Man’s Inhumanity to Man in Ikechukwu Asika’s

Love of an Angel

By

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Abstract

This study is conceived as a contribution to the literary world. It is designed to look into man's inhumanity to man as treated in Asika, Emmanuel Ikechukwu's Love of an Angel. Man's inhumanity to man as one of the pressing problems that face man in his everyday life. It is a thorn in the flesh of every individual in the whole world, and we can never say for sure when it will end. This inhumanity of man is something which we fear might continue as long as there is a continuous co-existence among the people. It is in view of this problem that this study is designed to investigate the stand of other people and their views on the issue. A society cannot develop in a climate of distrust, ignorance, fear and servitude. The elimination or absence of the above will bring about development, growth and brotherliness in the society. The crave for selfish interest has brought about inhuman treatment in man's supposedly peaceful society; thereby causing more harm to the society than good. The study explores how man has been subjected to a lot of sufferings, hardships, injustices, brutality, subjugation, molestation and maltreatment by his fellow man. The data for this study was from both primary and secondary sources and subjected to critical analysis. While Asika’s novel, Love of an Angel formed the primary source of data, journals, texts and scholarly opinions from Sunday sources formed the secondary sources. The theoretical framework for this study is sociological criticism. It was discovered from the texts studied that selfishness, greed and hubris are the main causes of these cruelty against fellow human beings. The researcher recommends a change of heart in man’s dealing with others in his given environment.

Keywords: Inhumanity, Oppression, Betrayal, Injustice, Hardship, Greed, Favoritism, Wickedness
Introduction

Inhumanity is cruel behaviour or treatment; the fact of not having the usual human qualities of kindness and pity. It is man's cruelty or brutality, or lack of pity to his fellow man. Man's inhumanity to man is vividly seen in Robert Burns poem entitled "Man Was Made To Mourn," a dirge in 1787. In line seven of his poem he says, "Man's inhumanity to man, makes countless thousands mourn" (71). Burns as a poet was passionate about freedom and respect for humanity and may have re-worded a similar quote from Samuel Von Pufendorf who in 1673 wrote “more inhumanity has been done by man himself than any other nature’s cause” (5).

Man's inhumanity to man is as old as man himself and it is likely to continue in future as long as there are societies or groups of people living with one another. As a result, the act of man's inhumanity to man continues. Throughout history, countless thousands continue to mourn as a result of pain, torture, and loss of life inflicted upon them or those near and dear to them -innocent men, women, and children. In spite of the teaching of Moses, Jesus, Buddha, and Mohammed, Perpetrators and victims of pain and suffering have been found among all people; all nations, all religions, and all races. Yet, we must also note the poets, journalists, statesmen, and ordinary people, who in many voices and often at great risk to themselves, elect to speak out against the inhumanity they see, in the hope that in time parents might raise their children in peace.

Man's inhumanity to man has been a recurring theme in human history, man always has some basic needs in life and these needs have posed a lot of problems to man. So, in order to overcome these problems, man struggles to survive and in the process can go to any length to get what he wants. Thus, man can react positively or negatively to take care of his inadequacies not minding whether his strategies are detrimental to the lives of other human beings. Man is prone to be cruel because of greed and selfishness, he wants everything good for himself and in order to achieve this, he has to deny others certain things, like privileges, opportunities, food, shelter, wealth, education, life, cloths; all these are the basic needs of man. These are illustrated in the book of Genesis chapter 4:5-10 where Cain killed his brother, Abel out of greed because God accepted his brother's offering and refused his own. Also, in I kings chapter 21:1-19, Ahab's wife Jezebel ordered in the name of her husband that Naboth should be stoned to death. The reason for this is because of Naboth's refusal to give his Vineyard to the king. So when they killed Naboth, they took over the land. Thus, man is a self centred beast who thinks only of himself first. Even in world history the act of man's inhumanity to man is found during the slave trade.

