorical method, this study argues that Nigeria is very rich in planning and very victorious in speech making but very weak in implementations. This is what is meant by giant without gallantry. This is a rhetorical depiction of a great nation among committees of nations in Africa. How come Nigeria is the giant of Africa when many other African nations like South Africa, Ghana, Ethiopia etc are doing better than her? How come Nigeria is very endowed with natural resources like crude oil but cannot refine it in Nigeria? All of these questions have become rhetorical because no one has been able to give the correct answers yet. Although, many Nigerians claim to know the answer, they are yet to tell us something new other than corruption. Even though we agree that corruption is a big problem in Nigeria, we seem not to see that the problem is beyond that. One major area where many of us have failed is in the area of patriotism. Many Nigerians are not patriotic. However, one cannot but give credit to Dr. Goodluck Ebele Jonathan who conceded defeat as incumbent president in the March 28, 2015 general elections for the sake of the peace of Nigeria. This is a very high demonstration of patriotism. This paper equally challenge all political leaders as well as Nigerian citizens to be patriotic.

Conceptual Clarification

Encarta (2009) see the term giant as follow: (i) very tall imaginary creature; in fairy tales and legends, an imaginary being who resembles a human but is much taller, larger, and stronger; (ii) somebody extraordinarily accomplished; somebody whose talents or achievements are particularly outstanding; (iii) somebody or something larger than usual or a person, animal, plant, or organization that is much larger than is usual and (iv) mythological being; in Greek mythology, a being of immense size and strength who fought against Zeus and the other gods of Mount Olympus. Moreover, the term gallantry, according to Cambridge Dictionary (2015) means showing no fear of dangerous or difficult things. Also the Macmillan Dictionary (2015) sees the term gallantry as a gallant effort, attempt, or fight in which one tries very hard, but do not succeed.

In this paper, therefore, the term “a giant without gallantry” is coined to mean a nation endowed with great human and material resources yet cannot go beyond the rhetoric of potentials. It also refers to Nigeria as a nation that is very rich in plans and victorious speech making but very weak in implementations of what was planned and said.

Socio-rhetorical analysis of biblical text fosters a dialogic relationship with scholars of various approaches and disciplines and its connections with reception history in particular is multifaceted, beginning with its foundational assumption about the nature of texts and discuss (Gowler, 2010). Also, Robins (1996:108-118) says that socio-rhetorical analysis offers an interdisciplinary interpretative analytic by which we can better understand a text and its reception.

THEORETICAL FRAMEWORK OF THE STUDY

Julius-Adeoye (2013:1-2) wrote on Ahmed Yerima drama style and presented the writer as a literary scholar who's work cuts across socio-political, cultural, religious, economic and contemporary issues. Julius-Adeoye argued that Ahmed Yerima is a socio-political realist playwright, as evidenced by the socio-political realism that is visible in all of his dramatic representations. In representing a typical day in the life of his characters, Yerima creates a relevancy to modern Nigerian theatre and, indeed, African theatre and literature through his treatment of contemporary social, political, economic, cultural and religious issues. He is a playwright who is conscious of his immediate environment, and he reflects this in his drama. It is on this note that Thiong'o (1972:xv) postulated that “literature does not develop in a vacuum, it is given impetus, shape, and direction by social, political and economic forces in a particular society. Ngugi wa Thiong'o is a Kenyan writer and playwright.

Dotun (1992:123) is also a playwright who addressed Nigeria's socio-political and economic debacle and falls within the radical writers who believe that the radical dramatists are committed to promoting, “revolutionary change by Nigerian peasants and workers. In the same vein, Achebe (2012) also pointed out that the present day Nigerian state is deteriorating by the day because the nation seems not to be moving forward as expected in the sense that the wealth of the nation is not commensurate with what is on ground. Moreover, Swarnalatha (2013) discusses Chinua Achebe's attempt to confront the historical and spiritual roots of Africa's crisis and pointed out that Achebe was consistent in courageously criticizing the misrule on the continent for decades, stances which put his life at risk and forced him to flee his native country and that His great disappointment manifests itself in his last and latest book —There was a Country-A personal History of Biafra. One lesson pointed out by Swarnalatha in Achebe's Biafra experience is the inability of the civil war to unit and resolve the problem of ethnicity but at least Achebe has also offered a solution to resolve these problems, by invoking the negritude embedded in the *mbari* of his own Igbo culture, which emphasizes mutual respect and coexistence and declares that the solutions to Africa's problems can be found in Africa—her bosom, her humanity—and that Africans must rebuild their own indigenous institutions. Soyinka laments about the Nigerian situation by saying: “I am convinced that Nigeria would have been a more highly developed country without the oil. I wished we'd never smelled the fumes of petroleum.”

