

Striving in the Globalized World: A Study of Chimamanda Ngozi Adichie's *Americanah*

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<p>Received on: 25 Dec 2024</p> <p>Revised on: 28 Jan 2025</p> <p>Accepted on: 10 Feb 2025</p> <p>©2025 The Author(s). Published by International Journal of English Language, Education and Literature Studies (IJEEL). This is an open access article under the CC BY license (https://creativecommons.org/licenses/by/4.0/).</p> <p>Keywords— migration space, globalization, intelligence, society</p>	<p><i>Chimamanda Ngozi Adichie's Americanah (2013) x-rays a complex world driven by advanced technology to the continuous undoing of borders and complexly, for the benefit and disadvantage of humanity. Low cost transportation and communication processes increasingly intensify migration processes from the global south into the global northern geographies of The United States of America (USA) and Britain. This paper respectively builds on these unrestricted movements, mainly on those from the 1990 Nigeria. The aim of this engagement is to underline the complicated facets of migrant centers. Relatively, the paper registers the underpinnings of otherness—a context from where it cries foul to the optimism tales surrounding globalization. Explicitly, it hints on the increased insecurity and challenges that migrants undergo in a bid to define selves and further stresses on how the degraded natural landscapes put the ecological systems of both migrant center and the entire planet at risk. Concurrently, it celebrates the beauty of immigration under the umbrellas of transnationalism and cosmopolitanism. Analytically, it uses globalization theory, basically from the perspectives of Arjun Appadurai's Social Imaginary and Ulrich Beck's risk society. The paper is built on the rational that though globalization has led to the growth of urban cities, it has constrained the sustenance of individuals and the natural environment. The central argument of the article is wrapped around the thought that because the global society is a concoction of the upright, the depraved and the unpleasant, its citizens have to employ intelligence so as to live meaningfully.</i></p>

INTRODUCTION

The exposition that for decades, some ten thousand (10.000) far off societies would be found living in some

two hundred (200) societies is a hint on increased international movements.(UNESCO 1995, 15) The World Bank holds that these movements are practically

unidirectional – with migrants living the the global south into the global north in search for opportunities. (*Migration and Remittances Facebook* 2011) These assessments showcase a variety of facts, top among being the precarious nature of movements, the overpopulated, multiracial and multicultural compositions of migrant centers and a compressed society. The world is thus becoming a global village; a consequence of modern technology in its ability to reduce both distance and time to the simultaneous happening of action and reaction. (McLuhan 1989) Implicit in the above stories is a world structure that is fostering global unity and solidarity; a world highlighting Kant's positioning of humans as world citizens with the right to settle anywhere. (Kant 1795) Contrarily this global society is instead institutionalizing difference. (Robertson 1992, 102) Robertson validates his point with the explanation that the earth is increasingly taking the form of a "community" characterized by "segments of humanity living close together" in disharmony. Deutsch underlines the challenge of this era as the difficulty to formulate a theory that can incorporate difference without completely integrating it. (Deutsch, (1957) The above claim is generated by Deutsch's conviction that people have to remain true to themselves. This is a twist of the globalization narrative; a conscientizing story to which migrants commonly fall prey, as migrant writers reveal. In the course of celebrating some ongoing global cultural changes, they reveal the misfortunes of a section of humanity in the degraded natural landscapes characteristic of the expansive but class-designed migrant spaces.

African writers capture the fragmentary and uncertain outcomes of global dynamics in the hazardous human conditions definitive of the Global North's migrants and migrant communities. As envisioned in Tayeb (1991), Darko (1995), Gurnah (2002), Adichie (2009), Nkengasong (2015) and Mbue (2016) to name these, African writers continuously hint on the uncertain outcome of migration. But coaxed by modern technology's communication and transportation push factors, Africans leave their seemingly hostile spaces for apparently accommodating distant ones. Life is meaningless until its owner decides to make it

meaningful, existentialist philosophers persistently educate mankind. Failure to make valuable decisions only pins your existence to absurdity and renders you guilty of being inefficient The misery surrounding existence in Africa and the fear of being termed ineffective evidently generates emigrations to the resulting migrant tales in African literary creations. But the writers' ideologies vastly build on Marx's migration theories—concepts that link migration to processes of violence. (Marx 1988)

