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ABSTRACT
Generally in African Societies and Nigeria in particular, corruption like a canker worm has eaten deep into the nerve centre of human social life. Indeed, it has developed complicated dimensions and efforts towards its eradication apparently yield little or no result. However, the role of literature cannot be over emphasized. It is very important for the growth of critical thinking and the development of moral behaviours. The contemporary Igbo playwrights have taken it upon themselves to preach and fight against immoral and corrupt practices through writing. The purpose of this research work therefore is to review and present analytically satire in Godson Echebina’s drama titled Ugomma. It first highlights on the meaning, types and functions of satire. It reviews some related works on satire and analyses satire in Ugomma. It discusses fully the playwright’s style in handling satire in the play and determines the pungency of satire in it. In order to achieve this purpose the researcher adopts a normative research method which based entirely on the impressionistic observation of the investigator. Among the findings are; drama can be used for entertainment and also as an instrument of protest. Satire has a pungent force in exposing the follies and ineptitudes of man etc. it therefore recommends that the play be video filmed and televised for the public to view and appreciate the crippling effects of religious hypocrisy and promiscuity among today’s young girls. Literary scholars are encouraged to publish more similar works of Godson Echebina since the number in circulation is not enough for the benefit of the entire society.

Keywords: Literature, Drama, Satire

Introduction
The world today is bedeviled by corruption. In Nigeria and particularly in Igbo land, there is prevalence of political, economic religious and social abnormalities. It is so devastating that the entire social life is affected in such a way there is moral decadence in the society. The sophisticated dimensions these social evils take require drastic effort to curb. Literature, especially satirical literature plays this strategic role. The modern Igbo playwrights such as Onyekaonwu, in Oku Ghara Ite, Akoma in Obidiya, Nwadike in Nwata Bulie Nna ya Elu, Echebina in Ugomma etc have taken it up on themselves to enthrone morality and fight against immoral behaviours of people in society through writing. Drama as an art is to a great deal, a potent force towards exposing and checking societal maladies. The type of drama that is used in performing this act is called satiric drama. The aim of this paper therefore is to review
and present analytically satire in Echebina’s drama titled *Ugomba*. It will also discuss on the writer’s style or approach in handling this form in his work and as well determine the pungency of satire in it.

In other to achieve this aim, the researcher adopts a normative research method which according to Nwabueze (2009:6) is based entirely on the impressionistic observations of the investigator.

**Meaning of Satire and Satiric Drama**

Over the years, satire has been defined in different ways by many scholars, in the opinion of this paper satire is a literary device that uses wit, humour, irony, mockery and ridicule to attack human vices, weakness, stupidities and follies in order to correct them. The vices could be religion, politics and social relations. According to Hornby (2000:112) satire is a way of criticizing a person, and or institution which uses humour to show their faults or weaknesses, a piece of writing that uses this type of criticism. Satire in literature like prose or verse employs wit or irony, innuendo or outright derision to expose human weakness and folly. The term is derived from Latin Satire meaning “Medley” or mixture and is related to the Latin Adjective “Satire” “replete” (Encarta Encyclopedia 2009).

In addition, Abram (1981:167) defines satire as the literary art of drama sharing a subject by making it ridiculous and evoking towards its attitude of amusement, contempt, indignation or scorn.” Sharing the same view Iwuchukwu (2009:20) says that “Any literary work which holds up a society to ridicule or shows the foolishness or weakness of an idea or custom and towards its attitude of amusement, contempt or scorn is called a satire”

**Types of Satire**

Satire is of two types, Formal or Direct and Indirect Satire. According to Abram (1984:168-169) “critics make abroad division between formal and indirect satire. In formal satire, satiric voice speaks out in the first person that is “I”, may address himself either to the reader or else to a character within the work itself, who is called the adversaries”. He further pointed that formal satire is of two types; Horatian satire and Jurvenallian satire. They got their names from Roman Satirists.

In Horatian satire according to him the character of the speaker is that of urbane, witty and tolerant man of the world, who is moved more often towards amusement than to indignation at the spectacle of human follies and absurdity sometimes include his own, while in Jurvenallian satire, the character, of the speaker is that of a serious moralist, who uses a dignified and public style of utterance to decry modes of vice and error, which are no less dangerous because they are ridiculous and who undertake to evoke contempt, moral indignation or an unillusioned sadness at the aberration of man. He finally explains the second type of satire indirect satire by saying:

Indirect satire is cast in another literary form than that of direct address. The most common form is that of a fictional narrative, in which the objects of the satire are characters who make themselves and their opinions ridiculous by what they think say and do and are sometimes made even more ridiculous by the authors comments and narrative style.

