

Adichie's Perspective on Identity, Race, Displacement

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Abstract

This research seeks to evaluate the prevalence of displacement and the act of changing one's cultural origins in contemporary society. Individuals residing away from their familial heritage experience a profound feeling of being scattered, which enhances their sentiment of longing and sadness for their ancestral country. Adichie emphasises the forced removal of Nigerian persons and their feeling of powerlessness during the period after colonial rule, as they have difficulties in going back to their ancestral land and encounter obstacles in settling in host nations due to a scarcity of resources to deal with such situations. She says that being a black immigrant from a country with a significant black population confers a certain level of self-assurance. Similarly, being an African American entails a distinctive encounter due to frequent targeting by Americans. It examines Adichie's 2013 book *Americanah* and how it reflects African Americans' difficulties in urban settings for self-discovery. This study aims to analyze and understand Adichie's literary work using Henri Tajfel's identity process theory, a social psychology framework that examines how individual's identities are shaped in the context of societal change. This paper investigates the challenges encountered by African immigrants and the tactics they employ to manage these adversities.

Keywords: Displacement, Formation, Identity Process Theory, Immigrants, Racism.

Introduction

Chimamanda Ngozi Adichie, the renowned Nigerian feminist and novelist, was born in Enugu, Nigeria. Raised in Nsukka, southern Nigeria, she drew inspiration from her father, a statistics professor at the University of Nigeria, and her mother, the university's first female registrar, who instilled in her a passion for storytelling rooted in the Igbo oral tradition. Adichie initially pursued degrees in medicine and pharmacy before obtaining a bachelor's degree in communication and political science. She later pursued creative writing at Johns Hopkins University in the US. Adichie's literary career began with her acclaimed debut novel *Purple Hibiscus* in 2003, which explored themes of family dynamics, religion, and Nigeria's political landscape through the eyes of its protagonist, Kambili. Her second novel, *Half of a Yellow Sun* (2006), delved into the Biafran War of the late 1960s and its profound impact on its characters. *Americanah*, her third novel published in 2013, catapulted her to international fame. It follows Ifemelu, a young Nigerian woman navigating racial and cultural challenges in America while grappling with questions of identity and love.

Americanah received numerous accolades, including the 2013 National Book Critics Circle Award for Fiction and a spot on The New York Times' "10 Best Books of the Year" list (1).

According to Adeleke (1998) the initial decades of the twentieth century, Africans initiated a quest for their own identity in response to a prevailing sense of displacement. The sentiment was influenced by three key factors: slavery, colonialism, and racism. Racism is the primary catalyst for the occurrence of colonialism and slavery. The underlying cause is the implicit belief that Africans possess intrinsic racial inferiority and lack civilization. Racism is the fundamental issue underlying the entire challenge of African identity as stated by Ndubisi. Throughout history, there have been deliberate and harsh efforts to deny African people their basic human rights of self-fulfilment and identification. The "Black Consciousness Movement" aimed to reassert Africa's identity across Africa, the United States, the Caribbean, Europe, South America, and the broader Pan-African world. Ideological race classification, slave trade and dehumanisation of Africa, colonialism and exploitation of Africa, and

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Post colonization and its lasting effects, particularly globalisation and its threat to Africa's identity, all contributed to the quest for an African identity (2).

Pawliková-Vilhanová's article, "The African Personality or the Dilemma of the Other and the Self in the Philosophy of Edward W. Blyden, 1832-1912," published in (1998), delves into Edward W. Blyden's philosophical contributions and his conceptualization of the African personality. The study explores Blyden's efforts to address identity issues faced by Africans during the colonial era, focusing on the tension between self-perception and external perceptions imposed by colonial powers. Blyden advocated for the recognition and affirmation of African identity and culture as a counter to the pervasive European colonial narratives that marginalized Africans. He emphasized the importance of education and cultural pride in overcoming internalized inferiority resulting from colonialism, contributing to the intellectual foundation of Pan-Africanism, and influencing later African nationalist movements. Through a detailed analysis of Blyden's writings and speeches, Pawliková-Vilhanová outlines his vision for an African renaissance that would restore dignity and self-respect to African peoples, while also addressing the criticisms and challenges he faced in advocating for African identity under colonial rule. This work provides a comprehensive overview of Blyden's philosophy, emphasizing its significance in the historical and intellectual context of African self-identity and its enduring impact on subsequent African intellectual and political thought (3).