Chimamanda Ngozi Adichie is among the twenty-first century writers in possession of instinctive insights of the displacement mania that is plaguing contemporary modern society. In *Americanah*, she x-rays students, workers and the unemployed fleeing the socio/economic and political unrest that had become definitive of the 1990s Nigeria into the Urban North, with the hope of prospering here. Ironically, they would meet places largely defined by absolutes in terms of culture and identity; ideological landscapes that render illusionary globalization's promise of socio-economic and political cohesion. Amazingly, her diehard migrant overcome the frictions by forging peaceful relations with host spaces and/or wavering their loyalty to both the host and original spaces, with the logic that these spaces crave for their behaviors. Within this frame, they become in Homi Bhabha's perception the only class of human beings not hooked by the restraints culture and geographical dictates. (*Location of Culture*, 4) The novelist however portrays the racist conscious migrant spaces with their discriminatory residential areas that settle newcomers at decayed physical spaces as limitations of their selves and potentials. This paper finds agency in the genuine mindsets with which Chimamanda's characters set sailed for migration, the hostile environments they eventually encountered and their attempts at making meaning out of the messes. Driven by the place entanglements in the text, the paper invites both Arjun Appadurai and Ulrich Beck's globalization tenets for analysis.

Appadurai theories both five types of globalization flows and five dimensions by which these flows daily take place across cultural and national borders.

(Appadurai 1996) The theorist positions the flows as 'ethno scapes', 'media scapes', 'techno scapes', 'finances cape' and 'ideascap' (18). Clarifying them, the 'ethno-scape' underlines the movements of individual cross physical borders; the 'mediascape' captures the images and narratives produced and disseminated virtually across the globe; the 'techno scape' envisions modern technology's global spread of information; the 'finances cape' represents global financial exchanges, and the 'ideascap' defines the global flow of ideas. Appadurai emphasizes on the fact that though the flows each appear as firmly constituted landscape, they are in a constant state of flux; a process through which they entwine with each other and consequently facilitate the globalization phenomenon. Appadurai's ideas visibly examine both the processes and mechanisms of social change, and the progression tenet inherent in the globalization idea. But Beck's (2005) concept of the 'risk society', instead underlines the negative consequence of the processes outlined by Appadurai to individuals and groups of people. The concept of risk society characterises the social economic and ecological risks inherent in modernity's fast growing places. Globalization here is a two faced coin; one working towards the socio-economic and political development of the globe and the other working rapidly and steadily towards the destruction of life on earth. This paper consequently intends to examine how these progressive and regressive tenets of globalization affect the physical and social environments of Adichie's multicultural/multiracial modern technology prone host spaces.

Multiculturalism and multiracialism have instead generated hostility to cultural difference; a condition blamed on the too much power that individual states still hold; a factor that functions against the realization of the global community entailed in globalization. (Linklater 1998) Adichie's *Americanah* captures this in the liminal spaces that the English and American urban spaces have become in spite of immigrations. She in line with Linklater blames it on two factors which are hostility to cultural difference and the cling to national identity.

Adichie's Fixed Identity Dynamics

Mobility as earlier positioned is a social subject with great impacts on both place and identity. These are entities that constitute the politics of who one is; though one habitually downplays the significance of who one has to be to the suffering of both one's self and others. Leaning on authenticity for accuracy, the social mechanism for the negotiation of the migrant's identity echoes their real past in unison with their present. This retrospective introspective lean distances the migrants from the hosts' good books to the generation of diverse strands of identity crises. Authentic identification thus begins to capture changes with time and place; a complex scenario as strident identities become limiting in their manifestations of harshness and discord towards others. In their insistent natures, strident personalities cleave to their opinions, feelings and priorities to the stemming of disagreements; disharmonies that are detrimental to the liberal interconnectivity implied in globalization's open-minded strand. The great emigrations from Nigeria the novelist holds, emits diversity, conflicts and negotiations, and consequently highlights globalization's complex status—its repulsive fragments discussed in this section.

