

The Realism of Political Issues in Swahili Moral Novels in the East African Context

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Abstract: This article explores the realism of political issues in moral novels in the East African context. Primary data were collected from Swahili moral novels. A purposive sampling method was applied to select two moral novels, *Kusadikika* and *Kufikirika*, written by Shaaban Robert, a renowned author in the history of Swahili literature in East Africa. Close reading was conducted to obtain primary data to align with the main research objective. Secondary sources obtained through library research were employed to verify the primary data. The findings are presented descriptively, and the theory of Realism was applied to analyse the selected texts. The study demonstrated a reflection of the actual political issues within the chosen novels. Key issues highlighted in the conversation include the effects of poor governance, the importance of visiting other nations, adherence to the law, and the strengthening of national cohesion. The article suggests further research on economic themes in Shaaban Robert's novels.

Keywords: Realism, Politics, Swahili Novel, Moral Novel, Realism Theory.

1. INTRODUCTION

This article explores the realism of political issues in moral novels in the East African context. A novel is a literary genre that employs prose. The use of prose can portray and mirror the realities of life, environment, and time. Its composition is rooted in imitation of reality, closely tied to time, environment, and social systems (Ng'waje, 2019). Narratives may focus on past, present, or potential future events, depicting the life of a community within specific settings and times. The novel as a genre emerged from the lived experiences of society, its environment, culture, and development. This emergence was shaped by cultural and industrial transformations. Colonialism and the invention of writing technologies created conditions that demanded expression beyond the scope of folktales and short stories (Mulokozi, 2017). The rise of towns and industries, alongside the expansion of readership, further encouraged the writing of novels. The complexity of social life, political, economic, and cultural, stimulated the need for a literary form that could grapple with such intricacies both in form and content.

The emergence of the novel was closely connected with the consolidation of capitalism. The invention of the printing press greatly enhanced the growth of this genre. Previously, only a few short stories and plays had been published. The ability to print long works facilitated their rapid dissemination across the world. Literature is expected to respond to its historical context to meet the needs of its audience. It also mirrors the realities of human life, for every artist is a product of the society that nurtured and shaped them in their life's journey (Njogu & Chimerah, 1999). When an artist's perspective is combined with their cultural background, the themes of a literary work emerge. This is why some scholars examine literature within social and historical contexts as a means of understanding culture and history through literary expression. Such considerations allowed the researcher to study the literary tradition of Shaaban Robert in order to grasp the motivations behind his writing.

Novels are regarded as fundamental acts of human expression. The interconnection of society with its narratives can be historically traced, as every known culture across the world possesses its stories (Wamitila, 2010). This stems from the deep link between stories and the daily realities of human life, both in the past and present. To a large extent, novels are seen as tools of social engagement, employed to address societal struggles. This study, therefore, considered the novel as an integral part of African culture and as a specific medium for transmitting knowledge from one generation to another.

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Shaaban Robert was a renowned Swahili literary figure in the history of East Africa, who passed away shortly after independence in 1962. During his time, the Swahili novel began to address issues central to African societies. Robert produced works that articulated morality and politics in everyday life (Mazigwa, 1991). Among his early works are *Kusadikika*, *Kufikirika*, *Siku ya Watenzi Wote* and *Utu Bora Mkulima*. His reflections on socialism and self-reliance feature prominently in his writings. He emphasised that a better life for every citizen could only be realised when the nation and its people embraced communal living. Robert's vision extended further than that of many subsequent Swahili writers. The uniqueness of his style has drawn the attention of many critics and scholars, who have examined his works in depth (Mwangosi, 2024). It is against this background that this article examines the realism of political issues in moral novels in the East African context.

2. RESEARCH METHODOLOGY

This article explores the realism of political issues in moral novels in the East African context. Primary data were obtained from Swahili moral novels. A purposive sampling technique was employed to select two moral novels that the researcher considered to be reliable resources for this study. The research objective guided the researcher in determining the sampling procedure. The targeted sample comprised *Kusadikika* (1951) and *Kufikirika* (1967), both authored by Shaaban Robert, a distinguished figure in the history of Swahili literature in East Africa. A close reading technique was used to extract primary data in line with the main research objective. According to Newman (2006), primary data refers to original data collected specifically for the study at hand.

