

Volume 2, Issue 2

Décembre 2024

**e-ISSN: 2959-9407 (online)**  
**p-ISSN: 3006-4392 (printed)**



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**SINZANG**

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SCIENTIFIC JOURNAL OF LITERATURE, LANGUAGE,  
COMMUNICATION AND EDUCATIONAL SCIENCES

**Peleforo GON COULIBALY University**

**Côte d'Ivoire**

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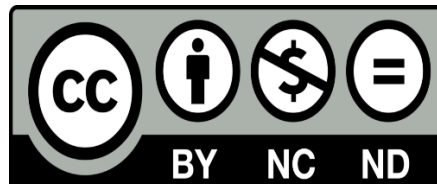
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**SJIF 2024: 3.696**



**e-ISSN: 2959-9407 (online version)**

**P-ISSN: 3006-4392 (printed version)**

## EDITORIAL

Among the Senufos from the north of Côte d'Ivoire, the sacred grove is called "Sinzang". The first of these would date from the time of the patriarch and leader of Korhogo SORO Zouakagnon (1840-1894). It is the tutelary space of the initiatory institute of the secret society: the Poro. These sacred forests exist in all the villages of the region and are highly protected and managed. The proof is that in their midst, adolescents perform the rite of passage leading them to the age of maturity. The "Sinzang" is also the centre of intergenerational knowledge transmission. Thus, the teaching of ancestral knowledge, ontology and cosmogony-contributing to the future spiritual, moral and social formation of the Senufo elite-is associated with this pantheon.

In line with this pedagogical and academic logic, the SINZANG Journal aims to promote African and Western humanities in Literature, Language, Communication and Education Sciences. To do this, it is part of a process of promoting the reflections and studies conducted by Teachers-Researchers and Researchers for the sustainable development of society.

As distinctive signs of "Sinzang", Jacqueline DELANGE, in *Arts et peuple Sénoufo de l'Afrique noire*, identifies among others the huts, earth cones and statues (masks). The visual identity of this magazine presents two masks, one symbolizing ancestral knowledge and the other Western science. The two facing the entrance of a sacred hut express the encounter of diverse knowledge put at the service of humanity. *In fine*, they export to other horizons, hence the idea of huts in perspective.

SINZANG is a pluridisciplinary and biannual peer-reviewed scientific journal. It is published in English and French but also accepts work written in German and Spanish. Moreover, depending on the requests made at the discretion of its review committee, it may issue special thematic publications and conference proceedings.

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## ÉDITORIAL

Chez les Sénoufos du nord de la Côte d'Ivoire, le bosquet sacré est communément appelé « Sinzang ». Les premiers du genre dateraient de l'époque du patriarche et chef de Korhogo SORO Zouakagnon (1840-1894). C'est l'espace tutélaire de l'institut initiatique de la société secrète : le Poro. Lieux fortement protégés et aménagés à l'envi, ces forêts sacrées existent dans tous les villages de la région. La preuve en est qu'en leur sein, les adolescents effectuent le rite de passage les amenant à l'âge de la maturité. Le « Sinzang » est aussi le haut lieu de la transmission de la connaissance intergénérationnelle. Ainsi, l'enseignement du savoir ancestral, de l'ontologie et la cosmogonie- contribuant à la formation spirituelle, morale et sociale de l'élite Sénoufo de demain-est associé à ce panthéon.

S'inscrivant dans cette logique pédagogique et académique, la Revue SINZANG ambitionne de faire la promotion des humanités tant africaine qu'occidentale dans le domaine de la Littérature, des Sciences du Langage, de la Communication et de l'Éducation. Pour ce faire, elle s'inscrit dans une démarche de vulgarisation des réflexions et des études menées par les Enseignants-Chercheurs et des Chercheurs pour le développement durable de la société.

Comme signes distinctifs du « Sinzang », Jacqueline DELANGE, dans *Arts et peuple Sénoufo de l'Afrique noire*, identifie entre autres les cases, les cônes en terre et les statues (masques). L'identité visuelle de cette revue présentant deux masques, l'un symbolisant le savoir ancestral et l'autre la science occidentale. Les deux se faisant face à l'entrée d'une case sacrée expriment la rencontre de connaissances diverses mis au service de l'humanité. In fine, elles s'exportent vers d'autres horizons ; d'où l'idée des cases en perspective.

SINZANG est une revue pluridisciplinaire à comité de lecture et scientifique. Elle est bilingue : éditée en anglais et en français. Mais elle accepte également les travaux écrits en allemand et en espagnol. C'est une revue semestrielle, tenant deux parutions l'an. Au demeurant, elle peut procéder, selon les demandes ou les sollicitations formulées à l'appréciation de son comité de lecture, à des parutions spéciales thématiques et à la diffusion d'actes de colloque.

