



Research Paper

The Intellectual in Gorgui Dieng's *A Leap Out of the Dark* (2002)

Abdou Sene

Cheikh Anta Diop University,
BP 5005, 10700, Dakar-Fann, Senegal.

Abstract :

After the end of the Cold War in 1991, the former colonizing countries decided to put the pressure on African political rulers to institute democracy as a mode of governance. This occurred while the common people in sub-Saharan Africa had had enough of their difficult socio-economic situation caused by their corrupt and repressive governors who personalized the resources of their states. Consequently, protest emanated from the masses to demand democracy as well. Some African intellectuals too, through literary texts, expressed their disillusionment and dissatisfaction with their political rulers. From postcolonial and political perspectives, this article will deal with *The Intellectual in Gorgui Dieng's A Leap Out of the Dark* (2002) where the hero, Moodu, has greatly contributed to the downfall of President Fojo's regime. How did an apolitical secondary school teacher's frustration with a party which had been in power for three decades lead to the overthrow of this party? In other words, which factors enabled Moodu to get the ousting of the People's National Party which had been ruling his country for more than thirty-four years? Based on postcolonialism, politics and sociology, this article will analyse first the hero's stand vis-à-vis the political establishment and then the study will deal with the rewards of the hero's unwavering commitment.

Keywords : democracy ; governance ; intellectual ; political ; postcolonialism ; commitment

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I. Introduction :

After the end of the Cold War in 1991, the former colonizing countries decided to put the pressure on African political rulers to institute democracy as a mode of governance. The point was that, at that time, most of the ruling regimes in Africa were far from being democratic, with heads of state who had clung to power since the independences. According to Isaac Ndlovu (2008: 157), "...from 1957, when Ghana became independent, up to 1990, apart from Mauritius in 1982, no election had ever ousted a ruling party from office in independent Africa." The demand by Western nations for African political leaders to rule in a democratic way occurred while the common people in sub-Saharan Africa had had enough of their difficult socio-economic situation caused by their corrupt and repressive governors who personalized the resources of their states. Consequently, protest emanated from the masses to demand democracy from their incumbent governments as well. This period is referred to as the post-Cold War African democratization process. Stressing the link between the mass protests and the bad economic context, Emeka Nwokedi argues: "Mass protests against military dictatorships and the one-party state would never have occurred at the time they did if the economic situation in the sub-Saharan states [had been] strong or at least, promising and not weak, declining and, in fact, dead in some instances." (1995: 50).

Some African intellectuals for their part, through literary texts, expressed their disillusionment and dissatisfaction with their corrupt and autocratic political rulers. Thus, Gorgui Dieng wrote *A Leap Out of the Dark* where the hero, Moodu Njie (in whom one can see Gorgui Dieng), denounces the undemocratic governance and the misery of the masses in his country, Kensega (a fictional West African state which makes one think of the writer's country). Ahmadou Kourouma too, in *Waiting for the Wild Beasts to Vote* (1998), presents the République du Golfe (which is a fictional representation of Togo) where violent mass protests nearly overthrew Koyaga's despotic regime. Helon Habila, in *Waiting for an Angel* (2002), "...tackles headlong the evils of military rulers and their civilian collaborators in Nigeria, between 1990 and 1998." (Niyi Akingbe, 2010 : 2). Concerning Tchichellé Tchivéla, he represents, through *Les fleurs des lantanas* [The

Flowers of the Lantanas] (1997), an imaginary African state where a medical doctor is sent to prison for refusing to make the girlfriend of a government official pass the nurses' exam. At his trial, the doctor is accused of being a member of a clandestine opposition party. As for Mongo Béti, he criticizes, in *Trop de soleil tue l'amour* [Too Much Sun Kills Love] (1999), the dictatorship, the violence, the corruption, the nepotism... which characterizes the ruling regime in another fictional African country.