Typical examples of indirect satire are *Animal Farm* by George Orwel and its Igbo version *Mmadụ ka A Na Aria* by Chuma Okeke. Here in these novels the two writers use the indirect approach of satire to ridicule opinions concerning the evil ergonomics system called capitalism.
**Functions of Satire**

Satire, ideally, is meant to make people laugh as human beings are lively creatures with the ability to create fun and be funny as well. Apart from this aim satire seeks to unmark the societal vices in relation to what Soyinka calls the “rotted underbelly of society”. It is to stripe his victims bare and lose through laughter with the help of satirist, using satiric tools such as mimicry, caricature, overstatement, bestialization, mock praise and storytelling in order to teach and reform. Satire uses wit to criticize behaviour. According to Balogun (2010), in African society where there is no prisons, satire plays pertinent role. Tools like mimicry, derogatory songs, mock praise, overstatement and many others, were used and this kept men along the right path. In the words of Izevbaye in Balogun (2010:84) satire has the literary value of daring “to exercise evil by calling it name”

Satire criticizes a person or institution using human to show their faults or weaknesses (Hornby 2000:1042). It expresses through ridicules the evils or weaknesses of human beings. According to Abram satire occurs as an incidental element in many works, whose overall form is not satiric in a certain character or situation, or interpolated passage of ironic commentary and some aspects of the human condition or contemporary milieu.

Satire in most written genres of literature helps the authors to achieve their purposes of writing. It also helps to build up the themes of these works.

**Satiric Drama**

Drama is an imitation of life and an act on the stage. Since it is an imitation of life, satiric drama therefore, is a drama that ridicules abuses for the sake of remedying them. *Obidiya* by Akoma is a typical example of Igbo satiric drama criticizing the covetous nature of some rich men in society. Rich men who always like to Lord it over the poor. As they get richer the poor, poorer.

*Oku Uzu Daa Ibube* by Goddy Onyekaonwu, another Igbo satiric drama ridicules some religious practices of Igbo people like killing of twins and throwing away people with swollen stomach into the evil forest. These religious practices were as a result of ignorant of the Igbo people.

In *Nwata Bulie Nna Ya Elu*, Nwadike ridicules the bad behaviour of some prodigal sons in the society who always want to have it their own ways.

Wole Soyinka’s *Trials of brother Jero*, an English Drama is also a typical example of satiric drama. It examines the current prevailing social, political and religious situation of its time. The drama portrays the facsimile of religious hypocrisy; indoctrination and gullibility of individuals, religion at the present as a key to one’s economic emancipation attainment and social influence thereby side tracking the spiritual cultivation of individual.

**Satire in Ugomma**

The author of this text is Godson Echebina. He is a playwright and a sensitive committed artist. His flair in writing has made him write many books in both English and Igbo language.

**Theme:** The themes of this drama text are: Religious hypocrisy and promiscuity among contemporary young Igbo girls.

**Setting:** Setting of this play is the contemporary Igbo society. The setting time-frame captures vividly contemporary Igbo society after the Nigerian Civil War. Some Igbo young girls during the war followed soldiers to their homes and live with them just for a morsel of bread. They gave themselves freely to combatants just to gain material things mainly food and wears from them. This attitude made some of
them become wayward. Then after the war, this ugly attitude continued to spread. Several decades after this ugly attitude, it has and become a habit to today’s young girls. Some of them live promiscuous life in order to gain material gratifications and fleshly desires. Some of them have become wild that they no longer respect their parents or listen to their advice. This eventually leads them into many troubles.

**Examples of Satire in Ugomma**

Ugomma is a satiric drama through which the playwright satirizes the religious hypocrisy and the promiscuous behaviour of today’s young girls. Through the character of Ugomma the protagonist, he exposes their ridiculous and mischievous behaviours. They claim to be saints with their pretentious lives while they are devilish in actions.

In this drama Echefina tells stories of how a young pretty girl called Ugomma ruins her career in life due to promiscuous behavior and religious hypocrisy. The consequence of her bad behaviour is unwanted pregnancy. Ugomma gets pregnant but finds it difficult to identify a man responsible for her pregnancy. This is simply because she does not keep to one man. At the beginning of the play Ugomma claims to be too religious, innocent young girl and an ardent Catholic by belonging to different pious societies in the Church like Legion of Mary, Block Rosary, Youth, Choir and she goes to confession regularly. She even goes as far as rejecting a non Catholic suitor that came to ask her hand in marriage regardless of the man’s status in the society.

