

DEPICTION OF MIGRATION IN CHIMAMANDA ADICHIE'S *MERICANAH*

By

O. Afe Mofayobi

ambodefayobi@gmail.com

&

Abimbola Daso-Akintunde

abimboladaso@yahoo.com

Department of English, Adeyemi Federal University of Education, Ondo.

Abstract

“Japa” another name for migration, albeit recently coined, has been an existing phenomenon before its recent thrust into the limelight. History details that migration had been a several bulk movement of people over a period of time. Over the last three decades however, more Nigerians have migrated to other countries – an occurrence which have compelled some contemporary Nigerian writers to weave their works around diasporic issues. *Americanah* by Chimamanda Adichie, one of such novels, conveys the writer’s insightful thoughts on the issues of migration in the American society. Hinging on the traditional notion of context, this study therefore examines migration in Adichie’s *Americanah*, and the discursive issues attached to it. Twelve extracts that are related to the context of migration were purposively selected from the novel. From these extracts, six issues were identified. They are; relationship, discrimination, ethnocentrism, social advantage, racism and identity. These issues which occur under the context of migration are still prevalent in today’s “Japa” situation, owing to the stories of the recent migrants.

Keyword: Japa, Migration, Context, *Americanah*, Limelight

Introduction

Japa is a concept couched from the Yoruba words which denote to flee or to run. These words denote urgency, for survival or to avoid certain situations which is or could be detrimental. This translates to the fact that Nigerians who *japa*, do that on the ground of urgency, using whichever means necessary. Liu (2023) hinging on interviews from Nigerians that have *japa(ed)*, traces the reason for this phenomenon to certain political, economic and configuration prevailing in the current Nigerian situation. A journalist in one of Liu's interviews revealed that *Japa* is beyond migration, it furthers to running for one's life. In past, migration was not coloured by desperation, though it bordered on improving the immigrant's situation of living. However presently, it goes beyond that, it starts with leaving for one's survival or leaving to save one's life. This presupposes that, staying behind can be injurious to one's life and/or survival.

Japa does not associate with freedom from all issues relating to survival, it attends to the immediate "life relating" issue on a level of urgency. However, immigrants still end up encountering issues in their new countries of residence. Issues which may not necessarily be a threat to their lives but reshape their lives, their person, and their ideologies. This point of view formed the crux of Chimamanda Adichie's thematic preoccupation in her novel *Americanah*.

Americanah tells the story of two lovers, Ifemelu and Obinze. They fell in love as teenagers but as they grew up, they had dreams which led to them leaving Nigeria. This story was told by Ifemelu while describing her journey from Nigeria to the United States and back. Ifemelu's and her boyfriend, Obinze's, longing for a better life and education led them to fleeing Nigeria during political turmoil. Each one of them migrated to two continents separated by a vast ocean. While Ifemelu traveled to the United States, Obinze found himself in the United Kingdom, both of them promising to remain faithful to each other and to maintain the sanctity of this long-distance relationship. But destiny had other plans in store for the couple and they spent two decades apart from each other. Life's trajectory took them down different paths, but when they returned to Nigeria and met each other again, life had turned a full circle and they were back in each other's arms. They were both subjected to various complications due to their African identity while outside Nigeria, but they eventually reunited in Nigeria after so many years of separation. The novel is remarkable in the way it encapsulates the multiple discourses of migration, and also discourses that belong to the educated middle-class American society as well as its interactions with people of colour.

The subject matter in Adichie's *Americanah* is migration. Migration is becoming an overwhelming issue all over the world. Adichie deals with the theme of migration in her literary works. In *Americanah*, Adichie creates

characters such as the female protagonist, Ifemelu, Aisha, Marlon, Jane, Bartholomew, Fred, Wambui, Mwombeki, Emenike, Obinze, Nicholas, Ojiugo, Nosa and Iloba to depict the immigrant experiences in America and England. The male protagonist, Obinze, is shown to be obsessed with America. Due to certain circumstances, he could not go to America and therefore resorted to England for pursuing his studies and also gaining his dream of becoming an England citizen. Unfortunately, he is deported by the authorities for not having a proper visa. He resorts to marrying an English girl with the help of two Angolans so that he can remain in England. But all his efforts remain futile and he is sent back to Nigeria. Nicholas, Obinze's cousin who lives in England says that "the first thing to look for is not food or water, it is an NI number so you can work. Take all the jobs you can. Spend nothing. Marry an EU citizen and get your papers. Then your life can begin" (Adichie, 2015:1910). During his stay in England, Obinze takes up jobs such as toilet cleaner, delivery boy at restaurants to make a living in England.

