

The Effects of Globalization in the African Context: Examples from the Nominated Kiswahili Novels

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Abstract

This article has examined the effects of globalization in the context of Africa by referring to the examples in the selected novels by Walenisi and Babu Alipofufuka. This research is bibliographic. Primary data were obtained by the method of careful reading. A targeted selection method was used to find the selected novels. For verifying and clarifying the primary data, secondary data were obtained from the library. The discussion of the presented data was done by using the theory of Realism. The article explains that globalization has various effects on African societies. Some of its effects have been identified in investment, culture, economy and development of African communities. These effects distress every field of progress in African civilizations. This article suggests that African leaders should be quick to build strong policies aimed at self-criticism and self-correction to take concrete steps to face the identified effects. Also, they should protect the values and actions existing in their countries for the benefit of their citizens as well as build strong economic foundations to avoid dependency.

Keywords: African Context, Globalization, Effects, Novel, Realist Theory

1.0 Introduction

This article has examined the effects of globalization in the context of Africa by referring to examples in the selected novels of *Walenisi* (1995) and *Babu Alipofufuka* (2001). Context is the environment in which something happens. Also, it guides the preparation and presentation of the

text and its performance. In literary works, the context can be geographical, political, economic or historical (Mkumbwa, 2012). The context can be verbal or given by the statement itself or received. This is the basis of Marxist criticism that the meaning of a literary work must take social reality into account (Nyamahanga, 2015). The reality is of the exploratory relations between the society itself and the history of that society. In this article, the researcher considered that the novel is a product of the context of the studied society as far as it interacts and relates to other societies.

Globalization is a concept that aims at reducing and even eliminating the power of the state in the country by increasing the power of national organizations to control the power of national organizations. This system aims to remove geographical and political barriers to allow the free flow of labour between nations (Ryanga, 2002). This method enables industrialized and technologically advanced nations to easily obtain raw materials for their industries, markets for their products, areas of investment and flexible production labour (Ntabara, 2008). Globalization is one of the new methods used by capitalist countries to continue to dominate developing countries in all social fields.

Development experts explain that this system makes the world a single village (Little, 1996). This method welcomes and legitimizes the economic, political and technological systems of capitalist countries to continue to strengthen in developing nations. Capitalist nations use various methods to benefit, including providing military aid, technology and financial institutions including the International Monetary Fund and the World Bank. They use the method of finding leaders who serve as their agents in the implementation of their policies for the interests of

capitalism. Globalization is a concept used to describe cultural, political, economic and educational approaches that emphasize relationships that violate and cross the borders of one nation and another; and the spread of ideology, technology and language (Bhalla, 2006). Globalization can be explored through literary works.

Language is the most important tool in the transmission of culture and in measuring progress and changes that occur in society (Amatubi, 2002 & Khamis, 2007). It is used to transmit culture from one place to another. Here it should be remembered that communities have their own culture, including things that go on in the daily life of the community. In this study, all the continuing issues in society have been used as a basis for measuring the strength of globalization and the flow of its movements as reflected in the effects of globalization in African societies by referring to selected Kiswahili novels.

Novels are among the genres with a long history of human life and development. This genre has been working to depict life and deal with issues concerning humans and the way they interact with their environment (Mbatiah, 2016). It is a good reflection of the pride they have in their culture. The basis of this category is to deal with all the issues in society, especially its problems, dreams, hopes, conflicts and how humans interact and cope with their environment. This category is used as a thermometer of the movement and the real situation in society. This article has examined the effects of globalization in the context of Africa by referring to examples in the selected novel by *Walenisi* (K. Mkangi) and *Babu Alipofufuka* (S. A. Mohamed).

2.0 Materials and Methods

This article has examined the effects of globalization in the context of Africa by referring to examples in the selected novels by *Walenisi* and *Babu Alipofufuka*. Primary data were obtained by the method of careful reading. A targeted selection method was used to find the selected novel. Secondary data for verifying the primary data was obtained from the library. The discussion of the presented data was done using the theory of Realism. The concept of Realism is used to describe the literary genre that views works of art as absent from the reality of society (Booker, 1996 & Selden, 2005). His works are expected to portray actual situations with great reliability and exactness. The theory in this article has been used to look at the African environment that determines the way a literary work should be. The selected theory has been used to emphasise the existing facts about the effects of globalization in African countries. The authors of the selected books were placed in their normal context to know the effects of globalization through scheduled novels as it is their link. It has been used to examine the existing relationship between literature and society through specific novels.