Ugomma claims to be a living saint without people knowing that she is a flirt. Her pregnancy is a surprise to everybody except her boyfriends. All her lovers deny having any affair with her. They all know her as a wayward girl who does not keep to one man. Ugomma brings shame and humiliation to herself, her parents and her colleagues in Legion of Mary society due to her bad behaviours.

The **Playwright’s Style in Presenting Satire in Ugomma**

The playwright uses different approaches to showcase satire in this work. Among these approaches are:

**Use of Language:** The language of the play is simple, straightforward and direct but has some imagery, symbolism and ironies. The dialogue is true to life and appropriate though with all these, the play is easy to understand.

**Plot:** Plot according to Igiligi and Ogenyi (2002:57) is the sequential or chronological arrangement of events in a novel, play or drama. The play presents stories of a young pretty girl called Ugomma gets impregnated due to religious fanatics and waywardness. These eventually bring her downfall. Ugomma rejects Alozie’s offer to marry because he is not a catholic. She wants him to be converted from Anglican church to catholic before she can marry him but Alozie refuses. Ugomma claims to be too religious and an ardent Catholic by belonging to different societies in the church and goes to confession, regularly yet she is of the habit of leaving the house every time in pretence that she is going to weekly activities in the church while on the contrary she uses that as an excuse to visit her numerous boyfriends.

Whenever she tells her mother that she is going to repair or collect her shoes from the shoe repairer, she goes to meet Obioha, her shoe repairer boy friend. She does this often that her movement becomes so unbearable and her parents complain. Ugomma refuses to listen to her parents and even exchanges words with her mother as she scolds her.
Ugomma’s sins have found her out and she becomes pregnant. She discovers that she is pregnant and moves quickly to Obioha the poor shoe repairer and begs him to marry her.

She accuses Obioha of being responsible but Obioha refutes the accusation. Ugomma begs him to do something. Obioha at this point reminds her of his poor background and his Christian denomination as an Anglican. Ugomma tells him that church does not matter. In order to let the hook off his neck, Obioha promises to do something.

Ugomma’s mother discovers that she is pregnant and asks her of it and who is responsible, she denies being pregnant.

In addition to Ugomma’s mother’s complain, some young girls of Legion of Mary society match into Ugomma’s compound sing and litter the whole compound with leaves and branches of tree demonstrating their annoyances on the shame Ugomma brought on them.

Ugomma discovers that the whole world is now aware of her condition, carries her bag and runs to Obioha’s house to leave with him. On her reaching to his house, behold, Obioha has relocated to an unknown destination.

Later, chief Ezeoha, the oldest man in their village summons the meeting of the whole villagers at the village square, to look into Ugomma’s case and to find out who is responsible for her pregnancy.

It is discovered in this meeting that Ugomma has no specific boy friend. Three of his numerous boyfriends, Obioha, Okorie and Okorafo who are present at the meeting deny being responsible for her pregnancy. At the same point they disappear before the public and run away.

Chief Ezeoha discovers what happened, blames the general public for allowing the boys to escape. He then gives his final judgment by saying that since Ugomma could not get hold at one man as being responsible for her condition, her parents should take her home and advice her. He seriously warns that nobody should bring such a useless case before them again.

**Characterization:** This is the author’s ability to create fictitious characters that operate within the cosmology of a novel as real people. Echebina presents both consistent and inconsistent characters. Examples of consistent characters are; Ugomma’s parents and Alozie her suitor. The inconsistent characters are Ugomma and her lover boys especially Obioha the shoe repairer. For instant Ugomma is not a straight forward person. She claims to be a good girl at the beginning of the play when Alozie tries to win her hand in marriage but later disgraces herself in the hand of an ordinary shoe repairer. Example is in the following dialogue between her and Alozie

**Igbo**

Alozie: Ugomma kedụ:
Ugomma: O dim ma, ḟ bala
Alozie: I meela
Ugomma: Kedu maka ụmụ nne ị? Alozie: Ha dị cha mma. Ha ị na ị jisie ike nụrụ ihe m na-agwa ị, ama m na ị kwenyela ọ bụ m a ị?

**English**

Alozie: Ugomma how are you?
Ugomma: It is find, have you come?
Alozie: You have done well.
Ugomma: How about your siblings?
Alozie: They are all fine. They said you should try and listen to what I Am telling you.
I know you have agreed. Am I lying?