Ifemelu, the female protagonist, moves to America to attend university. She faces challenges and difficulties in America but her dream of opening up new doors of better chances and prospect makes her hold in America. She often feels like an outsider and is found to be depressed so many times. She switches her job frequently for better chances but ends up doing jobs she does not want to do. Like Obinze, Ifemelu also affirms that none of the

jobs is related to the University education she pursued in America. In *Americanah*, immigrants of America after earning sufficiently in America, come back to their homeland in order to settle

In the last decade, the issue of migration in Nigeria and at large has gained a lot of scholarly attention and has been studied and explored from different perspectives by seasoned scholars within and outside Nigeria.

Liu (2023) explores a study that captures Nigerian youth and the urgency of departure. He titles it “Japa, or to flee or to run : Nigerian youth and the urgency of departure”. As data for this study, he conducted series of interview with Nigerian youths who were planning to leave or have left the country as education migrants. The paper weaves around education as a way out of the political, economic and social configurations of the present day Nigeria which is not palatable to the Nigerian youths. He exposes that the urgency has driven Nigerian youths to consider second-tier, non-English-speaking countries such as Germany, Finland, Norway, China and Northern Cyprus. He concludes his study by positing that “Nigerians are migrating out of survival and necessity rather than choice”.

Gopalkrishna and Oloruntoba (2012) as well linked the massive migration of trained professionals to the post-colonial experience of Nigeria which has been marked by missed opportunities and truncated development. The paper examines critically the political economy of forced economic migration in Nigeria. It argues that the issue of migration in Africa has rendered it the

loser both in material and human terms. With particular respect to the health sector, it was established that the consequence is very grave. It was concluded that “Nigeria must re-orient her development strategies towards ensuring that the conditions that necessitated the forced economic migration of professionals are mitigated such that when people migrate, it will be done on a voluntary basis”.

In the same vein, other scholars have explored Adichie’s *Americanah* in relation to diasporic study. Arabian and Rahiminezhad (2015) examine the concept of diaspora in *Americanah* in their paper titled “Journey and Return: Visiting Unbelonging and Otherness in Adichie’s *Americanah*”. They explore some important issues within the outlook of diaspora and the effects of displacement on the lives of immigrants. Their study reveals how immigrants leave their country of origin towards West with the hope of making a new home but racial discrimination in Western societies alienates them as “other” and brings them a sense of unbelonging which effects their decisions considering the issue of return. Arabian and Rahiminezhad describe Adichie’s *Americanah* as the story of a smart and ambitious Nigerian woman who leaves Africa for America in search of the better educational and social opportunities. Their discussion includes the problems she faces after migration, her struggle to acculturate but was constantly alienated as black and different, how discrimination affects her sense of belonging towards her new land which makes her finally decide to

return to Nigeria. This study elaborates on the concept of diaspora, regarding the notions of displacement, belonging, otherness and return through the three separate displacement within the novel in order to clarify how the displacements affect their lives and how they cope with this phenomenon. Like the other, this also focuses on the theme of migration in *Americanah*, but not from the view of the speech acts theory.

In her paper titled “Hey, I’m African just like you: Migration and Identity Construction in *Open City* and *Americanah*” Jasmine Back (2016) worked on the construction of post-colonial diasporic identities and the conflicts of migratory life. Back introduced John Iceland’s model of immigrant adaptation for the analysis. According to Back (2016), Iceland distinguishes three models of adaptation to explain how immigrants become incorporated into the society. They are assimilation, ethnic disadvantage and segmental assimilation. Back focuses on how the protagonist in Adichie’s *Americanah*, Ifemelu, migrates to America, and her experiences while in America. Back compares Ifemelu to Julius, Cole’s protagonist in *Open City* who also moved to America for higher education. Black argued that Ifemelu and Julius do not only construct their identities around their Nigerian nationality and race, but class as well in the process of assimilating into the American culture. The two are both able to integrate well into American culture and have a career because they educated. Black concluded that these

shows that Iceland's concept of segmented assimilation is applicable to these novels.

The present study differs from previous studies, as it depicts the issues that migrants in Adichie's *Americanah* faced in the countries they migrate to, issues that mirror what the current day migrants face in their respective new countries.