Achebe (1983) also contributed that Nigeria's problems lies on leadership and corruption and as such challenge the resignation of Nigerians and inspire them to reject old habits which inhibit Nigeria from becoming a modern and attractive country. In his opinion, he professes that the only trouble with Nigeria is the failure of leadership, because with good leaders Nigeria could resolve its inherent problems such as tribalism; lack of patriotism; social injustice and the cult of mediocrity; indiscipline; and corruption. He further observed that government corruption in Nigeria has been so widespread that civil servants are often referred to as lootocrats and that the corruption and economic failures of past regimes leave Nigerians and foreigners alike skeptical than real growth can be sustained at high enough rates to address the country's wrenching poverty. Ocholor (2011) agrees with Achebe that the trouble with Nigeria is leadership failure.

Systemic functional socio-historical study forms the theoretical framework for this study because of the issues raised here in both the literary works of Nigerian scholars such as Chinual Achebe, Wole Soyinka, Ahmed Yerima and their likes formed the socio-historical analysis of the issues presented in this paper. The socio-historical frame work here is therefore concerned with some display of rhetoric in the analysis of the giant without gallantry. The works of these scholars has formed the theoretical frame work because the literary works addressed the greatness and well as the weakness of Nigeria and critique the situation.

The Depiction of Nigeria as the Giant of Africa

The slogan, Nigeria is the giant of Africa is an expression of the position of Nigeria in Africa. Nigeria is being seen as the giant of Africa due to some human and natural endowment which other African countries do not have. Moreover many potentials are yet to be actualized in Nigeria. If these potentials are actualized, Nigeria will graduate from third nation to a first world nation.

Those qualifying Nigeria as the giant of Africa are very right. The reasons are not far fetched. First, Nigeria is the most populous black nation in the whole world. By implication, the population of Nigeria exceeds that of any other African nation (see Appendix 1 for details). Second, Nigeria has the highest deposit of natural resources like crude oil among African nations. Today Nigeria is being rated as the largest oil producer in Africa and the sixth largest oil exporter in the world with a daily crude output of some 2.4 million barrels per day (Egbo, 2010).

Third, Nigeria has been presently declared as the largest economy in Africa from about USD 270 billion to USD 510 billion for 2013. Fourth, Nigeria has always sent the highest numbers of Soldiers for peace keeping among African countries. This has been commended by the international communities and has made other African nations to see Nigeria as big brother. Fifth, Nigeria has the largest expanse of land space with 823,770 km² (about twice the size of California) and it is blessed with some of the most fertile soil on the continent, only a tiny fraction of which is regularly cultivated and it has a relatively well-educated population, including at least two million citizens with a university education (Achebe, 1983).

The Depiction of Nigeria as a Giant without Gallantry: Some Issues

Every right thinking person in any part of the world must and should understand that this study does not in any way intend to relegate Nigeria to the background but is a critique from a scholarly

view point. Nigeria has been depicted as the giant of Africa and rightly so. A nation with the largest population, economy and crude oil production should be given its rightful place in the committee of nations. All of these “largest ...” so mentioned above are yet to be translated into the life of an ordinary Nigerian. We are suffering from epileptic power supply, poor educational funding, infrastructural underdevelopment and decay. We produce 2.4 million barrels of crude oil per day yet we have no functional refineries. Nigeria is blessed with vast quantities of oil and is the sixth largest oil exporter in the organization of Petroleum Exporting Countries (OPEC). This has generated billions of dollars in revenues over the last forty years since oil was found in Nigeria. As in most developing countries, this has not translated into an improved economy for the country (Odeh, 2011).

