

# Warranty and Illusion of African Intellectual Youth in US, Children of the Tradition by Gaston-Paul Effa and Like a Monkey in Winter by Alex Leudja

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## ABSTRACT

The effect of mirage has a firm power to engross the state of mind of persons who support themselves with dreams with the ultimate hope to run away from despair, dreams of grandiose success to overcome his deplorably precarious daily life. This study examines warranty and illusion of African intellectual with the aim of overviewing Africa's hated past, and a wandering present. From the Socio-political history, it teaches that Africa saw its freedom vanished when the hours of the slave trade rang at its door. The instability of most African states impetuses young African intellectuals to devastating despair. This situation, becomes more intense, and causes in young people disaffection with the environment in which they find themselves. In this current state of affairs, migration becomes an irreproachable dream in the minds of those who hope to succeed beyond their continent. This situation has led to a new form of slave trade involving self-enslavement or the sale of oneself, and the business of advertising Eldorado which is a new business among African youth. Findings from the texts understudy revealed that, presently, this process has become a media phenomenon, the world becomes frustrated when a neighbouring world approaches its so-called legal territory. Therefore, young Africans are bruised by humiliation since their contact with the Whites who have long objectified them and continue to perpetrate it in other forms by new methods very gentle to hurt, have today become the most vulnerable migrants. The precariousness of the continent drives these young minds to migrate to Europe or the Western world in general to exchange their strength for money.

**Keywords:** *Illusion; African intellectual youth; Warranty; migration; New Slave trade.*

## INTRODUCTION

The effect of the mirage has a strong power to absorb the state of mind of anyone who cradles himself with dreams of hope to escape his despair, dreams of grandiose success to overcome his lamentably precarious daily life. But let us remember that Robert defines mirage, first in the first sense, as an "optical phenomenon capable of producing the illusion of a sheet of water extending to the horizon". We therefore retain the concept of "illusion". The dictionary amplifies the meaning of mirage by another definition as an "alluring and deceptive appearance." In this activity of the mind which overwhelms itself with its highly fallacious daydreams, the individual's consciousness gives way to illusion, confuses the real and the imaginary, engages in actions with bravado and imagines with very little clarity possible unfortunate consequences that may arise from its maneuvers. African intellectual youth who are "searching for themselves" or struggling to make ends meet are today caught up in this famous mirage; this illusion has distanced the young African from his intellect, calling into question his accumulation of knowledge. To be clear enough, young Africans or young African intellectuals are wandering which Robert defines as an "action of wandering here and

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there". For several years now, the media have been presenting a phenomenon which is no longer new to the educated, young people throwing themselves into the abyss of the Mediterranean to cross this absolute deathbed with the aim of reaching the El Dorado. The latter is an image that is nourished today in the heads of most young Africans who are desperate about their daily situation. And who says wandering and mirage then results in migration, leaving elsewhere by all possible means. From now on, African intellectuals appear in this routine of wandering here and there. Africa then becomes a world from which, when we are born, we must go and find ourselves elsewhere to return to settle there or go to settle elsewhere and never return. Gaston-Paul Effa, in *We, children of tradition* and Alex Leudja, in *Like a monkey in winter*, respectively tell the story of African migrants who are: Osele in France and Essimo in Russia. To see clearly, what could be the real reasons for their departure for the white world? What might be the conditions in which they live in Europe? What connection do they have with their African families and cultures once they arrive in white lands? We can then partially affirm that these characters are in a situation of unavailability and difficulty integrating into White society, they are languishing in nostalgia for their continent. From then on it will be a question of communing with Hafid Gafiti that "all writing consists of a reading and a rereading" of the works (2008: 12). That is to say, this chapter intends to show the vision that the West or Whites have of African intellectuals through these works in the corpus. Thus, we will first present an overview of African youth, present their current situation in relation to migration before studying wandering and mirage according to Gaston-Paul Effa and Alex Leudja in the aforementioned works.

## OVERVIEW OF AFRICAN INTELLECTUAL YOUTH

A brief ontological and diachronic study would facilitate our analysis of the current situation in which young African intellectuals find themselves cornered. This analysis will allow us to better bring together the past and present of this youth in order to immerse ourselves in the problems hidden behind the problems. To flirt a little with the subject, we allow ourselves to be affirmed that young African intellectuals have long experienced moments of humiliation on their lands as well as on those elsewhere.