In the words by Adigun colonial discourse is a deliberate strategy aimed at implanting colonial cultures in the minds of the colonised. This approach has achieved significant success, leading many indigenous people to embrace many aspects of Western culture, such as language, attire, conduct, and even beliefs. Postcolonial academics and critics use the term "double consciousness" or "mimicry" to describe this phenomenon (4). Deshpande states that awareness is divided into two opposing focal points: Euro-centrism and Afrocentrism. Postcolonial critics perceive this division in consciousness as the consequence of an unsteady perception of one's own identity and sense of belonging, which is in turn caused by a

prolonged period of enslavement, coerced migration, dehumanisation, and oppression. Therefore, it is not simply a matter of individual psychological issues, but rather a collective psychological trauma experienced by large groups of people (5).

In response to this scenario, postcolonial literature, as mentioned in an intellectual endeavour, focused on the job of prioritising the reconstruction of one's original identity. Therefore, this counter-discourse has been the authoritative expression of Africa's recently emancipated nations up to the present day. African writers extensively portrayed the various forms of adversity experienced by Africans throughout the colonial era, including racial discrimination, economic exploitation, and political marginalisation. The literature thereafter evolved from a deliberate response to individuals who disturbed African society with their imperialistic motives, to a phase of unconscious manifestation of "Africanness." Literature became more attuned to the current circumstances by incorporating many discourses that conveyed a sense of desperation (6).

Since the 1990s, the significance of African writers in national politics, which emphasises national identity and literature, has greatly diminished. The younger generation of African writers has shown a keen interest in transnationalism, immigration to the North, diaspora, and cultural hybridity. According to Odile Cazenave and Patricia Célérier, this new generation of African writers has alleviated the weight of responsibility by embracing different literary themes, forms, and approaches. These new possibilities demonstrate their receptiveness and understanding of the global aesthetics in which culture and literature exist (7).

The adoption of a transnational or global structure signifies the authors' intention to be recognised as writers rather than individuals tied to a particular national, cultural, or geographical background. The current cohort of African writers aims to liberate African identities and literature from a national context that is associated with the concept of international literature. Pascale Casanova addressed the latter issue in her book *The World Republic of Letters* (1999). According to Casanova, international literature is largely a realm where

individuals compete to attain literary validity, regardless of national or political affiliations (8). Williams stated that intellectuals and authors are discontented with the ongoing hegemony of Western political and economic interests in African nations. They created literary works to depict the challenges of decolonization and to envision potential resolutions for overcoming it. The time of the 1980s and 1990s came to be recognised as the “crisis of postcoloniality”. The period of globalisation brought about a transformation in African civilizations and cultures, which was reflected in various forms of cultural manifestations, including creative writing. Literature has been crucial in the examination of Africa’s history and culture across various disciplines, including anthropology and natural science, since it serves as an enduring documentation of the continent’s extensive past, intricate present, and potential future (9).

In the present day, the primary focus has been on the lack of success exhibited by political leaders in postcolonial contexts. The latter failed to meet the promises provided to people by the advent of independence, resulting in a continually literary corpus of rebellious literature. This “discourse of dissidence” has been the dominant theme in books like *Purple Hibiscus* by Chimamanda Adichie, *Prison Notes* by Helon Habila, *Invisible Chapters* by Maik Nwosu and, and *Graceland* by Chris Abani. What these writers have done is casting a light on oppressive regimes all over the world and effecting the change. Hence, they have employed their solely known weapon, literature, as a method of loyalty to their motherland.