Theoretical framework

This study is anchored on the traditional notion of context. Context is the depth of meaning negotiation, as it is crucial to the production and decoding of language cues. van Dijk (1977; 11) defines context as all that is needed "to properly understand the event, action or discourse". Though utterances come with their intrinsic meanings, the context of use determines whether such intrinsic meanings are maintained, modified or rejected. Odebunmi (2008:25) describes context as "the spines of meaning". A classification was made in "language, context, and society" by Odebunmi (2016) which bifurcates context in two parts: the broad and narrow parts. This study focuses on the broad context which is the macro concept and the traditional configuration of context. The macro concept according to Fetzer (2004) encompasses the constituting parts of model user, conversational contribution, surrounding and their presupposition. Fetzer further divides this idea of context into three divisions namely: cognitive, linguistic and social contexts.

Methodology

For data, twelve extracts that are related to the context of migration were selected from the novel *Americanah*. The data selected narrate the story of the characters in diaspora. Hence, the data were selected from 28 chapters out of the 55 chapters contained in the text. These are chapters two to thirty, which contain the story of the characters in diaspora. This is done deliberately because not all the passages revolve around the discourse of migration. The data were subjected to a top-down pragmatic analysis using Fetzer's (2004) traditional notion of context as an anchor.

Data analysis and discussion of Findings

In this section, passages which cover the events that happened outside Nigeria were extracted from the novel *Americanah* as the data for this study. These passages were analysed focusing on discourse manifestations of migration which come in form of the issues discussed in these passages. These issues include; relationship, discrimination, social advantages, ethnocentrism, racism and identity.

Discursive issue of relationship

Relationship here refers to the romantic involvement between two individuals. In *Americanah*, several relationships were cultivated due to migration. The discursive issues of relationship in *Americanah* are divided into genuine love affair, spousal choices, that is availability not choice, and marital relationship, that is marriage for the purpose of attaining the status

of a citizen in a foreign country, which is a normal occurrence in an ideal situation of migration.

Ifemelu, the female protagonist after searching for a job for long in order to maintain her stability in America eventually found one as a sitter in the home of an American couple. While working there, she met the cousin of her female boss who to her surprise, fell in love with her at first sight. She in turn fell in love with him and they started a relationship which marked her first relationship in America as a migrant. Though a love match, Ifemelu's relationship with Curt was not without hitch. Curt who claims he is in love with Ifemelu still craves white girls with long hair. This is a way of him saying that he is not totally satisfied with a black lady.

Extract 1 "Ifemelu stared at one of the photos, a profile shot in black and white, the woman's head thrown back, her long hair flowing behind her. A woman who liked her hair and thought Curt would too. "Nothing happened," Curt said. "At all. Just the e-mails. I told her about you, but she just won't stop." ... "You wrote her too," she said... "All your girlfriends had long flowing hair," she said, her tone thick with accusation... Pictures she had seen of his ex-girlfriends goaded her, the slender Japanese with straight hair dyed red, the olive-skinned Venezuelan with corkscrew hair that fell to her shoulders, the white girl with waves and waves of russet hair... she felt small and ugly" (Adichie 2013: 828-833)

This is evident that Ifemelu's relationship with Curt wasn't a perfect one. Curt was seeing another girl, a white girl with long hair. This made Ifemelu feel small and ugly compared to the white girl and Curt's ex-girlfriends. This can be said to be one of Ifemelu's challenges as a migrant in America, the feeling of being less than an American lady because of her hair.

Just as Ifemelu got involved in a relationship with Curt, Auntu Uju also got involved in a relationship with Bartholomew, but while Ifemelu's is based on love, Auntu Uju's relationship issue is solely based on spousal choices. She had to make do with who she saw, not as a matter of her choice but a matter of availability, which makes the relationship a matter of companionship, and not love.

Extract 2 "On Saturday, Bartholomew visited from Massachusetts. Auntu Uju cooked peppered gizzards, powdered her face, stood by the living room window, waiting to see his car pull in... After he left that Saturday, auntu Uju asked Ifemelu, "what did you think?" ... Auntu Uju shrugged, as though she had not noticed the greenish-yellow tone of the man's face, worse at his temples. "He is not bad. He has a good job." She paused. "I'm not getting any younger. I want Dike to have a brother or a sister." "In Nigeria, a man like him would not even have the courage to talk to you". "We are not in Nigeria, Ifem" ... Ifemelu could not bear praying for Auntu Uju to be with Bartholomew. It saddened her that Auntu Uju had settled merely for what was familiar." (Adichie 2013:453-461).