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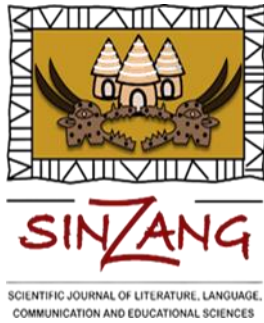
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**(UN)PATRIOTISM AND EXOTICISM IN  
MOBILITY NARRATIVES: MOSES ISEGAWA'S  
ABYSSINIAN CHRONICLES, CHIMAMANDA NGOZI  
ADICHIE'S AMERICANAH AND AMMA DARKO'S  
BETWEEN TWO WORLDS**

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**Abstract**

The present article plunges into the exotic attitudes and lack of patriotic spirit of Africans in contrast with Western youth. It is a comparative study to lay bare the deep roots of migratory phenomenon in vogue in African States. This work intends to be the barometer of patriotic engagement of young African and their fellows of European and American with their nations. Indeed, the article seeks to assess the level of pride that the different citizens display towards their land. Objectively, it showcases the drastic opposed transmitted thinking and perception that African and western youth have of themselves and also of their fatherland. In a psychoanalysis process, the analysis focuses on the contradictory thinking, speech and actions of both westerners and Africans youth in the novels of African migrant writers. In two main articulated parts relying on subparts, the investigation undertakes to result in the expected denouement.

**Keywords:** *exoticism, fatherland, migrants, patriotism, pride.*

**(IM)PATRIOTISME ET EXOTISME DANS LES RÉCITS DE LA MOBILITE :  
ABYSSINIAN CHRONICLES DE MOSES ISEGAWA, AMERICANAH DE  
CHIMAMANDA NGOZI ADICHIE BETWEEN TWO WORLDS D'AMMA  
DARKO**

**Résumé**

Le présent article plonge dans les attitudes exotiques et le manque d'esprit patriotique qui animent les jeunes africains en contradiction avec les comportements des jeunes occidentaux. C'est une étude comparative qui met à nu les racines dissimulées du phénomène migratoire en vogue dans les Etats Africains. Ce travail se veut être le baromètre de l'engagement patriotique de la jeunesse africaine et de leur camarades européens et américains avec leurs nations. En effet, cet article évalue le niveau de fierté que manifestent les citoyens des différentes localités impliquées dans cette étude envers leur patrie. Objectivement, cette étude étale les pensées et perception opposées qu'ont les jeunes Africains et occidentaux d'eux-mêmes et de leur patrie. Dans une démarche psychanalytique, l'analyse se porte sur les pensées, les discours et actions contradictoires des jeunes Africains et occidentaux dans les romans des écrivains migrants Africains. En deux parties principales articulées se basant sur des sous parties, cette investigation s'emploie à aboutir au résultat escompté.

**Mots clés :** *exotisme, fierté, migrants, patrie, patriotisme.*

## Introduction

The reading of the new generation of African writers holds attention upon exotic people feeling in their interaction with their countries. The characters feel unhomed and hybrid longing constantly for elsewhere. It transpires that they disconnect from their primeval origin and set loose in between borders. Also, their genuine geographical environment is inconsistent with the desire place of living they crave for in imaginary perspective. Typically, the characters dislike their countries while Western States attract them. However, this depiction is typical and unique to African only. In a very simplistic and straightforward way, the attitude of young Africans towards their countries and the attitude of Western young men in relation with their nations are quite contradictory. In both cases, the perception and conception of the young men about their fatherland are transmitted through various sources and occasions.

In the debates over migration issue, the question of patriotism is generally overlooked while it plays a paramount role as a catalyst of exotism and estrangement. An iconic figure is presented as the epitome of civilization of human kind to Africans. Next, an ideal model of place of living sets standard of good life never possible elsewhere. Since then, people around the world and mainly African citizens thinking of their local environment is altered. On this ground, they estrange from their comfort zone. Meanwhile, once abroad, they come across a very different reality. That is, the Western youth unlike to the adventurers, prove a total patriotic attachment to their native land. This new discovery instigates a new impetus to Africans abroad and shift their worldview anew. At this moment, they reconsider their view and dynamism about their fatherland. From this point of view, the potential patriotic dimension of the different youth is to be examined each in relation with their attachment to their native land. The contradictory behaviors of both black and white youth are more catching in a context of upheaval in the land of these categories of youth. In fact, in case of crisis the latter take stance to confront the predicament while the other prefer to estrange from the problematic land. Therefore, it dawns on us to investigate in the issue of the patriotic dimension of both entities of young people.