The Gross Domestic Product (GDP) of a nation is determined by the level of exports and imports. The World Bank national accounts data described GDP as “the sum of gross value added by all resident producers in the economy plus any product taxes and minus any subsidies not included in the value of the products. “It is calculated without making deductions for depreciation of fabricated assets or for depletion and degradation of natural resources (Nwokoji, 2014). Nigeria's GDP was recently rebased from about USD 270 billion to USD 510 billion for 2013. The increase of about 90% was attributed to new sectors of the economy such as telecommunications, movies, and retail which were previously not captured or underreported. As a result of the rebasing, Nigeria is now the largest country in Africa and 26 largest in the world (Oyedele, 2014). Nwokoji further raises the following questions on the rebasing of the Nigerian economy: why should Nigeria be said to have grown at an average of 6.5 per cent, more than the average growth rate of the United States of America, United Kingdom, Japan and even South Africa, when the level of infrastructure and standard of living in those countries remained far above that of Nigeria and Nigerians? What then is actually growing and what is the meaning of a \$510 billion GDP to a Nigerian when there is no job to do? Is it not better for Nigeria to grow at 1 per cent and have the living conditions of the population improved than growing at a higher rate? Nigeria is a giant yet import is greater than export. We were very good in Agriculture but suddenly, crude oil took over, making Nigeria a mono-economic nation. Today, whenever, there is a fall in the price of crude oil in the world market, Nigeria is adversely affected. Where is the groundnut pyramid in Kano and where is the cocoa house in Ibadan? Can we find groundnut and cocoa for export today?

Corruption is another issue that is crippling the giant of Africa. Corruption has become endemic in Nigeria. Corruption is a symptom of numerous difficulties within contemporary societies. It usually involves more than one party. It takes a form of an organized crime. At times, an organization can be established on corruption to beget corruption. According to the perception index of Transparency International, Nigeria was ranked 144th most corrupt country out of the 146 most corrupt countries of the world, beating Bangladesh and Haiti to last position. An analysis of the anti-graft/anti-corruption laws in Nigeria shows that corruption will continue in spite of the laws because the perpetrators do not fear any consequences. It is now dawning on the Nigerian public that the so-called private enterprises and political leaders are free from scrutiny because while the private enterprises claim privacy, serving presidents, legislators and governors, hide under the cover of immunity clause. Corruption is found in the award of contracts, promotion of staff, dispensation of justice, public offices and it manifests itself in embezzlement of public funds,

misappropriation of designated public fund and other abuses of office (Ottuh, 2013). Corruption can be systematic in nature and it can affect the whole life of an organization or society. Achebe (1983:37-38) postulated that corruption should be made difficult and inconvenient for those who intend to indulge in corruption in Nigeria and that the right philosophy and ideology be imbibed by leaders and sundry in Nigeria.

A Rhetorical-Biblical Depiction of Nigeria as a Giant without Gallantry

A giant is seen from the biblical point of view as a great warrior. Not just a warrior but a warrior who has won many battles. There are so many examples of such giants in the bible but that of Goliath in the Old Testament will be examined here. Goliath was a great warrior who won a lot of battles for the Philistines. He has been fighting and winning but there was a battle he could not win. That was the battle against the servant of God David. The gallantry of him being a giant was taken away when he met David in the Battle field. 1 Samuel 17:1-58 gives the story, thus:

Now the Philistines gathered their armies for battle; and they were gathered at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, in Ephesdammim. ² And Saul and the men of Israel were gathered, and encamped in the valley of Elah, and drew up in line of battle against the Philistines. ³ And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them. ⁴ And there came out from the camp of the Philistines a champion named Goliath, of Gath, whose height was six cubits and a span. ⁵ He had a helmet of bronze on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze. ⁶ And he had greaves of bronze upon his legs, and a javelin of bronze slung between his shoulders. ⁷ And the shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron; and his shield-bearer went before him. ⁸ He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves, and let him come down to me. ⁹ If he is able to fight with me and kill me, then we will be your servants; but if I prevail against him and kill him, then you shall be our servants and serve us." ¹⁰ And the Philistine said, "I defy the ranks of Israel this day; give me a man, that we may fight together." ¹¹ When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid. ¹² Now David was the son of an Ephrathite of Bethlehem in Judah, named Jesse, who had eight sons. In the days of Saul the man was already old and advanced in years. ¹³ The three eldest sons of Jesse had followed Saul to the battle; and the names of his three sons who went to the battle were Eliab the first-born, and next to him Abinadab, and the third Shammah. ¹⁴ David was the youngest; the three eldest followed Saul, ¹⁵ but David went back and forth from Saul to feed his father's sheep at Bethlehem. ¹⁶ For forty days the Philistine came forward and took his stand, morning and evening. ¹⁷ And Jesse said to David his son, "Take for your brothers an ephah of this parched grain, and these ten loaves, and carry them quickly to the camp to your brothers;

