

Is Globalisation a Representation of Leadership Havoc in Developing Countries? The View of Modern Kiswahili Novelists: Said A. Mohamed and W. K. Wamitila

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Abstract: Globalisation is a phenomenon that for a long time, different literature authors have portrayed as an agent of rapid development. These developments are perceived to be eminent in economic, political and social arena of people. Success of these developments depends on leadership structure in place. However, some modern Kiswahili novels have taken a new twist in expressing the same concept by using postmodern techniques. These techniques which include; blackhumor, magic realism, pastiche among others, have complicated the understanding of roles of leadership in globalisation in developing countries, making it unclear. Furthermore, the intention of using these techniques has added more confusion than clarification. This study therefore, reviewed critically how postmodern techniques have constructed the role of leadership in developing globalisation and the intension of the authors towards the same. The research used Postmodernism theory: it deconstructs and refutes many aspects and guidelines that were upheld during the modernist era. The methodology involved library study and the sampling procedure was purposive. The novels studied included: Wamitila's, and Mohamed's novels; *Bina-Adamu!*, *Musaleo!*, *Dunia Yao* and *Babu Alipofufuka!*. Data analysis was done using content analysis method. Ultimately, the researcher used literary criticism and analysis to study these novels. It was evident that leadership styles are influenced by integration of ideas, culture and values of developed countries. This integration is the cause of tragedy to common citizens in developing countries. Furthermore, their intentions about leadership and globalisation were strongly evident in the use of figurative language and the techniques of expression.

Keywords: Globalisation, leadership, Mohamed and Wamitila, developing countries, developed countries.

DISCUSSION

Globalisation is depicted in social science as integration of people, ideas, culture and values [1]. In the modern Kiswahili novel, globalisation is widely discussed using postmodern techniques. These techniques have brought changes in characterisation, narration, way of developing themes and the plot. For example in characterisation, characters are not only mere human beings but also spirits with extraordinary powers to manipulate nature. On the other hand, the plot seems to be confusing since narration is inconsistent. Temporal distortion is deliberately used in narration. This has made the plot of modern Kiswahili novel ambiguous hence complicating the understanding of the whole novel. Readers are also left confused not knowing the intention of this new twist of expressing themes. Guidelines that were set to guide Kiswahili novel authors are no longer followed in modern Kiswahili novel. For example, simple characters and their vivid roles in building themes, simple plot that was developed from consistent narration has been ignored. Khamis [2], explains that these changes are good in literature – a sign of development - taking Kiswahili novel to another level. However, what is not clear is

whether these changes affect the reader in understanding the intention of the author.

Madumulla [3] says that this new twist is a sign of evading the trap of authorities as was seen in the early Kiswahili novels where authors could be jailed for condemning vices in the society. These vices were generally a product of poor governance. On the other hand, Khamis [5], questions the intention and the significance of globalisation in modern Kiswahili novel. This adds more confusion because Khamis is also one of the authors of the same. Walibora [4] also questions whether readers of modern Kiswahili novel enjoy or understand the new twist of expressing themes of this novel.

Modern Kiswahili novels selected for this study are related in one way or the other. Furthermore, their style, themes and narration are intertwined towards the same agenda. It is clear that these novels acknowledge the rapid development (globalisation) in the world brought by Science and Technology. However, there is more than meet the eye in developing countries. There seems to be more celebration in dying to living: death is

paramount to living. What could be the reason? This study therefore, intends to analyse the roles of leadership in developing globalisation in developing countries. Impact of leadership in developing globalisation as expressed in modern Kiswahili novel will be highlighted. This will be done by analysing the elements of postmodern theory used to in the modern Kiswahili novel to express the theme of globalisation and leadership. Intention of using these techniques will also be clarified in this study.