This article focuses on *A Leap Out of the Dark* where the hero has greatly contributed to the downfall of President Fojo's regime. How did an apolitical secondary school teacher's frustration with a party which had been in power for three decades lead to the overthrow of this party? In other words, which factors enabled Moodu to get the ousting of the People's National Party (PNP) which had been ruling his country for more than thirty-four years?

From postcolonial and political perspectives, this paper will deal with *The Intellectual in GorguiDieng's A Leap Out of the Dark (2002)*. According to James Daniel Elam, postcolonial theory "is a body of thought primarily concerned with accounting for the political, aesthetic, economic, historical, and social impact of European colonial rule around the world in the 18th through the 20th century."¹ Postcolonialism can also be defined as "a theoretical approach in various disciplines that is concerned with the lasting impact of colonization in former colonies."² As for political theory, it "is the philosophical study of government, addressing questions about the nature, scope, and legitimacy of public agents and institutions and the relationships between them. Its topics include politics, liberty, justice, property, rights, law, and the enforcement of laws by authority..."³

Based on postcolonialism, politics and sociology, this article will analyse first the hero's stand vis-à-vis the political establishment and then the study will deal with the rewards of the hero's unwavering commitment.

The hero and the political establishment :

The story in *A Leap Out of the Dark* is set in the 1990s, that is to say after the end of the Cold War and while the masses in the former colonies of France were undergoing the effects of the Structural Adjustments Programme (SAP). One of these former colonies is GorguiDieng's country, Senegal. Through the anonymous narrator and the hero of the novel, Dieng depicts the bad situation in his country, particularly the plight of the populations mainly caused by their political rulers. Thus, the narrator points out the failure of the incumbent People's National Party to provide Kensega with an airport worth the name after three decades in power: "Foreigners disembarking at the tiny airport, which looked more like a car station than an international terminal..." (14). The narrator also stresses the opportunistic attitude of Kensega's political ruler towards the rural electorate. The government officials only go to meet the country people in order to seek their votes and they forget about these people after the elections. According to Moodu, if the politicians have succeeded in making the villagers believe their false promises at each electoral period, it is because the latter are illiterate :

The government, the ministers, the MP'S and all the other representatives, only came to the villages and plunged into the masses every five years. And even though they had never done anything worthy of note for the masses, they always succeeded in convincing them that this time they would be doing better for them. Possibly because the masses could neither read nor write, thought Moodu. (15)

The failure of the Senegalese authorities to ensure the security of the populations is underlined through the incident which Moodu witnessed in Peking, a suburban district in Kaada, the capital city of Kensega. In effect, accused of stripping a girl of a CFA 500 bill on her way to market, a man of about thirty years of age, is pursued, caught, tight up and stoned to death by the girl's neighbours. When Moodu discovered the amount which the man was accused of robbing, he threatened to call the police if they did not release him immediately. But the mob would not listen to him because they have lost faith in their police: "Take a thief man to them at midnight today; tomorrow morning he will be eating breakfast with you at your favorite tangana." (24). According to a man among the vengeful crowd, the police, politicians and thieves are even alike: "Know what... thief man, policeman, politician, same feather, same pocket" (24).

The popular justice wielded by the mob can be explained by the State's retreat from one of its main duties towards its citizens, that is to say the obligation to ensure their security, which the hero of the novel illustrates in these terms: "After years of dashed hopes and slackness, the masses had decided to take the law into their own hands. When the State shuns its duty, what can it require of the people? Nothing at all." (34). The consequence of this situation was that nobody was safe any more. For example, the victim was accused of robbing a CFA 500 bill yet the police found three CFA 250 coins and an old identity card in his pockets after his death, not a CFA 500 bill. Besides, the illegal 'Watch-out Brigades' take the law into their own hands and beat up or

¹ Jean D. Elam. "Postcolonial Theory." In *Oxford Bibliographies in Literary and Critical Theory*, edited by Eugene O'Brien. New York: Oxford University Press, 2019.