In *Abyssinian Chronicles*, the familial bond is overwhelmed by vivid clash and a total lack of affection and love. The metaphoric presentation of the protagonist Mugezi's relationship with his parents and siblings testifies the aversion of African youth with their fatherland. Likewise, the novel *Americanah* projects enormous

number of African citizens forsaking their States in the profit of western destination. Similarly, the meaningful title of the novel *Between Two Worlds* is not outdone of patriotic behavioral features of young black and white. Common to all these novels is the exteriority of happiness and greatness according to the life principles of African societies depicted in the settings. On the other side, for Europeans and Americans, forsaking their motherland for the sake of greatness and safety is a token of cowardice and worst, venturing to Africa is similar to opening the Pandora box. Eventually, the African adventurers renew attachment and dynamism with their fatherland for its competitiveness. With regards to these antagonistic perception and mindset, the essay exerts to discriminate the patriotic values of Africans and the ones of westerners on the other hand contained in their behavioral factors. In addition, the investigation underscores the lives of the adventurers abroad and the lessons that they make of this life. Thereby, the following questions set the guidelines in this study. How does the lack of patriotic spirit of the youth is expressed in the novels of the new generation of African writers? And how far, exoticism practice inhibits patriotism of migrants in the novels of migrant writers? At last, what is the impact of the foreign life upon the migrants.

The answers to these questioning articulate the sequences of this essay. In the process, the analysis points out the rapport of exoticism with patriotism. First, the research explores the manifestation of exoticism delving in the thinking, speech and reaction of the characters in *Between Two Worlds*, *Americanah* and *Abyssinian Chronicles*. This study brings into light the unhomeliness and dephasing of the characters and de facto, the lack of connection and affection link with their countries. Needless to say that this state of things renders the characters potential migrants in search of prestige and greatness outside African borders. In fine, the essay traces the influence of this disposition of the characters on their involvement to contribute to challenge and transcend issues in their countries as patriotic inhabitants. The analysis applies the literary catalyst of psychoanalysis to construe the information collected to guide this study through thinking mechanism of Carl G. Jung. This approach emphasizes on the mindset, speech content and behavior of both African and Western youth about their respective countries.

## **1. UNPATRIOTISM: AN IMPETUS TO AFRICANS' EXOTICISM**

In the mobility narratives of the works of fiction under study, unpatriotism- which is the lack of love and passion which inspires one to serve one's country- is held as the main driving force lying behind the migration of African characters into Western countries. As we read these books, it comes out that they fall into two reasons.

### **1.1. The Mental and Psychological Roots of Africans' Unpatriotism**

In this investigation, we display Africans depreciatory thinking about their environment as factors of migration. The dominant ideology developed in colonial and also neocolonial system entices the idealism of Western living commodities in the subjectivity of the descendants of the colonized people. Although, Obinze is the unique son to a mother, teaches at the university and lives a comfortable life, the idea of moving to America still haunts his mind. Beyond, the ideology of lack and need, in Obinze's mind, no matter the wealth a Black can possess, only rubbing shoulder with Western land grants him value and consideration in African society as the narrative of C. N. Adichie posits it in *Americanah*. Additively, with their exoticism, exotic migrants endure to live in a spirit of a coexistence of separate national identities.

With the psychological conditioning of the Blacks, they are gullible to adopt the system of good life instills in their mind. Consequently, the youth are separated from the love for their mother-land. Precisely, the anti-patriotic habit incarnates at various levels of their life. Thenceforth, when Africans confront obstacles in their lives, for them, the solution is from elsewhere. For this matter, Black people nurture and develop effectively evasive thought, which is the wish to leave African countries. For instance, Ginika's parents think of moving to settle in America on the plea that there is strike in his university. In the same spirit, the characters Kayode, Yinka, Emenike show a loss of love with their culture and country. They prove their liking for foreign countries at the detriment of Nigeria just because the symbol of Western countries outlines social class and hierarchy. Indeed, the subjectivity conceives a system of principles and rules in a dynamism of interrelated significance. In addition, the characters present some

symptoms of mental truncation through the lens of Kristeva's psychoanalysis approach of patriarchal ideology. Actually, their liking is more of Western involved things, the characters prefer everything that has a link with Western provenance.