According to Edde Iji In Ernest N. Emenyonu’s Black Culture and Black Consciousness in Literature, “During that period, man's inhumanity was practised at its peak. Man out of greed and heartless nature used and severely punished his fellow man. Man made it possible for another man to have no rights
whatsoever” (43). Even KBC Onwubiko in History of West Africa says that:

The European slave traders made the Africans declare unnecessary wars on one another by giving them fire arms and when slaves were taken from the wars, the Europeans bought them over and these slaves were made to trek long distances with heavy loads on their heads. They cover these journeys usually to the coast with little or no food, water, rest and are always in chains. Many of these slaves died under these miserable conditions (81).

Also in the coast, says Orlando Patterson:

These slaves experienced a lot of inhuman treatments. They were usually kept in compact buildings where many of them died out of suffocation while waiting for the arrival of ships. Even in the ships, they were closely packed to the extent that there is not even a little space between two individuals and under this deplorable situation, many slaves lost their lives and those who were discovered too feeble to continue the journey were heartlessly thrown alive into the sea (164).

These are clear cases of man’s inhumanity to man. Here man is seen as a rogue, who has no morals. Commenting on the racial segregation and inhuman treatment of blacks Africans in America and other parts of the world, Cornel Ujowundu in Perspectives in American and African-American Literature says:

A flashback on the atrocities -- enslavement, discrimination, prejudice, debasement, deprivation, denials, segregation, wanton killings, oppression, exploitation, - which African Americans have contended with for almost 300 years now, right from the seventeenth century is a clear case of man’s inhumanity to man (260).

The idea of man's inhumanity to man can never cease to exist, not even with all the moral lessons being taught. In Nigeria, for example most of our leaders are selfish, lazy, dishonest and heartless. Everybody looks for any opportunity to exploit, even if it means oppressing the masses. There is exploitation, embezzlement of funds and lack of opportunities for the masses especially the peasants. Thus, one can generally point out that man is a ruthless animal, and in dealing with his enemy, the moral aspect of life is thrown to the winds.

Some of our children especially the ones from poor family backgrounds are now being used as slaves in the name of house helps. Most of these children suffer even more than Olachi in Asika's Love of an Angel. These children are like slaves in the families they find themselves, no education, food, rest, good clothes, shelter and love. Some were made to struggle under the scorching sun, barefooted with weary and tattered bodies drenched with sweat in the process of hawking. These children are being tortured, maltreated,
harassed sexually and sometimes beaten to death by their masters/madams. The idea of using these children as house helps is what the researcher called "second slavery." This is because as soon as they settle down in such families, they automatically become slaves and are ushered into the world of slavery and soul torture, hardship, suffering and molestation. All these are instances of man's inhumanity to man.

In George Orwell's Animal Farm, man's inhumanity to man was shown at its peak. Animals were used to replace man. The pig, Napoleon, later became ruler and dealt with other animals mercilessly. There are rules that guide the animal kingdom but the laws are just made for the poor animals in the kingdom (masses) those in authority have the way of escaping it. Also, the horse Boxer the hardest worker in the farm was sold to the Knackers because he is now old and weak which rendered him helpless. Napoleon forced many animals into confession of what they did not do and they were severely punished or murdered for it. These actions are very inhuman.

Therefore, this paper explores aspects of man’s inhumanity to man as captured in Emmanuel Ikechukwu Asika’s Love of an Angel. The theoretical framework for this work is sociological criticism. This is a school of criticism that advocates the relevance of a work of art in a given society. It maintains that literature is expected to bring some changes in the society. The proponents of this movement are of the conviction that art maintains a vital relationship with society, and that the investigation of this relationship may widen and guide a reader's aesthetic reception of a work of art. In Terry Eagleton's opinion, its apparent capacity to account for a large range of social and human manifestations have proven especially attractive to those seeking new intellectual synthesis.

