

POWER SEDUCTION AND CORRUPTION IN BENJAMIN KWAKYE'S *THE CLOTHES OF NAKEDNESS*

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Abstract: The aim of this article is to highlight the negative impact of corruption on Africans as well as on the development of postcolonial African countries and its rapid spread in society. The analysis of the Ghanaian Benjamin Kwakye's *The Clothes of Nakedness* is based on post-colonialism and Marxism. The study reveals that corruption is a scourge that plagues most postcolonial African societies. The greed, laxity and favoritism of political leaders lead to emulation among populations living in abject poverty. Corruption is a vice to which populations readily accommodate. Dishonesty, deceit and incivism have become the cherished values in the society. Kwakye's novel is a call to political leaders, sources of corruption, to truly embark on the path of good governance. This new political orientation will make it possible to reduce drastically corruption at all levels of the society and move towards a sustainable development

Keywords: Corruption, leaders, poverty, endemic, postcolonial.

LA SEDUCTION DU POUVOIR ET LA CORRUPTION DANS *THE CLOTHES OF NAKEDNESS* DE BENJAMIN KWAKYE

Résumé : L'objectif de cet article est de mettre en lumière l'impact négatif de la corruption sur le développement des pays africains postcoloniaux et sa rapide propagation dans la société. L'analyse de *The Clothes of Nakedness* du Ghanéen Benjamin Kwakye s'appuie sur le post-colonialisme et le marxisme. L'étude révèle que la corruption est un fléau qui mine la plupart des sociétés africaines postcoloniales. La cupidité, le laxisme et le favoritisme des dirigeants politiques entraînent l'émulation chez les populations qui vivent dans la grande paupérisation. La corruption est un vice auquel les populations s'accommodent allègrement. La malhonnêteté, le mensonge et l'incivisme sont devenus les choses les mieux partagées dans la société. Le roman de Kwakye est un appel lancé aux dirigeants politiques, sources de la corruption, afin qu'ils s'engagent véritablement sur la voie de la bonne gouvernance. Cette nouvelle orientation politique permettra de réduire radicalement la corruption à tous les niveaux de la société afin de tendre vers un développement durable.

Mots-clés : corruption, dirigeants, pauvreté, endémique, postcolonial

Introduction

For many decades, the whole humanity has been facing many challenges such as civil wars, natural catastrophes, bad governance, seductive power of corruption, and so on. Before these various challenges, human beings, non-governmental organizations and international organizations at different levels are committed to the search for solutions to these challenges. Critics and literary artists being part of this humanity could not occupy the marginal roles in the resolution of these challenges. Through their literary creations, the world becomes conscious and aware of these myriads of problems undermining human existence. Corruption and its seductive power become one of the most dangerous pathologies crippling the development of most African societies nowadays. It is in this regard that Benjamin Kwakye sets his novel entitled *The Clothes of Nakedness* in which he exposes and explores the seductive power of corruption and how ordinary people can be manipulated by the rich men.

Literature is a society's sublime means of self-expression that exposes its make-up and is, thus, essentially sociological. It puts Man at the center of its interests and is used by writers as means par excellence for curing social pathologies. Popathy as quoted by Tchaa Kpezou realizes the role of literature when he opines that "Literature is not a way to merrily spend one's time, but a way to awaken society. Writers have a social responsibility to tell the truth that may help the progression of the society" (Tchaa K. K. 2019, p.1). As mentioned above, the harm of corruption and its aftermath could not leave any person aloof. Corruption has a negative impact on the political and economic stability of Africa. In this regard, Atuobi maintains that "Corruption represents a threat '...to the stability and security of societies, undermining the institutions of democracy, ethical values and justice and jeopardizing sustainable development and the rule of law'" (Atuobi S. M. 2007, p.1). It affects all dimensions of human life and spares not the rich as well as the poor. It is viewed differently by different people regardless of their social, intellectual and spiritual backgrounds.