This fact has a psychological and subjectivity implication. C. G. Jung, one of the psychoanalysis theorists coins the term collective unconscious which he defines as the "inherited feelings, thoughts and memories that all human being possesses". (C.G. Jung, 2012, p. 1033). His term 'extraverted' (outward-looking) personality type plainly points to the Blacks subordinating to the object instead of contesting or contending with the object as in 'introverted' (inward-looking). From this approach of Jung, Blacks take for granted what is dictated to them as the allures of Europe. They are tempted to discover this marvel of Europe. Exoticism has then an external cause inspired by the interaction of Africans with the white foreigners. Then, to move to Europe becomes many Africans' aspiration. From this angle, it is plain to understand that exoticism is colonization and neocolonialism's aftermath. This is what is called the «Symbolic Order» by J. Lacan when he asserts that «desire is always the desire of Other» (L. Tyson, 2006, p. 46). In other terms, people desire things they are compelled to desire. In its strict sense, the Symbolic Order is the ideologies of the society.

The desire of the Blacks to adopt Western worldview is the Whites' indirect ideology on rebound effect. Youth exoticism is apparent to self-rejection and the permanent quest of the referred land of civilization and modernism. Thus, this doomed desired land misleads the youth to a lost destination. As a matter of fact, their look is permanently directed toward an expected sanctified land. The specter of lack in Africans present life projects the Blacks to daydream the Eldorado. S. Freud tends to explain this fact on account of "fear of intimacy." However, the "fear of intimacy" can be justified through miscellaneous reasons. First of all, the depreciated image exhibited by Europeans about Blacks does not encourage the Blacks to feel Africans. Next, they do not want to belong to this origin anymore. Then, estrangement from Africa is the solution but the scheme of this evasion starts in the mind. The most obvious way to make this out is to go for this idea of Freud: 'By not permitting ourselves to get too close to significant others, we «protect» ourselves from the painful past experiences that intimate relationships inevitably dredge up.' (L. Tyson, 2006, p. 16). According to this excerpt, Africans leave their continent in order to secede from a savage and poor continent and its bad experiences and souvenirs. In this approach of Freud; the "Insecure or unstable sense of self" illustrates the subjectivity. For this token, Africans

think of exotic life to Europe to learn from the superiors and developed countries. This descriptive attitude of the exoticists shows their pride of living in the subjectivity of Western life in African community.

On the basis of the concept of thinking of Carl G. Jung, it is obvious that the mindset of young people in Africa is altered by miscellaneous factors. In fact, in the argumentation of his extraverted thinking, Jung expresses that «ideas are transmitted by tradition or education» (C. G. Jung, 2021, p 10). Thus, relying on this ideology of Jung and referring to the ambivalent tradition of African mitigated and corrupted through the advent of colonization, Jung makes sense. Nevertheless, this status of other sense of hybridity reveals to be problematic. Effectively, as constant better life seekers, exotic migrants opt to live comfortably in the other side of their cumulated identity as cosmopolitans. The approach of ‘Insecure or unstable sense of self’ is corresponding to this fact among many others. Indeed, this approach stipulates that:

The inability to sustain a feeling of personal identity, to sustain a sense of knowing ourselves. This core issue makes us very vulnerable to the influence of other people and we may find ourselves continually changing the way we look or behave as we become involved with different individuals or groups. (L. Tyson, 2006, p. 16)

Still, when they settle in overseas, they try to shirk their origin as their authentic source. As a matter of fact, in the novel *Abyssinian Chronicles*, the protagonist Mugezi fears and disdains to show Uganda as his homeland to his girlfriend. Likewise, Ifemelu in *Americanah* feels pity and shame to exhibit her origin when the whites cast pitiful and needy image over the countries of Africa, Nigeria included. Indeed, the lack of pride in their mental conception of their origin lead to an aversion feeling of the motherland. This land denotes lack of prestige and honor. Again, the character Emenike in *Americanah* is the perfect portrayal of these people. As for Emenike, his father is so poor that he refuses to show the old man to his friends as his genitor. But he too craves for western life and succeeds to estrange later according to the plot of the novel. Moreover, Africans in a traumatic and complexed spirit, feel themselves incapable of solving their problems and therefore act irresponsibly so far as their development is concerned. But they become a race of people who rather rely on the Whites and expecting everything from them. This is the idea Ngugi purports to promote in his seminal postcolonial output entitled *Decolonising the Minds* (1986).



In this same view, Achille Mbembe admits that in Africans autochthonous consideration of their identity, consider themselves as victims through the current of history. Mbembe further sustains that Africans integrate in their mind the idea of being incapacitated through historical events such as slavery and colonialism which dispossess and mutilate them. For this, Ato Quayson asserts that: “Mbembe is generally right in pointing out that these autochthonous determinations have served to obscure a number of vectors of our history, such as our own contributions to some of our woes and tribulations, and the multiple trajectories of our contemporary identities.” (A. Quayson, 2002, p. 585). We utterly unmask a lack of patriotic dynamism in the attitude of African exotic migrants who blame some predicaments to display their cowardice estrangement from their fatherland.