Ugomma: Eji m aka na ị ma na mbụ nwa akwụkwọ

Ugomma: I am sure you know that I am a student
Alozie: Ama m. ọ putara na nwa awkụkwọ anagị alụ di?

Ugomba: I makwa na m bụ nwatakiụị I toro m atọ nke ọma?
Alozie: Ee, ama m ọ dị mma otu ahụ
Ugomba: I makwa na nna m anaghị ekwe m pụọ ezi?
Alozie: Amaara m nke oma I na-agbọọ ịrọm
Ugomba: Gịnwa abịa bụrụ onye ọka siemesị
Alozie: Ee, ma nke ahụ abụghị ịhe ga-ese okwu ma ọhị Ebe ihe ụmụanyị ọdị nweghị ihe nke ahụ ụbụ.
Ugomba: Aaa! Ẹkwusila ike o nwechara ihe ọ bụ, a dikwa ama ama, agaghị m aghanwo ma otu. Ọ bụrụ na i, choghị igbanwo bia soro m gawa ụka katoliiki o nweghị ebe m na-ag ụbụ gị ya ugbua

Alozie: I know. Does it mean that a student does Not marry?

Ugomba: Do you know that I am a small child. You are very much older than me?
Alozie: Yes, I know, it is good that way.
Ugomba: Do you know that my father does not allow me to go outside.
Alozie: I know it very well. Are you telling me that?.
Ugomba: Yes I know that you know.
Alozie: My dear, there is no problem.
Ugomba: And you a C.M.S.

Alozie: Yes but that one will not cause problem once there is love that is nothing.

Ugomba: Aaa! Don’t talk loud it matters a lot. I will not change at all. If you do not want to change and join me to go Catholic. I will not go anywhere let me tell you that now.

With the above dialogue Ugomba portrays herself as one who does not play with her religion while on the contrary she is not a good Christian.

Below is also another dialogue between Ugomba and Alozie when he asks her to go with him in his car to Bata shop.

Igbo

<table>
<thead>
<tr>
<th>Alozie</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alozie: Biko mee ngwa ka m buru gi gaa n’ulo ahi bata ahụ ugbua ugbua</td>
<td>Alozie: Please do quickly so that I will Carry you immediately, and go to Bata shop.</td>
</tr>
<tr>
<td>Ugomba: Bjiari, ị chọrọ ị buru m n’ime ugbọ gi?</td>
<td>Ugomba: Come o, do you want to Carry me in your car?</td>
</tr>
<tr>
<td>Alozie: O bụ gịnị ka nke ahụ mere?</td>
<td>Alozie: What is wrong with that?</td>
</tr>
<tr>
<td>Ugomba: Alozie ị makwa na m bu onye otu ligịnị?</td>
<td>Ugomba: Alozie do you know that I am a member of legionary?</td>
</tr>
<tr>
<td>Alozie: Ka gịnị jiri mee?</td>
<td>Alozie: And so what?</td>
</tr>
<tr>
<td>Ugomba: Anyị anaghị eso nwoke apụ ezi. Anyị anaghị ama nwoke belụso ma anyị melụ sakaramentị agbamawụkwọ</td>
<td>Ugomba: We do not go out with a man we do not have carnal knowledge of man unless we have done sacrament of matrimony.</td>
</tr>
</tbody>
</table>

It is ironical and ridiculous; Ugomba with the above claims makes mockery of herself because she claims to be what she is not. Since she is a young girl who belongs to a society where girls do not go out with men or have carnal knowledge of them unless after wedding the question is, how does she get pregnant? Is it by the power of the Holy Spirit? The playwright exposes Ugomba as a liar and a real pretender who does not know what she wants in life. She deceives her mother with her holier than thou attitude. Ugomba is a disrespectful child. She exchanges words
with her mother when she warns her of her uncontrollable movement. Thus she says: “Nne biko ekwuchikwala m nti’i sị m hapụrụ ha akpukpo ụkwụ m ka o fuo, o fuo i ga-azụrụ m ozo? Biko ekwchila m nti’i biko biko”. “Mother please, do not disturb my ear”. Do you want me to leave my shoe with them so that it will get lost? If it gets lost can you buy another one for me? Please do not disturb my ear please, please”.