¹⁸ also take these ten cheeses to the commander of their thousand. See how your brothers fare, and bring some token from them." ¹⁹ Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. ²⁰ And David rose early in the morning, and left the sheep with a keeper, and took the provisions, and went, as Jesse had commanded him; and he came to the encampment as the host was going forth to the battle line, shouting the war cry. ²¹ And Israel and the Philistines drew up for battle, army against army. ²² And David left the things in charge of the keeper of the baggage, and ran to the ranks, and went and greeted his brothers. ²³ As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines, and spoke the same words as before. And David heard him. ²⁴ All the men of Israel, when they saw the man, fled from him, and were much afraid. ²⁵ And the men of Israel said, "Have you seen this man who has come up? Surely he has come up to defy Israel; and the man who kills him, the king will enrich with great riches, and will give him his daughter, and make his father's house free in Israel." ²⁶ And David said to the men who stood by him, "What shall be done for the man who kills this Philistine, and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?" ²⁷ And the people answered him in the same way, "So shall it be done to the man who kills him." ²⁸ Now Eliab his eldest brother heard when he spoke to the men; and Eliab's anger was kindled against David, and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your presumption, and the evil of your heart; for you have come down to see the battle." ²⁹ And David said, "What have I done now? Was it not but a word?" ³⁰ And he turned away from him toward another, and spoke in the same way; and the people answered him again as before. ³¹ When the words which David spoke were heard, they repeated them before Saul; and he sent for him. ³² And David said to Saul, "Let no man's heart fail because of him; your servant will go and fight with this Philistine." ³³ And Saul said to David, "You are not able to go against this Philistine to fight with him; for you are but a youth, and he has been a man of war from his youth." ³⁴ But David said to Saul, "Your servant used to keep sheep for his father; and when there came a lion, or a bear, and took a lamb from the flock, ³⁵ I went after him and smote him and delivered it out of his mouth; and if he arose against me, I caught him by his beard, and smote him and killed him. ³⁶ Your servant has killed both lions and bears; and this uncircumcised Philistine shall be like one of them, seeing he has defied the armies of the living God." ³⁷ And David said, "The LORD who delivered me from the paw of the lion and from the paw of the bear, will deliver me from the hand of this Philistine." And Saul said to David, "Go, and the LORD be with you!" ³⁸ Then Saul clothed David with his armor; he put a helmet of bronze on his head, and clothed him with a coat of mail. ³⁹ And David girded his sword over his armor, and he tried in vain to go, for he was not used to them. Then David said to Saul, "I cannot go with these; for I am not used to them." And David put them off. ⁴⁰ Then he took his staff in his hand, and chose five smooth stones from the brook,

and put them in his shepherd's bag or wallet; his sling was in his hand, and he drew near to the Philistine.⁴¹ And the Philistine came on and drew near to David, with his shield-bearer in front of him.⁴² And when the Philistine looked, and saw David, he disdained him; for he was but a youth, ruddy and comely in appearance.⁴³ And the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods.⁴⁴ The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the beasts of the field."⁴⁵ Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin; but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied.⁴⁶ This day the LORD will deliver you into my hand, and I will strike you down, and cut off your head; and I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel,⁴⁷ and that all this assembly may know that the LORD saves not with sword and spear; for the battle is the LORDS and he will give you into our hand."⁴⁸ When the Philistine arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine.⁴⁹ And David put his hand in his bag and took out a stone, and slung it, and struck the Philistine on his forehead; the stone sank into his forehead, and he fell on his face to the ground.⁵⁰ So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine, and killed him; there was no sword in the hand of David.⁵¹ Then David ran and stood over the Philistine, and took his sword and drew it out of its sheath, and killed him, and cut off his head with it. When the Philistines saw that their champion was dead, they fled.⁵² And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron.⁵³ And the Israelites came back from chasing the Philistines, and they plundered their camp.⁵⁴ And David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent.⁵⁵ When Saul saw David go forth against the Philistine, he said to Abner, the commander of the army, "Abner, whose son is this youth?" And Abner said, "As your soul lives, O king, I cannot tell."⁵⁶ And the king said, "Inquire whose son the stripling is."⁵⁷ And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.⁵⁸ And Saul said to him, "Whose son are you, young man?" And David answered, "I am the son of your servant Jesse the Bethlehemite" (RSV,1952).