Adichie's text x-rays Britain and the United States of America as worlds which despite their multicultural and multiracial status still hold tight to past values and rigid boundaries. Within this atmosphere the migrant's dreams are dominated and almost pushed to the edge of destruction. Visas only function to their doors and not passports to operate freely. Their languages are declared unwanted and their accents considered derogatory. Their already acquired professional skills are termed unqualified and worth revising in qualification of western values. The Nigerian migrants' black color, above all, places them at the lowest rank of each country's race ladder. It is well noted that Adichie describes her migrant subjects as people "merely hungry for choice and certainty" (*Americanah*, 2). They are also a people "fleeing a type of poverty that crushed human souls" (*Americanah*, 276). It is therefore a pity that here in west America especially, where Obinze thought of as "my future" they are wallowing

in poverty, joblessness and above all undergoing the “oppressive lethargy of choicelessness” (*Americanah*, 277). The green card is the only authentic document by which the migrant can position himself/herself in the new space. Unfortunately for the new comers it takes lots of money and financial procedures to establish this official document. The British Prime Minister, Brunkett obliges migrants to speak only English all through the day and in America the migrant must speak English with a twist of the American to have a well-paying job. And without this language conformity the migrants encounter prejudice, lack of opportunities and at times take up roles that they did not preview. Adichie portrays a significant part of her migrant population living in the urban slums—places where they are exposed to varied risks. This unpleasant atmosphere exposes the alterity of migrants in the liminal spaces of Britain and America.

As highlighted above, migrants connote externalities. They constitute conflicts for and against totalitarian principles in host spaces. (Bhabha 1982, 3) Migrancy consequently entails conflicts with/within the self, with the migrant fighting and subduing the clashes and crisis inherent in the self and other. They become bearers of fragmented ideologies; a forum in which strict respect for either self or other is a farce but interestingly migrants still stick the idea of self-authenticity and consequently live in argument for consistency. But consistency denotes regularity and .calls for the steady respect of the past, that past which is now just a part of the migrant’s being. Conversely, migrants’ structures as blends of the past and present posit strands for ethical behaviors—altitudes which hold out the possibility of accepting and enduring all. (Derrida 1967, 23). They would have to undermine the negative forces that nurture conflicting spaces and instead cultivate unique behaviors suited to their current social contexts. (Zacares and Iborra 2015)

The Migrant’s Authentic Identity

The term ‘migrant’ in dual functioning evokes the self from the perspective of the restrictions that characterize human relations in everyday life and as well underline urban centers where people are obliged to live in unison.. This is a complex atmosphere that

puts a check on migrants’ authentic selves. Authenticity as a term is so fluid and becomes so nuanced in meaning that it positively validates a cross section of behaviors.(Troper et al 2022). Its implication of being true to self begins to crave on individual and groups’ consciousness, interrogating the concept of self and its relationship with the external world. It is some sort of community authenticity – a holistic activity that builds on dynamic relationship between the new comer and its host space. Authentic migrant portfolios would thus rotate around accepting the changeability that comes with transnational mobility – a trans-border phenomenon that calls for inclusiveness. Distinct binaries have to interact and go beyond their individualities so as to produce a complex infusion that does not dissolve the various fissures, but introduces in them another dimension of complexity. (Derrida *ibid*) Conformity and connectivity are the guiding principles, complex phenomena that take the migrant out of his/her comfort zone of consistency. (Lehmann et al 2019) This scenario creates a sound atmosphere for advancement – that which often results from a congruous relationship between the individual and his/her immediate environment. Adichie’s *Americanah* x-ray this migrant oriented growth emanating from two forces, namely transnationalism and cosmopolitanism. Through the concepts of transnationalism and cosmopolitanism the section below examines the migrant’s identity in relation to two places, the one he left behind and the one he is presently developing.