POSTMODERN THEORY

Postmodernism was a response to decades of modernist art. What postmodernism asserted (during the second half of the 20th Century) was that there were no new ideas or forms to be found in art, as 100 years of experimentation were enough to explore new forms, so that creating something "new" or "modern" would simply be a benign and insignificant variation of something that was already investigated or created. Thus, postmodernist critics claimed newness was "exhausted." They did claim, however, that the next logical progression in the arts and for the activity of artists was to borrow, combine, refer to, imitate and comment on previous works of art.

Postmodernists often profess individualism over God and country, desiring the liberty to establish personal truth and following each person's choice to be tolerated. On the other hand, postmodernists promote the ideals of globalisation, excluding any traditional moral or civil laws, free enterprise, or governed by a traditional political system. It also confronts and surpasses the modern way of thought and lifestyle which relies on science and technology for progress. It tends to blame modern capitalism for causing the evil in modern west. This theory is the backbone of the New Kiswahili novel; this can be well understood by looking at some of its elements that have been used in developing the theme of leadership in relation to globalisation. They include:

Magic realism

In this aspect of postmodern theory; themes, characters, subjects and narrations are often imaginary and have dreamlike quality. Some of the characteristic features in magic realism include use of skilful time shifts, miscellaneous use of dreams, myth and fairy stories, and abrupt shock among others. Magical realism is the introduction of fantasy or impossible elements into narrative that is otherwise normal. Modern Kiswahili novel uses dreams taking place during normal life, the return of previously deceased characters, extremely complicated plots, wild shifts in time, and myths and fairy tales becoming part of the narrative. In using this technique, for example imaginary and dreamlike scenes, authors of modern Kiswahili novel have managed to create the real picture

of globalisation as a force behind leadership havoc in developing countries.

Metafiction

This technique is writing about writing. This is done to undermine the authority of the author to advance a story in a unique way, for emotional distance, or to comment on the act of storytelling. Modern Kiswahili novel uses this technique to wilfully suspend the belief of globalisation in developing countries. This is seen by comparison between imperialists' characters in developed countries and leaders' characters in developing countries.

Intertextuality

This is the acknowledgement of previous literature works. This acknowledgement shows a relationship between one text and another. It involves an attempt to comment on the situation in which both literature and society found themselves in the second half of the 20th century: living, working, and creating back on the ones that had come before. Intertextuality captures different illustrations in different literary works with the aim of showing the condition of a situation as it was, as it is now and how it will be in the future. Modern Kiswahili novel authors have successfully used intertextuality to vividly give a backup of illustrations given in their novels.

Irony, playfulness, black humour

Modern Kiswahili novel explores this technique by treating serious subjects in a playful and humorous way. This allows the reader to make judgement on the critical subject addressed. It also subjects impacts of globalisation to test by allowing readers to decide the fate of present and future leadership in relation to integration of people, ideas and culture. This technique allows the reader to make a decision on the causes of challenges facing developing countries.

Temporal distortion

It is a literary technique that uses non-linear timelines. The author may jump forward or backwards in time, or there may be cultural and historical references that do not fit. Modern Kiswahili novel uses this technique in variety of ways, often for the sake of irony for example, historiographic metafiction which fictionalize actual historical events or figures. It allows readers to compare different developments in different generation and be able to conclude on progress or failures for that matter in different historical times.

The collected data from this study was analysed in relation to the role of leadership in globalisation. These relations were analysed with the help of elements of postmodern theory. Looking objectively at the role of globalisation in leadership havoc, it is depicted in the modern Kiswahili novel that

globalisation stimulates, champions and facilitates poor governance in developing countries. In the process of integration of people, ideas, culture and values globally, leadership institution and poor leadership style cause leadership havoc. The tragedy of leadership havoc is seen in the lifestyle of an ordinary citizen. In the context of modern Kiswahili novel, leadership havoc is presented in misuse of power for example; dictatorship, unequal distribution of resources, favouritism, corruption among others. Poor leadership style has devolved poverty, self-centredness, inhumanity and atrocity to the already suffering citizens. Hence, globalisation is depicted in the modern Kiswahili novel as integration of economic disaster, political Witch-hunt and social hazards.