This research paper scrutinizes the impact of identity, racism, and displacement on individual’s lives, interpersonal connections, and perception of inclusion within a globally interconnected society. *Americanah* depicts Obinze, Auntie Uji, and Blaine’s self-discovery and struggle to reconcile their Nigerian ancestry with their life as African immigrants in the US. Through Obinze, Auntie Uji, and Blaine, Adichie explores cultural identity, assimilation, and the need to navigate several identities in a globalised society. *Americanah* by Adichie tackles race and the need to challenge racial stereotypes. The story examines how race influences opportunities, relationships, and experiences in Nigeria and the US. Adichie’s account of Ifemelu’s experiences with racism,

Americanah and black identity makes readers question their preconceptions. This raises awareness of race’s complexity and impact. In *Americanah* Adichie underlines displacement’s impact and experience. The experiences of the characters regarding migration, cultural adjustment, and homesickness illustrate the profound emotional and psychological burdens of being displaced. Adichie’s depiction of Ifemelu and other characters’ challenges pushes readers to discuss displacement and comprehend immigrants’ efforts and sacrifices in their pursuit of better opportunities. In *Americanah* Adichie analysis identity, race, and displacement, they were providing insight into their personal, societal, and cultural effects. Engaging with these matters directly fosters compassion, societal consciousness, and a more all-encompassing community by facilitating individual’s comprehension of themselves and others.

Omotayo’s (2019) article provides an intricate examination of racist discourses and the multifaceted dimensions of identity in Chimamanda Ngozi Adichie’s *Americanah*. It highlights the significant effects of immigration on the protagonist Ifemelu’s life, focusing on how her identity is constructed amidst societal norms and stereotypes. Using bibliographical research, the study is divided into two sections: an exhaustive literature review and a critical analysis of selected excerpts from the novel. Additionally, the article “The Dynamic Interplay of the Global and Local Environments: A Study of Chimamanda Adichie’s *Americanah*” explores how globalization and migration impact Ifemelu and other characters, demonstrating the profound influence of crossing international boundaries on their identities (10). In “Transculturalism, Otherness, Exile, and Identity in Chimamanda Ngozi Adichie’s *Americanah*,” Nwanyanwu (2017) discusses how Adichie’s novel delves into the complex themes of otherness and identity. The analysis highlights how African emigrants, like the protagonist Ifemelu, navigate and define their identities within transcultural spaces, blending their native cultural elements with those of their new environments. He emphasizes that the novel portrays the emigrants’ efforts to affirm, manipulate, and reshape their identities in response to the racial and cultural dynamics they encounter. This exploration reveals the fluid and evolving nature of identity as

influenced by experiences of exile and otherness, showcasing Adichie's nuanced depiction of the immigrant experience (11). The paper "Contextualising Identity in Buchi Emecheta's *Kehinde* and Chimamanda Adichie's *Americanah*" examines and contrasts the novels *Kehinde* and *Americanah* to investigate how Adichie and Emecheta's discuss identity and prejudice in a foreign nation. Through a comparative analysis, the study explores the protagonists' experiences with identity formation and the challenges they face due to prejudice in their respective diasporic contexts. Ngwaba highlights the nuanced ways Emecheta and Adichie depict the struggle for self-definition and acceptance in societies where their characters are often seen as outsiders, thereby contributing to a deeper understanding of the immigrant experience and the impact of racial and cultural biases on identity (12).

This literature review seeks to offer an in-depth study of the detailed connection between language and immigrant identity by synthesizing existing scholarly works. Shane A. McCoy discusses how the novel *Americanah* re-imagines racial solidarity between African immigrants of the 'new' African diaspora and African Americans of the 'old' African diaspora. It also argues for the significance of recognizing the 'outsider within' viewpoint and analyzes two aspects of the novel, including Ifemelu's blog and its cultural commentary on race relations in the US. The paper concludes by discussing how *Americanah* remixes diasporas, situating it within the 'old' African diaspora (13). M. Esplin's article published in 2018 discourses the multilingualism of Adichie's novel *Americanah*, emphasizing the constant translational negotiations of the protagonists in the context of immigration and highlighting the novel's heteroglossia. It also discusses how Adichie legitimises voices outside of the global literary marketplace. Research conducted on Chimamanda Ngozi Adichie's perspectives regarding race, identity, and displacement has contributed valuable and novel insights to her literary works and social critique (14).