Transnationalism

Transnationalism examines the functioning of social relations under conditions of globalization. It embodies the trans-border activities of migrants and encompasses shared relations. Specifically, it rotates around trans-migrant – migrants who maintain ties with both host spaces and their countries of origin. The beauty in transmigration is projected in migrants’ acts that result in “counter narratives of the nation.” (Bhabha 1990, 300) Migrant authenticity consequently deletes the self-centered authenticities that generate friction in the third space. This behavior, for one, is echoed in transnationalism. As accentuated in this

article, transnationalism echoes the various ways African migrants in Britain and America sustain relations with their countries of origin. The novelist portrays them exhibiting strong connections with their home and host societies; an atmosphere in which they become partakers in the development of the continent and the renewal of the histories of binary opposites.

Dick, aunty Uju's son who was taken to America as a kid, demonstrates his love for kith and kin by visiting them in Nigeria, as a teenager. His cousin, Ifemelu, a returnee from America welcomes him at the airport in Nigeria. As the dual move out of the airport and through the streets for home, Dick marvels at the mass number of blacks on the way and burst out in excitement thus "O my God, Cos, I've never seen so many black people in my life" (*Americanah*, 320). This expresses accepting the other part of him joyfully. This international travel acts as breakthrough for Dick who knew things only from the realities of the American space – a racist society in which the majority whites loaded it over the minority black. Dick notes that the country was void of racism as no one called the other black. Though he enjoyed the company of his relations, he still returned to his mother, friends and education in America. He has known his past, a consciousness that will forever guide his visions of his present and obviously his future.

Adichie again reveals a transnational social networking with Obinze sending money to Ifemelu in America from Nigeria. In this counter-hegemonic behavior, Adichie mystifies the Eurocentric story which defines the west as the economic giant of the world. In another light, Obinze and Ifemelu come to experience psychological relieve from the trauma that emanated from their growing uncertain relation by exchanging emails. When Obinze emailed her details of his immigration to and stay in England, Ifemelu opened up on the conditions of her stay in America. Another period of quite once again prevailed between them due to the unhealthy entanglements they had each gotten themselves into. Because Ifemelu planned to return to Ngeria she again informed Obinze by email, this time in a lighter mood. The ease with which Ifemelu messaged him encouraged Obinze to open up to her on

some of his experiences during their separation.. These disclosed information, from both ends obviously prepared the cordial way in which they finally embraced each other in Nigeria.

Adichie even unveils the networking of modern communication as a great disseminator of information. Modern gadgets of communication, the telephone most importantly, instantly disseminate information worldwide. The internet even controls the way in which literature is built. Ifemelu's blog post, originally called "Raceteenth or Curious Observations by non-American Black on the subject of Blackness in America", (296) becomes her sure source of getting information on race and racism at the moment she really needs it. Racial bias brought to an end the beautiful relation between her and the influential white, handsome rich guy Curt. Provoking people to talk on race and then posting their ideas on blogs became her main source of material for blogs – an activity which x-rays a virtual cosmopolis that both represents and acts on literature as validated by the fact that the posts later formed a type of textuality for her work. Ifemelu couldn't when her first blog post "The Hot White EX" (296) captured nine readers just hours after being posted. She saw this as a move towards achieving her goal, that of educating the world on the reality of racial discrimination in America. She conscientised that the race feeling is bad and that only romantic love can erase this unjust feeling. Her effective communication spells out how the virtual community is becoming important as the physical one. Her success in informing the world through blogs buys Jean Baudrillard views that the ongoing historical moment is one in which "Life has become TV, and TV, life. TV watches us and we watch TV watching us," (*Postmodernism for Beginners*, 64). Correspondingly, everything is noe coded and reduced to cybernetics which functions in fascinating difference.