GLOBALISATION AND LEADERSHIP IN DEVELOPING COUNTRIES

Leadership is a mandate given or bestowed to someone to be in-charge of an event/activity or a sector [5]. Leadership is also one of the institutions of interaction. On the other hand, globalisation is the integration of people, ideas, culture and values. Therefore, leadership and globalisation are a coin of two sides: they are related and interdependent. According to the modern Kiswahili novel, more often, a leader is elected by people through an opinion poll (especially the political one) or through a sieve put by a specific institution. Moreover, leadership has policies governing it, policies that are formulated based on a pattern or views of a sector or a particular event. Many questions arise from modern Kiswahili novel: who formulates the policies? What are the factors being considered when formulating them? Who benefits from formulation of such policies? Are the people to whom the policies are formulated satisfied? Therefore, leadership is an institution of relations that is expected to create interaction among people with different objectives and traditions. This interaction is the basis of globalisation.

Modern Kiswahili novel has divided leadership into three sections: leadership before the colonist leadership during the colonial era and leadership after colonisation. These eras of leadership are interdependent. For instance, leadership before colonisation was humane, full of socialisation and love among people and their leaders. A leader was elected on the basis of his/her performance and responsibility to the people. In this era, there was peace and togetherness. These are evident in the narrations of the novel of *Dunia Yao*.

Leadership during the colonial era was known as 'divide and rule', where the society was divided into different groups according to: gender, wealth, tribe, clan among others [6]. This division made formation of geographical boundaries among villages. Bergonzi [7] explains that this era was realistic in the sense that

authors' works were presented in a clear and logical flow. In addition, it is in this era that slavery was coined. The narration of modern Kiswahili novel: *Musaleo!*, proves this:

He appointed the people he knew into leadership first when he arrived to be leaders and named them **Paramount Chiefs**. That was the origin of being a chief and its dirtiness and weakness. We have now stolen their land, what remains is their own bodies. This is the second step [8].

The seeds of globalisation were able to germinate in the era after colonisation. It is in this era that technology advanced and promoted communication. Many changes in political events, religion and different cultures were evident. This era is being referred to as an era of globalisation- the world became a village [9]. There was a great interaction among nations. Moreover, it is an era when leaders of developing countries promoted and propagated leadership policies of developed countries: Post colonialism. Leaders in developing countries imitated capitalistic system of leadership to oppress fellow citizens, making themselves gods among others. For instance, the novel of *Babu Alipofufuka!* [10] reveals how leaders character traits changed into having the desire of acquiring more and more wealth. Leaders desired to be worshiped by 'small' human beings.

Leadership and globalisation are intertwined in leadership style, leadership institutions, life style of leaders, and how nations interrelate [6, 11]. The modern Kiswahili novel acknowledges different legislatives arms of leadership which comprises constitution of a country, parliament, court and a leader of a country [6]. These legislative arms are the pillars of leadership in developing countries. Leaders co-ordinate various arms of leadership with an aim of promoting service delivery. The state of life of citizen in modern Kiswahili novel depends on leadership policies put in place. Integration of ideas is seen to promote interaction among nations. These relations are seen in various sectors such as business, communication, education, politics, and technology.

Despite integration of ideas modern Kiswahili novel realizes a big difference among developing countries and developed countries. The difference is clear in economic stability, traditions and justice [12]. Developing countries in real sense do believe that their progress depends on leadership of developed countries. Moreover, leaders of these developing countries know that they do not have economic power; they are weak and therefore easily submit to developed countries [10]. On the other hand, the leadership of developed countries take advantage of such opportunities to dwindle their economic power to govern the resources of developing countries.