Secondary sources used to verify the primary data were obtained through a library-based approach. The findings of the study are presented descriptively. The theory of Realism guided the analysis of the selected texts. The results revealed a reflection of the actual political realities in African societies. Some of the key issues identified include the consequences of the absence of good governance, the significance of visiting other nations, adherence to the law, and the strengthening of national cohesion. This article recommends further research on the role of Shaaban Robert's novels in the critique of economic issues.

3. THE THEORY OF REALISM

The theory of Realism originated in France in the nineteenth century as a response to Romantic idealism, which tended to dwell on lofty sentiments rather than the harsh struggles people were facing (Eagleton, 1982). This theory denotes the capacity to depict situations by emphasising the concreteness of life. Broadly, realism implies the representation of circumstances and the social realities as they manifest in literature. It explains how a literary work reflects the lived experiences of society and the actual conditions within it. The theory of Realism highlights the ability to portray social conditions by focusing on the material realities of human existence. These realities serve as a compass guiding the selection of themes and the choice of vocabulary to be employed (Macherey, 1978). The contextual realism of a literary work is rooted in the verifiable truths that define it. Realism concerns itself with existing circumstances, specific events, and verifiable outcomes. It functions as a means of evaluating the actual state of life within a society.

The realities of life in a community are presented in literature as they are, with literature being regarded as a direct product of society. This theory, therefore, entails the representation of conditions and realities in literature, whereby the realist believes in outcomes grounded in what can be seen, verified, and proven through experience. According to this theory, the realist is expected to explore social issues in detail, presenting them as they exist and as they affect people in their everyday lives. This realist perspective views society and its environment as fundamental elements in shaping literary works, which in turn situate communities within their ordinary and authentic world (Fokkema & Ibsch, 1995). A literary work should therefore remain free from exaggeration and depict events as they occur in real life. The artist's understanding of life and the social environment serves as the most reliable foundation for a realist critic.

A researcher applying this theory examines how an artist explicitly portrays the realities of social issues or events through literary works. The analysis focuses on how material realities are articulated in the artist's efforts to explain the social conditions of a specific time. In line with this theory, the artist must depict settings, characters, and social issues in a way that is credible and recognisable within their society. As Jefferson and Robey (1986) note, to understand a particular work of literature, one must be acquainted with the society's cultural practices, traditions, language, and environment. Thus, the direct relationship between social activity, environment, and literature forms the foundation of the theory of Realism.

The author of the selected novels, *Kufikirika* and *Kusadikika*, was therefore regarded as an integral part of his society, with due consideration to the context in which his works were written. The relationship between political issues and the author's society underscores how real social concerns are reflected in the novels. Therefore, the researcher studied the selected novels by situating them within their ordinary, authentic world to conduct an in-depth analysis. The author was examined in terms of how he critically observed political issues and presented them as they were, as accepted, and believed within his society. The novels were thus reviewed regarding the political realities of the time, free of exaggeration, to allow for rigorous analysis. The critique of the selected novels was grounded in both the author's history and the literary context of his works.

4. THE REALISM OF POLITICAL ISSUES IN MORAL NOVELS IN THE EAST AFRICAN CONTEXT

This article explores the realism of political issues in moral novels in the East African context. The findings demonstrate how political issues were realistically mirrored in the concerned works, and reveal the author's profound and far-sighted understanding of the political nature and future of Tanzania and Africa within the colonial context. Although the respective novels were written a few years before independence, their themes remain relevant today, as they accurately reflect the political realities of Africa across different historical periods, as presented below.

Unity in Strengthening Social Cohesion

Social cohesion refers to the state in which people of different groups, cultures, religions, or perspectives live together peacefully, respectfully, and cooperatively, without discrimination or conflict. It is also a foundation for sustaining peace, building unity and solidarity, ensuring equality and justice, facilitating the exchange of knowledge and skills, and promoting development within any society (Ipara, 2003). The world becomes a safer and better place for humanity when unity, solidarity, and cohesion prevail among its members. These values enable citizens to engage in productive activities and access essential services in their daily lives. The author of *Kusadikika*, underscores this significant writing that almost everyone their abhorred provocation as a great shame, and they cursed war as a swift curse upon beings endowed with the wisdom of justice; the spirit of kindness; the tongue of counsel; ears that listened; eyes of leadership; a nose that discerned; companionship in peace; one fate, and one God. The supreme politics was to unite all people in friendship. Upon such friendship, the peace of the world was meant to be built. Words of enmity and other evils, as known, people sought to erase from language and books. By government decree, proclamations were spread at crossroads, highways, and all places of public gathering to forbid the use of such words. No one desired the loss of defeat or the revenge of victory in their lives (p. 17).