3.0 The Impact of Globalization in Africa Regarding the Selected Novels

The results of the library readings are presented together as much as possible. The parallel presentation was done as the data complemented each other considering the specific objective of the article. The researcher investigated the effects of globalization in the context of Africa by referring to examples in the selected novels by *Walenisi* and *Babu Alipofufuka*. The impact of globalization on Africa is presented in the next section.

3.1 Impact of Globalization on Investment

Investment is one of the results of imperialism that has matured and crossed the borders of its country. Investment is the state of using more money or assets in business to raise production (Chachage, 2003). Investments in African countries are made without considering the interests of the people and the nation. There is no clear return on investment based on the weakness of agreements signed by unscrupulous leaders in third-world nations. These countries have always come in to get small profits and their citizens are harassed and humiliated in their countries.

About the free market and loan aid from capitalist countries. The author has discussed how it is increasingly affecting third-world countries. Also, he has shown that their goal is not to benefit the developing countries but to make those countries a dump of poor products that are not useful for them. Bad products are the cause of the deterioration of local industries because the leaders have lacked the courage and strength to fight and criticize capitalist efforts and sabotage (Nyangwine, 2012). The author has shown how investment in mineral extraction does not benefit developing nations due to the dubious ratio of income distribution derived from that resource. The author explains:

*Unachimba nini? Na yeye hujibu dhahabu, almasi na ...
wenyeji bila shaka hucheka na kuridhika na upumbavu
wake (Mohamed, 2001: 14).*

What are you digging? And he answers gold, diamonds and ... the locals certainly laugh and are satisfied with his foolishness (My literal translation).

This information shows how large mining companies in African countries are benefiting. African governments get a small percentage of the income from mining and its effects are great in terms of the environment, especially the pollution and destruction of water sources and natural vegetation (Mkangi, 1995). In some areas of investment, major conflicts have been viewed between small and large miners between government agencies and citizens. This causes the deaths of civilians due to serious violations of human rights. Citizens have observed unproductive investments as some investors invest in unproductive matters which are the source of eroding the values of African culture (Mohamed, 2001: 44). For example, casino investment destroys culture and tries to repeal African values where people who will be entering will be naked.

This information mocks the state of unproductive investment in developing countries, including African ones. For example, instead of investing in projects that are beneficial to the people, including health, education, water, industry and modern agriculture, they invest in casinos, which is the source of erosion of African culture. This weakness manifests itself in some countries due to the existence of bad policies that allow unproductive investments in developing countries. Investments in the free economic system do not aim to help young countries, except to exploit their resources and continue to benefit the nations of the first world (Shivji, 2009). Citizens in developing countries have become consumers of goods they do not produce; instead, they produce what they do not use.

This quote shows how African nations receive foreign affairs and use them without making a detailed assessment. As a result, African identity, culture and philosophy have continued to be misguided and weakened in some communities. Young people have lacked the patriotism to take care

of their resources, and their culture and respect the values and performances contained in them for the wider interests of their communities and nations. Haji (2003: 23) has made clear the issue of competing for our proud traditions:

*Mwayaacha ya kwenu ya hapa,
Ambayo yako mazuri,
Kutii na kuogopa,
Mwaona haina heri,
Mwayavamia kwa pupa,
Kwa hedi na ujeuri,
Mila zetu za fakari,
Wacheni kuzipotosha.*

You have left your ways here,
Which are good things?
Obedience and fear,
You consider them not good,
You hold them greedily,
With heed and violence,
Our good traditions, do not distort them (My literal translation).

The point of defensive and honouring native traditions and customs is fundamental due to the importance of the sustainability of the current and future generations. If local culture is not given enough impetus in its use, society will lack direction and guidance for its life. If efforts to promote local culture are lacking, people will live under the foundations of foreign culture. If the situation is left and more mature, the culture of African societies will be destroyed and the values, actions and history of its development will be completely gone.

The effects of capitalism through globalization do not end only in affecting culture and the looting of minerals; it goes further to the looting of land in African nations. The looting of land is like a brotherly wound because now and then the complaints of citizens are heard in various parts of Africa. Locals are forcibly removed from their living areas under the pretext of allowing investment for the benefit of the nation (Mayega, 2006). As a result, natives are ejected from their lands and homes by using the great power of the government agencies without being given compensation for their property or preparing an alternative place to move and live. The author explains that Delpiero has recently swallowed an entire area of land in a certain place in his stomach. When the fishermen stood firm to blow their bitter sparks, K came up to tell them to relax their grace (Mohamed, 2001: 13).

