

# Africans and the New Diaspora

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This paper examines the life of Africans, using literature to discuss movements from Africa to other parts of the world as Diasporas. Such movements begin with slavery, to political asylum being sought and now self-initiated movements for trade, education, and labour for the facilitation of both information and industrial development. Relevant literatures are reviewed and analysed for their symbolic implications beyond the texts in order to establish the dialectic of facts and fiction. The relevant literatures include: Olaudah Equiano's (1789) *Equiano's Travels*, Joseph Conrad's (1995) *Heart of Darkness and Other Stories*, and Akachi Adimora-Ezeigbo's (2008) *Trafficked*. This paper posits that prior to the 15th century, Africans were free in their natural milieu with either no threat to their lives or being alienated from their ancestral homes until the period of slavery. Sequel to the attainment of independence by most African countries with the hope for self-governance and development, corruption, civil wars, foreign debts, economic depression, famine, and poverty truncate the people's hope for better living. African citizens therefore seek refuge abroad in countries with viable economy. With globalization, not only education and culture play significant roles, but also modern technology especially information and communication technology (ICT) play key roles in population drift in trade. There lies an absurdity that Africans now flee their once free homeland or countries to foreign lands which are perceived as "heaven on earth" because of their functional systems through effective governance. Thus, this paper concludes that new movements and new Africans in the Diaspora are self-initiated, imposed, and motivated irrespective of their being alienated from home and the risks involved since the end will justify the means.

**Keywords:** Africans, Diaspora, myths, images, fiction

## Introduction

The myth about African immigrants to Europe and America as Diasporas is not premised against the ontological myth, or any socio-cultural and religious myth such as that of the Greek tradition in the belief in man's relationship with the external world, but the myth which emphasises the genesis or the origin of an idea. This then establishes a reality, a historical reality which is epistemological.

Other myths exist as the form of beliefs to be causative factors for slave trade from Africa by Inikori (1978), which include that: (1) those sold into slavery were those found guilty of crimes that warrant the penalty of sale into slavery; (2) the victims were found to be involved in witchcraft; and (3) the sale was owing to the fact that the proceeds were used by their families as a result of economic distress. However, these three reasons adduced, debunked by Inikori that

while very little is known about the history of crime in African societies before the twentieth century, it can be safely said, on the basis of social theory, that in the pre-industrial society of Africa, with abundant means of subsistence in the

form of agricultural land, the incidence of crimes carrying a death penalty could not have been high enough, in normal circumstances, to produce a large flow of slaves for the external trade. (Inikori, 1978, p. 8)

In the case of the second reason for slavery witchcraft, Inikori (1978) opined that the quantitative importance of this source of slave trade tended to depend on the deliberate manipulation of the processes involved by those in charge of the religious institutions, under the influence of the slave trade itself (p. 9). In respect of the third myth, sale of relatives in the time of economic distress,

For one thing, the low ratio of population to cultivate land must have made such situations very rare, probably restricted to drought zone[...], the institution of extended family, which has always functioned in African societies as a kind of social welfare institution, must have sufficiently alleviated the consequent hardship to make the sale of relatives uncommon. (Inikori, 1978, p. 9)

This paper utilises the medium of creative works, the novel, as it alludes to history as reality to trace the first set of Africans outside their geographical and social milieus in the Diaspora to slaves. These immigrants were forced to leave their once free homes and environments against their wishes. An exemplification of this is found in Olaudah Equiano's *Equiano's Travels*.

Following closely the era of slave trade and towards one or two decades at the end of the 19th century and the beginning of the 20th century came colonialism and its attendant issues of religion, commerce, and trade in Africa by the whites. Much of these were in vogue for economic resources to be exploited and exported to European countries that were germane to their industrial revolution. In Joseph Conrad's *Heart of Darkness and Other Stories*, the European company, Eldorado Exploring Expedition represented by Kurtz, explores ivories in the tropics (specifically the Congo), "heart of darkness", a misconception leading to the idea that Europe brought civilization to Africa. There now came a large number of European migrants and their companies to Africa. Thus, Europe and America exploited both human resources and economic resources of Africans.

Majority of African countries were under the yoke of colonialism before their independence. With political sovereignty, economic, socio-cultural, and technological developments ought to be fiduciary. Africans are now to manage their own affairs in order to bring new lease of life to the "wretched of the earth". Ayi Kwei Armah, in his novel *The Beautiful One's Are Not Yet Born* casts aspersion on the "new" African leaders that have taken over from the whites through the image of the commercial building of AG Leventis, UAC, among others and emphasise corruption. Again, in this work, we shall first chase away the fox, before reprimanding the chicken (A Yoruba proverb, *ejekia ale kolokolajina, ki a to baediewi*). These questions "who is a fox?" and "who is the chicken?" will be answered in this chapter.