² Postcolonialism. <https://www.google.com/search?q=postcolonialism+definition>

³ Political Philosophy, https://en.wikipedia.org/wiki/Political_philosophy

sometimes slaughter anybody whom they find guilty of a sexual assault, stealing, robbery... It is important to note that if these vigilantes act this way for their own security, they often crack down on a settling of accounts as well: *"Those lawless 'Brigadiers' would kill or torture somebody just for wrenching the girlfriend of one of them, or for any other personal matter."* (35)

Moodu finds absurd the determination of the mob to torture a man for robbing CFA 500 but he is also aware that their attitude can be explained by the poverty which they are confronted with. This is one reason why Moodu thinks that the vengeful group of people and the alleged robber, are all victims *"... of the callous system that has been running this country for decades."* (27). Five hundred CFA is not an insignificant sum for the crowd. In fact, it represents a one-day or even a two-day budget for most families among these populations, which is illustrated by Moodu in the following words: *"... the majority of the men in these quarters of the globalized world gave their wives CFA 300 for the daily family budget, others gave less, anything from 100 to CFA 250, that is to say about one-third of a Yankee dollar."* (28-29).

This poverty of the populations in Kensegais indicative of the failure of the country's economic policy which *"has been devised and sponsored by World Bank and I.M.F. experts."* (177). Instead of trying *"the vital economic and social schemes that had been devised by competent national experts"* (77), Kensegan political leaders forget them in their dusty drawers and remember them only at election time. Moodu's country is only the tip of the iceberg in the sense that many other African states are in the same situation. Hence, Samba's conviction that *"as long as Africa does not rely on the expertise of her own children, who know her better than any other experts, she will always be fucked by all kinds of ruthless rapists, Viagraed by the Bretton Woods institutions."* (177). Here, one may question the sense of the independence of African states insofar as, though their former colonizers have left the continent, they still have a big influence in the domestic policy of many African countries. This is the reason why Moodu believes that *"there was no visible line between the colonialists and the new African leaders, except that the former were red-eared and the latter black-eared."* (78).

Stressing the unpatriotic behaviour of his country's political leaders, the hero observes that they do not seek the power in order to serve the people but rather to serve themselves. Unfortunately, this way of seeing the conquest of power is shared by many Kensegans who regard the exercise of political power as cake-eating: *"What they can do for their country matters little to many Kensegans, especially the political leaders. What really mattered was what the State, that motherless mother, could do for them."* (37-38). Also, like some other intellectuals, Moodu is frustrated by the corruption in the administration which favours some civil servants over others who belong to a higher hierarchy. For example, a tax collector with a lower secondary school degree is far better off than a secondary school teacher who has spent five years at university because through bribery, tax collectors often enrich themselves to the detriment of the populations:

Instead of charging landlords fairly, tax collectors undercharged them and in exchange, the latter gave them bribes. For instance, instead of the normal CFA 500,000 meant for the State Treasury, the tax collector would ask for CFA 100,000 for the State and CFA 150,000 for his pocket. And who actually suffered from the practice? The 'childless mother', Mother Africa, and her poor children, whose hospitals and schools were collapsing for want of money. (39)

Moodu and some of his fellow intellectuals are all the more dissatisfied as this harmful practice to the national economy is not punished by the government who encourages it instead: *"And the most shocking thing about it all was that the government, whose seized every opportunity to humiliate the intellectual elite, openly encouraged the situation."* (40). It is not surprising then that the coach driver, transporting people from Gaat to Kaada and vice versa, can do his job with a driving license only. As a matter of fact, the policemen controlling traffic are corrupt as well. Addressing Moodu among other passengers, the coach driver declares: *"You know there are no rules in this country. [...]. The only valid paper I have is my driving license... but watch out, sir, with CFA 300 into the policeman's pocket, my vehicle and myself and my mate are safe for twenty-four hours!"* (122)

