

Exploration of Oil Bunkering in Chimeka Garrick's *Tomorrow Died Yesterday*

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ABSTRACT

This study examines the pervasive issue of oil bunkering in the Niger Delta region of Nigeria through a textual analysis of Chimeka Garrick's Tomorrow Died Yesterday. The Niger Delta, is a region abundant in natural resources, has been plagued by illegal oil extraction, environmental degradation, and socio-political disruption. Garrick's novel offers a nuanced literary portrayal of these crises, highlighting the interplay between economic desperation, militant insurgency, and governmental corruption. This study aims to examine the representation of oil bunkering in Chimeka Garrick's Tomorrow Died Yesterday as a central socio-political and economic concern in the Niger Delta. And to also explore how the novel critiques systemic corruption, government complicity, and the failure of legitimate structures, which enable the persistence of illegal oil activities. The study is a qualitative methodology that use the text as a reflection of the Niger Delta realities and also critically examines the root causes of oil bunkering and the aftermath as reflected in the text Tomorrow Died Yesterday engages with themes of environmental destruction and political corruption, it does not extensively examine the intricate operations of oil bunkering and its socio-economic networks. This study seeks to fill that gap by analyzing the novel's portrayal of oil bunkering, foregrounding it as a critical issue rather than a

peripheral theme. Through a transactional reader response theory, this research unpacks the thematic concerns surrounding oil bunkering, shedding light on its ramifications for both the environment and local communities. The study underscores how Garricks utilizes narrative techniques, character development, and setting to critique the exploitative dynamics in the oil-rich region. By exploring the intersections of literature, socio-political commentary, and environmental justice, this research contributes to broader discussions on resource control, state violence, and ecological sustainability in postcolonial African literature. Ultimately, this study highlights how fiction can serve as both a historical record and a call to action for socio-environmental justice in the Niger Delta.

Keywords: Niger- Delta, Militant insurgency, Government corruption, Oil bunkering

1. Introduction

Nigeria is blessed with crude oil in an abundance, which makes it one of the largest oil producers in Africa. Illegal crude oil bunkering is a regular activity in the Niger Delta region in Nigeria. The trend of illegal bunkering of crude oil activities in the Niger Delta has turned out to be a key concern to the people, government, and the international body (Ozogu et al., 2023). In the year 1956 oil was first discovered in Nigeria which helped boom the economy of the country. However things began to change when the government began to face challenges due to the stolen oil which is one of the greatest assets of the country by self-proclaimed shareholders and other criminal groups in the country (Onyi-Ogelle & Jared, 2021). In Chimeka Garrick's novel *Tomorrow Died Yesterday*, the theme of oil bunkering serves as a critical lens through which the socio-economic and political dynamics of Nigeria are examined. This narrative intricately weaves together the realities of oil theft, systemic corruption, and the resulting militancy that has plagued the Niger Delta region. The text presents oil bunkering not merely as a criminal activity but as a complex phenomenon deeply rooted in the historical and socio-political fabric of Nigeria. By analyzing the characters' motivations and actions, the novel reveals how the pervasive environment of poverty and lack of legitimate opportunities drives individuals toward illegal oil operations.

Garrick's portrayal of oil bunkering highlights the stark contrasts between legality and illegality, emphasizing how the former is often undermined by the latter. The characters navigate a landscape where oil theft is normalized, reflecting a broader societal acceptance of these actions as survival mechanisms in a context where legal employment opportunities are scarce. This normalization of illegal activities is further exacerbated by the complicity of government officials and security forces, who are depicted as turning a blind eye to the rampant theft in exchange for financial gain. The narrative illustrates how systemic corruption not only facilitates illegal bunkering but also perpetuates a cycle of poverty and violence.

The psychological impact of oil bunkering on the characters is profound, as they grapple with their identities in a society that equates success with involvement in illicit

activities. The text critiques the notion that crime is a viable path to economic stability, instead revealing the moral ambiguities faced by individuals in the Niger Delta. Through the lens of the characters' experiences, Garrick sheds light on the broader implications of oil theft for national development and community well-being, emphasizing the urgent need for structural changes to address the root causes of these issues.

