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**Department of English**

**Hybridity and the New African Diaspora:  
A Feminist Reading of Chimamanda  
Ngozi Adichie's Americanah**

**A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of  
Master's in Civilization and Literature**

**By: DJAFRI Katiba**

**Supervisor: CHERAIFIA Djihed**

**Board of Examiners:**

Dr Bentahar Soumia

University of Laghouat (President)

Dr Bedderina Sarra Ahlam

University of Laghouat (Examiner)

Dr Cheraifia Djihed

University of Laghouat (Supervisor)

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**Declaration:**

I hereby declare that the dissertation is entirely the result of my investigation and efforts. In this course, the included materials that are not original to the product have been academically referenced and acknowledged.

Date: June 2025

Signed:

A handwritten signature in black ink, appearing to be a stylized name, possibly "Paul".

**Dedication:**

Above all, I thank Allah for giving me the strength, health, and perseverance to complete this work.

This work is dedicated to my beloved parents, whose unwavering support, encouragement, and sacrifices have been the foundation of all my accomplishments.

To my family and friends, thank you for believing in me even when I doubted myself.

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## **Abstract**

With the rise of globalization, African migration to the West has produced a new type of diaspora, the New African Diaspora. While deeply rooted in economic pursuit or political reasons, the New African Diasporic narratives navigate new perspectives that focus on the individual migration experience that is characterized by the exploration of the self, hybrid identity formation, assimilation challenges, and personal ambitions. Chimamanda Ngozi Adichie, a Nigerian author, captures the complexities of the migration experience within the context of globalization, gender, and the new African diaspora in her novel *Americanah*. In *Americanah*, Adichie challenges conventional African diasporic narratives by positioning love as a central motive for migration. At the same time, she explores how Globalization, gender, and pressures of integration shape both male and female migrant experiences and identity formation. This dissertation explores the intersection of globalization, postcolonialism, and feminism by conducting an interdisciplinary study of *Americanah*. It aims to understand how gender influences the female and male migration experience in the West and investigate how globalization, and the struggle between cultural preservation and assimilation shape hybrid identities among African migrants in *Americanah*. Through literary analysis, the dissertation concludes that identity in the age of globalization is fluid, hybrid, and deeply influenced by gender and assimilation pressures. The dissertation contributes to feminist diaspora studies and deepens the understanding of African literature in a globalized context.

**Keywords:** African Diaspora, Assimilation, Cultural Hybridity, Feminism, Globalization, Identity, *Americanah*.

مع تصاعد وتيرة العولمة، أنتجت الهجرة الإفريقية إلى الغرب شكلاً جديداً من أشكال الشتات، يُعرف بـ "الشتات الإفريقي الجديد". وبينما لا تزال هذه الحركات العرقية متجذرة في السعي الاقتصادي والدوافع السياسية، فإن السرديات الجديدة لهذا الشتات تُعيد تركيز الاهتمام نحو التجربة الفردية للهجرة، والتي تتميز باستكشاف الذات، وتكوين الهوية الهجينة، وتحقيق الطموحات الشخصية. وتُجسد الكاتبة النيجيرية تشيماماندا نغوزي أدينشي هذه التعقيدات المرتبطة بتجربة الهجرة في سياق العولمة والنوع الاجتماعي والشتات الإفريقي الجديد في روايتها أميريكانا، تُعيد أيضاً صياغة السرديات التقليدية للشتات الإفريقي من خلال تقديم الحب كدافع مركزي للهجرة، وفي الوقت ذاته، تُسلط الضوء على تأثير كل من العولمة الغربية والجنس في تشكيل تجارب المهاجرين من الجنسين وتكوين هوياتهم. تتناول هذه الرسالة تقاطع العولمة ونظرية ما بعد الاستعمار والنظرية النسوية، وذلك من خلال دراسة تحليلية وكيفية لرواية أميريكانا. وتهدف إلى فهم الكيفية التي يؤثر بها الجنس على تجربة الهجرة لكل من النساء والرجال الأفارقة في الغرب، وكذلك استقصاء كيفية مساهمة العولمة في تشكيل هويات هجينة لدى المهاجرين الأفارقة كما تصورها الرواية. ومن خلال التحليل الأدبي، تخلص الدراسة إلى أن الهوية في عصر العولمة تتسم بالسيولة والتعدد، وتتأثر بعمق بالعوامل الجنسية. وتُسهم هذه الرسالة في دراسات الشتات النسوية، كما تعمق الفهم للأدب الإفريقي في سياقه العالمي المعولم.

#### الكلمات المفتاحية:

الشتات الإفريقي، الاندماج، التعددية الثقافية، النسوية، الهجرة، العولمة، الهوية، أميريكانا.

## **List of Abbreviations**

**U.S.:** United States

**UK:** United Kingdom

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## General Introduction

The formation of identity in a globalized world has become a prominent theme in literary works that examine migration, cultural hybridity, and the intersections of race, gender, and class. In the contemporary era, globalization has strengthened societal interconnectedness, fostering environments where cultural exchange and conflict coexist. The movement of Africans to the West, particularly voluntary migration, gives rise to a "New African Diaspora" which is different from the past of slavery. The immigrants are faced with the double threat of maintaining their cultural identities and settling into host societies. To this end, *Americanah* animates the existence of Ifemelu and Obinze as recording these tensions is the greater struggle that African migrants undertake as they negotiate and reconcile their complex identities.

This dissertation analyzes the intersections of globalization, hybridity, and feminism in the lived experiences of African migrants.

Using a feminist perspective, this work will analyze how Adichie depicts the gendered nature of migration and identity formation, providing an interesting insight into the opportunities and challenges faced by men and women in the African diaspora.

According to sociologist Anthony Giddens (2000), Globalization promotes societal interconnectedness creating a favorable climate for hybridity. This thesis examines how transnational flows and global networks shape the self-identification and cultural integration of African migrants. It examines on how these processes are negotiated by male and female protagonists in *Americanah* with reference to questions of race, gender, and belonging. Jan Aart Scholte supports this by explaining globalization as a process of deterritorialization in which social and cultural lives are no longer place-dependent (Scholte 1995). Roland Robertson likewise envisions globalization as the "compression of the world" with heightened global consciousness (Robertson 1992). These standpoints offer vital background to

comprehending how globalization impinges on transnational identities.