### **1.2. Unpatriotism Displayed in Discourses**

In his section, the characters exteriorized their thoughts nurtured in their subjectivity. This passage starts by characters excessive complaints about their countries characterized by an absence of patriotic initiative. At the same time, it posits their excessive consumption of foreign things. The character Obinze complains about the missing of soft drink in their fridge. The symbols of soft drinks such as Coca-Cola is a product from foreign nations. In their local community, African people who take foreign drinks feel emancipated and civilized at a certain social and mental comfort.

The foreign drinks mentioned in *Americanah* like ‘cognac’ and ‘Coca-Cola’ drinkers feel emancipated and superior because the population consider them as such. Moreover, the consumers become object of lust as the symbolic of Coca-Cola and cognac are token of Westernization. Likewise, people around them wish to live the way as the worldly soda drinkers. As a matter of evidence, in Obinze’s house, it is common for him and his mother to share soft drink and also serve it to their guests. The fridge in their house is always filled with the desired soda. So, the lifestyle in Obinze’s house becomes the normative and the hierarchy. Therefore, moving to the industrialized nations source of the drink becomes the best decision to make in mind. More importantly, the exclusive consumption of western media incapacitates African youth and transform them into uprooted people. The large consumption of imported goods from western origin detrimental to local goods are corroborative of anti-patriotic attitude. On the over hand, the protagonists dislike their African environment. As a matter of fact, the characters, mainly the protagonists impart a total disaffection

towards their native land.

In *Americanah*, in a discussion between the female protagonist Ifemelu and her boyfriend Obinze, the male character refers to his female partner's village streets: «You people have terrible roads. I know Abba. The roads are worse. How often do you go to your village? » (C. Adichie, 2013, p. 48). This depreciation of the road to the protagonist's village mirrors really the metonymy of the less attractive image of Nigerians' country compared to Western States. Thus, through this critic, the youth think of leaving this condition of living instead of acting to improve it. In addition, Adichie keeps on with the narrative of dislike in the plot of Ginika's father whose complaint leads the whole family latter to move to America: «Ginika's parents had been talking for a while about resigning from the university and starting over in America» (C.N. Adichie, 2013, p. 51). Specific in the case of these characters is the absence of insecurity, unemployment, political and financial issue. The example of the intellectual Ginika's father fit in this context as corroborative evidence among several others. In the narrative, Ifemelu overheard Ginika's father complaining that:

We are not sheep. This regime is treating us like sheep and we are starting to behave as if we are sheep. I have not been able to do any real research in years, because every day I am organizing strikes and talking about unpaid salary and there is no chalk in the classrooms. (C.N. Adichie, 2013, p. 51).

This passage discloses the lack of resisting spirit from the university teacher to take action in order to improve university system in his country. Instead, he chooses to shirk the struggle for improvement and left Nigeria alone face with its destiny. Moreover, in the same dimension of lack of patriotic spirit to search for improvement, Ifemelu is advised to leave Nigeria in a phone call conversation with her Aunt Uju: «We're on strike», «Ahn-ahn! The strike hasn't ended? », «No, that last one ended, we went back to school and then they started another one» «What is this kind of nonsense? » Aunt Uju said. «Honestly, you should come and study here, I am sure you can easily get a scholarship. (C.N. Adichie, 2013, p. 75). Even the guarantor of the sovereignty of Nigeria, General of Nigerian army, General Amin advises his partner to give birth to their baby abroad, suggesting London or America to her. In doing so, the intent of the General, defender of the State is to avoid his kid his exclusive and total attachment to the damned land. Thus, to get born to London or America will permit his child to be a worldly and civilized person. According to Carl G. Jung ideology, African youth get transmitted a feeling of shame and inferiority comparatively to western land seen as the emblem of better world destination to live comfortably.

Consequently, the symptoms of the lack of patriotism in discourse evolve to result in actions and attitudes.

The characters in the novels of migrant writers exhibit in their extraverted attitude, uncanny practice beyond a simplified understanding. Concisely, this subpart of the analysis discloses the exoticists and unpatriotic people response and reactions to their lack of attachment and liking to their fatherland. In the portrayal, the attitude of black Africans is incongruent towards their motherland. These attitudes are portrayed in one hand through the metaphoric behaviour of Emenike's denial of his poor father. In the plot of Darko's *Americanah*, the character Emenike demonstrates a condescending attitude towards his father. The ground of this behavior is due to the state of Emenike's father. In effect, his father is poor, dressing in tattered old clothes. Nevertheless, what is more striking in this issue is the envious look the son has on the rich father of his mates. Beyond the affection of his friends' fathers, Emenike idealizes the rich fathers who travel regularly to overseas. In this attitude of the son, the thinking crisis ignites the aversion inculcated through educational system and school materials. Moreover, the protagonist Mugezi in *Abyssinian Chronicles* of the Ugandan author Isegawa expresses a deep aversion against his own genitors and siblings.