2. Literature Review

Oil bunkering is a complex and highly controversial activity in Nigeria, often viewed as a serious criminal enterprise. However, oil bunkering is, in essence, a legal business that can be carried out by individuals or organizations authorized by the government. As an international trade conducted in high seas and coastal regions, oil bunkering involves oil-producing nations engaging in fuel supply operations with other coastal countries (Bodo et al., 2020). In Nigeria, the Department of Petroleum authorized oil bunkering in 1979, providing a framework for its regulation. Nevertheless, in 2000, the federal government suspended the practice due to rampant abuses by unauthorized operators and the introduction of petroleum product subsidies, which complicated regulatory oversight (Orji and Odagme 2016). Orji and Odagme 2016 argue that oil bunkering, when conducted legally, is a legitimate industry involving licensed operators who store petroleum products and supply fuel, water, and lubricants for marine services (p. 169). Similarly, Vrey acknowledges the positive economic contributions of oil bunkering, yet highlights that its perception as a criminal activity undermines its legitimacy. However, despite these perspectives, the reality in Nigeria suggests that the concept of oil bunkering has been misrepresented and widely associated with illegal activities. Braide notes that the term "bunkering" has been demonized and is almost synonymous with illicit oil dealings, creating a perception that all bunkering activities are unlawful.

The impact of illegal oil bunkering in Nigeria cannot be overstated, as it not only endangers lives but also poses significant threats to the environment and national revenue. Illegal oil bunkering, often conducted through crude and hazardous methods, leads to pipeline vandalism, oil spills, and extensive environmental degradation in the Niger Delta region (Paki & Agusomu, 2018). The financial implications of illegal oil activities are staggering. According to Tony Attah (cited in Edobor, 2014), Nigeria loses approximately 180,000 barrels of crude oil daily due to oil theft, amounting to an estimated \$7 billion annually. Additionally, \$5 billion was spent within a single year on repairing damaged pipelines, further emphasizing the economic drain caused by illegal bunkering (Edobor, 2014). Similarly, Mrs. Diezani Alison-Madueke (as cited in Edobor, 2014) expressed concern over the increasing levels of crude oil theft, highlighting its detrimental impact on national revenue.

Historical accounts suggest that oil theft and illegal bunkering have deep roots in Nigeria's political and economic landscape. According to Edobor (2014), an estimated

150,000 to 200,000 barrels of crude oil are stolen daily, exacerbating the country's economic challenges. The origins of oil theft can be traced back to the military regimes of the late 1970s and early 1980s, when high-ranking military officials engaged in the illicit trade to consolidate political and economic power. Today, illegal oil bunkering has evolved into a highly organized enterprise involving local militant groups, commodity traders, military personnel, international business entities, and indigenous oil servicing companies (Bodo et al., 2020). Nation (2013) classifies oil theft under illegal bunkering, asserting that the practice has flourished for decades, defying numerous attempts by both military and civilian governments to curb it. Given Nigeria's heavy reliance on oil revenue, illegal oil bunkering significantly undermines national development efforts, with losses from theft and pipeline vandalism severely affecting economic stability (Edobor, 2014)).

The mechanisms of illegal oil bunkering are varied and sophisticated, involving the siphoning and diversion of petroleum products from pipelines and storage facilities without government authorization at the detriment of the country's development (Ozogu et al., 2023; Wilson, 2014). Chika and Ndidi (2022) argue that oil bunkering becomes illegal when individuals, groups, or organizations engage in the unauthorized extraction of petroleum resources for personal gain. In the Nigerian context, illegal bunkering entails clandestine operations, often carried out through crude means that pose serious risks of accidents and environmental pollution (Paki & Agusomu, 2018). Vrey notes that government intervention has been necessitated by the alarming rise of illegal bunkering, leading to stricter measures to protect national assets and curb criminal activities.

The environmental repercussions of illegal oil bunkering are devastating. Crude oil spills and pipeline explosions are common occurrences in the Niger Delta, often resulting from unauthorized tapping and unregulated refining processes (Ozogu et al., 2023). Braide explains that illegal bunkering typically involves loading crude oil or petroleum products onto barges from oil field production wellheads, NNPC jetties, or private storage facilities. Additionally, perpetrators deliberately puncture pipelines to siphon crude oil, leading to large-scale environmental disasters. Lasisi (2023) highlights that illegal oil bunkering exacerbates ecosystem degradation, worsening preexisting environmental challenges in the region. However, beyond environmental concerns, this study also examines the economic and social implications of illegal oil bunkering, tracing its root causes to poverty, youth unemployment, and systemic corruption among political elites (p. 203).

