

Mimicry in Postcolonial Nigerian literature with special reference to Chimamanda Ngozi Adichie's 'Americanah'

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Abstract

Purpose of the Study: The purpose of the paper is to offer a study on the work of Adichie through the approach of Homi K. Bhabha's concept of mimicry.

Methodology: The study is based on both primary and secondary data. However, the study is mostly based on secondary data such as published literature, books and journals etc.

Main Findings: The characters in "Americanah" find themselves in a critical situation due to their colonial background. These characters mimic the western culture and manners for various reasons. The immigrants to US or Britain so often undergo dilemma in context of their cultural differences. Due to this reason they sometimes mimic the western manners to identify themselves with the advanced culture of the west.

Implications/Applications of the study: The novel shows that in the postcolonial period the Nigerians in particular and Africans in general identify themselves in a period of transition. The colonial legacy has been playing a crucial role where the Africans find themselves. At different contexts the natives show an inclination to mimic the culture and manners of the west. To understand the psychology of these characters and their situation in such contexts needs an in-depth study.

Originality of the Study: No study has been done on Adichie regarding this aspect. Some research work has been already done on Adichie's works but to offer a study by employing 'mimicry' is still an unexplored area of research

Key Words: mimicking-tendency, racial differences, colonial legacy, postcolonial literature, inferior complexity

1:1 Introduction

Postcolonial theory is always concerned with the positive and the negative effects of the mixing of peoples and cultures (Sophia Oguwdu 2011: 110)

The above citation of Sophia Oguwdu forecasts the keynote of this paper. When people of two or more cultural background come to interface, it tends to have an impact on people of both the cultural communities. They experience both positive and negative effects due to the assimilation. As an author, Adichie is able to generate awareness through her writings regarding contemporary issues of life in changing socio-cultural scenario. There are instances that show self/other, hybridity, love-hate relationship, native/alien cultural clashes, mimicking tendency, nostalgia, sense of loneliness and disillusionment pervaded in almost all of her novels. The study sets out to examine one of the most obvious effects of colonial legacies in Adichie's fiction. Homi K. Bhabha's conception of 'mimicry' is used in the analysis because mimicry remains one of the most debatable issues in the postcolonial phase. Along with it, an analysis is done on the effects of colonialism on the psyche of the characters and their lives, which is presently in a state of flux. It proceeds to explore the various socio-political, economic and other relevant factors that have forced people to adapt to the unique environment brought about by the new social order.

1:2 Review of Literature

Adichie is regarded as one of the prominent writers of *Third Generation* Nigerian writers. Though she is much younger in the literary arena yet she has been attracting the attention of critics and the readers. Third generation Nigerian writers among other themes focus critically on the present day revelations of Nigeria's colonial history like rampant political strife, social condition and religious creed. Along with other *Third Generation* Nigerian writers such as Helen Oyeyemi, Sefi Atta and Chris Abani, Adichie has also gained substantial critical attention.

In "**A Postcolonial Look at African Literature: Case Study of Chimamanda Ngozi Adichie's Work**", Linda Yohannes, depicts how Adichie takes nationalistic stances in her feelings about the colonial past of Africa and Nigeria in particular. Yohannes shows that her fiction reflects that she has a

very keen eye to resist the historicizing of Africa by Westerners. Michelle James aptly shows in the text “**A Postmodern and Postcolonial analysis of Nigerian literature**” how Adichie deals with the themes of education, religion and language to focus on the cultural paradox. She highlights positive and negative effects of the cultural practices introduced by the British in Nigeria. Although she has taken postmodern stand against the totalitarian aspects of the British metanarrative but she has not entirely rejected it. Removing metanarrative form it reduces the effect of colonial knowledge systems. Rotimi Omoeye Fasani in the composition, “**Mapping Nigerian Literature**” has given an overview of the Nigerian Literature as how it reached to the present day context. He has regarded Adichie as one of the important literary figures who has added a fresh dimension to augment the Nigerian literary gamut. In the research article, “**Composite Consciousness and Memories of War in Chimamanda Ngozi Adichie’s Half of a Yellow Sun**”, Christopher E. W. Ouma examines Adichie’s “Half of a Yellow Sun” as constructing a composite consciousness of the war. Ouma shows how Adichie has taken Biafran war as a backdrop of the novel. In the research article, “**Lived Experiences of Male and Female Hybridity within Chimamanda Adichie’s Diaspora**” Katie Alexander has explored a different dimension in Adichie’s work. “**Fictional Representations of Contemporary Diasporas: The Case of the Invisible Diasporic Women of Chimamanda Ngozi Adichie**”, Claudio Braga and Glaucia R. Gonçalves, highlights the peculiarities of Nigerian communities living in the United States under Diaspora theory. These writers focus on the fictional characters visible in Adichie’s “Americanah” and her collection of short stories, “Things Around Your Neck”. In his research article, “**Ideology in Chimamanda Ngozi Adichie’s Purple Hibiscus**” Daria Tunca explores the religious prejudices encoded in the novel, “Purple Hibiscus” by Chimamanda Ngozi Adichie. It deals with the character’s developing ideological stance. In “**History and ideology in Chimamanda Adichie’s fiction**”, Sophia O. Ogwude, discusses about the religious ideology or conflict in the work of Achebe through Ngugi Wa Thiongo to Chimamanda Ngozi Adichie.