At this juncture, the blame game will be stopped and the heat will be turned on the causative factors for African immigrants from their countries in these present times. The socio-economic and scientific development policies by various African governments have not yielded any desired or effective lifting of their economies from the doldrums thereby constituting inflation, unemployment, starvation, poverty, high mortality rates, diseases, and wars inform the "flight" of Africans from their homes. They then constitute the new Diaspora. Akachi Adimora-Ezeigbo's *Trafficked* gives us the symbolic picture.

### Conceptual and Theoretical Frame work

This section sets out to review the recurrence and relevance of the images of space and those of objects in the selected novels, especially Ayi Kwei Armah's novels. As the evaluation of images of space and objects

belongs to the field of communication/signification, the theoretical approach will draw heavily from semiotics. So many critical works have been written on Armah that it may be a tedious academic exercise to give a statistical detail of them here. But one can make a conjecture which is that most of the critical materials on him have emphasised the sociological, historical, structural, mythic, and thematic aspects of his fictional world.

Bernth Lindfors in his "Armah's Histories" (1980) made a review of Armah's works from an historical perspective. He acknowledges the fact that Armah's first three novels are written to record corruption in the society. Again, his review of the last novels reveals that the society has been corrupt even from the period of the Ashante Empire and the presence of Europeans complements the popular themes of colonialism in African novels.

In Margaret Folarin's research on *The Beautiful Ones Are Not Yet Born*, she identifies alienation as a human predicament. According to her, man moves into isolation or cage because of some active forces against him. These active oppressive forces make the victim seek refuge (Folarin, 1971). Similarly, Nnolim (1979) approached Armah's fictional world from a sociological standpoint. He discusses perjury in Armah's first three novels. Also, he defines perjury as decadence, retrogression and decay in the life of man, objects, and society, and goes further to discuss the theme of nihilism and pessimism in the first three novels. His discussion like that of others mentioned above is sociologically based. Moreover, it does not encompass the last two novels—*Two Thousand Seasons* and *The Healers*.

In this endeavour, the well-trodden roads have been avoided and much contribution will be made to the on-going discourse in the domain of semiotics in Armah's works. By studying the images of space and objects in the novels of Ayi Kwei Armah, one is on the side of medium. This work is more interested in the artistic devices used by the novelist to create his fictive world; the message here therefore appears secondary but not insignificant.

It should be pointed out that whatever goes in a work of art is not really the message. Human experiences have fundamental primordial qualities that are recurrent all over the ages, since the existence of man on earth. There is nothing new in terms of human actions. Issues raised in literatures have both specific and general implications that cut across temporal and spatial boundaries. Only medium gives them new faces. Therefore, the recreative artistry of the writer in putting across his messages is the stimulating aspect of academic exercise. One will endeavour to highlight not only the committed ideologist, but also the artist in Armah. The exceptional artist turns the ordinary into extraordinary, the banal to the unique, the local to the universal, and the transient to the eternal. He achieves this feat through artistry. He is at once visible and audible but through imagery, he distances the authorial presence and enriches art, giving it eternal values. Armah has achieved this through his manipulation of the artistic medium.

Roland Barthes is one of the rare critics who do not utilize a "popular" *langue*. Although Barthes recognizes a distinction between the bourgeoisie and the petit-bourgeoisie in his community, he uses signs to communicate this into a "universal culture". These ideas of Barthes are contained in his essays, *Mythologies* and *Image-Music-Text*. Besides, Barthes (1972) illustrated through a wrestling contest the use of language; he transcended the ordinary use of language to represent some other messages. He says: "Each moment in wrestling is therefore like an algebra which instantaneously unveils the relationship between a cause and its represented effect" (p. 19).

Barthes uses a wrestling contest to represent an algebra. Acknowledging the scholarship of Barthes, Wole Soyinka (1998, p. 155) said:

I confess that I also have watched wrestling, both in the flesh and on the television screen. I have never seen more than two over-sized, consciously theatrical monstrosities earning fair wages in return for sending a matinee audience hysterical with vicarious sadism. Nothing I saw at any time recalled any scholastic disputation or brought regrets to my failings in school career as an algebraic hope. Nevertheless, Monsieur Barthes's purpose is manifest; wrestling is mere input into the structuralist-semiotic computer programme which then emits a Barthes-specific *langue*.