Hybridity, from Bhabha's (2013) perspective, destabilizes fixed notions of authenticity. Third Space and hybridity theory offer a constituent framework for explaining how identity is negotiated in transnational and postcolonial spaces. Bhabha maintains that cultural identity is not stable but is negotiated between dominant and marginalized cultures, primarily in in-between spaces where cultures interact (Bhabha 2013). This theory is particularly significant in Americanah, where Ifemelu and Obinze are constantly rebuilding their selves beneath the pressure of Western traditions and that of their own Nigerian heritage. Bhabha's theory enables closer investigation of their hybrid selves, the outcome of resistance as well as adaptation within the paradigm of globalism. Stuart Hall's cultural identity theory provides a further dimension to this discussion. For Hall, identity is not fixed but a fluid process of becoming, one that is endlessly constructed by history, culture, and discourse (Hall 1990). This is important in order to understand Ifemelu's and Obinze's shifting identities as they undergo cultural displacement, racialization, and reformation in the diaspora. Hall's recognition of identity as performative and fluid is quite proximate to Adichie's portrayal of diaspora subjects navigating transnational spaces.

Falola and Oyebade (2017) characterize the New African Diaspora as a product of free will migration, where they stress agency and aspiration.

Feminist theories are at the core, with Hondagneu-Sotelo (2003) addressing the gendered nature of migration and Crenshaw's (1989) intersectionality unveiling layered oppressions. In her groundbreaking essay, "Can the Subaltern Speak?", Spivak suggests that subalterns' voices are often drowned out by dominant discourses (Spivak 1988). This idea is reflected in Ifemelu's blog in Americanah, where she speaks out in terms of her experiences as an African diasporic woman, challenging dominant Western epistemologies of race, beauty, and belonging. Her blog is a space of resistance and self-representation—an attempt to give

voice to those coming out of the margins.

While previous studies approach migration and hybridity in African literature, there remains a gap in examining the specific challenges faced by African women and men migrants as portrayed in *Americanah*. While most feminist approaches to literary texts, especially those with female protagonists of African origins, focus solely on the female experience, this dissertation highlights both the male and female migrant experience within the context of globalization and migration. The study aims to contribute to feminist diaspora studies and deepen the understanding of African literature in a globalized context by focusing on both genders and how their migration experience reflects the new African diasporic narratives. The gender juxtaposition in this study aims to highlight how gender influences the new African diaspora migration experience. It also situates new notions within the discussion by focusing on love, rather than economic ambitions or political refuge, as a motive for migration.

By tackling the topic of hybridity and the new African diaspora, this dissertation aims to:

Explore the balance between cultural heritage and adaptation in the migrant experience how globalization shapes hybrid identities among African migrants.

Examine the influence of gender on the identity and migration experiences of African women. Investigate the motive behind migration for both female and male migrants in *Americanah*.

The main concern of the dissertation is to investigate the following research questions:

How does globalization shape the hybrid identities of African migrant characters in the West?

Does gender influence identity formation, especially hybrid identities, and the migration experience of female and male characters in *Americanah*?

Does love, as a theme in *Americanah*, play a role in the migration experience of Ifemelu and Obinze?

To answer these questions, an interdisciplinary approach to hybridity and migration is presented by proposing that Chimamanda Ngozi Adichie redefines conventional African diasporic narratives in *Americanah* by positioning love as a central motive for migration while simultaneously exploring how Western globalization and gender shape both male and female migrant experiences and identity formation.

This dissertation is divided into two chapters. Chapter One entitled Globalization, Feminism, and the New African Diaspora discusses concepts such as hybridity, and diaspora. It also provides a review of relevant literature on migration, and globalization. Chapter Two entitled Hybridity and Gender in *Americanah*, includes a feminist textual analysis of *Americanah* by focusing on Ifemelu and Obinze's journey toward hybrid identity within the context of migration, globalization, and the African diaspora. It explores the intersections of globalization, cultural heritage, and gender in shaping the experiences of African migrants.

## **Chapter One: Globalization, Feminism, and The New African Diaspora**

### **1. Introduction**

In this conducted study, chapter one focuses on discerning concepts of globalization, hybridity, the new African diaspora, and feminism. It critically examines each of these paradigms separately as well as how they connect and intersect to shape transnational identities and redefine notions of belonging in an era marked by fluid cultural boundaries. It interrogates the forces that drive diasporic movement and the negotiations of selfhood and identity that ensue. Chapter one constitutes a theoretical framework setting the stage for chapter two, all while providing perspectives regarding the broader cultural shifts at play in the globalized world.

### **2. Globalization**

The concept of globalization is widely used in contemporary discourse, yet its meaning remains elusive even among those who frequently reference it. Accordingly, the professor Jan Aart Scholte (*Globalization and Modernity*, 1995) asserts that globalization has emerged as one of the main terms defining late twentieth-century societal awareness. He emphasizes that globalization should not be understood merely in terms of internationalization or liberalization, but rather as a process of deterritorialization where social space is no longer wholly mapped in terms of territorial places, territorial distances, and territorial borders.

The term is identified more by what it excludes than by what it includes. For example, globalization is not limited to the exchange of goods or international travel. Rather, it encompasses more profound changes, such as the rise of digital connectivity and the increasing interaction and blending of cultures in everyday practices from fashion and food to music and communication. James Rosenau distinguishes globalization from related notions such as globalism and universalism. Globalization refers to the dynamic processes that reshape social,

political, economic, and cultural activities across national boundaries, resulting in increasing levels of interdependence and interaction among states and peoples. In contrast, globalism denotes a condition or state of the world in which global connections are deeply established and pervasive, a perspective that emphasizes the significance of worldwide interconnectedness in addressing collective issues. Meanwhile, universalism relates to the notion of values or principles that are considered applicable to all of humanity, regardless of cultural or national context. Therefore, while globalization describes the processes of interconnectedness, globalism reflects the condition that results from those processes, and universalism emphasizes shared human values that transcend borders (*The Dynamics of Globalization: Towards an Operational Formulation*, 1996).

Globalization can be understood as the process through which the world becomes increasingly interconnected and interdependent, involving both tangible interactions and an intensified global awareness. As noted by Robertson (*Globalization: Social Theory and Global Culture*, 1992), globalization reflects the compression of the world and a heightened consciousness of the world as a unified whole. British universities have played a pivotal role in advancing this field of study, with institutions such as the University of Warwick establishing dedicated centers supported by government funding. However, despite these efforts, scholarly definitions of globalization often vary and sometimes lack operational clarity.

Anthony McGrew, for instance, describes globalization as a network of interconnections transcending nation-states, thereby facilitating global events and decisions with far-reaching consequences (*A Global Society*, 1990). This definition underscores the idea that globalization is not confined to economic or political domains but involves the restructuring of relationships across borders. McGrew's emphasis on interconnectivity and its far-reaching effects highlights how local actions are increasingly shaped by global forces, reinforcing the complex and multidirectional nature of globalization.