Oil bunkering, particularly in its illegal form, poses a severe threat to Nigeria's economy. Anyio (2015) identifies crude oil theft, pipeline vandalism, and illegal refining as major challenges that cripple national economic growth. In 2015 alone, Nigeria reportedly lost approximately 1.29 trillion Naira in oil revenue due to large-scale theft (Ayio, p. 52). The economic consequences extend beyond lost revenue, as

illegal bunkering disrupts national oil production, discourages foreign investment, and perpetuates instability in oil-producing regions. (Ingwe, 2015) also underscores the negative impact of illegal oil activities on both the economy and the environment.

Furthermore, the political dimension of illegal oil bunkering cannot be ignored. Odalonu and Eronmhonsele (2016) argue that the surge in oil bunkering activities gained public attention during the military regime of General Ibrahim Babangida when crude oil and refined products became lucrative commodities controlled by senior military officers and their civilian associates. Paki and Agusomu (2018) reveal that oil theft and pipeline vandalism in the Niger Delta have evolved into large-scale operations involving commodity traders, international criminal networks, and organized syndicates. In many cases, local communities, security personnel, refinery operators, and foreign entities collude to sustain the illicit trade, making it increasingly difficult for authorities to dismantle these networks (Paki & Agusomu, p. 14).

While oil bunkering in its legal form remains a recognized economic activity, its illegal counterpart has overshadowed its legitimacy, contributing to widespread economic, environmental, and political instability in Nigeria. The widespread perception of oil bunkering as a criminal enterprise stems from the prevalence of illegal activities, which continue to expand despite governmental efforts to curb them. Addressing the issue requires a multifaceted approach that includes stricter regulatory measures, increased economic opportunities for local communities, and more effective enforcement mechanisms to combat illegal operations. Without these interventions, oil bunkering will remain a contentious and damaging aspect of Nigeria's oil industry.

There are certain root causes for illegal oil bunkering. According to (Ozogu et al., 2023) The people of Niger Delta also feel marginalized and neglected by the federal government; they are mostly not considered in development policies and even when they, these policies do not get implemented. Oil bunkering does not only have a negative impact on the environment and the economy it also affects the aquatic animals too which is a source of livelihood to the locals and also a source of food to them (Ejiroghene, 2024). Sambe-Super investigated the nature of oil theft in the Niger Delta and the International Dimension of Oil Theft, which further investigates that the nature of oil theft in the Niger Delta is pipeline vandalism while the International Dimension of oil theft has to do with stealing the oil of the Niger Delta and selling it to other countries. (Chinwe Sambe-Super, 2022).

Many scholars have explored diverse aspects and themes in Garrick's *Tomorrow Died Yesterday* but Oil bunkering in connection to corruption and its influence on character mentality remains underexplored, certain scholars have examined related aspects Environmental Degradation and Eco-Activism is a theme that many scholars have explored. Anwuri and Olanrewaju analyse the environmental situation portrayed in the novel, focusing on the role of eco-activism in the Niger Delta. They discuss youth

restiveness and its socio-political implications, advocating for ecological justice and better treatment of victims of environmental degradation.. In the theme of Corruption, and Exploitation Fakemi 2022, in “Petro-Fiction and Pseudo-Environmental Activism: The Defining Moment in Chimeka Garrick’s *Tomorrow Died Yesterday*”, explores the impact of neo-colonialism on the choices of those advocating for an ecologically minded society. Her work highlights the economic and political constraints shaping environmental activism. Ezekwere focuses on the narrative techniques employed in the novel, shedding light on the author’s advocacy for the people’s rights to control their resources for their development. His work highlights the underlying political and economic corruption preventing such self-determination.