Cosmopolitancy

Cosmopolitancy underlines the unusual medley of diverse populations coexisting and sharing. It harbors the aptitude of peaceful and harmonious living in the third space. It reverberates with theories of

globalization and waves towards determining and cultivating “political and ethical principles that are constant with a globalized world. (Gupta 2003, 48) Its working can be descended into six perspectives including its functionings as an emerging socio-political condition, a philosophy or world view, a political project for creating effective transnational institutions, a political project for enabling people to act upon their multiple subject positions and a competence to deal with others and the world. (Vertovec and Cohen 2002, 9-14) Remarkable, these are the angles from where some of Adichie’s migrant subjects relate with the world. Constructed on the bases of the postmodernist relative thinking, it negates cultural difference and correspondingly debunks notions of superiority and inferiority complexes as it reads in the opposite member of the pair the strength and weaknesses lacking in the other. The international relation theorist, Linklater celebrates cosmopolitanism from the guise of a global civilization which obliges mankind to adopt a new moral standing that will outweigh hostility and difference. The cosmopolitans’ behaviors are consequently shaped by shared vision and common principles- a way of life which from Adiche’s perspective is equally realized and maintained by means of modern communication. The cosmopolitan most adjust to various cultures; an adaptive process that many of Adichie’s character get involved in for the sake of meaning making.

Adichie’s use of the Obama’ presidential victory seems to be for the projection that one can create good relations out of encounters if one is ethically sound and in control of their emotion. Obama sent in his candidature for the president of the white house despite racist atmosphere that defined America- at a moment when whites were asking themselves if there were ready for a black president. Ifemelu believed a black person could be and in one of her blog posts she brings out the qualities of such a one as –a black who is “eternally wise and kind ... never reacts under great suffering , never gets angry and is never threatening” (Americanah,321) could become the president of America. Living soundly in the metropolis as Adichie fashions out, entails accepting and tolerating difference.

The novelist equally x-rays how the tensions Ifemelu experienced in America become relaxed due her conjugal relationship with the rich white man, Curt. With Curt “she became in her mind a woman free of knots and cares.” (Americanah, 229). Thus with Curt, Ifemelu transcends racial borders and integrate into mainstream America. ‘I get to show you Paris.’(Americanah, 229).

In the host space the migrants go in for hyphenated identities like Nigerian-American, Kenyan-American and Ethiopian-American, thanks to their ethnic or national particularities. The hyphenated portrayals are contrary to the identities that denoted them back in the continent. They correspond with the complex being these Africans have become- fragmented people who, unfortunately, are undergoing lots of sufferings since the black race occupies the last rung in the American race ladder. This uncomfortable atmosphere the African embraces while out of the continent. (Beoku-Betts and Njambi 2005). Limiting this to the Nigerian experience in the west, the Nigerian feminist scholar, Leslie Ogunjide (2000) describes it as one of suffering. She says this out of her experience, like Ifemelu and Adichie herself, Ogunjide only became conscious of her blackness while out of the continent.

The African Students Association (ASA) in America mimics the global space of open doors, interconnectivity and opportunity – an immigrant space which facilitates and fosters broader and more creative interactions. The association safe guard’s members’ interest and discusses the pressing issue about the African continent especially the diverse cultures and the problem plaguing their countries. They talk about the necessity of integrating themselves into the American society, but, without forgetting where they come from. They help each other get settled in America. It is thanks to Dorothy of Ugandan nationality that Ifemelu of Nigerian origin attends her first interview test in America. They talk each other into trusting not American but internationals on the basis of a people in crisis –that plight of American immigrants, an ugly situation which only the immigrants; a point relevant from the perspective of

the hospitable relationships characteristic of cosmopolitan.