Again, Wole Soyinka (1988) stressed that language is not just a medium of communication but used as sign. He says: "For language does not operate simply as communication but as matrices of discrete activities including those of articulation and meaning" (p. 144).

In fact, as it will soon become manifest that Armah's artistic delicacy is as prominent as his ideological vociferation. For sharper focus, this paper has deliberately limited its focus to the study of images of space and those of objects.

The methodology will be based on identifying major images, their recurrence, and the semantic echoes they establish with one another within each novel and across all the novels selected. An attempt will be made to make a conjecture whether there is a constant which has something to do with the philosophy/vision of life of the novelist. This approach becomes necessary because images are meaningless when examined independently of the society in which they are used.

One needs to state here that the claims of formalist schools that the work of art has no meaning outside the text are inadequate for this kind of endeavour. And one would agree with the Anglo-American New Critic's view that a work of art has meaning both within and outside the text. The element of subjectivity cannot be side-tracked. Every writer recreates external impressions through his own eyes. In other words, "I" and "eye" are interchangeable. No individual sees subjectivity as the eye of the other would see. The subjective "I" here evokes all the human faculties with which man apprehends the world around him.

Jonathan Culler (1983, p. 51) in *Lexican Universal Encyclopedia* defined "image" and imagery in literary criticism as: "The representations produced in the mind by verbal descriptions and for the descriptions or characterizations themselves, since the mental picture or images may be thought of either as separate from words or as integral features of verbal characterizations".

Furthermore, he says: "Images can be classified according to the sense to which they appeal-visual, auditory, gustatory, tactile, or olfactory and by the sphere of influence from which they are drawn such as religious, agricultural, scientific or domestic" (Culler, 1983, p. 51).

There are three features that can be seen from the above definition and which seem basic to images. They are:

- (a) Sense perception;
- (b) Words employed to create images;
- (c) Perception of images via concrete object within contexts.

Moreover, these features are also present in the definition of images by Mordi (1979, p. 3). In *Image Formation and Cognition*, he says: "any thought representation that has a sensory quality we call an image".

Also, "a person can describe an image in many ways, including information about contents, vividness, clarity, colour, shapes, movement, foreground and background characteristics and other spatial relations" (Mordi, 1979, p. 3).

Moreover, Mordi (1979, p. 3) went further to categorise images into four places as follows:

- (a) Images categorized by vividness, e.g., thought;

- (b) Images categorized by content, e.g., dream;
- (c) Images categorized by interaction with perception, e.g., illusion;
- (d) Images categorized by context.

One can note that before images can be classified, they must have similar natures. Also, they should be illustrative of the same ideas or with little differences. Mordi stresses that images are subject to various interpretations based on individual experiences. It is the various interpretations to which an image can be put that Susan M. Keane (1996, p. 11) had stressed in her definition of images in *Images and Theme: Studies in Modern French Fiction*.

She defines images generally as: “an analogical statement transmitting a sense impression: but in practice the use of materials elements in figurative language present as many variations as there are writers”.

With the categorization of images into several places, the following few sections shall be limited to the realm of space and objects. This choice is determined by the fact that space and objects in Armah’s fictive world and other works seem to give internal fabric to each novel and also to convey vividly the main message.

### **In the Beginning**

In the beginning, nature with all its other resources was created, such as human, animals, plants, and material and mineral resources inclusive. Different people all over the world were situated in their divers homes which became their indigenous and socio-cultural milieu. The blacks, whites, Asians, and Arabs, all lived in their domains. However, the natural instinct or intuitive force by human beings propels them to hunt for food, better shelter and means of survival. This is the muse for migration. Each people were endowed with sustainable means that when explored and fully utilised, will produce wealth by way of exchange through trade and culture. This informed the trans-Sahara trade and cause for migration. As much as human beings desire to sustain themselves both for the present and the future, what truly is their intent for expedition and exploration? Is it humanitarian, capitalism, religious, economic, war, occupation, and fame, such as Beowulf in the Anglo-Saxon literature, or what?

Olaudah Equiano, or Gustavus Vassa, the name of his master which he adopted at the beginning of his slavery ordeal in his autobiography, *Equiano’s Travels (The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa the African)* first gives us an account of his socio-cultural, religious, and economic milieu.