While exploring the themes of Militancy, Youth Restiveness, and the Paradox of Violence, many scholars have explored how youth disillusionment and abandonment by the system lead to violence as a tool for change. Igbomalu and Nwagwu, in “Paradox of Gentle Violence of Niger-Delta Youths in Chimeka Garrick’s *Tomorrow Died Yesterday*”, examine how systemic failures push youths towards violence, which they perceive as the most effective means of demanding change. The study highlights how this paradox is depicted in the novel. Makosso extends this discourse by discussing youth activism as a response to environmental injustice, connecting their struggles to broader socio-political movements. Akingbe 2016 reassesses how this novel portrays the interaction between environmental degradation and youth marginalisation in the oil-bearing Delta region in contemporary Nigeria. It further examines the way Garricks explores the theme of environmental devaluation of his Niger Delta society as it impinges on the youth restiveness in *Tomorrow Died Yesterday* various scholarly studies, such as *The Niger Delta Crisis and Ideological Struggles*, have critically studied the complexity of the Niger Delta struggle for independence. Akpan and Amamkpa in “*The Niger-Delta Crises and Paradox of Emancipation Struggles in Chimeka Garrick's Tomorrow Died Yesterday*”, examine the ambivalence of the Niger Delta conflict. Their work unravels the ideological contradictions in the quest for liberation, highlighting the challenges in defining a unified movement. In the theme of Ecofeminism and Gender, Akpan et al 2023 argues that a cursory interrogation of gender dimension of literary trajectory of the resource-rich region constantly reveals an established literary canon that volarises men in the context of the Niger Delta struggle, while portraying the female as a subaltern, perpetually cowering in the shadow of a male hero. The work concludes on the note that women have been a vial part of the Niger Delta struggle.

Existing literature on *Tomorrow Died Yesterday* addresses various crucial themes, particularly environmental degradation, militancy, corruption, and the Niger Delta struggle. However, the direct link between oil bunkering and its impact on corruption, militancy, and character psychology in the novel remains an underexplored area, presenting an opportunity for further research.

3. Methodology

This study employs a qualitative literary analysis as its primary approach. The focus of this method is on how the selected literary text represents the intertwined themes of oil bunkering, systemic corruption, militancy, and the justification of criminality in the Niger Delta. Given the nature of the subject matter rooted in real-world socio-economic and political concerns this study situates the literary text within the historical and socio-political context of Nigeria's oil-producing region.

Theoretical Framework

Transactional Reader-Response Theory, developed by Louise Rosenblatt. This theoretical framework explores how meaning is formed through the reciprocal relationship between a reader and a text, emphasizing that interpretation is not fixed but rather an evolving process influenced by the reader's background, experiences, and emotional engagement (Rosenblatt, 1982). This theory serves as a foundational approach for analyzing reader-text interactions in literary studies and education, offering insights into how different audiences respond to texts based on their unique perspectives. Among the most influential figures in the development of reader-response criticism is Stanley Fish, who introduced the concept of "interpretive communities." This essay traces the history of reader-response criticism and examines the contributions of Fish in shaping this literary approach.

Transactional Reader-Response Theory is rooted in the idea that reading is an event rather than a passive activity. The roots of reader-response criticism can be found in earlier literary and philosophical traditions that acknowledged the role of the reader. I.A. Richards, a key figure in early literary theory, explored how readers' psychological and emotional responses shape their understanding of literature. Similarly, Louise Rosenblatt's transactional theory of reading, as presented in *The Reader, the Text, the Poem* (Rosenblatt 1978) (cited in Wilson, 2021) According to Rosenblatt (1982), meaning does not reside solely within the text or the reader but emerges through the interaction between the two. She describes this process as a transaction, where the text provides cues, and the reader actively constructs meaning based on their prior knowledge and emotions. This view challenges formalist and structuralist theories, which assume that texts have a fixed, objective meaning independent of the reader's influence. Rosenblatt(1988) distinguishes between two reading stances: efferent reading and aesthetic reading. Efferent reading focuses on extracting factual information from a text, often used in academic, instructional, or scientific contexts. In contrast, aesthetic reading emphasizes the emotional and imaginative experience of the text, as seen in literary works where readers engage with characters, themes, and personal reflections(Rosenblatt, 1986). This distinction highlights how readers approach texts differently depending on their purpose and context, shaping their interpretations accordingly A central tenet of Transactional Reader-Response Theory

is that no two readers interpret a text in the same way. Readers bring their personal experiences, cultural background, and emotions to the reading process, influencing how they understand and engage with a text (Iser, 1978). For example, a reader from an indigenous community may interpret a postcolonial novel differently than someone from a Western academic background due to their distinct lived experiences. Reading enables the reader the texts multiple layers of meaning, as well as our unconscious selves or our own “otherness”. Fiction allows us to immerse ourselves in the illusory world by of primary unity by offering us the opportunity to re-experience the undifferentiated fusion of self and the other which characterized our early object relations Holland (cited in Gholamain, 1998).