### A hated past

Socio-political history teaches that Africa saw its freedom vanish when the hours of the slave trade rang at its door. Millions of black people were deported from Africa to work for the development of white people's countries. We therefore understand that young Africans have been reduced to products that can be sold on the market. Thus, before independence, certain young African intellectuals worked hard to assimilate this Africa to the West, to reduce Africanness for Westernness. The "first" African doctor of law (Abdoulaye Gueye, 2008:176), of Senegalese origin, worked tirelessly to extend French citizenship to all Africans. Africa was then a continent to give as a gift to others to see this example.

One of Africa's misfortunes certainly lies in "The fact that it has never really had the right to speak and that the West [...] has worked hard to silence those who thought differently like [African intellectuals]" (Anne Cécile Robert, 2006: 24). After the Second World War, African intellectuals began the process of decolonization. The colonial administrations, to thwart their actions, created opposition to their causes from scratch. These spokespersons for the African people are gradually beginning to reject the assimilationist model adopted at the Brazzaville conference in 1946 by their predecessors. Young people no longer see themselves propelled to the forefront of the political scene in order to be initiated into the work of the master. This is how they will fall under the bullets of the colonial armies supported by certain African collaborators. Africa is therefore placed under high tension in a relationship of rejection and opposition, several cases of exile, poisonings and assassinations have been perpetrated on the continent by dictators who only wanted to keep their place. , also by French agents hostile to the independence of Africa. This is notably the case of the Cameroonian Félix Moumié poisoned in Geneva by a French agent just before the country's independence in 1960. We also have the case of the economist Ossende Affana killed in guerrilla warfare on the Cameroon-Gabon border, he there are also a few other Pan-Africanists and African nationalists who came to power and were killed by their brothers in the pay of the West. We therefore understand that the past of young African intellectuals has experienced harsh trials for the liberation, affirmation and construction of this Africa. So, how can the present of this youth be described?

### **A wandering present**

The precariousness of most African states pushes young African intellectuals to overwhelming despair. This situation, becoming more intense, causes in this young people disaffection with the environment which is theirs. In this state of affairs, migration becomes an irreproachable dream in the minds of those who hope to succeed beyond their continent through migration. Human migration, as defined in the Critical Dictionary of Globalization, "It is a movement of the place where individuals live" (François Bernard, 2001: 45). It is a phenomenon as old as humanity. For Alain Mabankou:

Leave; it is before being able to fly with one's own wings, knowing how to land on a branch and take flight again the next day to the new land, the one which pushed the migrant to leave his footprints far behind in order to face an unknown space.

One of the precariousness of African States is the difficulty of accessing employment or quality employment. Several migrants interviewed say they have a job on the continent but that it is unstable or less qualitative or even indecent, which cannot cover family needs. In this wake, the UNDP publishes a report that 78% of migrants who have income send funds to their country. We therefore understand that young Africans will have greater hope of achieving better success outside Africa.

Beyond employment reasons, certain migrations are caused by constraints and also by academic reasons. The intensity of certain socio-political tensions is now causing mass movements from one so-called area of violence to another in the hope of finding some peace. Today there are millions of refugees who have not yet been able to return home, like the Central African refugees hosted in the northern part of Cameroon and the case of the Sudanese who have just fled to Chad because of political tensions. In progress. In this state of affairs, some intellectuals find it better to leave the continent in the hope of establishing themselves in Europe or elsewhere. A study carried out by the UNDP (op.cit), published in 2019, estimates that at least 40% of the migrants questioned cite reasons linked to family, personal problems (forced marriage, domestic violence), reasons for their departure. governance context. And for academic reasons, another report from OECD countries, published in June 2019, shows a significant number of African students who went to study in this confederation: Nigeria (89,000), Morocco (48,400), Egypt ( 31800), Cameroon (24800), Algeria (21800) and Tunisia (20000). The main destination countries for these students are the United Kingdom, France, the United States, Canada and Germany. Study conditions in Africa are considered ineffective and less professional, which causes the massive departure of these young people.