In addition to causing an enormous fiscal deficit to the State for their own interests, these tax collectors, like the other nouveaux riches of the regime, strip their country of much of its financial resources in favour of Swiss banks and other banks in developed countries: *"... the 'eating squad' who were not only eating, but also keeping the superfluous amount of money away from the country into Swiss banks."* (40). If Moodu is discontented by this lack of patriotism, he is more so that it also characterizes the highest authorities of the State who are the first to be blamed: *"But how could one reproach mere civil servants for this slight misdemeanor, when their bosses, the ministers and MPs and presidents themselves, did not know anything about devotion to their country?"* (41). The hero knows that top-ranking government officials stoop under the financial resources of the country but he does not limit himself to deploring this fact. Through "a thrashing article," he goes further to reveal to his fellow citizens, with supporting evidence, the enormous amounts of money which these government officials have stolen from the country: *"Moodu had claimed that some ministers, who had been in office for more than twenty years, had billions of francs in Swiss banks; he had given out their names together with all the relevant details: account numbers, deposit dates, names of banks."* (145)

Paradoxically, at the same time, the Kensegan state was enlisting the assistance of the Bretton Woods institutions to launch its Economic and Financial Plan. If the adoption of the Structural Adjustments Programme, imposed by the Bretton Woods institutions, has contributed greatly to the difficult economic situation of Moodu's country, one can also see that the personalization of the State's resources by the political rulers is another cause of the economic crisis prevailing in Kensega. Therefore, for Moodu, "... before beseeching the World Bank and the I.M.F. to release funds for the launching of the Economic and Financial Plan, the Head of State should ask his cabinet ministers and MPs to repatriate the huge amounts of money stolen from the country." (145-146). However, the hero knows that this solution will not be adopted. In effect, these embezzlers of public money will not be worried because the president, who is supposed to call them to account, is the embezzler in chief: "But how could President Fojo do that when he was top on the list with CFA 200 billion?" (146)

Moodu makes it clear that these politicians are not motivated by the will to improve the living conditions of the masses. Their vision of politics is to enrich themselves at all costs whatever the means. In 1974, for instance, while the rural populations and their cattle were starving to death because of the Big Drought, Canada and other Western countries provided Kensegan state with a financial assistance which was meant for the rural world. The consequences of the Drought would surely have been less disastrous for the peasants if the rulers had not put their own interests before those of the populations: "The politicians did not use the money donated by Canada and some other Western countries to rescue the cattle and their human owners. Instead, they deposited every single penny that landed on their callous hands in Swiss banks and kept asking for more money." (109).

Neither did the rice meant for the starving populations during the drought get to its real recipients because of some greedy and heartless government authorities. Regarding this aid granted by the International community as a means to make money, the said authorities did not distribute it gratuitously as they should have done:

By May, some callous government officials had already sold out on the black market the scanty tonnage of rice provided by America and the E.E.C. They were to distribute the pittance to the dying poor, but everybody, including the donors and the authorities, knew quite well that only the richer sections of the population could get at it after producing their last coins. (132)

It is noteworthy by the way that Moodu does not appreciate positively the food aid on account of its quality which leaves something to be desired and its insignificant quantity. It is clear therefore that the politicians do not care about putting an end to the suffering of the people. Yet the ruling party, the People's National Party, has been in power since the departure of the colonialists:

Though almost every citizen acknowledged that the situation in the country was extremely bad, the same party, PNP, had been in power since Uhuru, thirty years before. The PNP had always found ways and means at every election to be returned 'by the masses', as the party boasted. (131)

According to the hero, two reasons can explain this longevity in power. On the one hand, the great majority of the voters are not educated and on the other hand, the PNP practises electoral fraud: "all the elections that have been held there since independence have been dramatically rigged." (51). Thus, as an intellectual, Moodu decides to commit himself in order to change things.