The clash and absence of love between family members and between a child and his genitors plotted in this novel is a figurative representation. This absence of love embodies the symbolism of lack of attachment and patriotism of the youth to their countries and to the whole black continent. This is especially true given that the protagonist Mugezi ends up with estranging from Uganda by migrating in Netherland in order to give satisfaction to his thinking. As a whole, the aesthetic features of the different novels abound in metaphoric items. Analogous to this approach, Isegawa and Adichie refer to neocolonial gullibility of the Blacks about the supremacy of the Whites in one hand and their envious thinking on the other hand. In all regards, the fragility of the Blacks' mindset entails a vulnerability to toggle from their authentic identity to the imposed universal identity at any moment. This dominant ideology in African society and the allure of the symbolic of Western world develop more the factors of resigning from Africa to live a Westernized life.

As a whole, the decortication of this excerpt entails to dissect some portions of key words. The "civilized," not a "bushman" the qualifications, to exhibit that they are the sanctified of Africans is essential to comprehend the high social pedestal that the fact of living in European style grants to Africans. This rhetorical description compared

the exoticists to the upper class. Western culture is worth to be like goddess in Nigerian society. The added value expressed with the expression: ‘an extra gleaming layer’; without further method indicates that the exoticists put on an added value with the thinking of living like the Whites. By the gleaming layer, comes the idea of the opposite; the savage and darker race; hence, the mindset of the exoticists is enlightened with the Europeans attributes that they exhibit. Consequently, these behavioral criteria constitute an incitement to exotic life. Yet, the behavior and attitude of the exoticists represents a contagious real trigger that arouses exotic migration volition.

## **2. AFRICAN EXOTICISTS AND THE INITIATION INTO PATRIOTIC STANDARDS IN THE GLOBAL WORLD**

The motto that drives the life of African migrants in the global world is totally at odds with their ontological principles back in Africa. When they set foot in the West, their lack of patriotism surprisingly turns into a patriotic feeling. By discovering the true sense of what it means to be patriotic in the West, they finally developed a feeling of love for Western countries.

### **2.1. The Discovery of Western Youth Patriotic Dynamism**

In the mobility narratives of the corpus, the arrival of African migrants into Western host countries is likened to a rite of passage whereby they grow to acquire new knowledge; they reach a level of maturity which enables them to accept, in the global realm, things that they were not keen on back home. Once in the Western land, African adventurers realize they have become patriotic in a foreign abode, whereas in their own homeland, they used to display unpatriotic attitudes in every situation that came their way. They happen to see for themselves there is a big difference between Western youth and themselves. Whereas they have abandoned their fatherland for lack of patriotism and fled to the West, they discover, in the course of their diasporic life, that young people from Western lineage are real patriotic individuals, who are attached to their home anyhow. The comparison of both entities’ attitudes and reactions about their States’ issues discloses the patriotic values of Africans and Westerners. As for Africans, the absence of patriotism in the youth attitude is overtly expressed in many cases in their migratory procedure. Exotic migration in the West is seen as a panacea to their problem of any kind as presented in *Americanah* through the characters. Meanwhile, Western people mainly the youth take advantage of the predicament in their countries to show their attachment and belonging to their fatherland. The great

difference is transparent between the Ugandan Mugezi and the German character Stefan. Indeed, the first one refuses to recognize his own father for the reason that he is poor and his friends of rich family would mock at him because of his father's state of poverty. Dispensed from a jump to challenge and transcend the poverty of his family, Emenike dodges his responsibility. On the opposite, the behaviour of the young white men is challenging through the example of the little boy's plan of fighting to release his father from prison. German youth are portrayed as feeling responsible for change in their country. The semiotic of father in the different cases epitomizes the metaphor of the characters' fatherlands.