### **MIRAGE OF YOUNG AFRICAN INTELLECTUALS: A NEW SLAVE TRADE**

Little Robert defines mirage as a "seductive and deceptive appearance". This is a phenomenon of increased illusion observed in Africa, particularly sub-Saharan Africa, since the conditions there remain deplorable. The Eldorado which lies beyond the Mediterranean attracts young Africans from the continent towards the absolute death which is the sea. The illusion, being so intense, pushes young Africans to take up the challenge of crossing the engulfing sea to exchange their physical strength and talents for currency and by all possible means. Doesn't this act qualify as self-slavery?

### **Self-enslavement or the sale of oneself**

We use this neologism of autoclavagization to designate a process by which an individual consciously contributes to his or her own slavery. This term designates the servility of African migrants in the West or even anywhere else for reasons of very low income or remuneration. All these things begin on the continent, young Africans are aware of the danger on the migratory route, but offer themselves the suicidal challenge of crossing the Mediterranean. The UNDP (op.cit) published a report in 2019 estimating that 93% of African migrants were aware of the migratory danger from the start. Which could qualify African migrants as less concerned about their lives, the suffering they allow themselves to endure is similar to the abuse that a master inflicts on his slave. Moreover, the media continue to describe the slavery-like tortures that Libyan racists have been inflicting on sub-Saharan migrants for several years. We can still qualify these migrants as self-slavers because of their conscious disposition to devote themselves to so-called menial tasks in Europe in order to earn money because the Western world is an El Dorado for them. Some migrants would prefer to live in hell in Europe than to live free in Africa. This is particularly the case of the main character in *Like a Monkey in Winter* by Alex Leudja which we will study below. The character Essimo enjoys living in prison in Russia rather than returning to live free in Africa. In this state of affairs, we can affirm that young African intellectuals are

for paid slavery, that is to say, they are ready to deny their dignity for money. What is even more practical, is that before succeeding in his emigration project, there is this step that the candidate migrant can follow: find his buyer or seller, the latter entrusts his product (the migrant) to the smuggler, this smuggler in turn, once he has received his money, he takes him into an unreliable canoe. When he arrives in “Eldorado”, he is eventually entrusted to a boss for whom he will have to work behind the scenes for crumbs or small but enormous pieces of silver depending on the conditions of this migrant. The latter cannot complain to any authority, because he is an illegal resident on “El Dorado” soil. The new recruit is therefore condemned to work in slavery and perhaps one day obtain freedom to settle there or be sent back from the said Eldorado for which he had long dreamed and abandoned his native land.

The migratory phenomenon has ceased to be on the front page of the media; it is a situation that has now become routine. The number of deaths continues to grow rapidly but Africans continue to give themselves up to this death of drowning in salt water, a poor death without burial. Africa news publishes a newspaper in September 2023 in which the UN declares that there were 2,500 migrants dead or missing in the Mediterranean between January and September 2023. Despite this open and dissuasive death, the flow of young Africans continues to converge towards the Europe or towards “El Dorado”.

### **Advertising Eldorado: a new business for young Africans**

One of the new trends similar to the slave trade which would, whether intentional or fortuitous, attract young brains, physically able-bodied men, athletes and those who are able-bodied for industrial tasks, is the famous “selected immigration”. It is defined according to Wikipedia as “a national or supranational policy which conditions the authorization to immigrate by legal criteria having been the subject of a consensus between decision-makers. This policy can be implemented on the basis of a work permit. This new migration policy is emptying the African environment of its young talents and its young futures. The most indiscreet cases today are the European football clubs brilliant in the talents of young black people. This shows the extent to which Africa's talents are absorbed by other countries which use them quite beneficially.

Young African intellectuals no longer have enough power to hold back in the face of the recurring advertisements that occupy the media, social networks and comments between young people. Advertisements today parade on social networks the possibilities of succeeding in the Western world. The Whites no longer want to have enough children and expect from Africa the young people they will select to go and work on behalf of their development, already very far from Africa. Today, Canada, with its aging population, continues to “sort” candidates for immigration on its soil. In May 2023, a press release appeared on the official government website (Canada CA) in which an appeal was made to migrants by demanding skills as irreversible criteria in “sorting”. Selected immigration is now causing a brain drain. In this state of affairs, young Africans continue to be transatlantic beggars renouncing their human dignity to accept menial activities in order to be able to earn a little money and send part to meet some of the needs of the family left behind. on the continent.