Our land is uncommonly rich and fruitful, and produces all kinds of vegetables in great abundance. We have plenty of Indian corn, and vast quantities of cotton and tobacco. Our pineapples grow without culture; they about the same size of the largest sugar-loaf and finely flavoured. We have also spices of different kinds, particularly pepper, and a variety of delicious fruits which I have never seen in Europe, together with the gums of various kinds and honey in abundance. All our industry is exerted to improve those blessings of nature. Agriculture is our chief employment, and everyone, even children and women, are engaged in it. (Equiano, 1789, p. 7)

In order to buttress Olaudah Equiano’s claim, Walter Rodney asserts that, The United Nations *Survey of Economic Conditions in Africa* up to 1964 had this to say about the continent’s natural resources:

Africa is well endowed with mineral and primary energy resources. With an estimated 9 percent of the world’s population, the region accounts for approximately 28 percent of the total value of world mineral production and 6 percent of its crude petroleum output. In recent years, its share of the latter is increasing. Of sixteen important metallic and non-metallic minerals the share of Africa in ten varies from 22 to 95 percent of the world population. (Equiano, 1789, p. 20)

Symbolically, the land is blessed with milk and honey<sup>1</sup> and has both food crops and cash crops, such as cotton and tobacco. Quite sadly, Olaudah Equiano with his sister was kidnapped. He was kidnapped at the age of eleven and his sister at the age of eight. He reminisces thus,

One day, when only I and my sister were left to mind the house, two men and a woman got over our walls, and in a moment seized us both, and without giving us time to cry out or make resistance they stopped our mouths and ran off with us into the nearest wood. (Equiano, 1789, p. 16)

In this first instance of kidnapping, who were the kidnappers? They are fellow black acting as agents for the whites after being induced with gifts of fire arms, alcoholic drinks, and few other articles of trade. Moreover, Eyeh (1995, p. 48) observed in *Two Thousand Seasons*, the white destroyers who come through the sea come in ships. The ships are so large that they are used for conveying articles of commercial value. The ships therefore symbolise the exploitation of the blacks and the exportation of the economic materials from the land of the blacks to the country of the whites. In addition, inside these are store houses where gun powders are kept and also, large guns and chains to destroy the black slaves or the blacks who are yielding to the authority of the whites or their agents. Here, the ship is a symbol of destruction. But the boats in the ship which are used to convey the captured black slaves from the ship to land are all symbols of freedom and escape from the torture of the whites.

The various means by which the Arab predators, the white destroyers in *Two Thousand Seasons* and the blacks make their movements to cover long distances depict a difference in the experiences of the three races. The Arabs might have journeyed across the desert on horses or on camels. Meanwhile, the white destroyers journey over the sea in ships and the blacks have to walk on their feet. Both the Arabs horses or camels and the white destroyers' ships can move faster from their lands to the land of the black men to rob the blacks of their wealth and destroy them psychologically through the use of religion and of physical violence (Eyeh, 1995, pp. 48-49).

In the earlier part of the novel, the blacks have to escape from the predatory activities of the Arabs in the desert by walking towards the land of the rising sun. Walking will no doubt be torturous, but it marks the genesis of the escape from the parasitic way of living. In the beginning of chapter three titled, "The Slave Ship", in the novel Equiano gives us the vivid picture of another form of human degradation.

The first object which saluted my eyes when I arrived on the coast as the sea, and a slave ship which was then riding at anchor and waiting for its *cargo* (emphasis mine). These filled me with astonishment, which was soon converted into terror when I was carried on board. I was immediately handled and tossed up to see if I were sound by some of the crew, and I was now persuaded that I had gotten into a world of bad spirits and that they were going to kill me. (Equiano, 1789, p. 25)

What is the *cargo* referred to, humans as slaves to be packed as indicated in Figures 1 and 2 and not goods.

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<sup>1</sup> See Exodus 3:8, *The Holy Bible* where God promised to use Moses to bring the children of Israel to the Promised Land that has abundant resources, that is, milk and honey.