In spite of the fact that many studies have been undertaken by various scholars with their proposed solutions on this matter, yet corruption and its seductive power continue to harm most African societies. Hence, this topic: "Power Seduction and Corruption in Benjamin Kwakye's *The Clothes of Nakedness*". The purpose of this paper is to show how corruption can lead righteous and honest citizens to compromise the ethical and moral values. Furthermore, the paper seeks to point out the seductive power of corruption in post-colonial Ghanaian society. Post-colonialism and the Marxist critical theory are two theories used to scrutinize the present work. Marxism is a theory

coined by the German scholar Karl Marx and Friedrich Engels and fights against social injustice and human exploitation in societies. Marxism is a social, political, and economic philosophy named after Karl Marx. The theory examines the effect of capitalism on labor, productivity, and economic development and argues for a worker revolution to overturn capitalism in favor of communism. Marxism posits that the struggle between the bourgeois or capitalist, and the proletariat or workers, defines economic relations in a capitalist economy and will inevitably lead to revolutionary communism. This theory lays emphasis on the responsibility of the leaders and the led. Each category of person has a responsibility to be shared. Post-colonialism examines the social and political power relationships that sustain colonialism and neocolonialism, including the social, political, and cultural narratives surrounding the colonizer and the colonized.

1. Clues and Manifestations of Corruption in *The Clothes of Nakedness*

Benjamin's *The Clothes of Nakedness* is a contemporary novel dealing with the negative impact of corruption in Ghanaian society and how it is easy to deviate morally educated persons from their ethical ways. From the beginning of the novel till the end, corruption appears under different forms: economic as well as moral corruption. The character of Mystique Mysterious incarnates this corruption that becomes part of Ghanaian daily life. Even the title of the novel is telling and translates this permanent situation of corruption in post-colonial Ghanaian society. It has been the point of view of Cameroon during global anti-corruption summit. David, the spokesman of Cameroon opines:

Corruption is one of the greatest enemies of progress in our time. It is the cancer at the heart of so many of the world's problems. It affects everything – from a family's ability to send their child to school, to the credibility of the world's favourite sport, football... It is an enemy of progress and the root of so many of the world's problems. It destroys jobs and holds back economic growth, traps the poorest in desperate poverty, and undermines our security by pushing people towards extremist groups. David (2011, p.96)

As the passage stipulates, corruption takes place at each level of human society and becomes today, the cancer andcrippler of most African societies whereby moral and ethical values tend to disappear. At lower as well as the top of the society, corruption continues rooting in most African communities as a result of the unfair use of power by the political leaders. Post-colonial African leaders who have been leading the continent after the departure of the western

powers are moving from bad to worse. The continent continues to bog down in spite of the various actions undertaken by regional as well as international levels. The unfair use of power and the increasing corruptive behaviors in most African nations need to be questioned in order to find adequate solutions to stop these practices for the betterment of Africans. The rich use their power to manipulate the poor without any iota of mercy. The perpetuation of corruption and its corollary effects are still making their rooms in Africa due to the fact that the rich influence the poor who are sometimes compelled to accept in order to make profit from these rich men. In this novel, the character of Mystique Mysterious is a tangible example worth mentioning. Mystique Mysterious is an evil character who uses his position to manipulate the Have nots, the downtrodden, the poor. His interferences in the lives of some characters such as Gabriel Bukari, Kodjo Ansah, Kofi Ntim, Baba, Fati has changed the styles of life of these characters. Using his position, he has been able to manipulate unconsciously these characters. He is deemed as good leader because of his financial weight but for him, what matters is how to manipulate the feeble so as to maintain his position of leadership. He therefore opines that: "Leadership did not have a moral basis. One could gain control of men and women by other means—by enticing them and making them dependent" (Benjamin K. 1999, p.8) From this quotation, it is clear that Mystique Mysterious' ambition is to manipulate people in order to continue having influence and control over them. The best way to maintain people under constant domination is to elaborate ways through which one can have control over them. Mystique Mysterious is an epitome of most African leaders after independence whose main hidden agendas are to perpetually maintain the whole population in abject poverty. In most African countries especially those of the south of Sahara, corruption, nepotism and the unfair distribution of the wealth are what characterize them. Political leaders use their power to exploit and maltreat the powerless without compassion. It is the reason why poverty is still rooted in this part of the world. De Sardan after a thorough analysis of situation in post-colonial African nations opines that "Corruption has become in almost all African countries a common and routine element of the functioning of the ...[state] from top to bottom. This being the case, corruption is neither marginal, or sectoralised or repressed, but is generalised and banalised" (Sardan D. 1999, p.28). From this, it is clear that the suffering and poverty characterizing African countries are due to the fact that corruption has been banalised. The banalisation of corruption in African countries in general and Ghanaian society in particular shows that it is very difficult to eradicate this evil. Those who are supposed to work for the development of the continent become the adepts of corrupt agents. In this

situation, the true and authentic development Africans are yearning for will remain a dream.