However, a conspicuous research gap exists in terms of exploring the correlation between Adichie's viewpoints and Henri Tajfel's theory on identity formation. Despite extensive scholarly examination of Adichie's themes of identity and displacement, an exhaustive analysis that

systematically links Tajfel's theoretical framework with Adichie's narrative elements is notably lacking. As per Henri Tajfel's theoretical framework, the construction of an individual's identity is subject to the impact exerted by the social collectives to which they are affiliated or the way they are categorized within the societal context. These societal categorizations can be established and founded on racial, ethnic, national, spiritual, or gender deliberations. Individuals who associate themselves with a particular faction rather than another frequently provide backing to that faction and might possess unfavourable perspectives towards members of alternative factions. Ifemelu, the main character in Adichie's book, is classified into a few social groups when she relocates from Nigeria to the US. She is regarded as a woman and an Igbo ethnic group member in Nigeria. She is perceived as an immigrant and a black lady when she relocates to the US. Ifemelu's identity is significantly impacted by these disparate social classifications. The author espouses a profound sense of gratification in her Igbo lineage as a citizen of Nigeria, nevertheless, she simultaneously grapples with encounters of discrimination predicated upon her gender. She encounters xenophobia and prejudice in the US, but she also feels a sense of belonging among other black women. Ifemelu gains an understanding of the influence of social classifications on people's identities because of her experiences. She also learns the value of changing society so that individuals are free to identify with the organisations they want to be a part of without worrying about prejudice. The novel *Americanah* offers a deep and intricate examination of how people's identities are shaped by societal change. The novel's insights on how social categorizations impact people's identities and the significance of societal transformation for establishing a more just and equitable world may be understood using Tajfel's identity process theory (15).

Methodology

This study employs a qualitative research design to explore Chimamanda Ngozi Adichie's perspectives on identity, race, and displacement in her novel *Americanah* through the lens of Henri Tajfel's Social Identity Theory (SIT). The research is structured as a literary analysis, utilizing theoretical frameworks from social psychology and post-colonial studies to provide a

comprehensive understanding of the themes in Adichie's work.

Results

Applying Henri Tajfel's identity process theory to Chimamanda Ngozi Adichie's *Americanah* reveals insightful interpretations. The novel portrays characters grappling with social categorizations and the formation of group identities amidst racial dynamics. Tajfel's theory elucidates the complexities of identity negotiation in contexts of displacement and cultural adaptation depicted in the narrative. Adichie's work offers a rich platform for exploring how individuals construct their identities within diverse social landscapes, contributing to a deeper understanding of the intersectionality of race, identity, and displacement. In *Americanah*, Chimamanda Ngozi Adichie masterfully navigates the intricate web of identity, race, and displacement through the experiences of her protagonists. The novel serves as a compelling exploration of the immigrant journey, particularly from a Nigerian perspective. Adichie's characters, Ifemelu and Obinze, confront the complexities of racial identity and the impact of displacement on their sense of self. Through their narratives, Adichie sheds light on the challenges of assimilation and the search for belonging in a foreign land. One of the key results of Adichie's portrayal is the dismantling of stereotypes and the portrayal of multifaceted characters who defy societal expectations. She challenges preconceived notions about race and identity, illustrating the fluidity and complexity of these constructs. Additionally, Adichie's narrative prompts readers to reflect on their own perceptions of race and identity, fostering a deeper understanding of the immigrant experience. *Americanah* not only provides a platform for marginalized voices but also sparks important conversations about cultural displacement and the quest for authenticity. Adichie's perspective offers valuable insights into the nuances of identity formation and the impact of racial dynamics on individual lives. Through her compelling storytelling, Adichie invites readers to confront their own biases and engage in meaningful discourse about race, identity, and displacement in today's globalized world.