Dunia Yao, a modern Kiswahili novel relates this interaction or networking of leadership of developed countries and developing countries as the root cause of problems or challenges effecting developing countries [11]. UMEMO-JAPA is an example of government of ability and strong belief [6]. In addition, leaders like Churchill, lineage of Kaiser, lineage of Gulle, people like Franco, P.P are the people with leadership networks controlling governance. This has brought about many oppressive issues in developing countries. It is obvious in modern Kiswahili novel that this integration has devolved into disintegration of many conflicting issues. Their impacts are seen directly or indirectly in the lifestyle of a common citizen in the novel. Its effects are evident in various sections:

a. Lack of independence/ freedom

After attaining internal self-rule, developing countries believed that it was their time to govern themselves. Independence unchained them from the super power nations. There were a lot of expectations from the citizens- a sign of relief. Modern Kiswahili novel shows that leadership skills are the genesis of development or failure of a nation. A crack is spotted in leadership skills of developing countries. Leaders in developing countries rule their citizens in inappropriate way; they also depend entirely on the ideas, cultures and values of leadership in developed countries. Integration of ideas, culture and values after independence seems to infringe space for self development in developing countries. Leaders in developing countries have little to add to the existing powerful nations hence forced to look to the West or East.

Lack of freedom in developing countries is depicted in modern Kiswahili novel through Magic realism. Magic realism is the introduction of fantastic or impossible elements into narrative that is otherwise normal. Modern Kiswahili novel uses dreams taking place during normal life, the return of previously deceased characters, extremely complicated plots, wild shifts in time, and myths and fairy tales becoming part of the narrative. Walibora [4] explains the view of D'Haen [14] about magic realism as an element that exaggerates things. Kezilahabi [13], states that the motive of magic realism is to deeply evaluate the challenges of the society. For example, those who fought for freedom for independence were promised great things in life for their crucial work of redeeming the nation. They were promised land, gold and construction of their monuments which were to be erected at the freedom ground. Unfortunately, they have no rights whatsoever to decide on their fate. Everything is in the hands of their leaders. They lack both freedom of expression and ownership of natural resources.

'Elder, these are old people who tirelessly fought for this country. They are freedom fighters; you

can call them **war veterans**. They were promised big parcels of land, gold, construction of monuments in their image and their names added in the book of history makers, but they are still waiting' [8].

This was a tactic meant to govern and own the minds of war veterans. This was to make them stay peaceful without fighting against the existing power. Hence war veterans had no choice but to keep waiting for the unfulfilled promises. This way, they were contained and governed by the leaders.

The novel *Musaleo!* through Magic realism shows how leaders in developing countries take the youth and the elderly in a special training to learn how to be rebellious groups and also to know how to deal with opposition. Ukolongwe, a character in *Musaleo!* is seen to be enjoying the privilege of power. He changes terminologies to suit his conscience and to calm the opposition in his leadership. For example words like; 'uhuru' (freedom) is changed to be 'kufuru' (blasphemous), 'uzalendo' (patriotism) is changed to be 'uvundo' (filthy). This is way silencing any opposition. Above all, Ukolongwe calls himself different names like 'rain maker', and 'education maker'. This is also a way of showing his might and to show people that without him, the nation cannot move, a way of denying space for expression. This shows that lack of freedom is caused by leaders of developing countries themselves.

The super power countries can make citizens to be slaves in their own country. The joy and the pain of developing countries are in the hands of leaders in developed countries. Citizens have no freedom to make decisions on their own without being vetted by the super power nations. This makes freedom of expression just a vocabulary without any meaning to them [11]. Modern Kiswahili novel narrates how developing countries depend on capital from developed countries to run their business. This means that the decision or freedom on which kind of business or project to be undertaken in developing countries must be passed or cleared by developed countries. As a result, leaders of developing countries must sing songs of the royal even if it does not go well with them. Integration of ideas from developed countries disintegrates the freedom of citizens of developing countries. Mohamed [10] explicitly describes how economically developed country represented by PROTEUS: a character who is believed to have super-natural powers to controls all the forces in the world as seen in the conversation below:

'I am the one who owns their lives. I have the power to manipulate people's lives without being questioned by anybody. It is my turn!' 'You are the cause of our pain!' 'No! I am the source of happiness in the village. All food, knowledge, education and let us say happiness and dreams too!'" [6].