Adichie projects the influx of migrants into northern hemisphere as a double faced coin. It is speeding up the economic and cultural development of the planet. Contrarily, it is rendering the world's population more urban to the disadvantage of the urban geographies. Increased human population often greatly impact land; a point empirically viable in the vast constructed houses and roads. These man-made structures cost the destruction of ecosystems— great determinants of the energy that supports life factor on earth. (Small 2004) Excessive land use echoes a danger to the earth as its impact on ecosystems equally negatively influences the climate. Increased destruction of the natural vegetation increases the amount of carbon dioxide in the atmosphere to the warming of climate. (Azar et al 1986) This seems to be one of Adichie's principal concerns in the text under study.

The Unhealthy Natural Landscapes of Modernity

Though Adichie celebrates the integrated cultural and economic systems that evolve in and out of the global cities, she regrets that these two processes are steadily giving in to ecological globalization; a fact evident in the greenhouse gases reality of *Americanah*. The contact zones are human build-in areas constructed at the loss of ecological elements. In this post industrial revolution era, these cities function as industrial centers and serve as bets for the quest migrants from the under-privileged global south. With increased immigration the cities become more and more unnerve places for migrants whose second class ascribed status pushes them to the peripheries of the cities. The modernity has brought with it ecological degradation whose main consequence is increased stress on the entire environment. In line with this accession, Adichie begins *Americanah* by bringing American environmentalism in the forefront. In the process of exposure, she captures how physical boundaries are constructed in denoting the various groups that make up the city. Roberts et al (2009) explicates that the above structure of the city increasingly favors the wealthier citizens as it puts them beyond the environmental risks incurred by the others.

Adichie uses the functioning of the human nose to expose the obnoxious air quality definitive of migrants' lived- in environment. Atmospheric pollution is either the presence of man-induced or natural substances in the "ambient atmosphere" that have effects on or the environment. (Weber, 1982, 3) Adichie's migrants live in New Havens, a place that smells of "neglect"; they live in Baltimore, a place that smells "brine"; in Philadelphia, a place with the "musty scent of history" and in Brooklyn, a place that smells of "sun warmed garbage" (1). The qualities of air implied in each of the cities above are impure and impure is a threat to human existence. With the nose the main respiratory organ, it transports pictures of human domestic squalor defined in accumulated waste. The situation would be terrible if the waste constitutes garbage. The narrator laments on the more deplorable situation with Brooklyn's garbage being abandoned to the heat of the sun. This paints an unattractive landscape that might be offensive to the entire human system given that the garbage may have decayed— to the further anguish of the nose. Again Adichie's "brine" characteristics of the Baltimore space speaks of dangerous toxic pollutants, while Philadelphia's "musty scent of history" envisions a place void of vitality and essence. It is unimaginable how comers in their daily struggles to make ends meet survive un these polluted environments. Adichie makes clear the fact that, localized pollution has become ubiquitous in northern urban cities to the disadvantage of the living.

Adichie's migrant centers hold modified climate characteristics and the change is making life unbearable for the migrants. "The heat is really bad" says Mariana, the African hair braider in Trenton who cannot bear to work with the door half open despite the shabby state that characterized the outside saloon (*Americanah*, 13). Mariana's comment on increased heat waves Ifemelu memory lane, thirteen years back into the summer when she arrived America. She was putting on the thickest pullover she could in a Nigerian market because she drew from the traditional single story that the western hemisphere unlike the southern was very cold. Ironically, she unzips her sweater immediately she arrives as the American airport. Aunt Uju instantly solves her puzzle with the words that the

heat waves were currently becoming higher than in the past, a condition which can be understood the perspective of the high level of technological advancement and the increased and extended industrial cities that increasingly define the global north. The danger inherent in the warming climate can be understood from the consequences of increased atmospheric temperatures in Nigerian metropolis, Nsukka in Adichie's *Purple Hibiscus* (2003). Parents pour water on the floor for children to lie on (*Purple Hibiscus*, 262). Again due to the scorching heat, flies could not survive the ambient temperatures but instead lived with households "buzzing over food". Climate change thus, is changing the natural order of things and putting humanity into great risks.