### **THE MIGRATION QUESTION SEEN BY THE TWO AUTHORS**

The great encyclopedic Larousse defines the imaginary as “that which exists only in the imagination and not in reality”. This term, partly linked to reality and fiction, only exists in the mind. To this end, the new look cast on elsewhere intends to show the distance between fiction and reality. To demystify the West is to remove the character of myth from it, and the myth being perceived by little Robert as a “simplified, often illusory image that the group of humans develops or accepts about a fact and which plays a role in their behavior or their assessment. This phenomenon of illusion is generally the driving force in migration. The illusion is an irreversible impulse in the mind of the migrant or candidate for migration but the migrant must expect difficult times to live in Europe, the “civilizational shock” of Samuel Huntington, racism, prejudices are examples. “Migration is a risk, it is distressing. Between a painful uprooting and a conflictual re-anchoring, the time of a crisis sets in” (Odile Cazenave, 2003: 37). The study of the works in the corpus that we will do below will serve to illustrate the situation of African migrants in the West and elsewhere.

### **The disaffection of Africa and the exotic dream of the West**

For a long time, Europe has been a center of desire for the reasons we listed above. For these characters fascinated by the wonders of Europe, the native is the symbol of hell, and the elsewhere the symbol of paradise. They intend to leave hell for the paradise of Europe. The European quest and fascination are encouraged by clichés or products from Europe.

Today this situation is growing, especially with the advent of globalization, which is becoming more and more globalizing over time. She shows us Europe as a true El Dorado, a space of tranquility, a world where Man is protected from want. In short, an earthly paradise. And this trend is gaining momentum due to the rise in means of communication and exchanges, which present the world as a complete whole where people are obliged to cooperate to live better. However, a bitter observation shows that between speeches and reality, there is a gap because the balance of power is unequal from the point of view of the deterioration of the terms of trade. Charles Bonn, from the same perspective, defined literature as "a space of speech one of whose functions is to formalize reality and to name it", thus highlighting the ideologies of Alex Leudja and Gaston Paul Effa. Like the poet Adrienne Rich, their works explore the gap between North and South from the perspective of the brain drain through the characters of Essimo and Osele respectively rooted in French and Russian cultures. Before getting there, let's study the reasons that push them to Europe.

### **The quest for socio-professional integration**

In the same movement, *We Children of Tradition* and *Like a Monkey in Winter* trace that one of the reasons which supports the departure of heroes is the desire to carve out a place for oneself in Western society.

As Arendt so well indicates, marginalized populations are part of this permanent process of "human artifice" where the majority always carries in consciousness the famous stereotype having as its common thread "we are not born equal but become equal as member of a group by the force of our decision to guarantee each other equal rights" (1984). While Meaning both hold scholarships, they are in France (Osele) and Russia (Essimo) where they will be trained. All the characters have a story that is evoked in the stories with enough precision for us to become attached to them.

For Essimo, in *Like a Monkey in Winter*, he goes to Russia "to study mechanics" (p.3). His existence is marked by an obscure feeling of survival, a life on the edge of a precarious present because he intends to find a place conducive to his socio-professional integration. Drowned in an uncomfortable situation when he was arrested by the militia, one of them declared: "Over there [in Africa] there is no really structured administration or real planning. They are afraid to return there, they would not survive in such chaotic societies" (p.64). These militiamen consider that the massive presence of immigrants in Russia is largely motivated by the fact that the structures in the countries origins do not facilitate their socio-professional integration. This is why these young graduates arrive spontaneously following any condition to try to find a solution to their uncertain life in their native land. So overwhelmed by these difficulties and discriminatory abuses, this inadequacy is also felt when they are shaped by political-cultural impulses.

### **Political-cultural mirages**

In our corpus of study, the native land, the place of departure of our two main characters, has become a universe riddled with problems according to these migrants. In *Like a Monkey in Winter*, the country presents itself as a place unfit for freedom of expression. Essimo hopes to find happiness by leaving this so-called oppressive homeland but is confronted with desperate difficulties once he arrives in Russia, the El Dorado of his dreams. After obtaining a degree in industrial mechanical engineering, he began to wander in Russia, unable to find a job worthy of his intellectual level, he approached his comrade for the sake of finding a moral refuge but Jessica the Russian, being optimistic when Africa wakes up, he suggests that he should return to develop his continent: "Africa is not as unhappy as that for its sons to only think of saving themselves from the sinking ship" (P.44). But convinced of the climate that prevails there, his mother's son Joséphine retorts: "Where is the freedom of expression in this continent that you try as best you can to defend?" (P.44). It's a way for him to proclaim that he doesn't want to return to Africa. Essimo justifies himself with another question that he asks his comrade: "If it was as good as you say, why do sub-Saharan Africans, young and old, men and women, children and old people, try by all means to flee? » (P.44). The young person would like to draw Russian attention to the untenable situation in Africa. Our Essimo prefers prisons and injustices in Russia to returning home to Africa.