This study employs Transactional Reader-Response theory to illuminate how readers interact with Garricks’ *Tomorrow Died Yesterday*, particularly in interpreting the complex moral justifications and emotional landscapes of characters involved in oil bunkering. The theory allows for a better understanding and interpretation of the text that considers the reader’s socio-cultural background, emotional engagement, and ethical judgment, thereby highlighting how meaning is co-created between the text and its audience.

4. Results and Discussion

Oil Bunkering and Corruption

Oil bunkering in the Niger Delta is depicted as a structured and institutionalized crime deeply rooted in Nigeria’s political economy. Rather than being an act of petty theft or spontaneous criminality, the text presents it as a sophisticated enterprise facilitated and protected by state actors. The metaphor used in the statement, “Oil bunkering is not the same as stealing meat from somebody’s pot” (p. 74), serves to differentiate low-level survival crimes from this large-scale, profit-driven operation. Stealing meat suggests hunger, desperation, and individual need, while oil theft implies coordination, influence, and complicity at the highest levels. The comparison emphasizes the gravity and magnitude of bunkering, which is not merely an economic crime but a political and institutional one. The statement “the government has a hand in it” (p. 74) further illuminates the depth of state involvement in oil theft. This accusation is not made lightly; it reflects a widespread perception in the Niger Delta that corruption within government institutions extends to the very industries meant to serve the nation. The government’s involvement implies that oil theft is not carried out by rebels alone but thrives under the protection and silent endorsement of powerful figures. This sentiment is reinforced by the observation that “the navy turns aside” (p. 74) while oil is illegally transported. The military, expected to safeguard national resources, is depicted as willingly blind or even complicit in the illegal operations, reflecting the broader failure of Nigeria’s security and legal institutions to protect public interest.

In referencing Afonya, a character with apparent insider knowledge, the speaker adds credibility to these claims and underscores how normalized and widespread this

knowledge is within oil-producing communities. That oil bunkering is described as “the biggest business in Nigeria” (p. 74) is particularly revealing. It suggests that oil theft has outgrown its illicit label and now operates as a parallel economy—one potentially more efficient and lucrative than the formal oil sector. This portrayal challenges the dichotomy between legality and criminality and invites reflection on the complicity of both state and corporate actors. Moreover, the observation that “except these people approve of you, you cannot enter the business” (p. 74) underscores the exclusivity and elite nature of oil bunkering. It is not an open, grassroots economic activity but a privilege reserved for those with political connections, capital, and protection. This description exposes a corrupt hierarchy that rewards loyalty and access over legality and merit. It reveals a deeply entrenched system in which national resources are monopolized by a powerful few, reinforcing existing inequalities and marginalizing local communities from legitimate participation in their own resource economy.

Oil Bunkering and Militancy

In the narrative, militancy in the Niger Delta is presented not only as a form of protest but also as a mechanism for asserting power and securing economic agency in a region plagued by exploitation and neglect. The protagonist's declaration “We are the Asiamas Freedom Army”, I declared.(7) is a calculated assertion of identity and dominance. “I was rewarded with gasps from the Imperial Oil boat”. We the AFA, were the most feared of all the ethnic militia in the Niger Delta in the Niger Delta. We were credited with Oil bunkering, kidnapping and bombing of oil instillation” (7). Assertion of Power and fear is revealed in the first line of the statement “We are the Asiamas Freedom Army” this is aimed at instilling fear and establishing dominance to reveal further the level of fear they have instill the narrator described the immediate reaction of the Imperial Oil boat Crew with a “gasp” immediately they sighted them which also signals that the AFA is a we known and feared militant group. This showcases the psychological impact of militancy in the Niger Delta, where armed groups have become powerful players in the struggle over oil resources. The emphasis on the “ethnic militias” underscores how resource control conflicts in the Niger Delta are connected to ethnic identity and regional grievances. ‘oil bunkering, kidnapping and bombing of oil instillation’ this reveals the economic, political and violent strategies of the militants. The oil bunkering provides financial resources for the militias while the kidnapping is a political tool used for ransom and a way to pressure oil companies and the government which is revealed in ‘They kidnap a white man, and then make all sorts of reasonable demands’ (125). The Bombing of oil instillation on the other hand is usually seen as a direct attack on the oil companies, the government by disrupting oil production and drawing attention to their demands