Hays (2005) showed in a research that the story of David and Goliath is one of the best-known and best-loved stories in the entire Old Testament and that Goliath is nearly ten feet tall, and yet the young David bravely fights the giant and slays him with a single well-aimed stone from his sling. This version of the story is firmly embedded in our tradition, not only through the account of it in our English Bibles, but also through children's books, children's Sunday School lessons, art, and song. Indeed, David's heroic battle against the giant has become a classic paradigm within Western culture of the underdog's upset victory. Hays submitted that although, it might be foolish to tamper

with such a famous, firmly entrenched, and beloved story, the text-critical evidence, both external and internal, compels us to reconsider the height of Goliath, and suggests to us that we should probably cut the giant down at the knees, reducing him from 9'9" to 6'9". Hays also showed that the Masoretic Text (MT), that is, the "received" Hebrew text upon which most of our English Old Testament translations are based, states in 1 Sam 17:4 that the height of Goliath is "six cubits and a span." A cubit is approximately 18 inches, and a span is about 9 inches. Thus, in the MT Goliath is 9'9" tall. Most of our English translations follow this reading. On the other hand, in the major Septuagint (LXX) manuscripts Goliath's height is given as "four cubits and a span," which puts him at the much shorter height of 6'9". Moreover, Hays argues that there is a textual error, made by a sloppy or exaggerating scribe, in the height of Goliath as given in the Masoretic Text (mt). He also noted that one Hebrew text [4QSama] from the DSS and most versions of the Septuagint (LXX) give Goliath's height as 4 cubits and a span instead of 6 cubits and a span.

Billington (2007) took a divergent argument that while the MT and the LXX/DSS appear to be in conflict with one another, they actually are not and that both the 6-cubits reading and the 4-cubits reading of 1 Sam 17:4 give the same basic height for Goliath. Although, this paper does not intend to go into the scholarly argument of Goliath's height it is worth noting that both the argument of Hays and Billington have given us an insight that the height of Goliath ranges between 6 to 9 inches. This gives the picture of a giant. The passage described this giant called Goliath as a warrior who had all it takes to win a battle of his time. Verses 5-6 told us that: he had a helmet of bronze on his head, armed with a coat of mail weighing five thousand shekels of bronze, greaves of bronze upon his legs, a javelin of bronze slung between his shoulders, the shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron; and his shield-bearer went before him.

One Hebrew word that summarized all of these quantities is אִישׁ בֵּינָיִם (*'iysh benayim*) meaning between, space between two armies or man of the space between armies, that is champion, a great man or a man among men (Strong, 2001). In the context of this work, the Hebrew words used for giant are of different categories. One is נְפִילִים (*nephiyl or nephilim*) a word only ever found in plural form in Old Testament and only appears three times in Genesis 6:4 and Numbers 13:33 (twice). The second is רָפָא (*rapha'*) or רָפָח (*raphah*) meaning old race of giants (1 Ch 20:8; also 1 Ch 20:6 and 1 Ch 8:2; cf. also 1 Ch 4:12). The word *rapha* is used in the singular but only found these three times (though that depends on interpretation of homonyms). In Joshua 15:8 the word *Rephaim* is used in the plural form and it is also found eight times (cf. Josh 18:16; 2 Sam 5:18, 22; 23:13; Isa 17:5; 1 Ch 11:15; 14:9) in connection with the word for valley, עֵמֶק (*'emeq*), hence in the translations it is either translated "valley of giants" or transliterated "valley of *Rephaim*" (Brown, Driver, and Briggs, 2000; Girdlestone, 1998; Harris, Harris, Archer and Waltke, 1999). Many major lexicons essentially uphold the word "giant(s)" as the translation in these spots, though one may find some differences as to what "giant" even should "mean." Many choose not to translate the words because of issues in knowing what translation is best, and so they transliterate the Hebrew sounds into English (hence, *Nephilim* and *Rephaim*).

All of these describe a gallant giant of Goliath's time yet he failed. Why did he fail? He failed because he was relying on the wrong power and old experience. The past is important for the

present and the future but when it lacks the right relevance and backing, it is of no use to the contemporary society. The fortunate ones learn from the past mistakes of others. This is where Nigeria must learn her lessons. We are relying too much on crude oil. It has given Nigeria a lot of money in the past but has not secured the future of the nation yet. The recent fall of oil price which has thrown our economy into a near-comatose is just a tip of the iceberg. A nation with huge resources from God without the fear of that same God is indeed heading for a doom in the midst of boom. Moreover, Goliath failed because he had no regard for God. He had no regard for God because he was well equipped with human gadgets of war. Why do we spend huge amount of money on something and yet nothing to show for it? It is because somebody out there who does not have the fear of God is tampering with the resources.