1:3 Discussions

“Americanah” exhibits the complexities and range of Nigerians collecting experiences by way of the eyes of migrant living in diaspora. The novel has

two central characters, Ifemelu and her beloved Obinze. Both of them belong to the Southern part of Nigeria. They love each other but misfortune befell on them and they have to separate from each other. Ifemelu migrates to US and Obinze to Britain. Ifemelu owns an opportunity to study in US through her scholarship. Her story unfolds in a flash-back and flash-forward manner. The chronological shift in Ifemelu allows the novelist to unfold her character and simultaneously to observe other characters and happenings that have taken place in Nigerian society. The readers, on the other hand, can perceive the intricacies that are latent in the postcolonial society.

Ifemelu is a blogger, “writes a lifestyle blog” (2014: 4) or to be more straight, “I write an anonymous blog called ‘Raceteenth’ or ‘Various Observations About American Black’” (2014: 4). The novel unfolds to the readers that Ifemelu has romantic relationship with her boyfriends, besides Obinze. Jessica Arevalo Hidalgo observes,

She becomes a famous blogger and goes through a number of romantic relationships which undoubtedly affect her personality and shape her identity. These relationships and American culture affect her and help her grow into a strong, independent character, while at the same time creating a changed and somewhat distant view of Nigeria upon her return (2014: 3).

At the exposition the novel tells of the childhood days of Ifemelu and Obinze. Both of them are fascinated to one another in their school days. The turning point of their relationship comes in when Ifemelu obtains a scholarship that opens up her prospect to study in America. Obinze had to remain back alone in Nigeria. Their love story is drifted apart to uncertainty.

It is through the blogging of Ifemelu that the recent thinking of the Nigerians in US or the thinking of the Americans towards the Nigerian immigrants vice versa is elucidated in the novel. Jodi Dean notes, “Blogging is unique machinery adopted by the author to delineate the world the author has witnessed in her surroundings. Through this the author is able to bring forward the latest cultural avenue and how it is to be a blogger” (2013: 128). For the

sake of the blog, Ifemelu searches truths through which she can obtain maximum viewers. The passion to be hit with ‘likes’ and ‘comments’ in her blog, each time she deals with distinctive topics thrown in her blog.

Readers meet her for the first time when she has gone to a saloon in Trenton city in America to braid her hair. She has been residing in US and completed thirteen years of her life in United States. Now she has made up her mind to return Lagos in Nigeria. When she returns her friends tease her as “Americanah” as the title suggests. It emphasizes her Americanized behavior and more specifically her American accent of speaking English along with her attitude towards the living condition of her country. The Nigerian migrants develop a peculiar attitude when they obtain a chance to visit western countries. Immediately they differentiate themselves from their fellow Nigerians. This is due to the cultural environment in which they have discovered themselves.

Ginika, Ifemelu’s High-school friend who is ready to visit America has changed her attitude. Before her trip, she distributes her garments among her friends in a traditional fashion. When Ginika comes to the contact of western people she develops a sense that she is a part of American community. She is totally different from her friends and other indigenous folk. The behavior and attitude of Ginika signals that she has started to pretend things. She no longer understands her native ‘Yoruba’ language and that she has forgotten the accent of Yoruba which is in reality is suggestive of the fact that she has started to think herself as a part of American culture. She mimics the western manners.