According to Lucien Goodman, “Sociological criticism is concerned with people’s situations in society as a whole”(64). It may be a question of political or moral argument, which sees the relations between individual qualities and values, and one whole material condition of existence. Social criticism focuses on the organization of social life, together with the changes that have occurred in our interrelations and attitudes to life since literature assumes that at the centre of the world is the contemplative individual self, striving to gain touch with experience, truth, reality, history or tradition. It pinpoints how wealth has been evenly distributed or concentrated in the hands of a tiny minority, while human services like education, health, culture and recreation for the great majority are torn to shreds. The social critic as a satirist has to make people be aware that a situation is bad in order to bring a change in their attitudes. This is because social criticism aims to ridicule evil and this arouses the people's revulsion towards it. The corrupt public officer, who is not moved by law or his conscience, when publicly ridiculed or satirised, becomes frightened and shaken out of his follies.

Since literature is virtually engaged with the living situations of men and women, and also displays life in all its rich
variousness, it is expected to teach good behaviour and to condemn evil in society. It is expected to mirror the lives of the people and to improve their minds so that they will be able to learn from the experience and the fate of the characters in the various works of art.

Since writers do not write in a vacuum, they are usually committed in expounding one moralistic element or the other in society. Even Karl Marx believes that literature provides evidence of the society which produces it. Terry Eagleton also points out that: "Literature did more than embody certain social values. It gained new importance when it was directed to diffuse polite social manners, habits or correct taste and common cultural standards" (118).

Man's Inhumanity to Man in Emmanuel Asika's Love of an Angel

Love of an Angel, Asika Ikechukwu’s second novel, depicts the horrors of child abuse, oppression, molestation, injustice and denial in society. The novel is about a young girl Olachi who out of poverty, was given out to a stranger, Mrs. Chendo, by her father Ofodule. Mrs Chendo is a wealthy woman who killed her husband in order to protect her love affair with her boss Chief Shedrack. Mrs Chendo who has promised to send Olachi to school and to help her family took this girl to the city where she maltreated her like an orphan. When they got to the city, she showed Olachi her true colour, she didn’t send her to school, and didn’t allow her to talk about her family again. In Mrs Chendo's house, the level of hardship and hard labour Olachi was made to undergo each passing day made her body more matured like that of an eighteen year old girl. She made Olachi suffer, that one needs to see her struggling under the scorching sun, (to finish the bread she was made to sell everyday) bare footed with a weary and tattered body drenched with sweat, which made her pass with a nauseating body odour.

In Mrs. Chendo's house, Olachi was ushered in, into the world of slavery and soul torture, Mrs Chendo used hot iron on her skin, cut her hair with razor blade and was given little or no food with tattered clothes to wear. Olachi in her hardship had nobody to talk to, she could not "litter a sigh, she could not cry but inwardly tears have watered all her glands, innocent tears, tears of loneliness, tears of frustration, tears of man's inhumanity to man, tears of injustice, relegation, suppression and hostile demonstration, and tears of injustice" (16).

Mrs Chendo maltreated all her previous maids the same way she has been maltreating Olachi. In the case of Miriam one of the maids, her son Oliver who lives a reckless life deceived her and got her pregnant and Mrs Chendo out to protect her son, accused Miriam of sleeping around with men. She forced her to drink a mixed concoction which will help abort the pregnancy and this resulted to Miriam's death.

It was when Miriam died that Olachi was brought to replace her. In Olachi's case, Oliver found it difficult to deceive her but finally got her and impregnated her. When Mrs. Chendo found out the crime her son committed, she threatened to kill Olachi but Oliver decided to marry Olachi
because of his love for her. Out of hatred, Mrs Chendo deceived her son and made him understand why he cannot marry Olachi.

Later, Mrs Chendo took Olachi with her pregnancy to an unknown place which seems to be the Northern part of Nigeria. Olachi in her condition suffered pain and loneliness in that strange land. She was raped in that condition before Gbange met her and decided to marry her and take care for her. Finally Olachi died after giving birth to Isioma as a result of the ghastly motor accident she had. Her dreams, desires and expectation died with her. But then, her daughter Isioma brought joy to her family to Gbange and the entire world especially those who hear Olachi's story.