Nigeria can be likened to a giant with a wonderful profile of victorious speeches like Goliath but could not carry out any of his boast against David. He has been fighting and has become the victory hope of the Philistines in all the battles of his time among committee of nations. This showed that the gallantry of a giant is not just the battle won in the past but the battle won today for the future. Gallantry is moved from the past to the present and to the future in order for it to be relevant for posterity. Nigeria was once respected among the committee of nations for the civil service boom called the Udoji. In 1972, one day, children saw parents jubilating after starring at the front pages of newspapers or listening to the news on transistor radios because of the Udoji Awards. The late Chief Jerome Udoji did the civil service proud in 1972 with his salary and other benefits awards. It is still being referred to as the golden era of the nation. Then, he headed a Civil Service Commission to review standards of service and compensation within the civil service which made sweeping recommendations on the public service including the recommendation of an objective or goal oriented management style. The review was popularly known as the Udoji award (Omorie, 2010).

In Nigeria, where many citizens were smiling to the bank, in time past some companies like Ajakuta and Delta Steel companies, ASCON in Ikot Abasi, Akwa Ibom State were built and working to their fullest capacities. Refineries were equally built in Port Harcourt, Warri and Kaduna and they were all working in their fullest capacities. There was a cocoa house in Ibadan and groundnut pyramid in Kano and were once booming in Nigeria. Rubber plantations and palm plantations were also part of the wealth of Nigeria. There were many rubber factories like Tropical in Sapele, Johnholt rubber factory and Piedmont Rubber factories in Ologbo. The famous African Timber Producing company existed in Sapele, Delta State of Nigeria working in its fullest capacity. There are others too numerous to mention here. All of these put together with the population of Nigeria make Nigeria the giant of Africa. But where are these companies today? Our inability to sustain these to the future makes Nigeria a giant without gallantry. Crude oil has now been taken as the main stay of Nigeria's economy making Nigeria a mono-economy country whereas there are more untapped resources to be explored to actually sustain Nigeria. As it is now, if anything happens to crude oil we are finished.

IMPLICATION FOR NATIONAL DEVELOPMENT

- i. **planning and implementation:** Goliath had the plan of destroying David and taking Israel as captives. He relied on his powerful experience but failed in implementation of his plans. David on the other hand was able to kill Goliath because he relied on the power of God. Between David and Goliath who is a giant? Nigeria must learn from the experience of Goliath not to waste the resources of the nation. Goliath was given all that was needed to succeed in battles but he failed thereby wasting all the resources he was endowed with. Nigeria has wasted a lot of resources for the past five decades in the sense that we plan but cannot implement. This lack of implementation is sometimes caused by abandonment of government projects due to successive government. One government comes in they neglect the plans of the previous government thereby wasting the resources that has been spent on such abandoned projects. Nigerian leaders must understand that government is a continuum.
- ii.
- ii. **patriotism:** David's participation in the battle was born out of patriotism. He was never recruited into the army of Israel at that time. He was never paid salary. He did not fight Goliath for any reward. He did what he did for the love of God and country. He risked his life for the love of country. Goliath was equally fighting for his country but was having a wrong foundation. The failure of Nigeria cannot only be blamed on failed leadership but also on unpatriotic Nigerians who take their own interest as the paramount rather than God and the nation. Many citizens of Nigeria do not think of what to do for Nigeria but what Nigeria must do for them. Personal interest drive them about in what they do. Many Nigerians are not willing to make sacrifice Nigeria as a nation.
- iii. **Politics of idealism not rhetoric:** David was a statesman who was willing to die for what he believed. He believed that the army of Israel is the army of Yahweh and as such defiling is tantamount to dishonouring Yahweh. He saw this as a dangerous trend to the worship of Yahweh and the security and freedom of the Israel. David did not only speak to Goliath, he also carried out what he planned to do to him. Many politicians who are seeking for the vote of the people of Nigeria during electioneering campaigns speak very well to convince the masses to vote for them but has nothing to die for. Many of them are going into the position they are seeking because they want to go and enjoy the glamour and the packages attached to the office. The major political parties in Nigeria that they are ideological but their actions have spoken more than their voice. Defection from one political party to another is very rampant especially when the All Progressive Alliance (APC) came up as a major political party to the People's Democratic Party (PDP) in 6th February, 2013. It appears as if political parties lack something to die for.
- v. **Righteousness:** Noting allusions to and subtle parallels with the David story in *Sir Gawain and the Green Knight*, Utter (2013) argued for a recovery of a reading of the poem as a morally serious work, in so doing inviting productive comparisons to the Gawain-Poet's handling of biblical material in his other works, particularly *Cleanness*, which also reveal the Poet's assumptions concerning sin's corporate and enduring, even generational nature: a problem as