However, rather than focusing on how globalization came to be, this dissertation focuses on what globalization is. Globalization can be seen as both a continuation and intensification of historical economic trends, characterized by a transformation in the density and complexity of global interactions (Held, David, et al., 1999). It presents an interesting juxtaposition of ideas, since it focuses on the diffusion and convergence of political, economic, and cultural systems (Held et al., 1999). Prominently featured in this view is the idea of convergence, where societies increasingly adopt common political and economic institutions along with "best business practices (Ernst et al., 1999), Western ideals such as individual freedom and choice, which are seen as moral imperatives in societies pursuing progress, align with liberal democracy and economic growth according to thinkers like Edward Banfield and David Apter (Berger & Dore, 1–25).

Globalization becomes synonymous with the spread of Western culture: entertainment, fashion, and commercial secularism. Globalization reinforces the notion that the world is converging towards a model based on Western values and practices (Mowlana, 1995: 40). Kiren Aziz Chaudry argues that this promotes a one-size-fits-all economic approach, often sidelining crucial political considerations (Chaudry, 1993: 246).

Thus, globalization, according to this definition, represents more than just economic integration; it embodies the global dominance of Western ideological values and culture, which are portrayed as universal and morally superior.

Further developments in this field suggest that globalization could lead to the creation of a "borderless world" where traditional state boundaries lose significance in the face of "global" ideals and cultural assimilation (Ohmae, 1995). In this context, some proponents believe that technological innovation and deregulation will lead to the rise of a new global civilization (Schwartz & Leyden, 1995). This vision is based on the belief that enhanced connectivity and flexibility will drive productivity and foster greater openness in society.

### 3. The Cultural Impact of Globalization

Globalization has a profound and complex effect on cultural identity, since it transforms how individuals and communities view themselves and their roles in the world. Indeed, the interconnectedness advanced by globalization enables the exchange of cultural elements, leading to a more flexible understanding of cultural identity. The exchange can enrich local cultures by introducing new practices, ideas, and values, so it enhances cultural diversity and fosters creativity. However, it also presents challenges, such as the erosion of traditional cultural norms and the risk of cultural homogenization. As global influences penetrate local contexts, individuals often face complex cultural elements, all while trying to balance the preservation of their heritage with the integration of global cultural elements (Kerubo 2024).

With regard to this, the debate on globalization often revolves around the concept of Americanization. According to Albrow, globalization involves processes through which the peoples of the world become integrated into a unified global society (Albrow, 1990). This perspective aligns with the notion that global culture is being shaped by the spread of American values, ideals, and consumer culture. Yet, rather than simplifying the world into a single, homogeneous culture, globalization may be enriching cultural diversity, thereby fostering complexity and generating a more multicultural society.

One of the most significant consequences of globalization is the development of hybrid cultural identities. These hybrid identities emerge from the blending of local and global cultural elements. Hybridization can be observed in various cultural practices, such as cuisine, music, fashion, and language. Hybrid identities allow individuals to maintain a connection to their cultural origins while embracing global influences, thereby resulting in a more inclusive and cosmopolitan sense of self (García Canclini, 1995).

Despite these benefits, globalization also poses challenges to cultural identity. The dominance of global media and consumer culture can overshadow local cultural expressions,

leading to feelings of cultural loss and marginalization. Often, the dominant power of Western culture, propelled by giant media conglomerates, leads to the homogenization of cultural practices and the watering down of traditional forms. Indeed, the homogenization of culture imperils the wealth of cultural diversity as local traditions cannot cope with the pervasive popularity of global cultural products. Besides, the necessity to adapt to global cultural standards can generate tensions, especially with young individuals who feel alienated from their own cultures (Tomlinson, 2013).

#### **4. The New African Diaspora**

Ever since the late twentieth century decades ago, African immigration into the United States has increased at a record rate, making Africans one of the fastest-growing immigrant groups in the country. The same can be observed to have taken place in the United Kingdom, whose African-born population has increased significantly due to factors such as economic opportunities, access to education, and historical connections via the Commonwealth. This trend of migration has helped in diversifying the UK's workforce and demographic portrait (Anderson et al., 2011).

The idea of the New African Diaspora has been used to delineate a new generation of African immigrants, distinguishing them from African Americans, whose Identity finds its origin in the past during the time of the transatlantic slave trade. African Diasporic scholars' research has offered a variety of explanations about this changing trend, while demonstrating its distinct characteristics. This newer diaspora consists of people. Africans who were born in Africa and who have recently moved to the United States. Foremost among a majority of them have found that America has become a home to them, leading to their integration into the country's social and economic fabric is increasing (Falola 2013). A parallel pattern is seen in the United Kingdom, where African migrants, particularly from Nigeria, Somalia, and Ghana, have been two of the most visible black immigrant communities.

This "New African Diaspora" constitutes a dynamic and diverse population characterized by migration. Driven by such factors as globalization, economic opportunities, and political conflicts. After migrating to the United States, these migrants face numerous challenges in their adjustment to the host society. New environment while striving to preserve their cultural heritage. The experience of African migrants in a globalized world is characterized by the tension between retaining a connection to their origins and settling into host populations. These concerns are added to by the greater forces of globalization, which frequently demand adaptation to a progressively altering social environment and cultural surroundings both domestically in the United States and internationally. Therefore, understanding the new African Diaspora is to know the forces underlying migration, the challenges faced by migrants in maintaining their cultural identities, and the broader ramifications of such a shift in the cultural fabric of the US. Accordingly, this diaspora also contributes to America's diversity and enriches the global commerce of Ideas, identities, and cultural practices.

### **5. Cultural Hybridity and Identity Formation in Globalized Societies**

Identity formation in today's globalized world is a process shaped by a range of influences, including cultural hybridity, social interactions, economic forces, and technological advances. As individuals increasingly deal with the complexities of interconnected societies, the blending of cultural identities has become more pronounced, therefore leading to the rise of hybrid identities. These identities are characterized by fluidity and adaptability as individuals draw from diverse cultural sources to craft their narratives. Indeed, as Smith and Bond (2013) assert, globalization fosters the cross-border exchange of values and practices, resulting in the creation of hybrid identities that transcend traditional cultural boundaries.