Discussion

Adichie depicts Obinze, Auntie Uju, and Ifemelu's partner Blaine's tribulations as African immigrants in America. Each character's struggles illuminate the immigrant experience and the search for identity. Obinze, Ifemelu's boyfriend, wants to immigrate to the US but confronts many problems. He entered the UK illegally after being denied a visa. Obinze's identity crisis originates from his dislocation and detachment from his Nigerian roots while living abroad. The individual aspires to assimilate; however, his lack of legal documentation hinders his possibilities and engenders a sense of alienation. Obinze's experiences show how immigrants who cannot adapt to a new society struggle with identity and belonging. Auntie Uju, Ifemelu's aunt, struggles with her African immigrant identity in America. She first assimilates into American culture. She eventually loses faith in the American Dream and reconnects with her Nigerian roots. Auntie Uju's identity crisis illustrates the conflict between cultural identification and social conformity in a new culture. Her story illustrates many immigrants' internal turmoil as they try to reconcile their identities and heritage with a new culture. Ifemelu's companion in America, Blaine, is an African-American educator and racial justice activist. Blaine's relationship with an African immigrant is different from Obinze and Auntie Uju's, yet he still struggles with identification. Blaine struggles to relate to Ifemelu's non-American blackness. His challenge is reconciling his African-American identity and ethnicity, culture, and nationality in his relationship. Blaine's character shows the intricacies of identification even in marginalised areas and the significance of cross-cultural understanding and empathy. *Americanah* follows Obinze, Auntie Uju, and Blaine as they navigate their identities as African immigrants in America. Their experiences illuminate immigration difficulties like displacement, assimilation, isolation, and cultural, racial, and national identity negotiation. Adichie's portrayal of these characters shows the challenges immigrants encounter when forming new identities.

She observes how race, society, and gender stereotypes shape character. Character's identities, choices, and relationships are shaped by expectations and prejudices. It powerfully depicts

how racial stereotypes shape characters. Ifemelu, a black Nigerian woman, suffers racism. These prejudices from exoticizing African women to presuming African poverty and backwardness affect how others view and treat Ifemelu. They lower her self-esteem. Adichie's work reveals how stereotypes can lower self-esteem and inhibit complicated identity development. Social norms and gender influence character. Adichie underlines the demand on Nigerian and American women to be feminine. Ifemelu's experiences reflect women's desires to be attractive, cooperative, and submissive. The work criticises gender norms that limit women's freedom, self-expression, and growth. Adichie's characters, like Ifemelu, defy these conventions to define themselves. *Americanah* explores how assimilation influences character. Ifemelu's views on Nigerian immigrants in America illustrate cultural preservation versus assimilation. Some individuals integrate into the fabric of American society, whereas others fail to do so. Adichie worries about how assimilation and conformity undermine authenticity. Class, education, and immigrant status are affected by society's prejudices. Ifemelu and Obinze grapple with how cultural expectations and prejudices shape their identities. Race, gender, and class alter a character's chances, relationships, and choices, showing how societal expectations shape character creation. *Americanah* highlights how cultural expectations and prejudices impact character development and stresses the necessity to accept varied, true, and multifaceted identities. Adichie's characters challenge these assumptions, providing readers with a deep understanding of cultural traditions and the potential for personal growth and liberation when people resist and transcend them.

Americanah implies globalisation knowledge. Global cultural exchange is emphasised. Cross-cultural experiences shape Nigeria-US travellers. Globalisation blends civilizations, adopts new practices, and reevaluates cultural heritage, Adichie says. The story encourages cultural diversity and challenges cultural purity. It investigates globalised immigrant and diasporic experiences. Assimilation, dislocation, and homesickness are depicted. The novel promotes immigrant compassion and explains global migration. Adichie examines global race and identity issues. The novel explores racism and

inequality. It examines post-racial society and global inequities. Adichie advocates ending institutional racism worldwide. Global discourse is examined in the novel. Ifemelu's race and identity blog highlights how the internet can foster ideas, conversation, and social movements. Adichie's account of the internet's impact on activism and social debate reveals how technology shapes our globalised perspective. Intersectionality and inclusivity help the book understand globalisation. Adichie's characters explore race, gender, class, and nationality. Her novel challenges monolithic narratives and encourages nuanced awareness of other experiences and perspectives in a globalised society by studying intersections. Cultural interchange, immigration, racial dynamics, communication technology, and intersectionality shed light on the globalised world. The novel encourages readers to critically ponder on culture's interconnectivity, immigrants' struggles, racial inequality, technology, and inclusivity in a complex and interrelated global society.