From the excerpt above, one can deduce that Auntie Uju is in need of companionship and also, she wants more children. In Ifemelu's opinion, Bartholomew is not worthy of Auntie Uju, and won't even have the courage to speak to Auntie Uju if they were in Nigeria. "*We are not in Nigeria, Ifem*" Auntie Uju reminded Ifemelu. She said this to remind Ifemelu that they are migrants in America, and their choices are limited, so they have to make do with whoever they find.

Meanwhile in UK, Obinze, the male protagonist decided to marry a citizen of the United Kingdom so he could become a citizen of the United Kingdom. Becoming a citizen of their new country of residence is not very easy for migrants which makes some of them resort to becoming citizens by marriage. This is what Obinze had in mind. Getting married to a citizen of the United Kingdom in order to become a citizen himself.

Extract 3 "Nicholas gave Obinze a suit for the wedding...the trousers were big and bunched up when Obinze tightened his belt, but the jacket, also big, shielded this unsightly pleat of cloth at his waist. Not that he minded. So focused was he on getting through the day, on finally beginning his life, the he would have swaddled his lower parts in a baby's diapers if that were required. (Adichie, 2013:1079).

The excerpt above, depicts that Obinze is not worried about what he had to do or wear to become a citizen of the United Kingdom, all he was after was becoming one. That is why he was so unbothered about what he had to wear,

“ So focused was he on getting through the day, on finally beginning his life...”. Marriage is a very common issue in the context of migration. This is because it is one of the easiest way of attaining the citizenship of a country by the migrant. Adichie clearly portrayed this through her characters. Emenike, Obinze’s colleague in secondary school also got married to a citizen of the United Kingdom so he too could become one.

As seen in the above excerpts, Adichie has properly portrayed how the issue of relationship is generated in the context of migration; the peculiar relationships that occurred in the context of migration, through the discourses held among her characters (the participants).

Discursive issue of discrimination

Discrimination is also one of the issues raised by Adichie in relation to the context of migration. As migrants, Aunty Uju and some others were victims of discrimination because of their hairstyle. There is a belief that to be acceptable into the white community, there are some certain hairstyles you must do and there are some which you must not do. The ones you must do are the ones which will make you look more like them, and as such, become acceptable in their community. Adichie also shares some sentiments of the Americans about what they believe to be the meaning of certain kinds of hairstyles.

Extract 4 “Where is Dike?” Auntie Uju asked, as though he was not already in bed when she came home from her second job...” So I will be a family physician in this America,” she said, almost in a whisper...later she said. “I have to take braids out for my interviews and relax my hair. Kemi told me that I shouldn’t wear braids to the interview. If you have braids, they will think you are unprofessional.” ...”so there are no doctors with braided hair in America?” Ifemelu asked. “I have told you what they told me. You are in a country that is not your own. You do what you have to do if you want to succeed.” (Adichie, 2013: 466-467).

The excerpt above portrayed the belief of migrants in America on hair, through the characters. Auntie Uju passed her exams so she could become a doctor in America, she decided to take out her braids and relax her hair because *“If you have braids, they will think you are unprofessional”*. Ifemelu tried to argue against this, but Auntie Uju insisted that *“You are in a country that is not your own. You do what you have to do if you want to succeed”*. This sentence further emphasized their situation as migrants. They are migrants in America, so they do what they have to do in order to succeed, which also include taking out braids and relaxing their hair for interview.

Ifemelu also found herself in this position when she got a job through the help of Curt. She was advised to take out her braids and relax her hair for her interview.

Extract 5 “When Ifemelu told Ruth about the interview in Baltimore, Ruth said, “My only advice? Lose the braids and straighten your hair. Nobody says this kind of stuff but it matters. We want you to get that job.” ...the hairdresser said, “...look how pretty it is. Wow, girl, you’ve got the white-girl swing!” (Adichie, 2013:797-801).

Like Auntie Uju did when she wanted to go for her job interview, Ifemelu also relaxed her hair for her Job interview because she wanted to ‘*get the job*’. The hairdresser went ahead to comment on her changed status from the look of a migrant to the look of a white girl, “*Wow, girl, you’ve got the white-girl swing!*”. This excerpt, through the discourse of the characters helps to confirm the context of the discussion as migration, putting forward the role that hair play in the situation of migration, in the life of migrants.