The rewards of an unwavering commitment :

Had it not been Moodu's unwavering commitment, his struggle would not have produced the rewards which he got because his activism against the ruling regime in his country was strewn with obstacles. The hero's activism starts when he indicates to the mob the responsibility of the government in their hard economic situation. However, an elderly man among the crowd brushes aside Moodu's attempt to sensitize them: "The government has got nothing whatsoever to do with all that." (28). These words earned the elderly man cheers and congratulations from the crowd, which shows that they share his opinion. Not only do they exonerate the incumbent regime but they also believe that Moodu is jealous of the political rulers because he is not one of them. In effect, with much exasperation, Moodu recalls another elderly man's words which earned him the mob's encouragements as well: "What galled him most were the words of one elderly man, who had claimed that Moodu was being critical of the government and those who were doing the cake-eating, simply because he himself had no opportunity to sit at the same sweet table." (37). Although all his attempts to convince the crowd have failed, Moodu does not lose hope as far as his struggle is concerned: "After firing all my cartridges without firing the smallest target, I decided to give up the fight for the moment. Not for good, no, never!" (30).

Hisco-villagers are the next audience which Moodu addresses when he can no longer remain silent in the face of their plight. Through the village Chief, Moodu convenes them to an exchange-of-views meeting at the public square. The meeting gives the hero the opportunity to expose to him in the ill which their village, Ngeech, suffers from. As a matter of fact, Ngeech does not have a dispensary, a school, running water, a post-office, an ambulance, a tarred road... If Moodu mentions the lack of unity of Ngeech's inhabitants to explain this injustice, he accuses directly the government as the one to be blamed for their difficult situation: "Who else, except the party in power for more than thirty years should be blamed for our backwardness? Who else should help us better our living conditions if not the government of President Fojo?" (92). Enraged by Moodu's accusations, the village

Chief interrupts him sharply and warns the audience: *"You have to be very careful, kin of mine; this boy is dangerously jeopardizing all chances for our village to get help from the authorities."* (93). The Chief does not limit himself there; he goes on to turn the audience against Moodu, to ridicule him, to call him a traitor and an ungrateful son of the village. The meeting ends thus with many insulting the hero on their way back home.

Once again, Moodu fails in his attempt to enlighten his fellow citizens. His determination not to give up despite the humiliation which he has undergone is stressed through these words by the anonymous narrator: *"Many aspects of the meeting were terrible psychological blows, which would check the advance of many a brave person toward their ultimate goals."* (98). Moodu's pain mainly stems from the fact that he has been rejected and booed by his own people. This is the reason why he wept bitterly that night. However, he has come to the conclusion that the population needs to be re-educated, particularly to be taught their own language. In fact, the masses are permanently deceived by the PNP and they follow blindly all that their religious leaders tell them to do, and most of these religious leaders are often with the PNP. For example, Moodu's uncle (Abdu) tells his nephew: *"We, peasants, will always stand behind President Fojo and his government as long as our righteous religious leaders instruct us to do so..."* (134). The main explanation to the masses' attitude is that they lacked education. So, according to Moodu, the solution for true democracy and sustainable development is to *"... teach people how to write and read their own language; the Light and the Truth could only stem from there."* (101).

Conscious of the magnitude of the task, the hero enlists the collaboration of his colleagues. As the scheme was completely benevolent, some would not engage in it while others said they did not have enough time. But some accepted to work with him. Another obstacle which lay across Moodu's way was how to persuade the leaders of the Sports and Cultural Associations (SCA) to commit themselves to the Teach-the-Population-to-Read-and-Write-Wolof-Scheme. Some leaders of the SCAs were reluctant to indulge in the pedagogical activities and others were totally uninterested in the re-education of the people. Thanks to their steady will, Moodu and his committed colleagues managed to win some of these leaders over: *"He and his friends, after days of wearisome negotiations, succeeded in convincing some leaders of the youth associations to join them in the Teach-the-Population-to-Read-and-Write-Wolof-Scheme (TPRWWS)."* (130). The same steady resolution enables Moodu to reap his first reward: *"... after two long years of hard work, Moodu and his team of benevolent teachers were gratified to report that at least 70% of the total population was able to read and write Wolof."* (139).