This statement reflects the importance of peace and unity in society and calls upon governments to be at the forefront of sustaining peace. Criminality and the consequences of war should never be given space under any circumstances. In *Kufikirika*, the author elaborates on the necessity of having special groups entrusted with safeguarding peace and security to preserve harmony. Lasting peace cannot exist without individuals specifically mandated to maintain it under the structures laid down by the state. The king of Kufikirika declares that I have armies of brave soldiers, strong leaders, and loyal and obedient citizens who surpass those of any other nation in all its history (p. 3). This reveals that the army was tasked with ensuring peace within the country for the benefit of everyday life. The army was structured into different units, all loyal to the king and ready to follow any command issued to them. The author further illustrates the importance of cooperation between the army and citizens in sustaining peace. No matter how large an army may be, it can never outnumber the citizenry. If every citizen contributes to peace efforts, the army becomes far stronger. Moreover, citizens are the ones who know the criminals and troublemakers, as they live among them. By exposing these wrongdoers, citizens make the work of the security forces easier and thereby reinforce national solidarity to an even greater extent.

Respectable Supremacy as a Device for Development

Good governance, grounded in the principles of law and constitutional requirements, plays a vital role in the welfare and development of both society and the nation as a whole. Generally, effective leadership is that which is primarily directed towards bringing about development for its citizens through feasible policies and development plans. Such policies and plans ought to be formulated by the people themselves, while the role of government is to oversee and facilitate citizens in shaping effective development strategies (Ngadala, 2003). This objective can only be achieved if the government has established effective mechanisms to equip its citizens with the necessary expertise and skills in various fields of life. Such

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notions are clearly expressed in *Kusadikika*. The author explains that the government of *Kufikirika* strongly insisted on the expertise of its people in their respective occupations. These efforts instilled a high level of morality among the people in *Kufikirika*. The country possessed a stable government, thoughtful leaders, just judges, competent writers, distinguished scholars, resilient and courageous travellers and inventors, brave and daring sailors, and strong soldiers with precision. Every person excelled in their work. Deeds were considered lawful, but vain boasting was forbidden. The harvests and wealth of the people of *Kufikirika* were unparalleled in excellence throughout the world (p. 17).

These remarks affirm that good governance must ensure that its citizens acquire knowledge and skills in all areas of development. The author urged African governments, and indeed others globally, to guarantee education for every citizen so that they might contribute to the progress of their families and their nation. Sound leadership is that which inspires its people to work diligently and intelligently (Hyden, 1980). A country cannot achieve development if its leadership fails to invest in specialised researchers and innovators, for they are the ones who devise solutions to pressing challenges and drive progress. The responsibility of a committed government is to invest adequately in research and innovation in order to secure significant outcomes.

Investment in research and innovation has increasingly been neglected in many nations, including those in Africa. Governments are often criticised for failing to prioritise budgetary allocations for these sectors. By contrast, developed countries have attained their advanced status largely because of massive investment in research and innovation (Lema et al., 2004). This sector enables such countries to design new products, services, and improved methods of production and economic growth. The goods produced in poorer nations often lack the quality to compete with those of developed countries and are excluded from the global market.

The issue of good governance is also closely linked with leaders' willingness to listen to the opinions of citizens before taking any action. This is grounded in the fact that leaders are the implementers of the will of the people. Leadership exists for the sake of the people. The author of *Kusadikika* affirms this when he narrates that the king saw no urgent reason to hasten judgment upon the accused. Instead, he granted the accused six days to complete a task assigned by the council. The accused requested to remain in prison until the end of his explanation. The council would then benefit from his testimony before judgment was passed. The author remarks that *time has wings like a bird*. If patience is exercised, six days are like six hours. Since the council must not appear impatient, the accused's request to explain the origins of law in this country had to be granted. Upon this, the council was adjourned (p. 10). This passage illustrates the king's attentiveness to his people. Leadership that genuinely considers and responds to the needs of the populace is rare across many nations (Chuachua, 2011). Writing in this way, the author challenges African rulers and leaders elsewhere whose democracies are faltering, urging them to adopt and practise such principles.