Discursive issue of social advantage

Social advantage here comes in the form of privileges, when one enjoys certain benefits or favour which others in the same position do not enjoy. Ifemelu can be referred to as the privileged in *Americanah*. Still in the context of migration, Ifemelu had an opportunity which most migrants in her position do not usually have. This occurred as a result of the rich white Curt in her life. As a Nigerian babysitter, Ifemelu enjoyed some benefits, which could not have happened to any other migrant in her position, because of her relationship with Curt.

Extract 6 “Let’s go to Paris tomorrow!” Curt said one weekend. “I know it’s totally unoriginal but

you've never been and I love that I get to show you Paris!"

"I just can't get up and go to Paris. I have a Nigerian passport. I need to apply for a visa, with bank statements and health insurance and all sorts of proof that I won't stay and become a burden to Europe"

"yeah, I forgot about that. Okay, we'll go next weekend. We'll get the visa stuff done this week. I'll get a copy of my bank statement tomorrow."
(Adichie,2013: 774-775).

Ifemelu had barely spent two years in America when she had the opportunity to travel to Europe. This would have been impossible without the help of Curt. Ifemelu would have needed to stay at least six years in America, gain an American passport, have a sizeable amount of money in her account before she could have made such a trip. This is what immigrants in America go through. But with the help of her rich boyfriend, Ifemelu enjoyed the privilege of going to Paris in her second year in America.

In addition, Ifemelu also enjoyed another social advantage as regards her job after she bagged her degree. This was also through the help of her rich and influential boyfriend, Curt.

Extract 7" I should have majored in Engineering or something," she told Curt. "Communications major are a dime dozen."

"I know some people my dad did business with, they, might be able to help," Curt said. And not long afterwards, he told her she had an interview at an office in downtown Baltimore, for a position in

Public relations. “All you need to do is ace the interview and it’s yours,” he said. “So I know folks in this other bigger place, but the good thing about this one is they’ll get you a work visa and start your green card process.

“What? How did you do it?”

He shrugged. “Made some calls.” ... It was good news, and yet a soberness wrapped itself around her. Wambui was working three jobs under the table to raise the five thousand dollars she would need to pay an African-American man for a green-card marriage...She felt, in the midst of her gratitude, a small resentment: that Curt could, with a few calls, rearrange the world, have things slide into the spaces that he wanted them to.” (Adichie,2013:795-797).

From the discussion above, it is evident that Ifemelu is getting opportunities which the other migrants are not getting. Getting a good job is one of the challenges common to migrants. There are usually jobs, but most of them are menial and yield meagre income. This is such the case for some of Ifemelu’s friends. But with the help of Curt, she was privileged to get a good job which will also helped her in her green card processing, something which takes years and lots of money for others to acquire. Though a thing of joy, it also triggered Ifemelu’s resentment. That while some are suffering to get a good job and their green cards, all Curt had to do was make a few calls and things fell into places. This type of situation is common in the migration context. It is easy for the citizen of a country to get what they

want without much stress, while the migrants have to wait on the line for as long as possible until they are opportune to get what they want.

Discursive issue of racism

Saying migration and racism go together would not be a wrong stance. Racism could mean that each race has its distinct values or that a race is superior to another. In the case of *Americanah*, the second type is applicable. In the novel, Adichie portrays how migrants in America and United Kingdom are looked down on, made to feel inferior to the citizens of each country respectively. A common way of exhibiting racism is the way whites blame the people of colour for whatever wrong that occur, even when the Non-American has done nothing than to behave in manner in which every other person behaves, including the Americans.

Dike, Aunty-Uju's son, experienced this treatment when he was moved to another school.

Extract 8 ““Dike’s teacher said he is aggressive...look at him, just because he looks different, when he does what other little boys do, it becomes aggression...they want to start now to mark him. Kemi warned me about this. She said they tried to do it to her son in Indiana”” (Adichie, 2013: 679-680)

The reference to kemi's son's experience serves as a pointer to the fact that something like that-what happened to Dike- is not a new thing. It has been in existence. This is a result of racism, blaming the Non-American for

whatever wrong committed because it is believed that only the Americans behave in the right manner.

Adichie goes ahead to portray that racism does not only happen in America, it also happens in the United Kingdom. This she affirmed in the experience Obinze had which was told by Emenike, who twisted the story and turned it to be his.

Extract 9 “...He told the story of the taxi that he had hailed on night, on Upper Street: from afar the cab light was on but as the car approached him, the light went off, and he assumed the driver was not on duty. After the cab passed by him, he looked back idly and saw that the cab light was back on and that, a little way up the street, it stopped for two white women.” (Adichie 2013: 1075).