The text also reflects the justification for criminal activities as revealed in “Better than what? Militancy? Kidnapping? Oil bunkering? You think I should be in some government job getting twenty thousand a month or whatever rubbish they pay as

minimum wage. Will that make you happy, Kaniye?’ (149) which suggests that the speaker sees these illegal activities as better alternative to the government jobs that offer little pay. The listing of militancy, kidnapping and oil bunkering proves that these activities have been normalized in the Niger Delta which means it is no longer seen as an act of rebellion but as a means of financial survival. This goes to expantiate how systemic poverty and lack of sustainable job opportunities desperately place people in the position of involving in illicit activities most especially in regions that are affected by resource exploitation. The emphasis on the ‘twenty thousand’ which is the minimum wage paid by the government highlights the speakers for formal employment. ‘Whatever rubbish that they pay as minimum wage’ this showcases the person’s hatred and disdain towards the government’s economic policies which fails to provide a sustainable livelihood. This mirrors real-life sentiments in oil-producing regions where locals feel excluded from the wealth generated by crude oil extraction, while multinational corporations and government elites benefit. The frustration expressed here captures a broader sense of economic injustice, where individuals resort to illegal means because the legitimate system offers no real prospects for a better life.

Oil Bunkering and Justification for Crime

The narrative also offers insight into how oil bunkering is morally rationalized and culturally normalized within Niger Delta communities. The casualness of the statement, “ I shrugged, I’m just taking my share of oil money”(150) this shows a widely held sentiment in the Niger Delta where locals feel entitled to the region’s oil wealth, yet they are excluded from its benefits. The shrug accompanying the statement suggests a casual acceptance of oil theft as a form of wealth redistribution, challenging the legitimacy of oil companies and government who benefit from the profit. “Isn’t this ironic? Amaibi – Mr. Pious has his hotel bills paid with money from stolen and smuggled petroleum products. Independent oil marketing is a respectable moniker for oil bunkering.” “When I finally closed my mouth which had been left open in surprise, Tubo explained, ‘After three futile years of begging oil companies for employment, Doye now manages Chief Dumo Ikaki’s massive oil bunkering operation. Now, he makes more than what he would ever have earned in any of the oil companies” (216) This statement reveals how stolen crude oil funds legitimate lifestyle. ‘Independent oil marketing is a respectable moniker for oil bunkering’ this shows that the seemingly legal oil businesses are deeply entangled in illegal oil trade, blurring the line between crime and legitimate commerce. This also goes to reflect the level of corruption in Nigeria’s oil sector where illicit activities are rebranded as lawful enterprises, protecting powerful people from legal scrutiny. It also captures the fact on how oil bunkering is not just a militant resistance act or a means of survival at the grassroots but it a structured industry with wealthy stakeholders. The story of Doye illustrates how economic exclusion pushes individuals into the illegal oil trade. After spending three futile years begging oil companies for employment, Doye’s shift to oil bunkering is portrayed as a necessary survival tactic rather than a deliberate

criminal choice. His success "he makes more than what he would ever have earned in any of the oil companies" reinforces the idea that crime is often more lucrative than legal employment in the Niger Delta.

5. Conclusion

Chimeka Garricks' *Tomorrow Died Yesterday* serves as a powerful literary testament to the complexities of oil bunkering and its broader implications for the Niger Delta. Through its rich narrative and deeply humanized characters, the novel exposes the stark realities of economic hardship, environmental destruction, and political corruption that fuel the illicit trade in crude oil. The findings reveal that oil bunkering is not merely an act of criminality but a desperate response to systemic neglect and exploitation, where local communities, marginalized by the state and multinational corporations, resort to illegal means for survival. *Tomorrow Died Yesterday* engages with themes of environmental destruction and political corruption, it does not delve deeply into the intricate operations and socio-economic networks sustaining oil bunkering. This study has sought to fill that gap by critically analyzing how the practice is represented in the novel, bringing to light aspects that remain underexplored in Garricks' narrative. By foregrounding oil bunkering as a central issue rather than a peripheral theme, this study expands the discourse on resource exploitation, community resistance, and state complicity in the Niger Delta. This study underscores how Garricks' novel functions as both a critique and a call for awareness, urging readers to reconsider the ethical, social, and environmental ramifications of oil exploitation. As the global conversation on environmental justice and corporate accountability intensifies, *Tomorrow Died Yesterday* remains a significant contribution to the discourse, urging policymakers, scholars, and activists to seek equitable solutions for resource-rich but neglected regions like the Niger Delta.

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