It is in a way trying to identify with the westerns. Even Ifemelu after obtaining a scholarship for higher studies in US has repeated the particular act of distributing her clothes among her friends just like the way Ginika did, “Ifem, you know you’ll have any kind of dress you want in America and next time we see you, you will be a serious Americanah” (2014: 123). Ginika tries to make Ifemelu know about certain things about the American society. Ginika as an experienced American returnee tell stories of America which is a dream of many Nigerian youth. Her friends have listened her stories about America with wonder and awe.

The status of African immigrants is discrete in “Americanah”. Ifemelu as an African immigrant in US counteracts situations that she cannot even

imagine being at Nigeria. In the study, it is apparent that the colonial mimicry now puts up new attire. The dominant culture of the west does not necessarily compel the once colonized countries to mimic their manners. The dominant culture now compels the once colonized places to undergo adaptation and acculturation process. One significant aspect that deeply impacts the author is the cultural clash that is prevalent in today's society. Claudio Braga and Glaucia R. Goncalves posit that, "In the case of "Americanah", the racial/cultural clashes are thematized in the blog posts that echo the rest of the third person narrative" (2014: 5). The author through her characters and events discusses prominent issues prevalent in the recent cultural communities found worldwide. She tries to highlight those complex issues with a critical view and poses those to her readers.

The black families are scared of the dominant culture. They try to ignore all that which is related to their native culture. The author through Ifemelu shows the grim reality that even the black families feel hesitate to adopt colored babies. These native people show an inclination to mimic the manners of the white, so that they can demand respect like the whites. The author has dealt with this particular phenomenon in the novel, "Americanah". Through the blog Ifemelu also points out media's treatment of colored women. The delicacy of the contemporary global society with a multi-cultural population is often seen as cutting edges in cultural dimension. She expertly portrays black male and female characters in a realistic way in order to make readers be able to identify with them and switches between characters' perspectives, giving voice to speak out loudly their opinions. (Kozziel 2015: 98). The author stands out as a social commentator of her Nigerian society.

It is the prejudice of the whites to define the concept of culture and fashion in their own term that is exposed in several contexts in the novel. The migrants to the west believe in the cultural definition that has put forward by the whites as truth. They prefer to follow different manners of the whites which the author has successfully portrays in the novel. Black women puts 'relaxer' to avoid their kinky hair; they switch on the dress codes that are adopted by the white women. They have changed their previous food-style of which they are habituated since childhood. Mostly, they change their normal accent of speaking the English language and try to utter it in American style. This is the

mimicry of the western culture. The colored folk try to look like the westerns. The following conversation takes place at the African salon in Trenton, New Jersey, “She touched Ifemelu’s hair. ‘Why you don’t have relaxer?’ ‘I like my hair the way God made it’” (2014: 12).) Straight and soft hair is granted as natural and more aspired for. The author herself experiences this particular phenomenon of disparity between the whites and the blacks, a sense that emphasizes that whites are still placed at the centre according to the ‘Eurocentric’ view, while the blacks are at the periphery. She exclaims with wonder, “I became African, as well. In Nigeria, I didn’t think of myself as African. But in America, everybody wanted me to tell them about A-fri-cah! I’m thinking, ‘I don’t know anything about Kenya...I’m from Nigeria,’” (Interview with Susie Measure). The western people offer a homogenous view on the black. This particular belief of the white people let them to overlook the existence of diverse cultures and ideologies that are there since ancient times.

Ifemelu highlights many of the author’s temperaments. The author reveals much determination not to mimic the western fashion in a stereotype manner like her fellow migrants do. Long after her staying in America Ifemelu decides not to adopt anything and everything that seems so odious. She consistently keeps her hair the way it is. She resists herself not to mimic the fashion of the white folk. The Nigerians who have dreamt to attain the citizenship in US or other European countries encounters novel problems and issues which aggravate their situation and status. Until and unless they visit these places, they nourish fascination about their lives in these places. Obinze, the boyfriend of Ifemelu, tells to Ifemelu, “We’ll go to America when we graduate and raise our fine children” (2014: 94). It is a common dream that is pursued by the contemporary generation of Nigeria. They are captivated by the long aspired life-style of the white culture.