Obioha on his own side is not a straightforward man. He does not maintain his stand as a true and faithful lover. He denies Ugomma’s accusation of being responsible for her pregnancy. As Ugomma pressurizes him to marry him, he agrees without Ugomma knowing that he is deceiving her. He relocates from his residence to an unknown destination and reappears on the Judgment day at the village square. Here and again, denies Ugomma before the public. With these two characters, the author criticizes the reckless life of some today’s youths mainly girls who do not listen to their parent’s advice. Their disobedience to parents’ advice always leads them into trouble in life.

Humour and Ridicule

Humour means the quality of being amusing or comic while ridicule means to make someone look foolish or to mock. The play displays an extravagant use of humour. For instance that a young beautiful girl who should accept a young eligible, rich, literate and handsome man like Alozie would prefer a poor illiterate shoe repairer to the point of allowing herself to be impregnated by him. The man later disappointed her and denied the responsibility of the pregnancy. The girl instead of being angry with him begs him to marry her. In this play, Ugomma humiliates herself so much by allowing Obioha the poor shoe repairer and an Anglican to impregnate her and at the same time begs him to marry her. Obioha makes mockery of her by reminding her of his poor background and Christian denomination and also of his being a sinner who is not worthy to marry a saint like her. It is also ridiculous that Ugomma fails to realize that Obioha is mocking her by saying that catholic or non-catholic does not matter again. Ugomma’s attitude portrays her hypocrisy and not being a reliable person and a person who does not understand actually what she wants in life. Probably, this must have contributed to her waywardness.

Irony: Irony is one of the ingredients of satire. The playwright made use of three types of ironies such as verbal, situational and dramatic ironies.

It is a verbal irony when Ugomma makes opposite statements of what she is. She makes mockery of herself when she claims to be a school girl and a small child, whose father does not allow to go out any how when Alozie asks her to go out with him for shopping. On the contrary Ugomma is of the type that moves about anyhow regardless of her parent’s advice and age. She claims to be a true Catholic and a legionary whose major law is that members should not flirt with men until they are legally wedded in the church but later violates this law and becomes pregnant before marriage. In fact Ugomma is a liar and a pretender who does not know exactly what she wants in life.

It is a situational irony when Ugomma who claims to be a saint and a virgin turns out to be a whore. She rejects her Catholicism when she finds herself in a very hopeless condition. This attitude helps to expose her unfaithfulness to Catholic faith.

Dramatic irony occurs when Ugomma denies being pregnant to her parents while she has gone to Obioha immediately she discovers her condition and begs him to marry her. The audience is aware of this while Ugomma’s parents are still suspecting her. With this, the playwright ridicules the holier than thou attitude type of girls who deceive people with religion.
Imagery and Symbolism: Imagery is defined by Macmillan series (1987:936) as the collection of sense images that helps the reader of a literary work to visualize series, hear sounds, feel textures, smell aromas and taste of foods that are described in a work while symbolism according to Iwuchukwu (2009:28) refers to indirect expression. These are other techniques that find spaces in this play. For example “Ụgụ ụrụ ahịa kpọnwuchaa (shrieked pumpkin leave not good to be sold in the market). This simile symbolizes the daughter of Uzoma who followed the soldiers after the war and ran to the Northern part of Nigeria. There are sensuous picture of “Okporoko” (stockfish) created in the play. The result is that narrative description appears picturesque and the reader is able to feel the picture of Obiageri standing before him looking skinny and dry. These devices, help to bring out the physical conditions of girls who have messed themselves up with men as an after effect of their flirtation with them.

Parody: Parody according to Hornby is a thing that is done so badly that it seems deliberately to mock what is intended (p.842). The playwright uses this device to show how some men make mockery of girls like Ugomma after messing them up. For example Obioha makes mockery of Ugomma when she begs him to tell her something and he asks her “something like what Ugomma? There is nothing I would tell you. I hope you are aware that I am a poor shoe maker and also a C.M.S. Please I am a sinner”. This statement shows that Obioha understands about Ugomma’s religious hypocrisy.

Alozie also mocks Ugomma as she claims too much of her righteousness. Thus he says to her, “Biko nne cheta kawa m n’ala eze eziugwe gi ahụ mbge oge ya runu” (p.2). “Please mother, remember me on that your paradise when its time comes… However people should not be surprise to see that many idol worshippers will go to heaven first before many Christian religious adherents, let’s bet.