In this novel Love of an Angel, the novelist took a psychological journey into the hearts of these young, innocent girls to expose the level of man's inhumanity to man. He portrayed the agony, betrayal, humiliation and rejection in their minds. He used characters like Mrs Chendo, Oliver, Mechanic and his activities. In the novel we are made to see the extent of sufferings and torture which Mrs Chendo perpetuated on her maids. The inhumanity in the novel started when Mrs Chendo took Olachi to the city in the guise that she will send her to school and help her family. But instead of changing Olachi's life for good, she turned her to a slave, she will wake up as early as 4:30am and the food she will eat, depends on what ever leftover the family was able to leave on their plates. After the day's struggles and the unending family chores, she will be made to sleep in the kitchen. She has no break until past midnight. Olachi accepted this inhumanity and suffering. If not for anything she could still one day go to school but her dreams turned to a mirage and vanished the moment she started hawking loaves of bread. She only confronted Mrs Chendo on the idea of starting off the education she promised, Mrs Chendo came back with a teary pan in the evening and bread business became her education. The novelist captured her situation thus:

Olachi hardly eats in the house. She will always wake up as early as four-thirty in the morning to do the unending house chores. After serving the family their Breakfast, her fate lies on whatever leftover the family was able to leave on their plates. Having taken the children to school, off she goes to cue up in the queue to buy bread, off she goes into the street, spirit battered and tortured but hope left and a love she needed no extra-ordinary direction and orders to continue the unending house chores, which ends when the whole family must have slept off peacefully and soundly. After eating the take-and-don't-kill-me-with eye size of food she is made to rest her body and soul in the kitchen... (10)

Olachi was made to undergo several soul torturing situations on her body to sell her bread and keep the house going. She struggled under the scorching sun, bare footed with sweat, which made her pass
with a nauseating body odour. She puts her legs on thorns daily, without any food.

Another act of man's inhumanity to man in the novel is seen when Olachi finished her sales earlier and one of her fellow maids had volunteered to plait her worn out and smelling hair. When she came back, Mrs Chendo nearly killed her with curses. Few days later, Olachi ran into some hoodlums after her sales and they took away all her money. In the initial stage when Olachi narrated her story Mrs Chendo did not react but as a result of her wickedness and lack of human kindness, she waited for everybody to sleep and in the midnight, she woke Olachi and used hot iron on her skin to design the young girl's skin leaving her with a permanent scar on her body. She also accused her of using the money to make her hair and as a result used razor blade to cut off her long hair.

Mrs Chendo also poured hot water on Olachi because her son Junior mistakingly poured hot water on his leg. The novelist captured her actions thus:

She made for the remaining hot water and spilled it over Olachi's legs. The water did not take time to rumple her legs as she was screaming like a wild beast. The wounds are gone but the scars remain all over her legs (52).

Another act of man's inhumanity in the novel is seen when Oliver raped Olachi and Mrs. Chendo punished Olachi instead of her son out of her injustice. It happens that when Oliver wanted to sleep with Olachi by all means, he could not get her, so he added a substantial amount of Indian hemp in the food he brought that was to make Olachi lose all control. When Olachi ate the food out of hunger, she lost control of her senses and Oliver used her as he liked. Olachi has been preserving her virginity but Oliver disvirgined her. When the poor and innocent girl woke up at last, the damage had been done. She was to live with the stigma for the rest of her life. Olachi lamented: "You did this to me! Oliver you did...? You took my pride ...you...what will I tell my father ...what will I ..." (56). Even in her condition, Oliver cautioned her not to tell his mother because if she did Mrs Chendo will not even believe her. Then Olachi lamented thus:

I am you people's slave ...like a leaf, I am meant to follow you people to any direction. I am your slave now you took everything from me and made me a rag and today you took away my pride, the last thing I have! I will go anywhere for you people. I am now like Miriam, like Isabela, name then your girls... (62).