Moodu's second reward is the change of mentality in his uncle Abdu who was totally opposed to his nephew's ideas. Uncle Abdu told the hero that they could not have the same opportunities as those in the government because that is life. The older man bases his stoicism on God's will that *"the world will always consist of opulence and poverty, of joy and sadness, of life and death."* (137). In conformity with popular opinion, Uncle Abdu is also convinced that those in power are people whose mothers have been devoted to their fathers. Therefore, they deserve to be where they are. So contrary to Moodu, he discards completely the regime's responsibility in the very difficult socio-economic situation prevailing in the country. This explains why *"Moodu was filled with zeal and no little repudiation that day after realizing the long way he had yet to go to help people like his uncle leap out of the dark."* (139). Thus, with the re-education scheme, Uncle Abdu's former attitude toward his nephew's sensitization improved, which Moodu noticed: *"... it was only when he saw Uncle Abdu some time later, after the re-education scheme had completely achieved its goals, that the latter became more amenable to his nephew's argument."* (139).

This success created another problem which Moodu had to overcome in order to put an end to the reign of the PNP: intimidation from the people in power. In effect, as they know that the scheme will enable the masses not to be fooled any more, which represents a serious threat to the continuity of their rule, the political rulers resort to intimidation:

... when they had realized that the scheme was no child's enterprise, but rather a danger to their long-lasting advantages, they decided to initiate attacks on Moodu and his squad of patriotic teachers. They accused them of running illegal private schools all over the country and threatened to close all the schools hosting the scheme in the ten regions. (139-140)

But for the intervention of states like Norway, Denmark, Canada, Kenyan authorities would have carried out this threat. Physical violence is the next resort to make Moodu stop bothering the Fojo regime. This occurred after he divulged the huge amounts of money which President Fojo and other top-ranking government officials had in banks abroad. The night following these revelations, the hero's house was broken into by masked men who did not find him there but who boxed his wife's ears and terrorized his children. In vain: *"... it would take more than the threats from those worthless brutes to stop him from doing his job."* (149).

The best way to defend oneself being to attack, as the saying goes, Moodu (also editor of the daily *The New Beginning*) wrote, the following morning, an editorial which was *"... a fierce and overt attack on those who had attempted either to kill him or terrorize him into renouncing his opinions and principles."* (162). If this editorial, entitled 'NO RESPITE, RASCALS!' is memorable for its daring feature, it is also on the basis of the Baxdatriots which led to Moodu's third and final reward: the downfall of the PNP which had been in power for

more than thirty-four years. In fact, in his paper, he addressed those in power directly: "You have ruled the country for decades with shameless lies..." (163). Worse still, he used the word 'dictatorship' to characterize the regime of President Fojo. Enough for the police to send a team of twenty policemen, armed to the teeth, to Moodu's in the afternoon. Fortunately, a group of twenty young men, having learned through *The New Beginning* that some people are seeking to kill the intellectual, had come to his house earlier to ensure his security.

Moodu's warning the authorities in his editorial that: "You cannot stop the foaming sea with your arms; the tide is too high now" (163) is illustrated when the young men boldly faced the cops to prevent them from arresting the editor. That was something new and therefore Moodu's district neighbours who were watching the scene from their houses could not believe their eyes: "That, alone, was an utter revolution;" (182). The policemen were further ridiculed when, at their chief's order, they started to retreat. It was this humiliation which drove the chief to shoot down a 14-year-old boy who was laughing at them. This police blunder triggered violent clashes between the young men and Moodu's district neighbours on one side and the cops on the other side, which resulted in the death of at least forty people among whom four young men and all the twenty policemen. As could be expected, police reinforcements did not delay in showing up. This time, the security forces arrived with defence forces and their intervention was quite brutal. Their house-to-house search made five victims and led to the arrest of two hundred people. Besides, even if they did not find Moodu, they burnt this house, not knowing that it actually belonged to one of their dead colleagues.