In *Kufikirika*, the author demonstrates the consequences of entrenched poor leadership within human society worldwide. Leadership that disregards the common good is often driven by greed for wealth derived from the resources of the people (Legulegu, 2016). Such leaders hoard riches, often stashing them abroad. The author confirms this by quoting a wealthy figure boasting of immense treasures, gold, diamonds, iron, ivory, textiles, livestock, and countless commodities (p. 2). These descriptions vividly portray the wealth monopolised by certain leaders while the masses languish in extreme poverty. Such conduct reveals greed, cruelty, inhumanity, and a lack of patriotism. Senior government officials are not content with their salaries and allowances (Sengo, 1975). As a result, public outcry against corruption and the misappropriation of resources for personal gain continues to grow daily. The absence of good governance based on constitutionalism and justice paves the way for authoritarian rule, where leaders impose decisions without consulting citizens. Such leadership forgets that power belongs to the people, not the rulers, and that the people can reclaim it at any time. These leaders make arbitrary decisions solely for self-enrichment. The unacceptable behaviour of such rulers has driven many African countries into recurrent civil wars, leading to the deaths of countless citizens (Mukandala & Gasavasi, 2000).

In *Kusadikika*, this issue of authoritarianism is made clear. The author writes that the laws of the people of *Kusadikika* did not allow the accused to defend themselves against the complainant's evidence. In most cases, accusations were accepted without question or oath. Perhaps this is why their country was called *Kusadikika*. If accusations were brought before the council by kings, their children, the wealthy, or other influential figures, the power of this custom was doubled. Undoubtedly, the safety of ordinary people in this land was minimal (p. 7). The fact that an accused person could be convicted without being heard is a direct indication of gross violations of human rights. Such laws are often designed by

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rulers to prevent opposition to their arbitrary decisions, even when those decisions are detrimental to society. Generally, power brings comfort and indulgence, particularly to leaders lacking vision, wisdom, and political foresight (Mong'eri, 2000). Consequently, authoritarian regimes continue to dominate because many leaders remain unwilling to adhere to constitutionalism and the rule of law, which are the true expressions of the will of the people.

Masculinity Issues in Development

Gender issues are matters relating to the roles of men and women in society. They also involve how people perceive themselves in terms of gender, such as gender equality, customs, and traditions associated with gender. In some African societies, women have often been positioned as helpers to men in various activities (Tangori, 2008). The tasks performed by women are heavy burdens that prevent them from engaging in other economic and social activities. In the *Kufikirika* novel, the king of *Kufikirika* observed the hardships endured by women in his country and felt great sympathy for them. Women were remembered for the excellent deeds they performed. He was ready to accept voluntary help from women, but he disliked imposing such assistance. He saw the work and comfort given by women in life as already a heavy burden upon them. To add anything more to their load, for him, was like taking a journey of a thousand miles. In the morning, when he and the minister were together, a sorrowful expression escaped him' (p. 1). This account demonstrates that the king was fully aware of the heavy burdens carried by women in life. Women were often left with the responsibility of raising children alone after being abandoned by their husbands. This situation made their lives even more burdensome, deserving of government intervention to relieve them of certain duties.

In *Kusadikika*, gender issues are highlighted, showing the industriousness and commitment of women in production and development. It has been common to see women leading in providing for their families; unlike men, some of whom spend much of their time on activities that bring no income to their households. Women were less concerned about what men did for them; instead, they focused on what they could do to advance their families and their nation. The author states 'All the women in that country bore twins. This is very strange news, but it does not appear to have touched the dreams of the elders. Storytellers have yet to narrate it, nor has it influenced surveyors to mark the country on the map. Perhaps the absence of this country from the dreams of the elders, from stories, and maps will serve as my excuse to narrate its tale (p. vii). This statement illustrates that women were exceptionally hardworking. The reference to every woman giving birth to twins is metaphorical, symbolising their relentless productivity in economic and domestic life, both for their families and for the nation at large.