From a cultural point of view, the departure of these two heroes for Europe is also the result of multiple cultural pressures from those around them. First the case of Osele in *We, children of tradition*, culture is, for him, the foundation of everything, the alpha and the omega, the beginning and the end of everything that conditions his life. The young Cameroonian, upon his departure from Africa, had sworn to always serve the interests of his African family since he was the eldest when he declared: "The whole village knows that his son is beyond the seas, that he made a long and peaceful journey to bring back the golden fleece" (P. 34). This situation that migrants experience is also

common in other fictions such as *The Belly of the Atlantic* by Fatou Diome; the story relates, for example, the story of Moussa who, after his failed adventure in France, commits suicide so as not to bear all the crushing weight of the disappointment he brings to the village and to the family in particular. For some African families, migrating to Europe means achieving absolute success<sup>3-3</sup> Western dreamlike

According to the Trésor de la Langue Française, oneirism is the “quality of what generates the state of dreams or reverie”. In the field of psychology, it is also “an automatic mental activity made up of visions and animated scenes such as one realizes in dreams”. The dreamlike activity of African intellectuals passes through the gaze of the Other; Most young people remain convinced that salvation lies in migrating, especially to Europe. Despite the repatriations, the difficulties experienced by some who live in poverty, the explanations from everyone about the purpose is to come to Europe. The imagological implications are the cause of this escape.

Gaston-Paul Effa presents imagology in *We, Children of Tradition* as one of the real reasons for the brain drain to the extent that the latter's remarks are always tinged with admiration when it comes to talking about the West. Mother Osele's words are the perfect illustration of how Africans view white people: “Listen! I have decided to entrust you to the whites, they know how to talk to children well, they will make a man of you.” There we find an imagology of values. Osele's mother would like to see her son bear the image of Europeans whom she considers to be men of value. The hero of *Like a Monkey in Winter* has always been fascinated by the supposed wonders of Europe. This is why obtaining the scholarship was for him the fulfillment of internal desires he had discreetly enjoyed for a long time. Essimo received these wonderful images from television media. Even mother Joséphine will bless him when he leaves and say this: “It is not by remaining among us that you will be a modern man, but we need modern men” (P. 38). Hearing the words of this character, we stipulate that the Black man overestimates the White man and his world but underestimates the Black man and his world.

## FROM MIRAGE TO WARRANTY

Mobility, departure, movement, exile, migration are variants of flight.

To leave is to change, it is an inner desire which justifies the departure, certainly, precariousness has a large responsibility for this. The departure of Africans for Europe offers a series of illusions. This imagination reveals a mirage between dream and reality the patterns as perceived in the imagination of this brain turn out to be illusory, in this regard their subject revolves around an adequacy between the imaginary world seat of fantasy and the unreal. This migratory impulse does not consider the unfortunate consequences that await the migrant in the new world of this success. Gaston-Paul Effa and Alex Leudja respectively present in this corpus of study the reverse side of the famous Western El Dorado.

## Europe: a racist world

History teaches that the White has always assimilated the Black to the subhuman. “Subhuman”, here, can still be considered as a figure of attenuation, because the Black person has long been objectified and animalized if we must refer to the history of the slave trade. The fact that things started like this condemned the black intellectual to follow in the footsteps of the white man. This situation condemns him to assimilate to the Western world or Western civilization. The black intellectual claims a place for himself while the discourse designed by Westerners has placed the white being as subject and the Black person as object in decisions. We are therefore in the world of racism. This racism is the aversion that the white person feels towards the black person and not only hatred. The black man is treated racistly because of his skin which the white man considers too negative, appalling and "disgusting". This is indeed what Alex Leudja puts into writing in his work: Essimo, at the time of his repatriation, is confronted with a child scandalized by the color of his skin and his extraordinary character. The child cries “Mom! look at the black gangster at the airport” (P.138). This reminds us of an anecdote from Fanon who was nailed by a young girl in the company of her mother: "Look, a Negro [...] mother, look at the Negro, I'm afraid!". These are the situations that black migrants experience. In *We, Children of Tradition*, Gaston-Paul Effa writes about the same situation of racism. Osele, the main character experiences racism but his case is a little different from that of Essimo. The latter, in the eyes of white people, is a child to whom maturity must still be dictated despite his age; he is, in a way, a grown-up who must be civilized. Precisely on page 112 of *We, Children of Tradition*, the hero declares: "For Europe, I was a child who could not grow up." A real descent into hell!