It is ironical that PROTEUS, who represents the super-power nations, knows the cause and the source of challenges facing developing countries—freedom denied. Something sinister is that leaders pledge their allegiance to the master (PROTEUS) to avoid pain but the end result is lack of freedom for self development and increase in dependence on these powerful countries.

b. Oppression

Modern Kiswahili novel points out how integration of ideas, culture and values make leaders to exercise their powers harshly and unjustly; causing distress or anxiety to the already oppressed and depressed citizens. Governance system is full of acts of lack of sympathy, arrogance and biasness. These are expressed through relations and interaction between the governed and government. The impact is directly seen in the lives of different characters in the novel; the bereaved, street children, orphans, jailed citizens just to mention a few.

Authors of modern Kiswahili novel pinpoint oppression through ridicule, irony, and satire. These techniques show oppression by treating serious subjects in a playful and humorous way which allows the reader to make judgement on the critical subject addressed. This subjects the impact of globalisation into test by allowing readers to decide the fate of the present and future leadership in relation to integration of people, ideas and culture. Ridicule and irony in the novel show how influential and powerful people from developed countries get involved in governance strategies and policies of developing countries masquerading as donors. Modern Kiswahili novel reveals that their agenda is to suck, oppress, patronize, grab and embezzle natural resources of these countries. Thus, leaving these countries more vulnerable and prone to collapse [6, 10, 11].

Oppression is propagated through different international treaties supervised by super-powers. These treaties formulate administrative policies to protect developed countries' territories and wealth. It is ironical that leaders of developing countries are enticed to sign the policies after they have individually benefited [11]. For example, extraction of minerals in developing countries is controlled by powerful foreign countries [6]. Oceans and rivers with resources like fish in developing countries are turned into international resources and inspected by international bodies. They are put in place to protect 'international resources'. These conditions and sanctions create scarcity of important natural resources that are sources of livelihood in these developing countries. This has caused massive poverty in areas with these resources. For example the following conversation confirms the depth of oppression in developing countries:

Don't they have fish there? Yes they do, but we have the rights to fish. They are found in the international waters. We fish and package the fish in the waters. They love canned fish. According to them this is what development is! If they deny us the chance to fish, we withhold aid [6].

Use of satire asserts how foreigners who visit developing countries conspire with leaders to grab resources, hence leave the natives as squatters in their own country. They develop and improve resources like land, then invest; the returns accrued are then taken back to their countries [10]. The locals keep suffering.

Through collaboration with the leaders of developing countries, super power nations use their influence and power to gain more. For example [10], foreign characters who had come to improve the economy of a developing country did the contrary. Delpiero, who is talked of as having grabbed a whole region of land was seen by fishermen in certain place removing sacks filled with flour (believed to be drugs). In another incident, Miyazawa bribes officers by giving them vehicles so that he can keep his thrilling illegal business afloat. Another character is Von Heim who has other secret deals not known to anyone else. Di Livio is a gambler, defiles young girls and promotes prostitution and bestiality. These are integrated vices championed by foreigners and accomplished by bribed leaders in the developing country. The genesis of oppression in developing countries is allowing the developed countries to rule them, think for them, use their resources and influence decisions concerning their development:

In general, they (developed countries) control everyone's life and brains. In short, they are everything. Others (developing countries) are useless containers. They lack humane feelings... they lack humane parts. They lack health. They don't have opinions. They don't have anything. They can't think like them or more than them. They aren't expected to express themselves. They are not expected to even participate in matters affecting them directly [11].