The author shows how the citizens are making great efforts to defend their resources given by investors. The author has shown how the fishermen's efforts to defend their nation's resources hit rock bottom due to a lack of support from their leaders. Although the laws of the country regarding investment exist, they are silent, they are not strong. Foreign investors are protected by government agencies with the authority of the top leaders of African governments. They get huge profits through their commercial companies that exploit workers by paying them low wages that do not match the labour force they use in investment (Ipara, 2003). It is said that some avoid paying the taxes imposed by the government in the countries concerned. By doing so, they find an opportunity to get a great profit from their investments, while the respective governments continue to suffer losses by not fully benefiting from the resources available in their countries.

3.2 Effects of Globalization on Culture

With respect to nature, no civilization in the world has so far been built on the foundations of imitating the culture of another society. Custom begins as a person's or group's behaviour and later becomes the legal way for a person or people to act. Culture is the heart of a nation. As time goes by, the environment of society changes as some traditions and customs become out of date (Makoye, 1996). These changes make the community develop traditions and customs that go with the times according to the needs of the community.

Culture involves the way of life of the community, the way of thinking about things and their ways of living that distinguish them from others. The pillars of culture are traditions, customs, language, sports and history. Culture is an identity and an expression of the will and vitality of people in any nation (Sengo, 2009). Culture is what legitimizes society's actions. For a long time, Africa has had its culture which is the centre of civilization, dignity, respect and humanity since ancient times, but due to the interaction caused by the opening of doors and the economy, which caused African culture continued to weaken rapidly in some societies. As a result, Africans despise their dignity, their food, their bodies and their culture. The author explains:

Ah! Tunafikia hata kuona rangi zetu sio bora, nywele zetu hazifai tena kamwe! Kwenye sherehe wahudumu wakiruka hapa na pale miili yao ya kukoboa na kukwabua na nywele za maiti za singa na blondi (Mohamed, 2001: 34).

Ah! We even come to see that our colours are not the best; our hair is never suitable again! At the ceremony, the attendants fly here and there with their naked bodies and

the hair of the corpses of 'singa' and blondi (My literal translation).

These details show how African values continue to fall due to the existence of a strong interaction of the cultural power of the Western societies of the world. The culture of those communities is viewed in a temporal quality. The author has shown that stripping and snatching the body, wearing lion hair, sexual intercourse and sexual intercourse which are prevalent in many societies are not part of African culture. Also, explains that when Di Livio was found having sex with his dog, he didn't care. That culture is corrupt which is intolerable and deplorable in African societies.

Africans have come to the point of seeing everything that comes from Western nations as better than what is here in Africa (Mong'eri, 2003). This opium has been seen in language, religion, food, education and clothing. The foundations of African culture are viewed as weak, which is not correct at all. For example, the English language is considered superior to the native African languages. This is dangerous for the well-being and sustainability of African societies. Ignoring native traditions and customs has led to the rapid decline of African values and provoked a strong reaction to the foreign culture. Mjengwa (2020) clarifies that the motives for the breakdown of native culture have contributed to the rapid spread of infectious diseases because it was difficult for young people who were fully proficient in jando and unyago to engage in immorality easily.

The issue of imitating foreign culture is seen as one of the reasons contributing to the fading of African values, since, from the beginning; it was invaded by European institutions that largely destroyed indigenous

culture. That action contributed to the glorification of foreign cultures that continued to silence the local ones. Africans have been enslaved by following traditions and customs as if they do not have their own. Africans have now become confined to foreign traditions and cultures including faith, economy, education and politics (Mwangosi, 2019). An African is used to not doing anything; he must first measure himself against a European and an Arab.

These details confirm that African societies no longer have their traditions and their strong culture. The imitation of overseas cultures in Africa has contributed to the destruction of traditional values based on the African personality, respect, obedience, manners and philosophy (Hull, 2019; Magesa, 1997). They believe that foreign things are more valuable than their possessions. These ideas are getting blessings from the leaders of African countries that do not allow some dangerous products that change the colour of the body and hair. It is not enough to change the body is just one example, even imitating customs that do not come from our past (Mohamed, 2001, p. 51). There is imitation without respect. If you are driven naked! If you are wearing platforms, yes! If you are wearing a dress ohoo! If you are taken and put on a rope, you will be taken back to what used to be called the violence of what is now called fashion.