Common to African youth, face with the issues in which their countries are involved, African migrants opt for an irresponsible and coward solution to the problem, they recourse to estrangement. On the contrary, young European and American get raised to see their homeland as their treasure, the only one, the best they belong to. And then, it behoves to them to shape their country as they want. The educational system inculcates a tradition of patriotic attitude to the kids. They must live for their countries and die if need be for their motherland. In fact, for the Whites, estranging from their country in time of difficulties is a cowardice attitude. And for this matter, the youth have to show patriotism and dynamism by fighting to save their fatherland when it goes through hardship. With this respect, the narrative in *Between Two Worlds* displays German young people determined to fight against veteran warriors. In this fight during World War II, even teenagers show determination to join the battle field in order to release their country against the impending invasion and vassalization of their fatherland by France and American. For instance, when the character Stefan, a fourteen years old boy is told that his father is probably kept in French prison during World War II, his mind tells him:

He was a coward, he told himself. He didn't like the war but should he stand by and simply watch while Germany bled from the impending humiliation of the inevitable defeat staring them mercilessly in the face and do nothing? Not contribute his quota? And say what when the war was over, when others were talking of their experiences and sacrifices (...) could he bear the weight of the cowardice and shame? How could he live without a story of his own to tell? (A. Darko, 2015, p. 157-158)

This portrayal of the attitude of young German towards their country in war time, illustrates quite opposite reaction between Africans and Western people. Indeed, Western youth show love for their respective nations as the example of young Germans alleges it. To the peril of their lives, under guns and enemies' bombs, young Germans

never dear to estrange from their States. The narrative of patriotism of young Germans displays further that: “No male, young or old, wanted to be compelled to confess that he had no experience in the war, that he did nothing even when Germany stared defeat right in the face.” (A. Darko, 2015, p. 158). Willingly, the people take action on the basis of their patriotic conscious but also for their brighter future. Moreover, they act in the spirit to be the actors of their national history through the content of the following assertion: “It was a story to wipe away any humiliation of cowardice and shame...They too gave bits of themselves to the fatherland.” (A. Darko, 2015, p. 158). However, for Africans, the solution of their complaint points to Western horizon and finally the envious mind favors a foreign project according to the corpus. In effect, this segment reveals the Western characters’ mentality as fighting a lot for commodities and welfare. However, the very problem of Africans is that they look forwards for a foreign solution from foreign actors. In a total opposite way, the Western people stand to be the actors in the history of improvement in their nations. The discovery of this dynamism and patriotism of the Whites dawns in African adventurers a new attitude. The coming sequel underscores the dynamism of the exotic migrants abroad, something that they could not do at home before their migration to the Eldorado.

## **2.2. Migrants’ Patriotic Commitment to Western Host Countries**

In the novels that make up the study corpus of this reflection, authors explicitly emphasize a vehement criticism of Africans unpatriotic ways. Hilariously enough, the like of African exociticians who used used to complain about all hardships in their country have now become lenient to the rigorous living conditions of the West. In the corpus *Abyssinian Chronicles* and *Americanah*, the characters who refuse to accomplish their duties in their native countries, conversely show a certain engagement to deal with the harsh living conditions in the West. This is an expression of patriotism, which is, accepting to suffer in a country with rigorous living conditions. Abroad, in the developed States where they take refuge from harsh working condition, these exotic migrants display the power to overcome extreme hardship. With this regard, the reflection here emphasizes too to depict black migrants’ exertion to overcome predicament till its extremist level but only in foreign nations. Additionally, this part of the essay delves in the factors arousing migrants increased impetus at work abroad. It is a common observation that the exociticians are composed of people from all social strata. This makes the lack of patriotism a complex issue in African States. More still, they are young and endued with important talents, capable to revolutionize things

in their fatherland. However, the extraverted thinking detaches them from local or national initiative. In effect, before a migrants set to leave their native country, they rely on their intrinsic values.

Africans adopt dynamism in Western world obviously. An incursion in migrants' skills divulges a variety of talents and skills. Predominantly, migrants are intelligent and talented persons. Purposefully, Western governments grant scholarship to African best students. Western authorities' international policy selects the best international students to inject them in their education and teaching system. However, this policy occasions two main implications. Foremost, the selection of the best international students to study in Western countries improve their education system. It rises the success rate and hoists education standard in these opportunistic countries. As a matter of fact, in the world education and teaching system, Western schools and Universities get rated the top in the world teaching and education institutions classification. For instance, in *Between Two Worlds*, the protagonist Jofri and his fellow Africans move to Germany through this program. Thus, international best students contribute largely with their intelligence to the competitiveness of Western countries' educative and academic apparatus.. All these at the detriment of African academic system. Moreover, there is the group of international migrants composed of skillful people. This group concern people with job talents, craftsmen who migrate for self-employment. Halina, Mariama all hairdressers in America's examples are illustrative to this argument.

The migrants endowed with craftsmen talents move as self-employed to develop their crafts. For the craftsmen, Western economic and social organization are fertile and favorable to their occupation thriving. Currency exchange rate and the ecological environment motivate this choice of country where they feel favorable to earn money. In the Western countries, the prices of the craftsmen services are higher than they are in hometown. With regard to all these aspects underneath migration context, African migrants show dynamism in industrialized countries. Nonetheless, the discrepancy between exotic migrants' dynamic attitude abroad and the contrary in homeland resides more in their attitude to resign from job in African States.