Oppression is propelled by super power nations and selfish governance style by leaders of developing countries. Interaction among countries has been eased by communication technology. *Dunia Yao* a modern Kiswahili novel openly shows how government systems deny the citizens their ownership. The society lacks human rights because of the new system of leadership.

c. Non-Profitable trade

Globalisation is painted as economic liberation; a network for financial flow to developing countries. Trade in developing countries is subjected to internationalization which involve simple extension of

economic activities across national boundaries. Modern Kiswahili novel deconstructs the role of globalisation in championing trade especially in developing countries. Trade involving a developing country and a developed country weakens a state's sovereignty and structures. Impact of such trade is evident rising of social exclusion and inequality which results in global poverty. Trade between a developed country and a developing country seems to favour the former. For example Junks that are spoilt are exported to the developing countries at a high price. These countries act as dumping sites for unwanted products in the already developed countries [6]. Moreover, in the novel *Dunia Yao* it is evident that the main reason for developed countries trading with developing ones is to eradicate poverty from their own countries. This is done through new world order World Trade Organization, Globalisation and where-by developing countries are forced to sign treaties with developed countries. Terms and conditions that fail to meet those conditions face sanctions/consequences.

'It is fighting to eradicate poverty. 'New World Oder, WTO, Globalisation'- small rat and elephant when fighting, it fights for human rights. Iraq Kuwait 'Sanctions' strokes for those who do not take the suit. Anyway, whatever comes? Why should it be that way when you have the super power? [11].

The novel *Bina-Adamu!* shows how freedom of trade in developing countries depends on terms and conditions set by developed countries. Raw materials which are key Elements of processing fine products seem to be locked in the hands of developed countries. The impact of sanctions on these raw materials creates a poor network of financial flows. This is evident in the fishing and mining sectors. For instance, fishing in common water bodies; seas and oceans, is only done with international permits. This affects fishing in different oceans/seas especially in developing countries. It is seen that fishing is the source of income for some developing countries but they have no ability to change those regulations. Effects of these laws are exhibited in the lives of those who depend on fishing. This has been expressed in the novel [6].

Don't they have fish there? Yes the do, but we have the rights to fish. They are found in the international waters. We fish and package the fish in the waters. They love canned fish. According to them this is what development is! If they deny us the chance to fish, we withhold aid [6].

Trade is essentially a qualitative process which should lead to more extensive geographical pattern of economic activities. However, modern Kiswahili novel puts global trade into question especially when it benefits few leaders and developed countries only. Local trade is shaped by events occurring many miles

away and vice versa. No levelled ground for business. This is seen especially with raw materials exported to the developed countries processed then brought back to the developing countries and sold at high prices. The depressing thing is that the best industries in developing countries are privatised to give the developed countries room to perfect the art of business.

"These are development, we can't resist! The world has become a village! This is the meaning of free market economy and liberation! We are at the peak, the nation is developing so fast!" [6].

Luckily enough, citizens of developing country are realizing this non-profitable trade between them and developed country. They seem to feel the pain of losing in business, the impact of non-profitable trade which is reflected in their lives; poverty, nonstop begging from rich nations, deep and wide gap between the rich and the poor among others. They have known the tricks of leaders in developing countries of privatizing their economic strongholds, companies and industries. Modern Kiswahili novel predicts danger to these developing countries if citizens don't arise and speak in one voice:

Industries are being sold! We are given fake products. These people will give us poison! [6].

d. Inhumanity

Modern Kiswahili novel exposes how men have been led astray because of supplanting modernity. As such, alienation has led to new generation that is devoid of the ability to differentiate between good and bad in the society. Everybody wants to embrace modernism-moving with changing times- moving with globalisation. Inhumanity is traced to cultural mixing or hybridization across locations. Modern Kiswahili novel also points out poor leadership style, corruption, greed for power, selfishness among others as the root cause of inhumanity. This is seen as a clash of civilization in developing countries. International relations spearheaded by leadership of developing countries seem to promote a new culture. This culture has been criticised by authors of the modern Kiswahili novel because it has eroded humanity that has always been cherished by the developing countries. Homosexuality, gayism, prostitution and bestiality are some of the vices that are perpetuated in the developing countries. People ape hobbies without due consideration. For example in *Babu Alipofufuka!* friends to K; Delpiero, Miyazawa, Von Heim and Di livio are perpetuating homosexuality, theft and corruption in the name of hobbies [10].