The foregoing explanation shows how the Western nations have hidden the minds of the people of the third world. Africans see themselves as unable to do anything of interest to their country and rely more on ideas and aid from foreign countries. All the best seems to come from outside the borders of their countries. The leaders of the progressives always rely on aid for everything. Likewise, his people cannot think for themselves and wonder anymore. The author explains that it has become an

inheritance from generation to generation. Every generation sees it that way. Exactly right. Daring has been crushed. The gift of thinking has been killed. Curiosity is not there, it has distressed us, we were not born with it at all, we did not have it, we just found ourselves born and raised in a world without any compass (Mohamed, 2001). The world is to be dragged and followed.

The result of neglecting African culture is to find a nation of people who are not self-aware, unable to inquire and dare an issue that is dangerous for the well-being and sustainability of the local culture. The matter of preserving the national culture should be taken firm measures that will ensure it is preserved and developed in the interests of the present and future generations. Ngadala (2003) stresses the issue of building culture on solid foundations and that a living nation builds the best foundations of its community's culture. Cultural fields are the main pillar of building the culture of any society and nation. Culture is built by community traditions and customs such as in initiation of rituals and traditional songs (Nkemnkia, 1999). Literature can build a nation's culture. Therefore, there is a need to build better and stronger foundations of national culture.

The strong foundations of African culture are becoming weaker day by day due to the presence of a large interaction of cultures outside Africa, especially those of Western Europe. This situation is due to African societies not being careful in the use of the best ways to preserve and develop the issues of native or home-grown culture without being overwhelmed by foreign ones.

3.3 Effects of Globalization on Productivity and the Economy

Neo-colonialism has significantly affected the foundations of growth and sustainability of politics and economy in African societies. The situation

is due to developing countries forcing newly growing countries to implement policies that are not friendly to the economy and environment of developing countries. African societies have to build a sincere patriotism that aims to strengthen the economy and strong politics in their nations because it is the basis of civilization and the development of its citizens (Offiong, 2001). Also, they have to stop the habit of accepting foreign policies without evaluating them in depth about their benefits and weaknesses in the African environment.

The author has shown how neo-colonialism affects the development of society in every sector and field of development in developing countries in Africa. Developed countries are forcing developing countries to implement their capitalist policies that are not productive for public development (Jauch, 2001). Capitalist nations exploit the available resources using various methods including hard and unworkable conditions such as cultivating only commercial crops, an issue that causes hunger and people to fall into extreme poverty that has never been reached even before independence. The author explains: Listen Mr Dzombo; don't think we are not involved. I have already explained why your corn had to be cut. We did that because the World Bank itself advised that this part should be planted with crops to bring us foreign currency (Mkangi, 1995, p. 18).

The information shows how capitalist countries force developing countries to cultivate commercial crops to earn foreign currency by depriving them of food crops. Despite the strong emphasis on the cultivation of commercial crops, their prices are still low while inputs are sold at high prices. This situation discourages farmers and continues to be low in development. If precautions and effective measures are not taken,

the economies of developing countries will weaken and collapse completely.

The effects of neo-colonialism are evident after the government cut down the Dzombo cornfield. The government did so because it had ordered to plant only commercial crops. Citizens in the Dzombo community were not allowed to grow food crops. Unfortunately, the commercial products that were given priority in production were not productive for the people because they were sold at a low price that did not correspond to the production costs. Commercial crops did not have a reliable market, which caused farmers to borrow their crops from buyers and not be paid on time. The trend has caused many farmers to fall into poverty and continue to depend on developing countries. Complaining about the situation, Dzombo explains:

Sasa nimwendee nani kueleza hali yangu? Sio kitambo mahindi yangu mliyafyeka na mkanishauri nilime haya yaletayo sijui pesa za kigeni... mlinigeuza na mimi na hata nikawa mwombaji wa hata hicho chakula chenyewe (Mkangi, 1995: 20).

Now who should I go to explain my situation to? Not long ago you cut my corn and you advised me to grow this which brings in foreign money... you turned me and I even became a vagrant for even that food itself (My literal translation).

These details show the effects of neo-colonialism in developing countries. Capitalist countries use various methods to achieve the goal of exploiting the economy and resources available in young countries. Poor management of public resources, looting and smuggling of minerals, and unsatisfactory income balance have been witnessed in various projects

invested in African countries (Murray, 2000 & Mwangosi, 2016). This situation makes capitalist countries invest by seizing the sensitive economic sectors in African countries. The responsibility of public leaders in developing countries is to close the gaps by inventing new methods and building the capacity of their countries so that they can be independent and avoid dependence.