This novel explores how race affects Nigerians' and American's lives, relationships, and chances. In her Nigerian-set novels, Adichie deals with race in Nigeria. Despite Nigeria's mostly Black population, the novel examines colourism and racial hierarchies. Ifemelu and Obinze, the primary protagonists, battle Eurocentric beauty standards. Adichie proves that non-Western countries have a racial bias. It discusses the systemic racism black immigrants confront in the US. Ifemelu's narrative exposes African immigrants' struggles with racial stereotypes, discrimination, and being a "non-American black" person. Adichie investigates how race, class, education, and culture affect American society's prospects and treatment. The novel examines black American identity and experiences. Adichie examines stereotypes and discrimination against Nigerian and American characters. Race, nationality, and cultural stereotypes affect how individuals view and interact with others. The novel examines preconceptions and their detrimental repercussions, underlining the need to challenge them: racial micro-aggressions, exoticization, and social pressure to conform to stereotypes damage Ifemelu. The novel explores race, culture, and assimilation. It investigates how characters manage integration into American culture with their racial identity. The novel examines how

retaining culture and adapting to a new environment influences identity and belonging. Adichie examines racial and cultural forces on identity formation. It shows how racism affects people in Nigeria and the US. The novel encourages readers to challenge their biases and think critically about race, emphasising empathy, understanding, and the need to end structural racism globally and locally.

Obinze, Aunt Uju, and Blaine, representing different races, encounter various experiences and obstacles. Obinze, a Nigerian immigrant residing in the United Kingdom, confronts numerous challenges about race and immigration. Initially, he struggles with feelings of alienation and the necessity to navigate through a predominantly Caucasian society. Obinze encounters racial discrimination, stereotypes, and systemic barriers that restrict his opportunities and impede his sense of belonging. His experiences shed light on the hardships faced by black immigrants in Western countries and emphasize the influence of racial dynamics on personal and professional spheres.

I ought to receive a six-month visa for it. Nicholas is willing to let you stay in London. Check out what you can do in life. From there, you might be able to reach America. I am aware that your thoughts are no longer here. Truth had become a luxury in their situation, despite everything she had taught him to the contrary. She told him falsehoods (16).

The current situation in Nigeria has forced the protagonist to resort to dishonesty by claiming that her son is her research assistant; this unexpected action bewilders the young man as it contradicts all the moral principles and values that she has instilled in him throughout his life. Renowned for her exemplary conduct within her department, she actively avoids engaging in any behaviour that could potentially compromise her integrity. However, despite her reputation, she finds herself involved in an act that is deemed fraudulent, and unfortunately, this scheme eventually backfires on her. In a different narrative thread, we witness Obinze's struggles as he endeavours to travel to London; regrettably, his life takes a turn for the worse, and he is ultimately deported when his visa expires. Through the course of this novel, Adichie skilfully demonstrates her ability to depict characters straying from

societal norms, exploring the repercussions that follow such deviations.

Aunt Uju, Ifemelu's aunt, experiences challenges associated with both race and cultural identity. As a Nigerian woman living in America, she confronts the stereotypes and biases linked to being an African immigrant. Aunt Uju also contends with cultural expectations from her Nigerian heritage, as well as the pressure to conform to American ideals. Her experience serves as an example of the difficulties in managing several cultural identities and the conflicts that can develop while trying to make them compatible.