The trial of Ugoma’s boyfriends is a parody of justice. When Ezeoha the chief judge says, “laanu ikpe ekpela onwe ya Ugoma enweghị otu onye o ji n’aka. Eji m aka na nke ahụ doro unụ niile ananya. Ya mere aga m asi Mazi Obinna ya kpọọ ada ya laa jee rọọ ya ọdụ” Everybody go the case has judged itself Ugomma has no person to hold at. I hope this is clear to everybody. For that I should ask Mr. Obinna to take his daughter home and advice her”

Flashback: The playwright makes use of this device to show the effect of civil war on young girls particularly the Igbo girls Mr. Uzoma complains to Mr. Obinna of the condition of her daughter who followed the soldiers to the North during Nigeria Civil War because of hunger. The after effect of her action is miserable condition of which her father complains. The war has affected the today’s young girls too who go after men for material gains.

The Pungency of Satire as a Dramatic Form

Satire Uses Wit, especially irony, sarcasm and ridicules to criticizes faults. This is what Echebina did in Ugomma. With the influence of what is happening today in society, he writes to expose the prevailing evil behaviour of some today’s youths especially the girls. He satirizes the life of holier than thou attitude of some girls in society through Ugoma’s character. This group of girls pretends a lot and claims to be more religious than every other Christians but devilish in action. The adjective to qualify them is “the whitened sepulchers” as it is in the Holy Scripture. These girls are wayward, disrespectful, liars, deceivers, they are religious extremists and many a time they lose sense of direction. They make a lot of mistakes in life which normally lead to regrets and frustrations especially when it comes to choosing a life partners.
However, the writer applies many dramatic devices to achieve his aim and at the same time brings to light the moral lessons from the story of the drama. For example, religious hypocrisy and pretentious life are bad. No matter how much someone pretends, his/her sins must surely find him/her out one day because nothing is hidden under the sun.

Obedient to parent’s advice is very necessary to the growing children and the youths. The author confronts some Catholic Women like Ugomma’s mother who have vowed never to give their daughters out in marriage to non Catholic suitors. With what happened to Ugomma and her mother who supported her not to marry an Anglican suitor Alozie they are supposed to read the hand writing on the wall of what will happen to them if they don’t desist from this type of discriminatory attitude.

With dramatic techniques like, humour, ridicule, parody, flashback, imaginaries and symbolism, the playwright proves to the reader and audience that drama is an educational instrument, instrument of protest and a corrective tool of the numerous maladies in society.

Findings

In the course of this study some findings were made. For example, drama which in the good old days was merely used for entertainment and as a sort of ritual has today contributed in many cases not only as an educational instrument but also an instrument of protest; it has by this means been used as a corrective tool for the numerous maladies in the society. Satire has a pungent force in exposing the follies and ineptitude of man.

The business of making people conscious of what is happening within their own social environment is one of the major functions of art. This is one of the reasons why the literary artists make use of satiric wit as a literary technique to effectively discharge this sacred duty.

The author’s usage of satire in the Ugomma is to drive home his dissatisfaction for the evils and corruption in society and advocate for a radical change. Children /youths who give deaf ears to their parents’ advice always end up in trouble.

Promiscuous life among some young girls is very dangerous. In addition living a pretentious life is the worst thing one can do to his/her self as the wages of sin is death. This drama under review is illustrative of this age long adage/maxim. Ugomma the protagonist meets her downfall at the end. She becomes pregnant and thereby ruins her career in life.

Recommendations

The play should be video filmed and televised for the public to view the crippling effect of religious hypocrisy and promiscuity among today’s young girls.

Writers in Igbo literature and other languages are encouraged to write more satiric texts since the available ones in circulation are few and also because of satiric pungent force in exposing the follies and ineptitude of man.

Students are advised to read literary works on satire so as to become more conscious of the type of life they live.

Teachers of literature are encouraged to recommend text on satire to their students and as well, teach them on moral values associated with the themes of those texts because evils in society today are many. The earlier they help checking the
behaviours of the youths the better. This is because youths are the future hope of every society.

Girls who indulge themselves in promiscuous life should learn lesson from what happened to Ugomma and repent.

Youths are advised to imbibe a moral value of honesty, discipline, hardwork, obedience and a general of contentment so that things will go well with them in life.

Finally every member of society should read satiric works in literature so as to become aware of the evils in society and join hands together with the literary artists to fight and eradicate them.

Conclusion

The researcher is very optimistic that immorality and its effects on people and society can be drastically reduced if people will read works on satire, watch satiric dramas and as well put into practice the good things they have learnt from them. These will help to fight the immoralities in society and not only reduce but also bring them to final stop.

References