Consistently moving from place to place and door to door, she fails to find any job. Her savings are almost emptied. After many failed interviews, she takes the decision that has robbed her peace. What she does is beyond her dignity. She went on to offer herself to the person for some meager amount of money. She had to sustain herself and thus, “He had not forced her. She had come here on her own” (2014: 154). This is the bleak reality often come across by the many immigrants of Nigeria. The youth could hardly realize what awaits

them in the distant western countries. There only they realize that they are black. This realization of being black hurts their sentiment. Fanon posits, “Insofar as he conceives of European culture as a means of stripping himself of his race he becomes alienated” (1963: 224). It works on their psychology to eventually discover that they belong to an inferior culture.

Now to demand respect in the eyes of white, they try to disconnect themselves from their root culture. In spite of their constant mimicry of the western manners they are not able to identify altogether with the western community. On the contrary a “distorted image” has evolved out of their mimicry. Even Aunt Uju, the only aunt of Ifemelu comes across with the same questions like Ifemelu. Aunt Uju comes to US for better opportunity for herself and for her son Dike as well. The author takes shelter in the character of aunt Uju to narrate the problems faced by the immigrants in US from once colonized places. When she was in Warrington she tells her experiences to Ifemelu, “How she had gone to the public library the other day, had forgotten to bring out the unreturned book from her handbag, and the guard told her, “You people never do anything right” (2014: 183). The feeling of racial difference that aunt Uju undergoes was laid long before the Africans attain political freedom from the grip of the colonizer.

Aunt Uju has gained first-hand experience of this difference even though she is a doctor. Her work experience and class does not necessarily change her status at all. The fact remains that she belongs to the once colonized nation. The situation finally leads her to accept that there is no other way than to surrender. This surrender finds way ultimately to mimic the ideology and manners of the whites. She always remains conscious of her attitude and activities that they must reflect the culture and manners of white. She has been trying to hide that she has a Nigerian root. She now speaks English with American accent. Even she shows much concern about the future prospects of her son, Dike. She rears him up with western culture. She specially takes notice of the fact that he must not develop any indigenous features otherwise Dike would lose all the golden opportunities in America. Aunt Uju has enrolled Dike in a good English medium school. Aunt Uju speaks with Dike always in English. Even at house she never talks to him in Igbo, “Pooh-reet-back” (2014:

108). So, to a great extent Aunt Uju intentionally mimics the culture of the white.

Though different women characters in the novel, “*Americanah*” live in America with their respective goals but their reaction to the situations they face are same. All these women undergo same trauma and identity problem and they struggle all through their time in America just to retain their dignity. Aunt Uju, Ifemelu, Ginika, etc struggle to find their identity as immigrants and they realize what it is to face a dominant culture comparing to the culture of their homelands. This particular situation of the characters is well pointed out by Claudio Braga and Glaucia R. Goncalves that, “...Adichie’s Nigerian characters, while living in United States, constantly reconstruct and reimagine the homeland in their minds as they are confronted with the predicament of their condition in the host country. This is presented in a particularly complex manner in *Americanah*” (2014: 2). Though unwilling at heart but to attain a secured life as migrants they have to mimic the dominant culture of the west. It compels the immigrants to mimic their manners though at hearts they constantly feel about their culture of origin.

The growing consciousness of disparity between ‘them/ us’ leads Dike to accept that he is inferior. He takes it as necessary to mimic the culture of the whites. It is not only Dike who undergo stress but many Nigerians undergo “inferiority complex” (Fanon: 100) and feel small at several points of their lives. The mimicry of the English language and life-style do not change their status and their very being, although these folk try to identify themselves with the whites. Adichie’s comments on the issue of identity that one never feels colored until and unless one would not come across the white culture. (Adichie’s Interview) This realization of the author compels her to steer her characters in the adverse environment of the dominant culture and tries to assess their feelings and activities.

There is always a psychological pressure to learn and to behave like the westerns on part of the once colonized countries. The author through her fiction tells this complex psychology of the Nigerian émigrés to Western country. Ifemelu examines in the taxi-line that she should not come across a Nigerian taxi driver, “Nigerians taxi drivers in America were all convinced that they really were not taxi drivers” (2014: 8). Some of the immigrants who stay in

abroad as immigrants develop a unique psychology regarding their status. They mimic the western life-style and try to make out that actually they are not colored or if colored that they do not have any connection to their past heritage. It is not that all the Nigerians who live as immigrants start to despise their cultural root but the fact simply remains that they try to avail with the prospects in the western countries which otherwise would not be possible.