much narrative as theological, it both occludes clarity of vision and obstructs resolution. Like the prophet Nathan, who called David to repentance, and the Green Knight himself, who indicts the members of Arthur's court for their failure to live up to their self-professed ideals, the Poet appears critical of his courtly audience for their moral obtuseness.

CONCLUSION

Drawing inference from the literary work of Chinua Achebe and the work of other African playwrights like Ahmed Yerima, this paper has shown that a giant without gallant is a depiction of Nigeria as a giant of Africa. Nigeria being the giant of Africa is in terms of population, rhetorical economic growth, land space and potentials not in terms of infrastructural developments.

Using the story of Goliath and David in 1 Samuel 17:1-58 as a biblical depiction of Nigeria as a giant without gallant, the study has also shown that Nigeria is failed state like giant Goliath. Goliath was bigger than David yet, David made more concrete success than Goliath. This is the picture of Nigeria and other smaller African countries like Ethiopia, South Africa, etc that are more developed than Nigeria even though Nigeria is being referred to as the giant of Africa. One lesson Nigeria must learn here is to learn how to plan and execute the plan.

RECOMMENDATION

If we must get the right people to lead Nigeria, political offices should be made less attractive so as to get selfless individuals to lead us with the right ambitions and vision. Another thing which Nigerian leaders must not fail to do is to empower institutions to function properly. Some of these institutions should be made independent. For example, the judiciary, the Economic and Financial Crime Commission (EFCC) and the Independent Corrupt Practices Commission (ICPC).

When these commissions are heavily empowered by the law of Nigeria as an independent body in the real sense of it, it will help to deal with corruption in the affairs of governance and society conducts in Nigeria. Interference, of political leaders with these institutions is not healthy. Another thing which Nigeria must do help the nation is enact laws that will make political office seekers to declare their assets before and after their tenure.

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Appendix 1
AFRICA POPULATION

COUNTRY	Population (2014 Est.)		
Algeria	38,813,722	Malawi	17,241,754
Angola	19,088,106	Mali	16,455,903
Benin	10,160,556	Mauritania	3,516,806
Botswana	2,155,784	Mauritius	1,331,155
Burkina Faso	18,365,123	Mayotte (FR)	217,909
Burundi	10,395,931	Morocco	32,987,206
Cameroon	23,130,708	Mozambique	24,692,144
Cabo Verde	538,535	Namibia	2,198,406
Central African Rep.	5,277,959	Niger	17,466,172
Chad	11,412,107	Nigeria	177,155,754
Comoros	766,865	Reunion (FR)	867,687
Congo	4,662,446	Rwanda	12,337,138
Congo, Dem. Rep.	77,433,744	Saint Helena (UK)	4,255
Cote d'Ivoire	22,848,945	Sao Tome & Principe	190,428
Djibouti	810,179	Senegal	13,635,927
Egypt	86,895,099	Seychelles	91,650
Equatorial Guinea	722,254	Sierra Leone	5,743,725
Eritrea	6,380,803	Somalia	10,428,043
Ethiopia	96,633,458	South Africa	48,375,645
Gabon	1,672,597	South Sudan	11,562,695
Gambia	1,925,527	Sudan	35,482,233
Ghana	25,758,108	Swaziland	1,419,623
Guinea	11,474,383	Tanzania	49,639,138
Guinea-Bissau	1,693,398	Togo	7,351,374
Kenya	45,010,056	Tunisia	10,937,521
Lesotho	1,942,008	Uganda	35,918,915
Liberia	4,092,310	Western Sahara	554,795
Libya	6,244,174	Zambia	14,638,505
Madagascar	23,201,926	Zimbabwe	13,771,721
		TOTAL AFRICA	1,125,721,038

Source internetworldstats.com Copyright 2