"Uju!" Now pack all your belongings and leave! Give the car keys to us! One of the women was emaciated, red-eyed, and enraged. "Common harlot!" she cried out. Do not meet our brother's possessions, please! Prostitute! You will never be able to live in peace in this Lagos! That is when Aunt Uju started crying all over again. "I have absolutely nothing." Everything has his name attached to it. Where should I take my son now, please (17)?

Aunt Uju finds herself in a state of speechlessness and confusion, as she grapples with the overwhelming reality of her situation. Regret washes over her as she reflects on the missed opportunity to insist that the property be purchased in her name. This unfortunate turn of events functions as a stark reminder that, as perceived by The General, she is demoted to the status of a second-class citizen. It becomes undeniably clear that Aunt Uju has surrounded herself with a circle of friends who share her circumstances, individuals who lack the courage to confront her with the truth about the facade of her existence. Instead of offering her wise counsel, they simply advise her to pack up the generator, as if she were incapable of working and earning enough to acquire something far grander than what the general provides. Consequently, all they can do is arranging for vehicles to transport her belongings away, leaving her unable to claim ownership of the house that was purchased solely under the general's name.

Blaine, an African-American scholar and Ifemelu's partner encounters his array of challenges tied to race. As a guy of African-American descent, he deals with the institutionalised racism and bigotry that permeate American culture. Blaine actively engages in racial and social justice activism, which

exposes him to the ongoing battle against racial inequality. He also experiences internal conflicts and tensions within the black community, particularly in his relationship with Ifemelu, a non-American black individual. Blaine's experiences underscore the complexities of racial identity within marginalized communities and underscore the significance of comprehending intersectionality.

In *Americanah* Obinze, Auntie Uju, and Blaine experience displacement and its effects differently. Obinze leaves Nigeria for the UK in quest of better chances, displacing him. He becomes an undocumented immigrant due to visa concerns. Displacement marginalises Obinze, limiting his official work, schooling, and social recognition. Alienation, homesickness, and self-esteem change his identity. Obinze's displacement forces him to navigate identity creation within the limits of his immigration status. Moving from Nigeria to the US uprooted Auntie Uju. Her romance with a wealthy Nigerian government figure impacted her life. Her displacement is both geographical and social. Auntie Uju's identity evolves as she struggles as a single mother and immigrant. Assimilation demands, cultural expectations, and the need to remake herself in a new culture challenge her. Her displacement makes her question her cultural roots and the value of her Nigerian identity. Blaine's exile comes from being an African-American in a racist society. His ideals of equality and fairness in the US are changing. Blaine's identity is shaped by racial injustice and activism. He moved to fight racial prejudice and the status quo. Blaine's dislocation makes him question his status in the black community and his role in social movements. Displacement challenges Obinze, Auntie Uju, and Blaine's feeling of belonging, destabilises their self-perceptions and forces them to confront social institutions and prejudices. Their journeys show how displacement may change a person's identity, ancestry, and worldview. The article examines how relocation shapes identities and the constant search for authenticity and belonging (16).

Through Ifemelu, Obinze, and Auntie Uju, *Americanah* inspects displacement and its effects on identity. Characters who move abroad encounter cultural adaptation and assimilation issues in the story. Ifemelu's move to the US illustrates the challenges of cultural adaptation.

She struggles to adapt to American conventions, dialects, and social norms while simultaneously missing her Nigerian heritage. Displacement forces a re-evaluation of cultural identity, often resulting in a hybrid identity. This paper explores dislocation and homesickness. As they leave their homes, families, and communities, characters grieve. Displacement causes nostalgia, homesickness, and a constant yearning for belonging. The narrative shows how this longing alters the individuals' personalities and decisions as they discover a new home. Displacement undermines people's self-image and power dynamics. Obinze's identity changes as a UK unauthorised immigrant. He struggles with obscurity, social rank erosion, and a marginalised society. Displacement challenges a character's roles, cultural identities, and expectations. The novel characters' relationships are impacted by displacement. The novel examines how geographical distance, cultural differences, and adapting to a new environment may strain relationships and cause estrangement. Characters struggle to retain relationships with family and friends back home and make new pals in their adopted nation. Displacement affects love, friendship, and belonging in the story. By analysing dislocation, it evaluates how displacement shapes an individual's identity. The novel emphasises the complexities, hardships, and emotional toll of migration while showcasing the resilience, flexibility, and growth that can emerge as individuals navigate their displaced reality and negotiate a sense of self in a new cultural setting. This research article, entitled "Confronting Identity, Race, and Displacement," serves as a highly thought-provoking composition that delves into the intricate nature of identity and displacement from the standpoint of Nigerian individuals residing in the United States and London. Tajfel's theoretical framework, which is presented in Adichie's piece, holds that people tend to divide themselves and other people into distinct groups according to shared traits like race, ethnicity, and nationality. This categorization process can subsequently result in both in-group favouritism and out-group discrimination, exerting profound effects on individuals and communities alike. The article is disorganized into multiple sections, each of which analyzes a shared aspect of identity and displacement. This scholarly