These natives idolize the culture in such a way that they are even ready to mimic the manners of the whites in a blind way. Ifemelu noticed that natives from different places like Nigeria, Uganda, Kenya, Ghana, South Africa, Tanzania, Guinea, Zimbabwe, Congolese eat like the westerns and talk like them, “You speak such good English. How bad is AIDS in your country? It’s so sad that people live on less than a dollar a day in Africa.’ And they themselves mocked Africa, trading stories of absurdity, of stupidity, and they felt safe to mock, because it was mockery born of longing, and of the heartbroken desire to see a lace made whole again (2014: 139). The author underscores that these folk infact make fun of themselves by their artificial behavior.

At the surface level, the novel deals with immigrants’ life and issues but an indepth study shows that the colonial legacy still impacts the lives of the once colonized countries. The dominant culture of the west pressurizes the immigrants of the ex-colonies to accept their culture and ideology. There emerges numerous dilemmas in the postcolonial society may it be in west or in the east. The dilemma about one’s own identity and one’s own root are clearly noticed in different characters and situations. Obinze, a wealthy business-man and ex-lover of Ifemelu has seen his fortune rising up at the mid of the novel. He is a rich man in Lagos, acquiring all sorts of comforts with all sophisticated imported goods. He along with his wife, Kozi has been leading a life of happiness. His wife keeps a maid brought from Benin Republic because she thinks Their Nigerian “housegirls’ were unsuitable” (2014: 21). The elite class of Nigeria tends the feeling that they have got link ups with western countries and that they have a status like them.

Kozi believes that the local maids are unreliable. Infact it is an indication of her attitude on the native people. Though the novel depicts contemporary society at general and defines immigrant’s causes in America but

there lies the fact that the colonial legacy is still pervaded in the minds and hearts of the Nigerians. The colonizer's religion is accepted by many inhabitants of Nigeria as a civilized religion. The novel unfolds how it dominates the behavior of the locales. The nurse in the laboratory announces to Obinze and Ifemelu, "People should respect themselves and live like Christians to avoid trouble", the lab girl said as they left" (2014: 95). The statement of the lab girl is suggestive of the fact that the Christianity is the only standard way to live a life of ideal. There are many people who have converted to the religion (Christianity) of the colonizer and have avoided their age-old belief in the traditional gods and deities.

The culture of the colonized gets superseded in confronting the colonizer's culture. The entire novel has abundance of such instances which show cultural clashes. Ifemelu in her first interaction at the class in America leads her to feel that she has come from the world which is much despised. A lady, Christina Tomas in the registration room of the educational institute ask her, "I Need. You. To. Fill. Out. A. Couple. Of. Forms. Do. You. Understand. How To. Fill. These. Out? and she realized that Christina Tomas was speaking like that because of 'her', her foreign accent, and she felt for a moment like a small child, lazy-limbed and drooling" (2014: 133). For the first time in her life Ifemelu feels small when the lady Christina Tomas let her to undergo the sense that Ifemelu is different. In an awkward fashion Ifemelu replies to make her convinced that she knows English, "I speak English," (2014: 133). At this the lady declares with haughtiness, "I bet you do," Christina Tomas said. 'I just don't know how well" (2014: 133). Ifemelu is so abashed by the remark done by Christina Tomas that she felt nowhere. She discovers a new knowledge of herself and of her nation. It's a discovery of which she never expected.

Ifemelu's ego has been hurt by the decision made by an unknown woman upon her of whom she little knows. She felt speechless and stupefied for some moments. She felt as if she does not know herself better than the woman, Christina Tomas at the registration table. The author expresses the feeling of Ifemelu in the following words, "Ifemelu shrank. In that strained, still second when her eyes met Christina Tomas's before she took the forms, she shrank...She had been spoken English all her life, led the debating society in secondary school..." (2014: 133-134). The feeling undergoes by Ifemelu is

an unnamed feeling. She gives herself up to the foreign folk to analyze her or to dissect her selfhood the way they like.

The thought that it is the task of the colonizer to ‘civilize’ the ‘uncivilized’ is seen still among the westerns. The whites now take it as their duty as a colonial legacy. Don and Kimberly’s statement is suggestive of the fact that there is still a feeling among the western people that they should reform the Africans. In a word, it is still in their minds that their duty is to teach the Africans to mimic their culture and ideology. If the novel is read through the perspective of postcolonial dimension, it reveals that colonial legacy has been still playing a crucial role in the predicaments of once colonized people. Infact, colonization of Africa led the natives to transform culturally and religiously. The impact of the western culture is seen in values and ideologies of the Nigerians.