Mrs. Chendo even put pepper in Olachi's private part out of wickedness. Oliver her son also saw this opportunity as a means to defile Olachi. Oliver will go to the kitchen in the night pretending that he wants to console her, he will give her food and money and before midnight he will seduce with her:

Oliver was in the kitchen to console her. He gave her food
and money and before midnight, he has had two round of sex with her, that became a daily routine months letter...it was written over her that she was pregnant (63).

When Mrs Chendo found out that Olachi was pregnant, her full colour came to the fore. She locked Olachi in the room around twelve midnight and under the bed, then brought out a shining cutlass and brandished it in the air. Olachi in her condition seeing Mrs. Chendo’s action almost fainted and even urinated on her body. She felt "like a lamb about to be slaughtered and cried out for money" (72). Mrs Chendo explained herself thus to Olachi:

Listen, perhaps I should tell you exactly who I am before I kill you. I have no mercy for people like you. Your father in the village has forgotten you and so had everybody. If I kill you here tomorrow, I will dump your body in the refuse dump and no one, nobody will question or care about you. Only vultures and the devil will struggle for your corpse (76).

Indeed, Olachi became like other girls Mrs Chendo brought to the house and Oliver in turn impregnated them. In the case of Miriam, one of the girls, we also see the act of inhumanity, injustice and murder. Mrs Chendo maltreated Miriam the first day she woke up in Mrs Chendo's house, she received hot slaps which left her fingerprints on Miriam's face. She can only sleep around 11 O'clock in the night and wake up at five in the morning. She was forbidden to eat breakfast until twelve O'clock in the afternoon. It is the duty of the young girl to ensure that the 1000 sized G.P. storage tank is filled to the brim. It is unbelievable that a girl of her age will be assigned such duty. When Oliver wanted to rape her and she refused, Oliver accused her of leaving the tap open and sleeping in the kitchen. It was around twelve midnight that Miriam felt the bitter taste of wickedness from Mrs Chendo: "She had flogged her with a horsewhip that she almost fainted. Before Oliver could come to rescue her, Miriam was all over the floor rolling like a snake girl" (84).

As if this was not enough, Mrs Chendo inserted pepper into her private part. The scar she received the day she summoned up the courage to ask Mrs Chendo about her education will never be erased in all her life, "not even the costliest pomade can take it away neither can plastic surgery remove it." When Mrs Chendo heard her question, the novelist captured her action thus:

She quickly fired the glass of water in her direction. The glass landed safely on her face, tore open a portion of her forehead before it crashed on the ground. Miriam like one pursued by a spirit ran out of the room shouting and panting heavily. She held her face so that no drop of blood will stain her room that might mean her death (85).
Instead of education, Mrs Chendo started up a poultry business for Miriam and the job adds to her duty. When Mrs Chendo noticed Miriam's pregnancy, she vowed never to accept the pregnancy. So, instead of spending her money for proper D and C, she resorted to local concoctions of boiled stout mixed with *kaikai*, raw eggs mixed with potash and other leaves. Miriam, after being forced to drink the concoction, did not survive it. Mrs Chendo, in order to cover her wicked acts, bribed the doctor not to say the truth. But, Miriam was able to disclose that to her mother before she gave up the ghost. Her mother, with pains, tears and sadness of the injustice and inhumanity as a result of poverty, left her daughter's corpse for Mrs Chendo to eat, chew and bury. Her tears watered the eyes of the readers, the tears of a poor and helpless widow. She cried uncontrollably:

She killed my daughter ... Is that how my only palm fruit got lost in the fire? Is that how I washed my hands only to break kernels for fowl? Poverty, you've done your worst! Is that how my only daughter ended her life? So that is the school I wanted you to go? This is the better life I planned for you? God where are you? Whoever did this to my daughter will never know peace! She will die a mysterious death! Her family will be wiped out ... If it is a man that did this, may he be useless all his life ... (92).