article, entitled “Confronting Identity, Race, and Displacement,” serves as a highly thought-provoking composition that delves into the intricate nature of identity and displacement from the standpoint of Nigerian individuals residing in the United States and London. Tajfel’s theoretical framework, which is presented in Adichie’s piece, holds that people tend to divide themselves and other people into distinct groups according to shared traits like race, ethnicity, and nationality. This categorization process can subsequently result in both in-group favouritism and out-group discrimination, exerting profound effects on individuals and communities alike. The article is disorganized into multiple sections, each of which analyzes a shared aspect of identity and displacement.

Conclusion

This study, employing Henri Tajfel’s theory of identity processes, has delved into Chimamanda Ngozi Adichie’s *Americanah* to shed light on the intricate interaction of identity, race, and displacement. The researcher has observed how the characters, especially Blaine, Obinize, and Aunt Uji, grapple with their social organizations as Nigerian, American, Black, immigrant, and how these classifications are constructed internally and imposed externally. By utilizing the framework of identity process theory, the analysis examines how challenges to positive social identity, such as encountering prejudice in a new environment, can result in adverse psychological outcomes. Adichie also illustrates how resilient characters find comfort in belonging to certain groups, redefine their identities through positive reassessment, and navigate the challenges of fitting in within a globalized society. *Americanah* stands as a compelling testament to the human ability to adapt during displacement, prompting us to acknowledge the social and psychological toll of prejudice while also celebrating the enduring resilience that individuals demonstrate in forming a sense of self amidst a fractured world.

In conclusion, the examination of the subjects of selfhood, ethnicity, and displacement from the perspective of Chimamanda Ngozi Adichie exposes a varied scope of human encounters. Adichie’s literary works function as a potent catalyst for discourse, challenging societal conventions and nurturing a deeper comprehension of the intricacies inherent in these interconnected

matters. Through her adept storytelling, Adichie prompts readers to confront preconceived notions, fostering a nuanced examination of both individual and collective identities, the influence of race on social dynamics, and the profound consequences of displacement on human lives. Adichie’s narratives serve as a poignant reminder that recognizing and embracing diverse identities can lead to a more inclusive and compassionate world. By confronting the unsettling truths embedded within these themes, she implores us to dismantle stereotypes, confront systemic inequalities, and empathize with those who have been displaced. As engage with Adichie’s perspective, we are compelled to acknowledge the shared humanity that transcends artificial boundaries, cultivating a collective responsibility to address the underlying causes of prejudice and displacement. Adichie’s voice is a symbol of hope in the face of a constant changing global environment, inspiring us to handle the intricacies of race, identity, and displacement with tact and understanding. Ultimately, her body of work underscores the significance of nurturing a world in which individuals can embrace their authentic selves, regardless of societal expectations, and where dialogues concerning race and displacement lead to impactful action, solidarity, and positive transformation.

Abbreviations

Nil.

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Nil.

Author Contributions

Chitra Devi P has conceptualised, collected resources analysed, and wrote the original draft. Dr Christopher G is the corresponding author and supervisor. He edited, reviewed, and developed the final draft.

Conflict of Interest

The authors declare no conflict of interest.

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