Mimicry is sometimes seen as a tool used by immigrants in the western countries. They imitate the culture and manners of the west under different situations. These immigrants mimic the foreign culture and manners to the extent that they think themselves as part of the western folk and ever ready to show off their achievements to other natives. Ifemelu wonders,

She hoped her driver would not be a Nigerian, because he, once he heard her accent, would either be aggressively eager to tell her that he had a master’s degree, the taxi was a second job and his daughter was on the dean’s list at Rutgers; or he would drive in sullen silence, giving her change and ignoring her ‘thank you’, all the time nursing humiliation, that this fellow Nigerian, a small girl at that, who perhaps was a nurse or an accountant or even a doctor, was looking down on him. Nigerian taxi drivers in America were all convinced that they really were not taxi drivers (2014: 8).

People get changed in the western places. If the country to where one migrates is highly advanced in science and technologies, then the migrants take it as a matter of pride. Eatwell acknowledges, “European countries had achieved

complete dominance over world trade, finance and shipping...backed by superiority in technology, applied science, organization and information systems” (1986: 62). The taxi drivers on whom Ifemelu made her observation are those people who take it as a matter of status to inhabit in such advanced places.

These characters mimic the culture of the whites in a superficial manner. Specifically, in context of English language, they try to utter like the Americans. They take American’s names, “Not Nigerians, but you could never be too sure. Nigerians took on all sorts of names here” (2014: 8). Ginika, the best friend of Ifemelu, mimics the western culture and prefers to be called herself as American. She is purely an example of the mimic man of Bhabha. Ifemelu noticed, “...Ginika had come to America with the flexibility and fluidness of youth, the cultural cues had seeped into her skin, and now she went bowling, and knew what Tobey Maguire was about, and found double-dipping gross” (204: 125). Ginika has mastered the art of mimicking the habits and manners of the white culture. She tells Ifemelu how to act in front of these white people, “Because this is America. You’re supposed to pretend that you don’t notice certain things” (2014: 127) Ifemelu is marveled at the discovery she has made about her friend.

Adichie’s minute observation on the lives of immigrants to US or Britain has reflected at various points that are seen in *Americanah*. As an author she delineates those in her novel to generate critical thinking. How much these issues and situations can be gauged through Bhabha’s perception of mimicry? Certain situations that arise in the lives of the immigrants cannot be imagined being at native places. In the novel, the author delineates the particular thinking of people regarding their duration in the western countries. If an immigrant lives for a long duration of time in western places, it enhances the status and dignity of the immigrant among the natives. Aisha, the hair-dresser in the parlor says, “Happy Joy’ asks Ifemelu, How long you in America?” (2014: 15) This is a common question repeated several times in the novel by different characters.

What Adichie depicts in her fictional world is the contemporary Nigerian society that counters problems and issues typical to its time. The author expresses,

I also consider myself an eavesdropper, so I don't even need to be told, I just like to sit in a coffee shops and eavesdrop and then write notes down and later use it in a story. I suppose my father did tell...grandmother did to an extent...in some ways I suppose the books I read told me stories, the people whose conversations I appropriated. (Romana Koval's interview with Adichie)

"Americanah" shows that the present global society where the Nigerians identify themselves put an effort to re-define their identity in such society. She depicts problems of education, women's status, immigrants' life, changing socio-cultural milieu; disillusionment of present generation, et al. Amidst such diverse subjects what is frequently comes to the fore in all the above work is the trouble that the Nigerians face due to their colonial past.

1:4 Conclusion

It remains apparent that the traditionality of Nigeria often finds a clash with that of the culture of the west. The difference between the both often brings to the surface a crevice. What is regarded as civilized in the western eye turns out to be entirely unethical in the eyes of the Africans. The consequence is obvious in the cultural clash of the above mentioned. Some characters of the author try to mimic their western counterparts to obtain dignity the way they do. On the other hand, some resist the mimicry of the once colonizer and try to retreat to the pre-colonial stage and this is of course an absurd matter to work upon. Those who mimic the western culture offer a disturbing view both to the eyes of the natives and westerners as well. The above novel of Adichie has proved this fact at several contexts.

WORK-CITED

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