In the US, for instance, the concept of the "melting pot" has historically symbolized the fusion of diverse cultural identities into a singular national identity. In contrast, the "salad

“bowl” metaphor suggests that while individuals from different cultural backgrounds coexist in one society, they retain their distinct identities, much like ingredients in a salad that are mixed but not blended into one uniform substance. This perspective emphasizes multiculturalism over assimilation (Berray & Mohamed, 2019). However, with an increasing number of individuals identifying as multiracial, as highlighted by the U.S. Census Bureau (2021), this once-fixed notion of national identity is now being redefined to accommodate a broader spectrum of cultural backgrounds.

In African countries, the interplay of colonial legacies, ethnic diversity, and globalization further complicates identity formation. Nyamnjoh (2018) examines how post-colonial African identities handle a delicate balance between national affiliations, ethnic ties, and broader continental-African connections. Afrobarometer surveys show a diversity of perspectives, with many Africans strongly identifying with their ethnic groups, national identities, and a pan-African sense of belonging. These varied identities reflect the complex socio-political context of the continent, shaped by both historical and contemporary forces.

Thus, identity formation in globalized societies is a dynamic, ongoing process where individuals and communities constantly negotiate their identities in response to ever-shifting cultural, social, and economic contexts. Hence, the fluidity highlights the increasing prominence of hybrid identities that transcend traditional boundaries and categories, making cultural hybridity a framework to better understand identity formation in today's interconnected world (Kipng'etich 2024, p. 14). As García Canclini (2012) suggests, cultural hybridity refers to the blending and evolution of cultural elements, reshaping both the source cultures and the emergent cultural forms. In this context, the idea of a “Third Space,” as explained by Bhandari (2022) in his discussion of Homi Bhabha's theory, offers a valuable lens for understanding hybrid identities. Rather than fitting neatly into one cultural category or another, individuals often find themselves navigating a space between cultures, where their identities are shaped

through ongoing negotiation, reinterpretation, and blending of cultural influences. (Bhandari, Nagendra Bahadur, 2022).

Indeed, hybridity allows individuals to draw from multiple cultural repertoires, creating identities that are flexible and multifaceted, and in doing so, it fosters intercultural dialogue and understanding. As Kraidy (2019) and Hall (2013) emphasize, hybrid identities are not fixed; they are continuously negotiated in response to the diverse cultural influences surrounding individuals. This fluidity encourages individuals to traverse cultural boundaries, thereby adopting hybrid identities that enable them to wade through different social worlds, negotiate belonging, and express themselves in contextually specific ways (Werbner, 2018).

At its core, cultural hybridity enriches the cultural fabric of societies, promoting inclusivity and challenging hegemonic norms. It fosters global citizenship rooted in shared humanity and mutual respect for diversity (Ang & Stroink, 2016). However, hybridity also raises critical issues of power and privilege, particularly when marginalized cultures are commodified or appropriated by dominant cultural forces. As Bhabha (2013) warns, such exploitation can lead to the erasure of indigenous knowledge and practices, which highlights the need for ethical engagement in cultural exchanges.

## **6. Feminism and Migration:**

Over the past three decades, gender and migration studies have evolved, progressing from initial efforts that simply included women or viewed gender as a binary variable to a rich body of work that sheds light on various facets of the migration experience. However, feminist migration analysis remains somewhat marginalized within the broader field of migration studies. Despite these advancements, feminist migration research still struggles to gain full acceptance within the mainstream field (Nawyn 2010, p. 749).

By the mid-1980s, feminist scholars shifted their focus from comparing women to men to examining gender as a relational system influenced by migration. Morokvasic's (*Birds of*

*Passage Are Also Women*, 1984) work marked a remarkable moment in this transformation, linking migration decisions and post-migration experiences to broader gendered inequalities within households, labor markets, and cultures. Over the 1990s and early 2000s, feminist migration studies grew significantly, fueled by gender theories that do not see gender as a fixed category but rather as a practice. Scholars initiated a study of how gendered relations and institutions were reformed through migration, recognizing that gender not just impacts but is impacted by migration itself. The research of scholars such as Hondagneu-Sotelo (2003) demonstrated ways in which gender infuses dimensions of immigration, ranging from labor practices to family dynamics, with gender becoming a constitutive aspect of the migration experience.

Theorizing in gender and migration research has heavily borrowed from gender relations theory, particularly the model constructed by Connell (1987, 2002), which proposes a multidimensional explanation of gender as social structure. According to Connell, there are four critical dimensions of gender relations: power relations, production relations, emotional relations, and symbolic relations. Power is understood here as authority and control within institutions such as the family or workplace; production relates to the division of labor and economic participation; emotional relations involve attachment, care, and intimacy; and symbolic relations concern the cultural representations of gender roles. These axes are embedded in the social institution fabric in a very interdependent way and are frequently reproduced as well as changed by migration. Migration, for instance, can reverse power relationships in the home, change economic roles (e.g., women joining the labor force), or confront traditional gender codes symbolically as well as emotionally. Accordingly, Connell's theory is extremely applicable in making sense of the redefinition of gender in diasporic and transnational spaces. His work focuses on explaining the formation of gender power relations influenced by macro-structural processes, such as global labor markets and state policy.

Although not all migration studies explicitly adopt Connell's framework, many feminist scholars draw on its concepts to understand how gender practices are maintained, challenged, or reconstructed in migration contexts.

Feminist migration theorizing has made fewer inroads into explaining the differential reasons behind migration for men and women. Many studies still rely on sex-role theory, which treats gender as a static category that dictates migration patterns. However, some feminist scholars, like Oishi (2005), have explored how state policies, cultural norms, and women's and men's access to power within families intersect to shape migration patterns, particularly in the case of women's migration. These studies reveal that gender roles are not fixed but shifting/changing in response to changing socio-economic contexts in both the country of origin and host countries.

## **Conclusion**

Globalization is turning the world into a common sphere through trade, communication, and human and idea migration. This interdependence has a significant influence on the formation of the new African diaspora, as larger numbers of Africans migrate and settle abroad than ever before. This expanding diaspora is confronted with a complex situation, navigating around the necessity to preserve their cultural identity while also adopting the new cultures that surround them. To this end, terms and concepts such as globalization, hybridity, diaspora experiences, and feminism allow for a better understanding of how identities shift and change in the modern globalized world. The constantly updated and changing terms of the new African diaspora complicate this discussion even more, as diasporic subjects negotiate the pull between cultural preservation as a necessity and assimilative pressures. Within the intricate web of transnational life, globalization, hybridity, diaspora, and feminism are basic tools for the investigation of the liquid and frequently conflictual landscape of identity reconstruction. The first chapter introduces a theory that is central in allowing investigation of various notions like

globalization, hybridity, diaspora, and identity. These concepts are manifested in *Americanah* by Chimamanda Ngozi Adichie, which illustrates how characters navigate cultural belonging, migration, and self-reinvention in the globalized world.