A category of African migrants also taken into account for their dynamism in overseas are those, mainly civil servants resigning from high job position in their native countries. Indeed, civil servants resigning and qualified workers resigning from private

corporation, all set forth for European or American countries. In *Americanah*, the case of the character Ginika's father, lecturer at University in Nigeria illustrates this argument. He is a responsible, a father, a husband, and a qualified civil servant. Nonetheless, he deserts and takes all his family just to be working hard for the development of America. Ginika's father used to complain too much about life in Nigeria, but he does not take action to bring change to the situation he castigates. Instead, there is no effort to do since preference country pops up over there with seduction. Mental predisposition basically deactivates any effort to show dynamism, patriotism and responsibility to find solution to the native countries' problems. For most of Africans even the authorities, miracle solution to their development comes from overseas. Unfortunately, this thought incapacitates and infantilizes Africans vis-à-vis their continent. The energy and availability that migrants neglect to deploy in their native countries is what they do abroad paradoxically. Hence, the prerequisite skills and talents they are endowed with are source of dynamism. This dynamism has also some motivation to be explored in Western countries.

Black migrants run into hard life in their destination abroad. This life compels them to adapt to new regime for their existence. Financial scantiness obliges them to develop the dynamism that sleep in them at home. By dint of things, African migrants explore and develop their dynamism the only way for them to make their existence possible in their destination. Then, the risk they take by leaving their familiar and comfort zone for a strange and unknown area demands change in lifestyle. But, before exposing the details about the import of the dynamism of migrants, it matters to uncover at what extent they show dynamism in foreign nations. Black immigrants in foreign countries, multiple they source of income. For this, they grasp variety set of opportunities that enable them to have enough money to survive the hardship and financial needs in both sending and receiving countries. With regard to these reasons, to satisfy the needs of the family left at home and they own means of subsistence abroad, migrants set to do all sorts of jobs even beyond their possibility.

In America, Ifemelu is able to do all sort of jobs she is offered. Per magic or miracle, the protagonist gets indeed the strength and knowledge to do jobs that she is not trained for and had no experience for. Meanwhile migrants accumulate jobs, sacrificing then their respite for extra jobs. Not only they do hard tasks, but they multiple these tasks and increase work time. Aunty Uju exposes the narrative of her dynamism in the US, she says: "I just want to be comfortable. I just want to be able to



pay for my child's college. I don't need to work longer hours just to accumulate money. It's not as if I am planning to buy a boat like Americans." (C.N. Adichie, 2013, p. 161). Effectively, in Western countries, migrants work like machine. They set at work like robot to make ends meet. Life standard in these countries is costly. Mostly, for black migrants, life is harder than ever in foreign countries far from their continent. For this matter, their presence in European or American countries produce psychological spirit.

And this psychological spirit makes black migrants transcend the predicament abroad. It's so because it is their preference, the land of predilection, then nothing can dissuade them. The only territory where they resign in front of difficulties, is Africa. Since this continent is debased by colonization effect, black people felt ashamed of their territory. From, the current part comes out a variety of reasons that compel African migrants develop automatically dynamism inside them. Moreover, the dynamism is also analyzed and corroborated with their work style and their categories as intellectuals, skillful people and craftsmen. We endeavor in the whole text to analyze exotic migrants' patriotism engagement for their countries in comparison to the patriotic spirit of young white men for their nations.

The study displays in miscellaneous cases the exotic attitude of Africans devoid of patriotic attachment to their fatherland. This denouement is the result of confrontation of the thinking, discourse, attitude and actions of the characters with psychoanalysis theory. The excessive liking of western land idealized through the tradition of school system and didactic material according to Carl Gustave Jung entails a generation of uprooted Africans. These people through the symbolism of the characters show aversion feeling and disconnection to their motherland. In this truncated mindset, the exotic population do not involve in any initiative of revolutionary project to improve issues in their States. Instead, they look forward for imported solution or estrangement when the problem last long. Furthermore, moving to western States is a panacea for prestige and success since the black continent is degrading. In contrast, westerners idealize and deify their patriotism as a religion as if the last judgment takes into account their love for their countries. As a whole, the attitude of western people and African people towards their respective fatherlands are quite opposite. From this experience, the migrants undertake a return back home in a spirit of a total renewed person. This time, they set to bring their quota in the development of their native land by bringing new enriched perspectives. At last, the

major character Obinze and the protagonist Ifemelu in *Americanah*, the protagonists Jofri in *Between Two Worlds* and Mugezi in *Abyssinian Chronicles* return home to become role models for positive change in their fatherland.

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