This increased racism makes life hellish for migrants, because an act of racism is not easily punishable. Racism has power over laws and their legislators. When a nation hates foreigners, even its laws automatically take the shape of its heart and are set up without limits against foreign or immigrant races. This is the case of the Russian prison where Essimo and his black brothers are detained. They are mistreated but cannot complain to any court, because the country's laws consider them a threat to national security.

### **Cult depersonalization**

Depersonalization in the Robert microphone is defined as “the action of removing personality”. Personality is “what constitutes moral integrity”. By analogy, depersonalization is therefore the loss of being, of the self, that is to say that it involves the phenomenon of loss of identity. However, Begag postulates that: “Being at home, feeling good, perceiving a sense of security or having the impression that one does not exist, counts for something: that is what it means to be integrated” (1990: 53) . Whether due to war, cataclysm or even by choice, people who leave their country for a new host land must necessarily go through all kinds of adaptation processes and overcome the difficulties of foreignness. .

Young African intellectuals are stigmatized and disoriented when they arrive in the Western world. Africa is the place of solidarity or grouping, a place of easy greetings. When young people leave Africa, all the hope of the family rests on their shoulders but once they arrive in the territory of the Whites, they see their happiness darken, their self-esteem disappear, difficulty of integration due to the problem of language, inadaptation to the very solitary culture of the Whites. In fact, black people are facing a new culture, they are between a rock and a hard place, rushing into Westernity and depriving themselves of Africanness? Osele by Gaston-Paul Effa, is confronted with difficulties of this nature. He is torn between a cultural dilemma, obeying his white wife who forbids him from sharing their means with the family remaining in Africa by turning his back on them or turn his back on his wife to continue sending money to his family? Osele, destitute of his means, stops the transfer of packages to his family in the village, a situation which causes shame. In this state of upheaval, Osele declares: “I brought despair to my village [...] I am nothing anymore” (P.103). This statement demonstrates the burdens under which migrants languish deplorably.

### **CONCLUSION**

Going elsewhere has always been a means of spreading the seed of the human being everywhere in the corners of the planet that we inhabit. Today, this process has become a media phenomenon, the world becomes frustrated when a neighboring world approaches its so-called legal territory. Thus, young Africans bruised by humiliation since their contact with the Whites who have long objectified them and continue to perpetrate it in other forms by new methods very gentle to hurt, have today become the most vulnerable migrants . The precariousness of the continent pushes these young minds to migrate to Europe or the Western world in general to exchange their strength for money. The continent also has other constraints such as violence and other family problems. Young Africans also go on migration for study reasons but the mirage they have for the Western world ends up succumbing to the effect of realities different from their dreams. This is how Gaston-Paul Effa, in *We, Children of Tradition* and Alex Leudja, in *Like a Monkey in Winter* put into writing the reverse side of the Eldorado of Whites. And Gaston-Paul Effa's story presents an Osele between a rock and a hard place, notably Westernity and Africanness. He cannot deny his Negro identity but sees his self-esteem diminished in esteem in the face of a world that has less esteem for Blacks. This is how the character spends most of his time cloistered in the neighborhood. And Essimo by Alex Leudja also experiences this situation of isolation. Alex Leudja, by presenting Essimo tortured in Russian prison, would like to present to candidates for migration the various dangers linked to this adventure but it is very complicated for young African intellectuals to limit themselves to wandering on the continent, because they have diplomas for whom they find with enormous difficulty a job, less professional training institutes, migrating therefore apparently becomes an alternative even if it is necessary to offer oneself into slavery. In view of this situation the world must understand that migration is inevitable, there is still no sign that this phenomenon will calm down because the instability is becoming more global, the so-called developed African countries are today experiencing the incurable inflation causing waves of migration. The great migrations are coming and the world must prepare.

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