## Chapter Two: Hybridity and Gender in *Americanah*

### Introduction

Chapter two tackles the analysis of the novel written by Chimamanda Ngozi Adichie. It analyzes the thematic depth of the novel. This chapter pays more attention to the female and male protagonists, including Ifemelu and Obinze, within the context of migration, the new African diaspora, and feminism. The chapter attempts to analyze Adichie's own migration experience in the US and informs the construction of the fictional work in *Americanah*.

It prioritizes significant aspects such as racial awareness, cultural dislocation, and gendered experience within the diaspora. Through direct textual quotation and textual analysis, it unravels how *Americanah* can be interpreted as a socio-political critique of African immigrant life in the West.

### 1. The Author vis -a- vis the novel

*Americanah* is the third novel by Nigerian author Chimamanda Ngozi Adichie, released in 2013. It is a story about the life of Ifemelu, a Nigerian woman who migrates to America, and her romantic relationship with the male hero, Obinze, who migrates to England. The novel discusses the female and male heroes' psychological, social, and cultural transformation regarding immigration, the new African diaspora, and feminism. It follows their immigration journey of the protagonist from their motherland to the West and how gender, race, and identity are engaged in their immigration journey and integration in a foreign Western world in a globalized world.

In *Americanah*, Chimamanda Ngozi Adichie draws upon her own experiences as a Nigerian woman living in the United States to shape the characters of her novel. It opens with Ifemelu preparing to return to Nigeria after thirteen years in America. The novel's narrative mirrors Adichie's transitions between Nigeria and America. Adichie highlights the

immigration experience in America and how the immigration experience is similar to that in the UK. Like Ifemelu, Adichie left Nigeria at a young age to pursue her studies in the U.S., and both women confronted the racial realities of American society for the first time.

For Ifemelu, the awareness of race becomes central to her transformation. In Nigeria, she never had to think of herself as 'black', but in America, she is forced into a racialized identity. Through this process, she develops a blog titled "Raceteenth: Or "Various Observations about American Blacks (Those Formerly Known as Negroes)" by a Non-American Black, in which she critically analyzes American racial dynamics from the perspective of an outsider. Adichie uses Ifemelu's experience to illustrate the psychological costs of migration and cultural change, in addition to breaking down racial and gendered norms in American society. Ifemelu's ongoing internal conflict arises from the tension between preserving one's original identity and accepting a foreign culture. The many levels of alienation and self-negotiation that characterize the immigrant experience are exposed by her experiences with various romantic partners, occupations, and social circles.

The novel features a vibrant cast of characters whose varied migration experiences provide a sophisticated explanation of gender dynamics, cultural hybridity, and the development of diasporic identities. While Ifemelu is at the heart of the story, other characters such as Aunty Uju, Curt, Blaine, and Obinze serve as important lenses through which the intricacies of the contemporary African diaspora are examined. Motifs of love, displacement, and identity are strongly rooted in the lives of the novel's central protagonists. Adichie uses these themes not simply to tell an interesting tale but also to offer incisive commentary on global inequalities, gender relations, and cultural hybridity. The narrative examines love as a personal and political force, migration as a gendered and destabilizing experience, and identity as a fluid construct created by place, race, and belonging. Through a close reading of Ifemelu's and Obinze's journeys, this chapter highlights how their emotional, physical, and

psychological transformations reflect broader questions of power, displacement, and selfhood in a globalized world.

## **2. Love as a Motive for Migration**

In *Americanah*, love is regarded as a major theme. Throughout the book, Adichie depicts a variety of romantic relationships. Ifemelu's relationships with her American boyfriend, Curt, and her Nigerian boyfriend Obinze, are both thoroughly examined. Through these relationships, Adichie considers the intricacy of love in a world historically rife with injustice and inequality, as well as how cultural differences and social pressures may impact romantic relationships.

The novel's female lead, Ifemelu, is a Nigerian immigrant studying in the US. Ifemelu is presented as a very smart, frank, and perceptive woman who embraces her individuality and rejects conformity. She is bold, has a sharp tongue, and an inquisitive mind. Writing for her blog, "Raceteenth," when it comes to issues of race, identity, and cultural inconsistencies in America, she is a powerful voice. She challenges people to reevaluate stereotypes and question conventions with her blunt and unapologetically honest tone. Her first love and the symbolic connection to the person she left behind before migration is Obinze. His character embodies quiet stability, emotional safety, and unspoken understanding. He is described as the only person with whom Ifemelu never felt the pressure to explain or to justify herself. Their bond, even after years of silence and distance, survives as a foundational part of her identity and longing for home (Adichie 13).

While Ifemelu and Obinze are eventually separated by geography, their love continues to shape their emotional worlds. Their youthful bond becomes a foundation for identity and memory throughout the novel. This is captured in their early dialogue:

"You know it was love at first sight for both of us," he said. "For both of us? Is it by force? Why are you speaking for me?" "I'm just stating a fact. Stop struggling..." "Yes, it's a

fact,” she said. “What?” “I love you.” (Adichie 65).”

This moment reflects their connection, one that transcends physical borders and societal divisions. Even as they each pursue separate lives abroad, the memory of their relationship acts as an emotional anchor, influencing major decisions such as migration, return, and reconnection. In this sense, love serves not only as an emotional theme but as a subtle motive guiding the characters' movements and transformations.

The author highlights love not only as a central theme in the novel but also as the main motive for migration for both the female and male protagonists. While Ifemelu states that she wishes to migrate for the sake of her studies, she later confesses that it is love that motivated her to take the first step toward migration. In chapter seven, both Ifemelu and Obinze confess their love for each other:

“You know it was love at first sight for both of us,” he said. .... “I love you.” How easily the words came out, how loudly. She wanted him to hear, and she wanted the boy sitting in front, bespectacled and studious, to hear and she wanted the girls gathered in the corridor outside to hear. (Adichie 65)

Here, the couple expresses their love for each other for the first time.