The term "global north" captures the developed countries of the northern hemisphere that are characterized among many other things, by high levels of income and technological advancement. (Kowalski 2020, 1) Technological advancement as aforementioned, is associated with increased emission of greenhouse gases into the atmosphere, an activity responsible for the constant and recurring changes that has become definitive of natural phenomena. Environmental and Earth scientists blame the current harsh climatic moment the destroyed ozone layer, a product of increased greenhouse gases, and the cause of increased heat waves on earth. As a social scientist, Adichie too uses the above angle of discourse in *Americanah* to localize climate change in a narrative of the mass immigration turn from the developing into the developed world.

The above man-induced environmental problems necessitates a move out of Adichie's written text into the palpable society where years back a respiratory track disease (covid19) diagnosed by medical scientists as the workings of advanced modern technology, wreaked havoc on human lives. Like the offensive smells in Adichie's *Americanah* that are sensitive to the nose, covid19 was known to be an airborne and respiratory track disease. Nishant (2021) advances the application of technology in certain fields of life as the cause of covid19. This does not go without saying that, covid19 has been generated by increased greenhouse

gases that are currently warming the air and causing climate change and rendering life on unbearable. Interesting to note, Keesara et al (2020, 3) holds that the pandemic has not only led governments, but has caused governments and individuals to back out of the host of universally established freedom to travel and the right to indulge in any transparent social activity of your choice. Paradoxically, covid19 has brought with it travel restrictions and increased use of technology. Nishant (2021, 5) clarifies that world governments priorities the use of technology over travels and social gatherings for the sake of securing human life. Increased use of digital technologies in the guise of securing humanity sounds like a fairy tale for increased application generates a chain of negative consequences ranging from increased atmospheric pollution, increased global warming, and decayed ecosystems and obviously of life on the planet.

Correspondently, humanity will continue to wallow in pain and suffer due to the overpopulated, degraded and warming landscapes of the urban north. The lack of pure air in urban areas constitutes a danger to animals and humans since this pure is a life sustaining element. This pure air or oxygen is said to be a produce of plants. If climate change, as holds includes global warming while its cause is anything that increase greenhouse emission, then humanity should begin to change its behavioral patterns of the sustainability of the planet. Depopulating the already overpopulated northern geographies can go a long way into limiting the growth of those cities in America. Adichie brings out this logic in the return home migration of some of her migrants. Ifemelu decides to return to Nigeria when she is already successful. Obinze on his part is forced back to Nigeria where ironically, he becomes successful. These two actions constitute a reduction of the northern hemisphere debunks of Eurocentric myth of the centrality of the northern hemisphere. Rebuilding the green too will help for Ifemelu says that earth's green "is gold" (*Americanah*, 144). Re-greening the earth will restore destroyed ecosystems for the rejuvenation of human and animal life. Plants will then generate oxygen in the process of photosynthesizing to produce carbon dioxide for them. This will go a long way to stabilize life on earth since Goviinji et al (1990)

x-rays that most of the oxygen (pure air) in the atmosphere is the result of many years of plants producing photosynthesis.

CONCLUSION

The article articulated the increased immigrations from the 1990's Nigeria into the western places of Britain and Americas, mainly from the perspective of migrant experiences in the new spaces. It noted that the ethnically constructed host spaces constituted constraints to the new comer's original dreams. Migrants however fought the degrading theories of ethnic and regional authenticities and sustained new fragmented cultural mind frames that resulted into a subculture. This was a new authenticity; one that brought with it the beauty and harmony of the migrant society But the overpopulated urban spaces and the offensive by-products of modern technology constituted problems to the migrants. The extended and technologically controlled cities constitutive of the northern hemisphere poised for destroyed natural environments that housed offensive gases, to the suffering of the poor migrants.. The paper analyzed these environmental crises as the unintended outcomes of modernity. Air pollution was underlined as both a produce of modernity and as a direct driver of climate issues. The decayed physical environment was analysed as reason for the psychological and mental crises constitutive of migrant problems. The paper thus hinged on how globalization elements should slow down their processes for the realization of a sustainable global society.

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