Obviously, the act of the cab driver was a result of racism to show that the whites are superior to the blacks. The cab man is of the belief that the two white women are more important than Obinze, so he should pick them up instead of Obinze.

Racism as said earlier is the belief that one race is superior to the other, and it is also the prejudice and discrimination based upon race. Adichie through some of her characters, has properly portrayed how migrants go through racism in every single way they live and in every single step they take in a foreign country.

Discursive issue of ethnocentrism

Ethnocentrism is defined as judging of another culture solely by the values and standards of one's own culture. Ethnocentrism is spoken about in both positive and negative manners. Adichie displays ethnocentrism in her novel *Americanah*, from the Americans view about Africans and mostly from the African immigrants' view about Americans'. Some of her migrant characters view and judge the culture of their resident country by the values of their own culture. This is typical in the migration context. Migrants compare the culture of the country they migrate to with the culture of their own country and judge. This can be said about Bartholomew when he made the comment he made about American girls when he visited Aunty Uju.

Extract 10 “They watched television, a drama, predictable and filled with brightly shot scenes. One of which featured a young girl in a short dress. “A girl in Nigeria will never wear that kind of dress,” Bartholomew said. “Look at that. this country has no moral compass.” (Adichie 2013: 455).

From the extracted passage above, it can be deduced that the context is unarguably migration, and the issue is ethnocentrism. The participants of the conversation are Nigerians who live abroad. Bartholomew carries the Nigerian values high that he readily condemns America based on what a girl on the television wore. He approached it as a fault of the country and not the girl, judging with the Nigerian value, “*A girl in Nigeria will never wear that kind of dress...this country has no moral compass*”.

Discursive issue of identity

Identity means different things in different context, but in the context of migration, it has to do with the sense of who one is. Migrants in a foreign country, in order to become part of the citizens of that country, tend to shed their own identity and pick up the identity of the citizens of their new country of residence in order to have a sense of belonging. These new identities might result into the total elimination of their whole identity or a temporal elimination of their old identity which can still be regained. Adichie used some of her characters to portray how migrants shed their old identity for a new one in order to have a sense of belonging in the new country and also to fit into the new community.

Ifemelu's alteration of identity started to happen when she had to work with the social security card of another person. This is because her own identity card could not help her fit in properly into the working community in America.

Extract 11 "You can't work with your student visa...remember Ngozi Okonkwo? She's now an American citizen and she has gone back to Nigeria for a while, to start a business. I begged her and she agreed to let you work with her social security card"

"How? I'll use her name?" Ifemelu asked.

"Of course you'll use her name?" Auntie Uju said..." (Adichie 2013: 420-421).

From the passage above, one can deduce that it is in the context of migration and someone is trying to get a job with the identity of another person, one who is qualified to work in that country. This act is very popular in the situation of migration. Ifemelu had to shed her character and take on the character of another person so she can be able to work in America.

Another way of gaining the wanted identity in the situation of migration is through the changing of accent. Migrants have to change their accent to fit that of their country of residence. Adichie used her character Auntie Uju to portray this.

Extract 12 “Dike, put it back,” Auntie Uju said, with the nasal, sliding accent she put on when she spoke to White Americans, in the presence of white Americans, in the hearing of white Americans. Pooh-reet-back. And with the accent emerged a new persona, apologetic and self-abasing.” (Adichie, 2013: 428).

Changing of accent is the first step migrants take towards acquiring a new identity. This happened to all Adichie’s migrant characters in the text, even the female protagonist, Ifemelu, which became one of the reasons she was tagged ‘Americanah’. Though she forced herself to drop the accent, it had already become a part of her that she could not change.

Identity is very important to migrants. They have the need for the citizens of their residing country to see them as fellow citizens, and not just that alone, they also need to take on new identities to be able to enjoy certain privileges. These are portrayed by Adichie through some of her characters.

Conclusion

The study investigated the diasporic issues that are faced by immigrants in their new countries of residence. Six issues were identified in all. They are discursive issues of; relationship, discrimination, social advantage, racism, ethnocentrism and identity. These issues which were identified in Adichie's *Americanah* have been known to equally affect migrants in reality, based on the sharing of their experiences. Also, in their own way, these issues have further reshaped the orientation or the make-up of the people experience them. The need for this is to be able to conform to the new society they have found themselves.

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