In chapter seven, after their relationship advances and becomes official, Obinze reassures Ifemelu that they are “...going to get married anyways...” and “...go to America when we [they] graduate and raise out [their] fine children.” (94). The couple, especially Obinze, insist upon their desire to immigrate to the United States. Obinze is described as being fully knowledgeable about American culture (Adichie 64). He reads only American novels and watches American shows. Ifemelu also shares her desire to go to the US, especially since her friend already moved there and her Aunt Uju promised that she would take care of her and help her with her visa if she decides to migrate. However, this moment, in chapter seven, when the couple insists that they will get married and have children in America, shows that they value

their relationship more than migration itself. To them, migration is only a way in which they can be together. Their dreams of migration are always intertwined with their love for each other. Ifemelu, specifically, is attached to Obinze. She is seen throughout the novel consulting with Obinze about all her decisions leading to migration. Even after she leaves, she is always thinking not about her migration experience, but how she would tell Obinze about it later. In Chapter fifteen, for example, Ifemelu meets Laura and Kimberly, two Americans who interview her for a job. She describes them as "...thin and straight and blonde" (145). She then immediately thinks of Obinze and how she would describe them to him: "...describing them to Obinze, would say that Kimberly gave the impression of a tiny bird with fine bones, easily crushed, while Laura brought to mind a hawk, sharp-beaked and dark-minded" (145). There are multiple instances where Ifemelu is thinking of Obinze throughout her migration journey. Even after she lost contact with him, she still remembers her moments with him. Whether it is her life in the US or when she thinks of Nigeria, Obinze is always at the back of her mind:

And, of course, there was also Obinze. Her first love, her first lover, the only person with whom she had never felt the need to explain herself. He was now a husband and father, and they had not been in touch in years, yet she could not pretend that he was not a part of her homesickness, or that she did not often think of him, sifting through their past, looking for portents of what she could not name." (Adichie 13).

Here, the author illustrates the bond that exists between Ifemelu and Obinze. While their initial thoughts about migration involved multiple reasons for migration, their main motive is love and their desire to be with each other. To them, migration cannot exist without

love. That even if they are not currently together, their love remains as the bond that links them during their migration journey.

Even when Ifemelu dates other men, she never forgets Obinze. When she dates Curt, a white American man, for example, she realizes that Curt lacks the emotional connection and understanding that she had with Obinze. She describes Curt in chapter thirty-one as someone unable to see who she truly is:

There were, simply, times that he saw and times that he was unable to see. She knew that she should tell him these thoughts, that not telling him cast a shadow over them both. Still, she chose silence.” (Adichie 281).

This shows that even when Ifemelu’s bond seems to be broken with Obinze, she still thinks of him and how he differs from the men she dated. Obinze is “...the only person with whom she had never felt the need to explain herself” (Adichie 13). This illustrates how love is central to the experience of migration.

Obinze also demonstrates the same feelings. Obinze’s US visa request is rejected, and he migrates to the UK instead as an illegal immigrant. His contact with Ifemelu is abrupt. He later returns to Nigeria and gets married, and has children. Yet, his love for Ifemelu remains. When Ifemelu returns to Nigeria and meets him, he confesses his love yet again. He also admits that he never loved his wife, but only loved her. He also insists that he would always chase her: “Ifem, I’m chasing you. I’m going to chase you until you give this a chance.” (Adichie 445).

Both Obinze and Ifemelu demonstrate how love is central to their migration experience. In *Americanah*, love is not only a major theme but also the motive for migration for both the female and male protagonists. The novel proposes a new perspective on migration where migration is no longer approached through the lens of academic and financial achievement but through love as both the reason and purpose for migration.

### 3. Female vs. Male Struggles with Migration

Migration is also considered another significant theme in *Americanah*. Adichie portrays the immigrant experience and the complex reasons why people choose to migrate, as well as the challenges and opportunities that come with migration. Moreover, Adichie draws attention how immigration policies and societal attitudes can impact the experiences of immigrants, particularly those who come from non-Western countries.

The author draws a clear distinction between the migration experiences of women and men, highlighting how gender shapes the nature of obstacles faced by each. Through the juxtaposition of Ifemelu's and Obinze's journeys, the novel reveals that while both face dislocation, alienation, and adaptation, the specific challenges they encounter are deeply gendered and reflect broader structural inequalities.

Ifemelu's experience as a female migrant in the United States is marked by multiple layers of vulnerability. Early in her stay, financial desperation forces her into a humiliating encounter with a tennis coach, which results in profound emotional distress and her temporary silence towards Obinze. The tennis coach approaches her with what seems to be a sexual exploitation offer. She then rejects it, claiming "**she could certainly do that**" (Adichie 151). She, yet, feels humiliated, scared and, tainted (152). She, then, finds herself accepting the offer when the man assures her that he is not "going that far". Ifemelu then loses her composure upon her return from his house:

She walked to the train, feeling heavy and slow, her mind choked with mud, and, seated by the window, she began to cry. She felt like a small ball, adrift and alone. The world was a big, big place, and she was so tiny, so insignificant, rattling around empty. (Adichie 152)

This incident underscores how migrant women, especially those lacking support networks, are more susceptible to exploitation, both sexual and economic.

Furthermore, as a black African woman in a predominantly white society, Ifemelu faces

intersecting oppressions based on race, gender, and foreignness. She is often exoticized or dismissed, expected to conform to Western beauty standards, and made to feel inadequate in professional settings despite her intelligence and education. Her psychological burden also terrified her:

It terrified her to be unable to visualize tomorrow. When her parents called and left a voice message, she saved it, unsure if that would be the last time she would hear their voices. To be here, living abroad, not knowing when she could go home again, was to watch love become anxiety. (Adichie 150).

Ifemelu's struggles lead her to question her choices. Her experience as an immigrant African woman in unknown environment, makes her feel alone and insignificant, unable to perceive any hint of hope for a better future.

In contrast, Obinze's migration experience in the United Kingdom as an undocumented male migrant highlights a different set of struggles. Unable to find legal work, he is forced into manual labor under exploitative conditions, constantly fearing exposure and deportation:

A policeman clamped handcuffs around his wrists. He felt himself watching the scene from far away, watching himself walk to the police car outside, and sink into the too-soft seat in the back. There had been so many times in the past when he had feared that this would happen, so many moments that had become one single blur of panic, and now it felt like the dull echo of an aftermath. (Adichie 341).

His masculinity is challenged by his loss of autonomy and status, especially when compared to his more successful peers. Obinze was unable to join her in the U.S. and instead migrated to the UK, where he lived undocumented and experienced social invisibility and fear of deportation. This undocumented life in the UK reflects the harsh reality of illegal immigration, especially for African men, where the fear of deportation shadows every action. When he is caught by an immigration officer who confirms his visa has expired, he feels

desperation:

Are you Obinze Maduewesi? the red-cheeked man asked. In his hands was a sheaf of papers, and Obinze could see a photocopy of his passport page. "Yes," Obinze said quietly, and that word, yes, was an acknowledgement to the red-cheeked immigration officer, to Iloba and Cleotilde, and himself that it was over. (Adichie 268).