This generalisation and banalisation of corruption as stated by Sardan denotes the actions Africans should undertake in order to reduce these vices in Africa. Immoral practices are so recurrent in African societies that great effort needs to be made in order to subvert the situation. Didier Amela, after analyzing the prevalent situations in the contemporary African communities draws the conclusion that “...*Kourouma montre bien ce processus d'inversion des valeurs, puisque dans ces sociétés, on est passé des bonnes habitudes à la transgression*” (Didier A. 2013, p.29). It is clear from this quotation that good values turn to be changed into negative values. Today's societies tend to upturn the normal circle of life. The wrong things such as corruption, theft, trickery, bribery and their likes which once were fought in the past are nowadays viewed as normal. Before such abnormalities, only the righteous people can continue working for their eradication among human societies. Creative writers and critics are therefore well qualified to restore the situation. Writers through their creations educate and enlighten the majority of the population on the necessity to undertake social reforms in order to create fair conditions for the welfare of humans as well as the societies.

Kangnivi Kodjovi in his article on social critic lays once more emphasis on literature as a means for proposing a would-be society. He therefore maintains that:

More than any other written literature in Africa, this is a literature of people, by the people and for the people who live in African cities and towns. It reveals their reading tastes, reflects their interests, beliefs and concerns, and tells us something about the way they view their world.
Kangnivi K. (2013, p.64)

This is the main concern of Benjamin who has decided to use this novel to solve a series of problems gnawing Ghanaian society which is devoid of all moral values. Through his 1999's awarded novel, *The Clothes of Nakedness*, he informs the reader about the workings of a cryptic character called Mystic Mysterious whose aim is to exploit the weaknesses of the poor, vulnerable and ignorant people of Nima and its surrounding communities in Accra Ghana by first offering them help. He also goes about corrupting the morals of vulnerable group of young men with youthful exuberance by supplying them with illicit drugs and buys free drinks for the depressed alcoholic to offer them comfort in a bottle with the aim of winning their allegiance. Mystique Mysterious is

immoral person whose actions go against morality which is defined as follows “Morality is seen, on one hand, as a system of moral beliefs, values, and ideals. But it is also seen, on the other hand, as involving behavior, attitude or orientation, that is, the manner of responding to the existing and accepted moral beliefs and principles” (Kwame G. 2013, p.100). Moral as defined here has no place in the character of Mystique Mysterious who seeks to dominate the vulnerable and ignorant. He is an evil character worth throwing out. Mystique is a deflated character who seeks by all means to use others as toys. Benjamin uses this novel as a veritable channel of denunciation of social vices inherent in his fictional society. In this, Kodjovi’s view on the importance of writing needs to be mentioned: “some writers may agree with the course of events and portray a kind of society aiming to call for and / or strengthen a status quo others may disagree with the prevailing situation and consequently propose a would-be society based on their own vision” (Kangnivi K. 2013, p.63). The novelist Benjamin has artfully manipulated the language and made use of literary techniques which enhance the reader to decipher the encoded message. Even the name given to each character has a link with whatever actions undertaken by such character. An instance is Mystique Mysterious. In the general sense of the Ghanaian, names are personal narratives. So Kofi Annan is a Friday-born-male and is the fourth child of his parents. To call somebody by a nickname is to assume a friendship or familiarity at least. Nicknames are also a perception verdict of the bearer. So here, it connotes their respect, fear and the fascination they felt for the unreachable person behind the shades. It is on this assumed axis that he interacts with the society and virtually sees himself as a member. As said, Mystique Mysterious is an evil character whose aim is to manipulate his relatives as if he were about to help them. This is the clue of people engaged in corruption and this becomes the daily bread of most African leaders. Corruption has become an accepted institution and most Africans are involved in it. In her book entitled *Corruption in Selected African Novels*, Laure Clémence Capo-Chichi views it in the same way when she writes:

In this urban political reality corruption has become a way of life, all pervasive, all-encouraging and totally acceptable. People do not question the ethics of accepting a bribe; rather, they cynically admire those who know how to take a bribe and conversely consider a man such as Obi Onkonkwo in *No Longer At Ease* a fool for being caught. Laure Capo-C. (2012, p.46)

This quotation highlights the level of corruption in urban area where, it is certified and nobody cares about the ethics or morality. What matters for the city dwellers is how to succeed in corruption. This is the reason why Mystique Mysterious who embodies this corruption feels no worry while doing it. This evil character is not only meticulous but also knows how to cheat people with the consent of the victim. He is a language manipulator and by the way succeeds without much effort in convincing his prey. The following is a sample of his conversation with Bukari, one of his preys. The conversation below tells and shows how convincingly Mystique Mysterious is:

Mystique Mysterious bided his time, accepting Bukari's gratitude with equanimity. Bukari fell into a trap he did not know existed when he said, 'I do not know how to thank you [...] Bukari, my friend, there is a simple way to thank me.' 'There is? Tell me and I will do it, for what you have done for me is very nice thing indeed.' [...] Mystique Mysterious smile. This one has been easy, too easy. ..you know I could have picked anybody but I chose you because I like you, Gabriel Bukari. Benjamin K. (1999, pp.33-34)

In this conversation, reader can clearly notice how Mystique Mysterious tries to convince Gabriel Bukari so that the latter could accept whatever he proposes. This evil character was manipulating the innocent mind of Gabriel Bukari so that the latter accepts his devilish plan.

Before such undermining situation, the necessity of the democratic governance instead of dictatorship, hindrance to the development of the Africa becomes urgent. *The Clothes of Nakedness* is a tangible representation of dictatorship and its corollary effects. The depicting of this odious political system epitomized by Mystique Mysterious shows the importance of the reconstruction of the African states on the democratic bases as well as on moral values. The author uses allegory and the irony as well as the ferocious portrayals of the characters of Gabriel Bukari and Koffi as well as other characters to demystify and to debunk bad governance and corruption undertakers. He considers corruption and its likes as monstrosities to fight by all means, including by the strokes by force. Corruption and cheat as well as deceit dehumanize human dignity and the principles of good governance. Gabriel Bukari's account is almost implicitly institutional, focusing on the driving forces behind the societal norms and standards that allow an impersonal denunciation of corruption to coexist with the same individual's participation in corrupt practices. Importantly, he highlights the absence of

'commons' in the African village system, which means that pre-colonial Africa did not know a distinction between the public and the private sphere. Due to the effects of colonialism planted in Africa, many African leaders incorporated these practices in their systems of leadership. Chabal and Daloz put forward the argument that:

Corruption, fraud and disorder are actually functional aspects of the African political economy. Similarly to North's assertion of the functionality of dysfunctional institutions, once they are part of a stable institutional system, dysfunctional institutions facilitate political and economic systems as much as functional ones.

Chabal, P. & Daloz, J.-P. (1999, p.45)

Our own archive-based research, as well as our reading of literature from African history and anthropology, has led us to adopt a similar focus on institutional theory. Our analysis of corruption in colonial and postcolonial West Africa, where corrupt exchanges have become highly formalized shows that great efforts need to be undertaken so that the continent could be free from this evil.

2. Seductive Power of Corruption in *The Clothes of Nakedness*

Benjamin's *The Clothes of Nakedness* depicts a fictional world full of corruption and its manifestations epitomized by Mystique Mysterious, the evil character. Being very witty, he manipulates the innocent people for his own benefit. At first, he appears to be helpful but his hidden intention is to cheat and make profit on these naïve individuals. He is more than a demon because once he enters in somebody's life, he is capable of deviating the person from the social norms. He is witty and language manipulator. He intelligently uses language to convince his prey "Mystique Mysterious welcomed Bukari with exaggerated glee. There you are; he said. 'Come and join us for a drink. We are celebrating Kofi Ntim's first day on the job and I have invited our friend here to join us for the celebration'" (Benjamin K. 1999, p.75) It is clear from this passage that Mystique was attempting to let Bukari feel interested in their company but his real intention was to have Bukari in his trap which consists in exploiting him. He is like today's political leaders who use their population as means to satisfy their egoistic ambitions.

Bukari was a righteous and faithful husband to his wife but unfortunately he ends up sadly because of his contact with Mystique Mysterious. This attitude of Mystique Mysterious creates a new room for

corruption because when well analyzed, it shows that since the introduction of colonial system in Africa, there is deficiency of social as well as moral values in the continent. This lack of ethical values gives room to various disorders observed nowadays in the continent. Leaders know that the masses in the various societies do not take enough pains to analyze what really goes on, very often accept anything proposed for them. It was the reason why Mystique Mysterious was about to manipulate Gabriel Bukari and his likes. Mystique Mysterious, a stranger finds a job for Bukhari on the condition that he could receive fifteen to twenty percent of his monthly salary. Bukhari, finding out the last minute did not object. Not only that, this stranger also persuaded him to be unfaithful to his wife, but persuaded him to stay out late and drink, as well as to squander his money and pay little or no attention to his wife and his son, Baba. I wonder why Bukari should give attention to such persuasiveness. It goes without saying that it is the beginning of his downfall. Political leaders as Mystique Mysterious take advantage of their political power to influence the masses who are obliged to accept anything imposed on them without any resistance. These leaders use all the means available at their disposal to seduce the masses who would accept anything coming from their leaders. This has been on the contrary in the case of Mystique Mysterious and Kojo Ansah. Benjamin in the following conversation has it that:

Mystique Mysterious: That is the funniest thing I have heard. Kojo Ansah: Talk is such a waste of time and energy. If people would spend thinking half the time they spend talking, the world would be a better place. If people filtered their thoughts before they spoke, they would not come out with the rubbish we hear these days. I keep my thoughts to myself unless I have something of import to say."Mystique Mysterious: I understand your point of view, but I don't agree with it. What kind of world would we live in if everyone were so guarded in their speech? What would happen if we did not speak spontaneously, when thoughts came into our minds.

Benjamin K. (1999, p.44)

This conversation shows how Mystique Mysterious tries to convince Kodjo Ansah in his limitless talk. This is how he always uses to have his prey in his devilish trap. Mystique Mysterious does not sound like a good leader. A good leader should work for the welfare of his population and this must be seen through his or her behavior. In his book devoted to the leadership tips, Ataféi Péwissi quoting Manz and Sims Jr has it that "A leader is best/When people barely know he exists/... When his work is done, his aim fulfilled,

/They will say:/ We did it ourselves” (Ataféi P. 2017, p.206). This means that a leader should not claim his respect but he has to behave in such a way that people surrounding him will observe his goodness. A good leader should be characterized by good moral values as well as ethics which should be the mark of his leadership. Morality according to Kwame is “seen on one hand, as a system of moral beliefs, values, and ideals. But it is also seen, on the other hand, as involving behavior, attitude or orientation, that is, the manner of responding to the existing and accepted moral beliefs and principles.” (Benjamin K. 2013, p.100). The values mentioned in this passage find no place in the leadership of the powerful Mystique Mysterious. He appears to be a helpful man but a thorough analysis of his actions shows that he is the worst character. When he enters in somebody's life, he imposes himself as a friend, as someone who cares. He is waging a power battle. He is an extension of the power the bar wields, so he convinces the latter and manipulates him till the person gets broken.

This novel, *The Clothes of Nakedness*, is well written, however the storyline is flimsy. The writer created characters that accepted without question whatever that is thrown onto them however implausible it may seem. Gabriel Bukari, a fine gentleman whose friends believed him to be a Kind-hearted but marked by sadness and discontent as a result of several months of being unemployed. He's married to his lovely wife Fati who bore him only a son named Baba. Bukari though unemployed, loved his family so much. He has been a good husband to his lovely wife Fati until his contact with the devilish Mystique Mysterious. At first, Mystique appears attractive since he promises to offer job to Gabriel but his real intention was to make profit on the innocent Gabriel Bukari. He has spoiled the whole life of Gabriel Bukari even leading him to his lethal death.

The writer uses this novel to describe a very common phenomenon in the contemporary African societies where the elites exploit the weaknesses of the vulnerable and ignorant people and profit at their expense, the case of Gabriel Bukari and his likes. It establishes the quote of an unknown author that “What may seem like an unfortunate situation is interpreted as a ripe opportunity by those who gleefully manipulate ordinary people so they can continue to hold their sway over the masses” (*International Institute for Science, Technology and Education (IISTE): E-Journals*, 2015, p18). The influence of Mystique Mysterious on Gabriel Bukari is still making its way onward. He becomes a trainer and takes much of his time to train Bukari on useless and harmful things.

It was close to midnight: Fati would be wondering where he had been all this time. ‘I wonder what to tell Fati,’ he said. ‘What do you mean? Just tell

her we went out for a few drinks.' She may not believe me. I have never been out this late.' 'You worry too much, my friend. Just leave it to me.... Mystique Mysterious got out of the car and hurried towards Fati. Before she could speak, he launched into a preemptive apology. 'As for this time, madam, I beg you to forgive me for keeping your husband so late.