Some of inhumanity is expressed through temporal distortion. Temporal distortion is an element that has been used by authors of the modern Kiswahili novel to exhibit different faces of globalisation at different time. It is a literary technique that uses nonlinear timelines, the author may jump forward or

backwards in time, or there may be cultural and historical references that do not fit. It is expected that with the aid of globalisation and good leadership, inhumanity should be a forgotten issue. But through temporal distortion, modern Kiswahili novel compares different aspects of development in different generation and concludes on failures for that matter in different historical times. As a result, more discrimination, poor leadership, more corruption, tribalism and selfishness emerge as way perpetuating leadership. All these become evident through magic realism and sarcasm that explain inhumanity in the era of globalisation in developing countries. The impact of inhumanity has become a tragedy to the common citizens:

..YOU HAVE CORRUPTED OUR SOULS ...
YOU HAVE BROKEN OUR DIGNITY, OUR
TEENAGERS ARE DISAPPEARING ... DEATH
CAUSED BY HUNGER AND DISEASES ... IT IS
NOT OUR OWN MAKING, WE ARE NO LONGER
RESPECTED... OUR LAND IS GRABBED IN
DAYLIGHT ... OUR FUTURE IS BLEAK ... WE ARE
PERISHING ... WE DON'T EXIST ANYMORE [10].

Brutality is a hypocritical way which leaders in developing countries use to ascend to power. In some countries where leaders get elected through the ballot, citizens elect those who are able to massacre as angels since they promise heaven during campaigns. They are neither humane nor sincere to the voters after being elected. They satisfy their ego, accumulate wealth, keep stolen money in foreign countries and despise agenda of development. For example the promises given in the novel *Babu Alipofufuka*:

You will eat apple as you did in the past. Everything will be of the same height/size... there will be no situation where one of you will despise the other... you will all work and benefit from your efforts... don't worry about the suffering you are going through now, since the whole world suffers this way [10].

Leaders use different unscrupulous ways like bribery, dictatorship and threats. Some call themselves by fancy names such as 'kings', 'grandfather', 'old man', 'rain maker' and 'education maker' as a way of alienating the thoughts of their supporters [6]. The objective of such leaders is to control people's minds just like the imperialists did. They stress to the citizens that religion is the essence of life so as to make them continue having hope in their leadership [6]. They imitate leadership trends from the developed world and turn into devils upon ascending to power. That is when it becomes clear that their promises are hollow [6].

e. Selfishness

The status of grabbing and accumulating more wealth through dubious means is a lifestyle of leaders in modern Kiswahili novel. The common motto 'think globally, act locally' has been given a different

interpretation. Modern Kiswahili novel depict that 'thinking globally' is a comparison (done by leaders from developing countries) of the wealthier and most powerful states and figures in the world. These global figures includes UMEMO-JAPA, Menekineko of Japan, Tai of America, Gwaru of Euro, Kaiser, Gaulle, Franco, Peter Pan among others, [6, 10]. 'Acting locally' means governing natives by creating the most powerful 'states' and becoming the most powerful figures in their countries. Leaders from developing countries make themselves the most powerful figures in their countries. They change constitution to benefit their ego; they create legendary stories to remain in power. They use all means to be wealthier and even become small gods of their own in their countries; they 'think globally' and 'act locally'.