Obinze faces legal marginalization and humiliation because of his undocumented status in the UK. His experience as an illegal immigrant was filled with fear, uncertainty, and a constant sense of exclusion. Because of many hardships he confronted, he finally decided to return to his home country. He confessed to his lawyer in chapter thirty that he is going back to Nigeria after finally realizing that he cannot withstand the harsh reality of immigration any longer: "I'm willing to go back to Nigeria," Obinze said. The last shard of his dignity was like a wrapper slipping off that he was desperate to retrieve." (Adichie 269). Obinze does not only feel he is humiliated but also that he is dehumanized. When the lawyer leaves, he is given a form that he is willing "...to be removed," a word that made him feel dehumanized: "'Removed.' That word made Obinze feel inanimate. A thing to be removed. A thing without breath and mind. A thing" (Adichie 269)

Adichie further contrasts the emotional responses of both characters. Ifemelu's emotional resilience is strengthened by her ability to build interpersonal relationships, such as with Auntie Uju, Ginika, Curt, and Blaine, which provide both comfort and conflict. Her relationships become key to her adaptation and reflection. She instead experiences sexual exploitation and emotional turmoil because of her gender. In contrast, Obinze experiences

isolation, unable to maintain deep emotional connections during his undocumented life in the UK. This leaves him disillusioned and emotionally detached until his return to Nigeria.

Through these contrasting narratives, Adichie challenges the notion of a universal migrant experience. She emphasizes that gender significantly affects how individuals navigate their host societies, access resources, and define their identities. The migrant woman's body is used as a site of negotiation—economic, sexual, and social—while the migrant man's struggle is more directly related to powerlessness in occupational and public spheres.

Ultimately, *Americanah* uses the gendered dimensions of migration to subvert global systems of inequality. Through the illustration of how Ifemelu and Obinze experience migration differently, Adichie invites readers to think about the intersectionality of migration, whereby. The intertwinings of race, class, and gender produce uneven realities for African migrants in the West.

#### **4. New Identities: Hybridity and Identity Formation**

Identity is also an important theme in *Americanah*. Adichie explores identity by using the journey of self-discovery of the characters. Ifemelu wonders who she is and where she belongs, both in America and Nigeria. She attempts to balance the various parts of her identity, her Nigerian heritage, her immigrant and her evolving understanding of race, and to have a better sense of belonging in a world so often inimical to her. Accordingly, Adichie portrays this conflict sensitively and subtlety, showing the complex and multi-faceted nature of identity.

Ifemelu's identity journey reaches its peak when she returns to Lagos and begins to reconnect with her roots, not by rejecting her past, but by integrating all that she has experienced. After years of cultural negotiation, alienation, and self-questioning, she finally feels a sense of self that is complete. This transformation is not about returning to who she was before migration, but about becoming someone new, a hybrid self that merges her Nigerian identity with her diasporic consciousness. "She had, finally, spun herself fully into

being.” (Adichie 444). This is a powerful metaphor for self-reconstruction. It shows that Ifemelu has come to embrace her multiple experiences, both painful and empowering, and has woven them into a cohesive identity. Her hybridity is not confusion, but clarity: a stable form of being born from cultural complexity.

“*Raceteenth*” blog plays a major role in assisting Ifemelu in reclaiming her voice. It functions as a hybrid space where Ifemelu speaks not as an insider or outsider, but from a fluid, in-between position. Her perspective as a “Non-American Black” gives her the critical distance needed to observe American racial dynamics with both clarity and boldness. The blog allows her to reclaim her voice, articulate her identity, and resist the pressures of assimilation. It becomes a literary tool of both self-construction and social critique. However, she confronted many obstacles, among them the criticism of her blog by an American man named Shan:

You know why Ifemelu can write that blog, by the way?” Shan said. “Because she’s African. She’s writing from the outside. She doesn’t feel all the stuff she’s writing about. It’s all quaint and curious to her. So she can write it and get all these accolades and get invited to give talks. If she were African American, she’d just be labelled angry and shunned.” (Adichie 319).

The author, here, reveals the complex position Ifemelu occupies as a “Non-American Black” writing about race in the US. According to Shan, Ifemelu can gain attention and success precisely because she writes as an outsider, an African rather than an African American. Her foreignness protects her from being stereotyped as “angry” or too political, allowing her to critique American racial dynamics with less social penalty. *Raceteenth* becomes a symbol of hybrid expression: Ifemelu is both part of the Black experience in America and separate from it. Her voice is simultaneously legitimate and contested. The blog allows her to process her identity, speak truth to power, and resist assimilation, but it also highlights the privilege of her distance from generational trauma. Ultimately, “*Raceteenth*” is not just a blog; it is Ifemelu’s space for becoming.

As for Obinze, he also decided to go back to his country after what he encountered in the UK. Thus, his identity was deeply reshaped by his undocumented status in the UK. In the UK, Obinze's identity undergoes not only emotional and legal suppression but also a literal transformation. To survive as an undocumented migrant, he must abandon his real name and assume a false identity, "*Vincent*". This erasure of name and legal existence marks a profound loss of self: "That evening, as dusk fell, the sky muting to a pale violet, Obinze became Vincent." (Adichie 241). The statement signifies the moment where Obinze's identity is no longer his own. He is forced into a performative version of himself, navigating an illegal world under a fabricated persona. This transformation reflects the ultimate cost of migration: not just hardship, but fragmentation of identity.

Obinze sees himself through the eyes of Vincent, the man who sells him his National Insurance number. The contrast is stark: Obinze, a middle-class Nigerian who "grew up eating butter," now depends on someone hardened by poverty. Obinze saw himself through Vincent's eyes: "a university staff child who grew up eating butter and now needed his help" (Adichie 240). This self-awareness introduces shame, inferiority, and alienation into Obinze's self-image. The hybridity he experiences is not celebratory, but coercive and dehumanizing. Consequently, Obinze's transformation into "Vincent" is a potent metaphor for the disintegration of authentic selfhood under pressure from the immigration system. His experience challenges the romanticized narrative of identity formation in diaspora. Unlike Ifemelu, who expresses her identity through "*Raceteenth*", Obinze has silenced his new identity is forced upon him, shaped by survival, not agency.

Ifemelu's return to Nigeria marks a significant turning point, both personal and symbolic. Drawn back by a desire to escape the racial exhaustion of America, she finds a country in transition, vibrant yet imperfect. As she navigates her new life as an "Americanah," old ties resurface, most notably with Obinze. Their reunion, touched by longing and unspoken

regrets, highlights the emotional cost of time lost and the complexity of coming home to a place and a love that has changed.