The following acts, which the authorities committed, show that it was legitimate to oust them from power. First of all, after burning what they believed was Moodu's house, the cops set fire to his newspaper office. Second, the Ministry of Interior gave a false narrative of the events aimed at turning Kensegan people against Moodu, presenting him as a criminal, as being part "of a gang of armed robbers and rapists," as someone "who is treacherously seeking to subvert the lawful regime of this country." (186). The Ministry even went as far as asking people to shoot Moodu down if they see him. Finally, the editors, whom he talked to and who set the record straight the next morning, were arrested at their headquarters along with their personnel, and "their valuable and hard-earned equipment destroyed or stolen..." (195). But as Providence would have it, the course of events was filmed by a European journalist for a report on African cities. The watching of this video around the country established the culpability of the men in uniform and provoked violent clashes between the latter and the populations who were demonstrating in the streets of Kaada. These demonstrators, who were demanding that President Fojo step down, learned the good news the following day by 6 o'clock: "President Fojo had fled the country for an unknown destination..." (197).

II. Conclusion :

The already bad economic situation of African countries in the 1990s, caused by their self-serving political rulers, was accentuated by the implementation of the Structural Adjustments Programme (SAP). Fed up with the SAP which made them poorer and with their repressive political rulers who clung to power and personalized their countries' resources, African masses agitated to demand democracy and better socio-economic conditions. Through *A Leap Out of the Dark*, Gorgui Dieng denounced the bad situation in Senegal in the 1990s, a situation characterized by the impoverishment of the masses mainly caused by the party in power since independence in 1960 and by the SAP. Besides, he criticized not only the opportunistic attitude of the national politicians but also the failure of the country's economic policy and the resignation of the State as far as the security of the populations is concerned. The authorities were equally frustrated with the systemic corruption which causes an enormous fiscal deficit to the State and with the lack of patriotism of those in power who are more interested in serving themselves than serving the country, which is illustrated by their misappropriation of public funds.

In his first novel, Gorgui Dieng has shown that the intellectual should not limit himself to being frustrated by the bad governance of his country. The intellectual should go beyond by taking actions so as to change the course of events. Thus, Moodu Njie addresses the mob, drawing their attention to the responsibility of the regime in their impoverishment and in the insecurity which they are confronted with. Then, he convenes his co-villagers to an exchange-of-views meeting during which he enumerates the basic social services their village is deprived of and accuses directly the Fojo administration of neglect. Finally, Moodu commits himself to the re-education of the population, for he knows that if the PNP has spent so much time in power, it is because the regime takes advantage of the masses' illiteracy. This is what motivates him to initiate the Teach-the-Population-to-Read-and-Write-Wolof-Scheme (TPRWWS) which has eventually achieved completely its goals.

Dieng has finally illustrated the importance of a relentless determination in order to achieve one's goals. Moodu's address to the mob ends in failure. Not only do they brush aside his attempt to sensitize them about their victimization by the rulers but one man among the crowd kicks him violently in the bottom. This setback in no way undermined his decision to talk to his co-villagers about the basic social services which they are unjustly deprived of by those in power. The meeting with his co-villagers turns into a fiasco as well. Irritated by

Moodu's accusations towards the government, the village Chief ridicules him and sets him against the audience so much so that people left the meeting, insulting Moodu. Knowing that he has difficulty in enlightening his audiences because the masses are illiterate, the hero sets up the TPRWWS. Even if many of his colleagues, on whom he relied, would not engage in the scheme, some accepted to pick up the challenge. Even if, in the beginning, the leaders of the SCAs were reluctant to join them, Moodu and his committed colleagues were not discouraged. So, after two years of hard work, they enabled 70% of Kensegan population to be able to read and write Wolof. The threats which he received from the power, because his enlightening the population was risky to the continuity of President Fojo's rule, did not make him flinch either. These threats resulted in the police blunders in Baxdat and triggered the street demonstrations which led to Moodu's final goal: the end of the long and dictatorial rule of the Fojoregime.

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