Miriam's mother cried and cursed the family that even the doctor was moved, as he felt injustice and inhumanity. He grieved because he had taken part in this act. Such was the end of Miriam whose destiny and ambition was destroyed out of oppression.

Mrs Chendo began to inflict physical injuries on Olachi almost immediately she came. One day, Olachi did not wash Mrs Chendo's Progressive Women's Meeting uniform as a result of her numerous house chores. Mrs Chendo turned over a whole bucket of soap water on her head and beat mercilessly. Olachi was instructed to stay outside until the clothes dried. She has no choice than to sleep outside, shivering under the cold without sleep. She lay near the wrapper and touched the wrapper as if she can dry it with a magic. After much beating,

Olachi felt bad. Her mind flashed back to her village. Her pain was felt by the novelist as he puts it:

Olachi could not utter a sigh. She could not cry, but inwardly tears have watered all her glands, innocent tears, tears of loneliness, tears of frustration, tears of man's inhumanity to man, tears of injustice, relegation, suppression and hostile domination. Hot tears of helplessness flowed all inside her body but outwardly she could only mope at her semi-god. She felt cold inside her body, the soapy water has
soaked into all parts of her body . . . (16).

Olachi saw hell in the hands of Mrs Chendo. The worst inhumanity that Olachi felt which took her life was in chapter nine of the novel, when Mrs Chendo discovered her pregnancy for her son Oliver. She deceived her to take her to her village to fulfil the marriage rites but she ended up dropping her in a faraway state in Northern Nigeria where she will never trace her house nor her village. Olachi was surprised when Mrs Chendo commanded her to bring down her bag. When Olachi wanted to ask her if that was where they were going, she landed a hot sap across her jaw. She ran out of the car and soon held her bag in her hand and Mrs Chendo said to her thus:

"Mummy, please ...", she lay down. "Please don't do this to me. Where do I go from here? I have no one in this world except you. Don't do this to me. Take me and leave me in my village, but not here. I will die here. I will . . . please . . . I have served you and your family faithfully. You brought me to the city. Remember you took me away from my father to send me to school. Please, send me back . . . Please, please, please! Please! . . . Please! . . ."

(101)

All the pleas fell on deaf ears, Mrs Chendo disappeared. That was how the innocent girl saw herself abandoned in a strange faraway land, with pregnancy, no shelter, no food, no water, no care because of the darkness of man's heart. The area of man's inhumanity to man touches the writer that he did not hide his feeling but voiced out immediately:

What a child abused! What injustice! What a beastly act! How could humans be so ruthless, so vain, so evil, so deadly, and so poisonous with no milk of human kindness to maltreat a freeborn, a fellow human being, created with the same flesh and bone, just like the image of God? What a world! What manner of people do we breed in our society? What daughters of Jezebel? What descendant of Nebuchadnezzar do we pirate on this urgent arena called

At this point, Olachi who is four states away from where Mrs Chendo lives cannot believe what was happening to her. She only moped. She could not talk but cried and pleaded:
Another instance of inhumanity in the novel is seen when Olachi was raped in the mechanic shop and was robbed of her money. After Mrs Chendo had dropped Olachi, the poor girl has no place to go, so she had to sleep in a mechanic shop. That night; while sleeping at the back of the workshop, she was woken up by a strange noise, when she opened her eyes, three men were before her with machetes. After searching her bag they found nothing. They were disappointed and took turns to rape her, even in her condition. Olachi pleaded with them and told them that she was pregnant. But one of them answered "If you pregnant, na me pregnant you? You dey craze? If you talk again, I go cut off your head and use am for ritual?"(110). By the time the three men were tossing in and out of her body in succession, she could not bear the pains. So she collapsed. The most agonising part of it was that the mechanic whom she pleaded with to be sleeping in his workshop was among the men that raped her. All these are as a result of Mrs Chendo's inhumanity. Throughout the novel, Olachi felt the injustice and inhumanity because her suffering was endless, "She had been abandoned to the deadly hazards of life, she had been left under the mercy of the natural elements, she had been abandoned before the den of lions,"(116) out of man's inhumanity to man.