After getting elected by citizens, leaders from developing countries crave for local, regional and even international fame by involving themselves in activities that would make them have more power and identity. They get into business network with wealthy countries with an aim of satisfying their interest [11]. Khamis [15] explains that egocentrism is propelled by stiff competition of the wealthier. Every leader wants to amass more wealth than the other leader in the other country. Hence this is seen as a game of amassing wealth. Modern Kiswahili novel narrates that this competition is championed by science and technology which is a key ingredient in globalisation. Welcoming imperialists, employing them and giving them luxurious apartments for their personal interest is seen as tactic of leaders to satisfy their ego. In return, these leaders benefit directly by being given goodies.

Lifestyle of leaders in developing countries changes drastically after clinching power. They tour big hotels and restaurants with the imperialists at the expense of the country's economy without putting into consideration the tragedy of the common citizen. It is clearly seen in the novel that self-centredness of leaders in developing countries is the genesis of extreme poverty. Disparity between the rich and the poor is evident in Wamitila [6]. Collaboration among developed countries and developing countries benefit leaders other than their countries. The novel *Babu Alipofufuka!* narrates how leaders who could not succeed in amassing wealth opt to use dubious means to get it. These dubious means includes; stealing, killing, corruption, trafficking drugs among others.

Natural resources in developing countries have been personalised by leaders without the knowledge of citizens. They use threats, intimidation, oppression and even force (with the help of policemen) to cause fear among the citizens. These tactics make them powerful and gods worshiped by the under privileged. Narration of the novel *Babu Alipofufuka!* shows how leaders easily forget their pledges and policies once they have

assumed power. They easily forget about the citizens and concentrate on how to stay in power even longer. For example Ukolongwe, a character in the novel *Bina-Adamu!* claims that his position was designed, created and given by God Himself, hence no other person can take it. This is explained through paradox; leaders tend to enjoy fruits up the tree forgetting those whose shoulders they used to climb the tree.

“It has been a trend. Every one of them struggles to climb the rooftop. Those who are defeated to climb set fire to burn the house! So we lack housetop to hang on. We remain complaining from the start! We remain a laughing stock forever, something caused by our leaders” [10].

The novel of *Bina-Adamu!*, through metaphors, explains how some leaders in developing countries eat first and after getting satisfied (which is rear) throws back the remains down to the common citizens; who are the majority. Some leaders even steal fruits and take to other countries. Surprisingly, these leaders benefit from their connections with leaders in developed countries. It is clear that the imperialists sponsor these leaders to destroy the economy of the developing countries. This is seen when leaders divide themselves along tribal lines to benefit from fruits of power, hence each tribe champions for their tribe’s man to get into power. Wamitila [6] shows that it is like a reward or a prize given to leaders who are divided along the tribal line. This has fuelled the theory of everyone for himself and God for all- a genesis of selfishness.

SUMMARY

The findings of this paper will benefit literature students, teachers and researchers in understanding the intention and the motive behind the use of postmodern techniques in modern Kiswahili novel. It will help readers and writers to explore and find more about the unobvious happenings in the society. This paper will also help Institutions of Curriculum Development to have the content of the modern Kiswahili novel before approving novels to be used in different levels of education. The result of this study shows that leadership goes hand in hand with power, identity and economic status of an individual. Leadership is seen to be propelled by relations that are subjected to integration of ideas, values and culture with the help of new technology. This relation is the reason for cultural mixing or hybridization across locations. Modern Kiswahili novel sees integration of different cultures, traditions and leadership as the cause of social evils and economic sabotage in developing countries. These social evils and economic sabotage are presided over by leaders. It is evident in their way of governing and making of policies which is under influence of imperialists. The result is erosion of cultures that were seen to be the unifying factor or social fabric in developing countries. Theft,

prostitution, tribalism, corruption, poverty, oppression, bestiality, selfishness and non-profitable trade have become a norm in developing countries. Solutions lie with leaders: if they understand the origin of the ‘village’ (globalisation) by starting a journey of humanity. This journey of humanity must have love for each other; observing the unifying cultures that bind people in their traditions. This can be attained if leaders decide to be born again by killing self and resurrecting the spirit of togetherness in their leadership styles and policies.

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