3.4 Effects of Globalization on Unity and Solidarity

The growth and demand of globalization in African societies, to a large extent, has affected the foundations of unity and solidarity that existed even before colonialism. The result of its improvement is the flourishing of classes that manifest themselves in terms of income. Some people lack basic services due to low income. This situation causes the existence of class conflicts in society. The issue of classes causes injustice, hatred, abuse, exploitation, and injustice in African societies (Krantz, 2001). The effects of classes manifest themselves in various ways in society, especially if you examine the relationship between the rich and the poor. The author explains:

Kwani kwa ghafla aliweza kuona vipande viwili vya miamba ya marasimu wa kwashakoo vimejikita njiani mwake. Miamba hii ilikuwa ya kitabaka. Hakutaka hata kusikia harufu za miamba hiyo. Alijua kuwa ilikuwa ya kutoa harufu ya sumu kali kumfanya ainuse kwa wingi kudhoofika akili milele. Sumu yenyewe ilitokana na ukosefu wa chakula bora. Kwa kawaida, hali hii imezoeleka kwa wale walio ndani ya tabaka libebalo paa dogo, lakini sio zito. Utabaka ndio hueneza miamba (Mkangi, 1995: 23).

Because all of a sudden, he could see two pieces of the rocks of the kwashakoo's tombs embedded in his path. These rocks

were stratified. He didn't even want to smell the smells of those rocks. He knew that it was to give off a strong poisonous smell to make him smell it in abundance to weaken his mind forever. The poisoning itself was caused by a lack of good food. Usually, this condition is common to those who are in the same class as a small roof, but not heavy. Stratification is what spreads rocks (My literal translation).

This explanation shows how the lower class lacks basic services such as food and good nutrition due to poverty. Likewise, it shows how the upper class sets strategies to strengthen themselves that have an impact on the lower-class citizens. As a result, people fall into extreme poverty. The situation of poverty has caused a large number of children to suffer from anorexia. Classes must be eradicated to the extent that African societies can strengthen unity and solidarity. The author explains that the growth and maturity of industrial development abroad have led to the emergence of a class of economically and technologically advanced nations. This position is what causes developing nations to continue to be reliant and fade economically by striking impractical hard conditions (Shivji, 2002). Such dependence reduces the value of young nations from depending on everything from industrialized nations.

This information mocks the issue of extreme dependence on aid in developing countries due to irresponsibility and the existence of opium to run the country by relying on the ability of philanthropists. This is evident through budgets and development plans in countries that continue to rely on aid from international donors. This dependence affects the ability of leaders to trust them and protect the resources available in their nations (Mpangala, 2007). One of its effects includes setting the price of crops and other products by imposing conditions that are not friendly to the

economy and development of the country. The author's call is to avoid dependency by building strong foundations of independence to strengthen the economy for the wider interests of the nation and its citizens.

The author has shown the status of classes in the country of the Chunas who believed that people cannot be equal even one day because some will have better housing and clothing and those will be completely lacking. Also, some lack even the normal and basic needs in society. For example, some can afford these needs even to be able to go for treatment or study abroad. The country where Dzombo lived was built on the foundations of the classes of the poor and the rich and the effects were identified. The author explains:

Mafahari wawili hawakai zizi moja. Na wote wakielimika ni nani atatufulia chupi zetu? Kutusafishia magari yetu? (Mkangi, 1995: 173).

Two nobles do not stay in the same cowshed. And if all are educated, who will wash our underwear? Clean our cars? (My literal translation).

The quote shows how dependency was built and its effects on society. Also, he has shown how powerful people use their economic power to oppress and enslave the poor. Dzombo and his brother worked for a low wage that did not match the value of the work they did. The great class gap that continues between the industrialized and technologically developed nations and the young is what breaks human dignity and makes others continue to be neglected, neglected, and always under the umbrella of dependency. Developing countries have to take concrete steps to reduce the gap between them and industrialized countries (Mulokozi, 2013). This

article calls on African governments to build economic self-sufficiency to reduce dependency on aid from altruistic nations. Also, they should take measures to reduce castes by defending the interests of the people.

4.0 Conclusion and Recommendations

This article has examined the effects of globalization in Africa by referring to examples in Kiswahili novels. By referring to the designated novels by *Walenisi* and *Babu Alipofufuka*, the authors have succeeded in showing the effects of globalization in Africa. Some of its effects have been identified in investment, culture, economy, and development. To a large extent, these effects affect every field of development in African societies. This article calls on leaders to be speedy in building strong plans aimed at self-criticism and self-correction to take actual stages to face the identified impacts. Also, they should build strong economic foundations and promote African cultures which in one way or another assists its home-grown to feel proud of their ways of life and line an independent life socially, economically, and politically.

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