Consequently, Ifemelu's return to Nigeria is not just a physical relocation; it represents an emotional and psychological resolution. Despite the lingering pain of Obinze's absence, she finds peace in her own space, in writing, and in rediscovering the familiarity of home. Her return is not about going back to the past, but about moving forward with a deeper sense of self:

The pain of his absence did not decrease with time; it seemed instead to sink in deeper each day, to rouse in her even clearer memories. Still, she was at peace: to be home, to be writing her blog, to have discovered Lagos again.” (Adichie 444).

This passage captures the paradox of healing. Her sense of peace does not come from external validation, but from her renewed connection to her country, her voice, and her purpose.

Obinze's return to Nigeria marks his renewed connection with Ifemelu. His life has moved on externally, yet, inner world still revolves around Ifemelu. Despite being married and socially established, Obinze's feelings for Ifemelu remain alive and unresolved. In a conversation with his friend Okwudiba, he finally admits the truth he has carried silently: “You know Ifemelu is back, Obinze said, and just saying her name warmed him. ‘I know.’ Okwudiba meant that he knew more. ‘It's serious. I want to marry her’” (Adichie 441). This simple, direct confession reflects not only romantic love but the desire to reclaim a part of himself he lost. Ifemelu represents to Obinze authenticity, emotional intimacy, and a life unconstrained by societal performance. His longing to marry her is not just a proposal. It is a resolution of identity and wholeness after years of dislocation and compromise. Therefore, Adichie does not tie their story with a neat ending. Instead, she allows ambiguity to remain, reflecting the real complexity of return, reconciliation, and love.

## Conclusion

In *Americanah*, love is a central motive for migration. Despite being fascinated by the Western culture, both Ifemelu and Obinze confess their desire to migrate to be with each other. Their migration experience is heavily gendered and hybrid. Both characters unveil by the end of the novel that the challenge of balancing cultural heritage and assimilation has led to the creation of a new hybrid identity that reflects their migration experience.

While Ifemelu returns to her home country, she is labeled as 'Americanah'. Her struggle with sexual exploitation, economic hardships, racial discrimination, and feminist awakening leads to self-realization in a new light that is different from her sense of the self before her migration. Obinze's story is similar to that of Ifemelu as he returns as a changed man to Nigeria. His hardships in the UK as an illegal migrant, his dehumanization, financial exploitation, rejection, and discrimination as an African man in a predominantly white Western country influence his identity formation in a manner that is similar to Ifemelu, where he is no longer Nigerian or Western.

## General Conclusion

Identity is a broad subject that is continuously evolving and constantly investigated. With the rise of globalization, the movement of people, ideas, ideals, and cultures is accelerated, giving birth to new diasporic identities that are increasingly layered and subject to hybridity, fluidity, and change. The diasporic identities are ever changing, governed by a Western globalized reality and gender expectations. Among African migrants, a new diaspora is created, the new African diaspora, which is characterized by individual desires and the search for the self. The new African diaspora embodies a state in which African migrants are faced with the challenge of balancing cultural heritage and assimilation into Western societies.

Adichie's *Americanah* is a literary account of this postmodern diasporic condition, representing the reality of migration as an emotional journey to self-realization. It challenges the prominent narrative of migration and the new African diaspora by framing love, not economic ambitions or political refuge, as the leading force behind migration. *Americanah* offers a feminist account of not only the woman protagonist, but also as male protagonist and how gender and western globalization affect the migration journey and new hybrid identities for both Obinze and Ifemelu.

This dissertation examines how globalization, cultural hybridity, and the dynamics of the new African diaspora influence identity formation and diasporic narratives, with a specific focus on Adichie's *Americanah*. It draws on postcolonial and feminist frameworks and illuminates the complexities of hybrid identity as shaped by gendered migration experiences and cultural negotiation. The dissertation is composed of two chapters. Chapter one deals with theoretical concepts such as globalization, the new African diaspora, feminism, and migration. Chapter two is devoted to the textual analysis of *Americanah* that focuses on gender, identity, love, migration, and the female and male experience within the context of hybridity and

globalization.

The findings of the study also indicate that globalization, hybridity, the new African diaspora, and feminism are central in influencing identity. These concepts assist in deconstructing the multifaceted process of reconstituting identity for new African diasporic subjects. These individuals tend to struggle with the dilemma between the retention of their cultural origins and the adaptation to new territories.. The study of the selected literary work of the corpus reveals that the author indeed propagates love as a motive for migration. The analysis of Ifemelu and Obinze depicts how, despite being fascinated by the Western culture, both the female and male protagonists confess their desire for migration to be with each other. Thus, love is centralized as the leading force behind migration. The analysis also shows how their migration experience in the US and the UK is inherently gendered and governed by the Western culture that forces them toward hybridity. Both characters unveil by the end of the novel that the challenge of balancing cultural heritage and assimilation has led to the creation of new hybrid identities that reflect their migration experience.

Ifemelu's journeys reflect a struggle with cultural dislocation, racism, and feminist awakening, which ultimately results in her return to Nigeria as a reconstituted self. Obinze's unlawful existence in the UK, on the other hand, exposes the emasculating effect of marginalization, legal disappearance, and shattered masculinity. Their returns to Nigeria are not mere reversals of migration but complex acts of identity reconstructions. Accordingly, the research questions are answered and the hypothesis confirmed. In *Americanah*, Chimamanda Ngozi Adichie reworks conventional African diasporic stories by placing love as the chief reason for migration alongside the way Western globalization and gender create both male and female migrant existence and identity construction.

Ultimately, *Americanah* is a compelling work of fiction that offers a powerful exploration of race, love, migration, and identity. The novel is a worthwhile contribution to

contemporary literature, and it offers a searing indictment of Western culture and society and a paean to human toughness and nuance as well as a rich discussion of identity, belonging, and the emotional nuances of displacement. It offers the predicaments of both sexes in establishing who they are in various cultural settings.

This thesis covers the work of Adichie. Still, numerous other prospects can be investigated with the introduction of this research. Because of time and size restrictions, many notions are left unexplored. These notions include space, memory, and mobility, and how they intersect with emotional experiences like longing, love, trauma, and nostalgia in the female and male migrant journey. Within the context of gender, patterns, perceptions, and outcomes of migration for both genders can be explored similarly. The dissertation contributes to the ongoing feminist diaspora discussion in a globalized context by focusing on both genders and how their migration experience reflects the new African diasporic narratives. Thus, future research that deals with related notions and new perspectives may thoroughly approach these notions as well as new perspectives that this dissertation has not yet approached.

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