Benjamin K. (1999, p.87)

This passage helps understand how Mystique Mysterious has manipulated Gabriel Bukari and Fati, Bukari's wife. At the time, Gabriel was complaining about being out too late far from his wife, Mystique has convinced him not to worry about Fati's subsequent menace. Being out late at night is not any problem before Mystique Mysterious. Once at Bukari's house, he has been able to calm Fati who was obliged to accept because of his social position. Mystique Mysterious is eloquent and makes use of this talent to silence his interlocutor and he succeeded in silencing Fati, Gabriel Bukari's wife. He has negatively influenced Gabriel Bukari first and later his wife Fati. In this case, one can say that he uses his social status and his power to influence both Bukari and his wife. The novelist, through this depiction, has succeeded in showing how it is easy for the power holders to influence the ordinary people. The same thing can be observed in Frank Ogodo's *Harvest of Corruption* where Ochuole has negatively influenced Aloho who has finally been victim of a premature death. This pathology is ubiquitous in most African societies where rich people manipulate and influence the have nots who have no choice to swallow whatever is proposed to them. Another characteristic of Mystique Mysterious is his high level of immorality. After deviating Bukari from the ethical and moral standard as well as the good values, he turns to have affair with Fati, his friend Bukari's wife:

Mystique Mysterious continued to experience the powerful push of libido whenever he saw Fati. He looked into her eyes and was transfixed by a potent carnal force. In her body he saw the allure of ultimate sensual possibilities. Her voice sang pleurably into his ears. He went to the Bukari homestead again and again, and again his desire for Fati grew more baffling and exiting, more intense and troubling on each visit.

Benjamin K. (1999, p.119)

It goes without saying that Mystique Mysterious is an evil character and dangerous like Satan himself. It is unbearable to think that Mystique Mysterious could desire to have sex with Fati, the wife of his friend. This shows the increasing level of immorality with people having social influence on others

in most post-colonial African societies. His social as well as political power pushes him to indulge in behavior which goes against the norms of his society. After using and exploiting Gabriel Bukari and his wife Fati, he turns back to their only and unique son called Baba. He has no mercy upon human beings. He is ready to use them the way he likes until he reaches his goal. Morality and ethic have no room before Mystique Mysterious. What matters is how to make profit on other human beings. He has also used Baba to make profit. The latter, after selling many papers will give him a portion of his earnings naively. The narrator in the following has it that:

Bukari's son, Baba, was working as a vendor of newspapers. It gave him joy to wake up in the mornings, pick up the day's supply and roam the town seeking buyers. By moving back and forth on the busiest streets, he managed to sell many. *He always gave Mystique Mysterious a portion of his earnings, still in the mistaken belief that the money was going to the man responsible for the job.*

Benjamin K. (1999, p.118)

As the passage above stipulates, Baba has been cheated by the same Mystique Mysterious in spite of the miserable job he does. He earns only a little money but he was obliged to give a portion of this little earning to Mysterious Mystique. This is another facet of corruption and embezzlement of public funds. Benjamin reveals all these in his fictional work because he is conscious of the pains Africans endure due to their leaders' wickedness. The novelist makes all this available in this novel so that it could raise leaders' awareness on the necessity to elaborate laws against the exploitation of man by man. Poor people are being used and exploited by the rich people without any mercy. Corruption and its likes are recurrent in post-colonial African societies because the leaders who took over from the colonizers contented themselves only with the materialistic side of corruption. Here the novelist, to a large extent, reveals the various pathologies undermining African societies so that anyone reading it will draw lesson as Capo-Chichi in her concluding words on *Corruption in Selected African Novels* notes "Consequently, it is up to everyone to look for the adequate remedy to cure the ailment they contrast after reading the novels under study." (Laure Capo-C. 2017, p.12). Well analyzed, this Laure's quotation lays emphasis on the crucial role of literature which always teaches, educates, corrects and orients. It's up to anyone using it to draw lesson contained in it.

Conclusion

This work on Benjamin Kwakye's *The Clothes of Nakedness* shows that corruption, deceit and personal interests are values extolled by new African leaders. The pauperization in which most Africans live is due to this system of leadership settled by new leaders. Corruption is an evil that undermines most postcolonial African societies. The greed, laxity and favoritism of political leaders lead to emulation among populations living in abject poverty. Corruption is a vice to which populations readily accommodate. Dishonesty and immorality have become the cherished values in the society. Kwakye's novel is a call to political leaders, sources of corruption, to truly embark on the path of good governance. This new political orientation will make it possible to defeat corruption at all levels of the society and move towards a sustainable development. Poverty becomes a mark of most Africans and pushes many of them to compromise their moral and ethical values. Efforts should be jointly made both by the power holders as well as the masses so that they can contribute to the re-building of a new Africa ready to embrace the desired development.

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