The author further points out that the enormous contribution of women to family and national development often goes unacknowledged, nor is it emphasised that women should be supported to increase their efforts. The idea that every woman gave birth to twins was astonishing, yet in the story, no one seemed surprised by this. This suggests a lack of appreciation for women's vital role in national development. Figuratively, it stresses the immense contributions women make to the progress of families and the nation. Women are a crucial pillar in the economic and social advancement of any society, particularly in matters of production (Barbara, 1999). They participate actively in work that generates family, community, and national income. 'Production' here refers to any activity that yields goods or services of value, whether for domestic use or trade. Therefore, it is the government's responsibility to carefully consider better ways of providing adequate services for women and children, thereby enabling them to serve their nation more effectively.

The Role of Obedience to the Law in Managing Development

Observance of the law is fundamental in any civilised society. Laws are established to regulate human behaviour, protect individual rights, and ensure peace, equality, and development. They define the boundaries of what is acceptable and unacceptable within society (Nyerere, 2011). When people abide by the law, conflicts, violence, and crime are minimised, creating security and stability for all. In *Kufikirika*, there was a council responsible for enacting laws, and every citizen was required to obey them. The author explains 'No one could break the law without being punished. They considered lawbreaking not only a serious crime, but also a sin deserving of a curse. Their laws were made as strong as possible. The strength of those laws was apparent to all, without partiality; great or small, strong or weak, rich or poor. Even the king could not cause harm without being judged by the law. With such laws, the nation was a haven for its citizens and a source of pride for the king who ruled it' (p. 31). This illustrates the impartiality of the law. The law acted as a sharp instrument ensuring that citizens conducted themselves carefully to avoid offences (Oginga, 2015). This was possible because of the government's strict commitment to enforcing legal provisions against anyone who violated them.

In *Kusadikika*, the theme of obedience to the law is portrayed as binding upon all citizens without exception. If laws were properly observed across the world without being ignored or undermined, the earth would indeed be a better place to live (Nyerere, 1999). The author writes that it was the time of his return here, he spoke of the authority of moderation, honour with restraint, liberty with measure, and strength with limit. A man of moderate authority does not oppress those under his power nor oppress himself; a man of restrained honour respects both himself and others; a man of liberty with measure is noble with himself and with others; and a man of strength with limit neither wrongs nor is wronged. These four qualities are the seeds of a good life, harmony, prosperity, and peace on earth. These seeds were brought here from afar to be planted in our nation. By being planted, it was intended that, once cultivated in the hearts of people, their lives would yield abundant fruits. Kaburi did not expect that people would benefit only from the harvest of these seeds; he also hoped that beneath the shade of their branches, both oppressors and the oppressed would rest and counsel each other with love and joy (p. 25). This passage underscores the importance of the rule of law in ensuring that those with authority exercise it with moderation.

A leader guided by moderation, respect, limited power, and measured liberty is best placed to govern well (Mpangala *et al.*, 2019). The attainment of these virtues in society depends on the obedience of both leaders and citizens to the law. The author also observed the dangers of rulers wielding excessive powers, which had long been a challenge. Rulers, however, were unwilling to curb their authority until strong pressure came from opposition leaders and from citizens worldwide. In *Kusadikika*, the author illustrates this point that, in addition to slaughtering prisoners by execution, our envoy heard that such punishment was common long ago in the land of Ardhi. At that time, accusations were not sifted. Once the screening of charges was legitimised in their laws, things changed greatly. Some people who had been accused of crimes were, after their cases were examined, found to be innocent. They had been falsely accused. This greatly reduced the slaughter of prisoners. The death penalty was intended to be abolished in the laws of the land of Ardhi once its people stopped killing one another. Efforts to teach people how to treat each other had begun long before. Everyone strove to resist evil temptations with all their strength. Without doubt, the land of Ardhi would become a better place for human life (p. 46).

This shows that rulers with unchecked authority often misuse their positions, making arbitrary decisions even when these do not serve the development of society. The introduction of laws requiring the screening of charges revealed that many accused were innocent and were consequently freed. Justice, therefore, depended on obedience to the law by both rulers and citizens. Because of the importance of upholding the rule of law, the author employs persuasive language to encourage citizens to obey the laws of their nation. In the concluding part of the quotation above, he states 'Everyone strove to resist evil temptations with all their strength. Without doubt, Ardhi would become a better place for human life' (p. 41). Here, the author inspires citizens to ensure strict adherence to the law so that they may avoid guilt and punishment.