Mrs Chendo never had any atom of remorse over her wicked actions. Instead, she praised herself. This is inhumanity in action. After dropping Olachi in a strange state, she was happy with her action, she remembered how Olachi was pleading with her "on that long short . . . chasing after her car." She saw her increase the chase and she quickly selected another gear. She could still remember how she awfully looked dejected, lost, forgotten, abandoned and frustrated. She looked as she watched her skinny body fade in a distance through her side mirror, instead of feeling bad. She praised herself thus:

She is lucky I did not kill her. No one plays with me and survives it ... No one plays with Odikachoro Nwachi, China Umuogbolo, Ezinne, Egodinoru, Ani ka akwa, Adadioramma! She went on to praise herself more: "No one dares me and lives. After all, I did not cause their poverty" (134).

All these and many other activities in the novel triggered T.A.N. Nzerem to cry out thus:

Is wickedness inborn or a product of circumstance? This and many more questions you may want to ask after reading this thrilling exploration of the human psyche. The theme of child abuse/man's inhumanity to fellow man flows through the entire work (16).

Asika Ikechukwu in his own sadness and sorrow for the level of injustice, denigration, oppression, victimisation, suppression, molestation and self-denial that seem to occupy a more visible
position in his society cried out with these endless theoretical questions:

How could humans be so heartless? Why do men come into beasts? How is it that the milk of human kindness has long ago dried up in the lives of many women? For how long will the poor and the less privileged be oppressed in our society? For how long will the rich exploit the poor among them? How long will the peasants, the workers, the labourers, cry before their master to hear the sound of their agony and have mercy? How long will it take the swansongs of beggars in the street, the endless cries of the less privileged, the loud wailing of destitute, the high heavens? ... A child has the right to love, to play, to drink life to the full (87).

Also, another act of man's inhumanity to man is seen in the novel when the writer went further to enumerate the various levels of injustice as evident in the society. He was bothered heavily by the great gulf between the rich and the poor, the class of the rich flourishes and prides in their wealth, while the poor masses, the class of the labourers, the oppressed, the common people, wallow each day on perpetual poverty irrespective of the fact that they are the real producers of the wealth. All these are instances and the extent of man's inhumanity to man in the novel.

Conclusion

From what have been said so far, we have seen that man's inhumanity to man is as old as man and is bound to continue as far as people do co-exist in the world. In every sphere of life, man's inhumanity to man features prominently. People brutalise, terrorise, and maltreat their fellow human beings without remorse. Today, people are being killed like fowls every day by their fellow human beings.

In world history and the Bible, we read and heard of many cases of inhumanity to man. The example of such inhumanity in the Bible like the story of Pharaoh and the Israelites and the story of the two sons of Adam and Eve (Cain and Abel) are clear cases of inhumanity that ever existed in the world. Other cases of such inhumanity in the world's history are the slave trade and inter-tribal wars that have existed in the world both in the past and at present. Even in our respective homes, cases of inhumanity to man also hold in a way. The case of the Hausa's killing Christians and even the recent killing of the youth corps members are instances of man's inhumanity to man.

In Love of an Angel, set in Nigeria where the issue of child abuse and menace are fast becoming accepted practices the novelist in his presentation of the characters, tried to show us that man is by nature evil and this evil multiplies when there is a struggle for something, and he used Mrs Chendo as an epitome of this evil nature of man. In Olachi's case, she is inhumanly treated because of Mrs Chendo's wicked nature. Olachi and the other girls were maltreated until when
nemesis caught up with Mrs Chendo after the death of Olachi.

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