In political platforms, leaders often urge citizens to respect the law and the authority of the state. In this context, the author addresses political issues in the governance of *Kusadikika*. He also links this to religious teachings, which require every individual to live uprightly and refrain from wrongdoing. At heart, the author was a patriot, teaching citizens and their leaders how to live by respecting and observing the laws of the nation. His patriotic teachings resonate throughout his works. The absence of patriotism, he suggests, arises from people's failure to obey and uphold the law (Nyirenda, 2000). Obedience to the law is therefore crucial in reducing social evils and cultivating honesty and patriotism among citizens.

The Role of Visiting Other Nations

Learning is a process of acquiring knowledge, skills, and new behaviours through reading, listening, observing, practising, or direct experience. When one learns, they acquire new insights and a better understanding of their environment, which enables them to make informed decisions and solve various challenges (Taib, 2009). Learning is a continuous process throughout human life, from birth to death. Education may be acquired through both formal and informal means. The knowledge gained by an individual is of public value since it is meant to serve society in multiple ways. In the novel *Kusadikika*, the author already recognised the great significance of this, as he explained, 'From the advice given by the people of Ardhi, and from the influence of their achievements, our envoy had the right to urge *Kusadikika* to emulate Ardhi's ways. In the advancement of humankind, Ardhi has progressed much further than our country. The people of Ardhi were close to living angelic lives, provided their efforts continued. They had no wings, but they flew in the air like birds through machines. They had no fins, yet they swam in the sea like fish through similar machines. Journeys were shortened on land, sea, and air.'

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Similarly, their books had collected harmful matters with abundant evidence and beneficial ones with great care. The testimony of the harmful warned against disasters, and that of the beneficial inspired further progress. In this way, they had succeeded greatly. Now the devil was envious of the people of Ardhi because they were no longer easily deceived, as before. Though they differed in skin colour, their remarkable minds enabled them to unite. They also differed from our people in reproduction. Our women bore twins, but theirs rarely did (p. 46–47). This passage illustrates that Ardhi had reached an advanced stage of development worthy of imitation by the people in our country. The people of Ardhi had achieved a high quality of life through hard work and respect for laws and regulations. Although Ardhi lacked abundant natural resources, it attained remarkable levels of development. These were valuable lessons brought back by the envoy to be shared with his people. One major lesson was the importance of unity, regardless of differences in race, religion, ethnicity, or gender. All people loved and respected each other, living together harmoniously and supporting one another. When people cooperate, they achieve development that benefits the whole community (Mwalongo, 2015). The envoy's experiences from foreign nations, therefore, deserved respect and implementation, particularly in a young nation like ours.

Another lesson gained was that the people of Ardhi read books to acquire knowledge essential for development. Their books were written by their own citizens. The author notes that their books had collected harmful matters with abundant evidence, and beneficial ones with great care. This shows that their writers ensured that all necessary information was documented for the benefit of all citizens. Reading these works instilled a culture of learning and deep understanding. The use of indigenous languages in writing educational and developmental books proved crucial for national progress. This is one of the lessons highlighted by the envoy who was sent to study in other nations. Many countries have made tremendous strides in science and technology by relying on their own languages for education and other national priorities (Mpangala et al., 2015). The author also highlights how leaders sometimes ignore valuable lessons learnt from other nations. In *Kusadikika*, he states that I have been accused of wanting the throne and of opposing the law. I want neither of these two things. I am within its enclosure like a cow; I must obey it. When a cow breaks its leg while grazing, it hobbles back to the kraal for help. Limping, our envoys returned from a long journey, but they were not helped (p. 48). This statement shows how funds used to finance envoys' trips abroad were wasted because leaders rejected the lessons brought back.

5. CONCLUSION

This article has examined the theme of realism in political matters as reflected in the moral novels *Kusadikika* and *Kufikirika* by Shaaban Robert. The findings not only demonstrate how political issues were realistically mirrored in these works but also reveal the author's profound and far-sighted understanding of the political future of Tanzania and Africa within the colonial context. Although these novels were written a few years before independence, their themes remain relevant today, as they accurately reflect the political realities of Africa across different historical periods. Among the key issues uniquely discussed are the consequences of poor leadership, the role of visiting other nations, obedience to the law, and the strengthening of social and national cohesion. This article recommends further research into Shaaban Robert's philosophical approaches to leadership and governance across all his prose works.

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