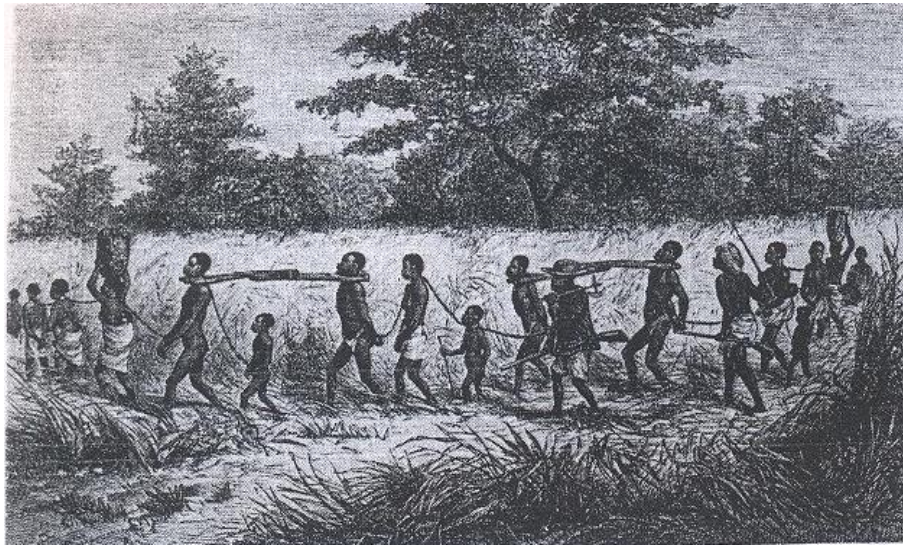


Figure 1. A slave caravan en route to be transported (Source: Inikori, 1978, p. 6).

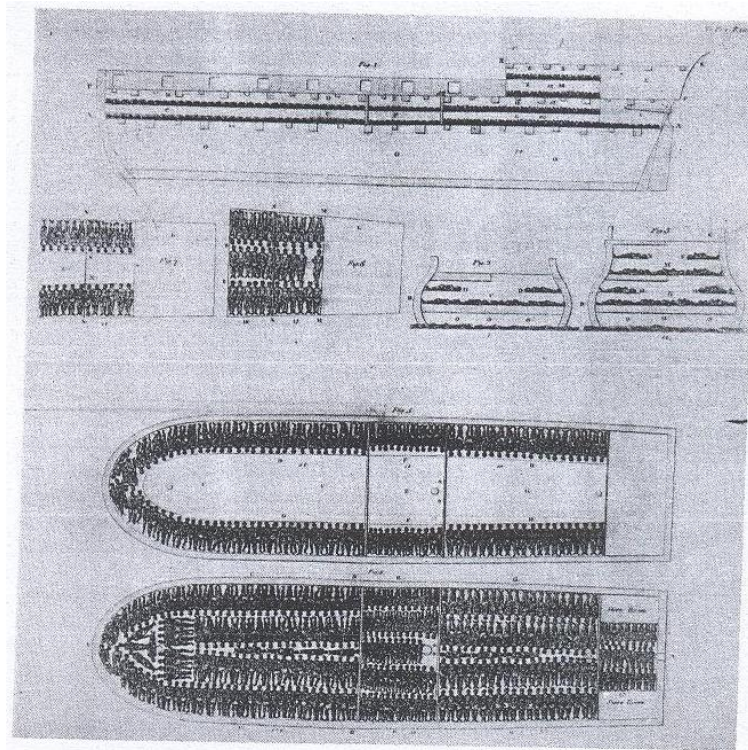


Figure 2. Slaves close-packed on a ship taking them (Source: Inikori, 1978, p. 7).

Regrettably too, Inikori notes that, there is scarcely any evidence with which to estimate the number of people killed when slaves were acquired through military actions or raids. Nor is there at present any evidence on the basis of which the numbers of people lost in the tedious journey to the final export markets can be estimated (Inikori, 1978, p. 6).

Equiano (1789) further asserted that some of the captives were shipped to North America, while he and some others to Europe. In his words, we understand his first port of call in Europe.

We were landed up a river a good way from the sea, about Virginia County, where we saw few or none of our native Africans and not one soul who could talk to me. I was a few weeks weeding grass and gathering stones in a plantation, and at last my companions were *distributed* (emphasis mine) different ways and only small was left. (p. 33)

Why the use of the diction *distributed*, as if they were goods, or cargo as earlier referred to and not *posted* or *deployed* which will be in tune with human resource management? Ofonagoro (1978, p. 62) further gave the image of African slave in North America. According to him,

Virginia was the first English-speaking North American colony to import African labour. In the 1630s, planters in Maryland began to import African slave labour. In 1669, the constitution of Carolina conferred on every free man of that colony 'absolute power and authority over his negro-slaves,' and in 1750, Georgia adopted the use of slave labour as the principal means of developing agriculture in that colony. Slavery was thus well established in the North American South by 1750.

There now exists an absurdity. The slaves captured from their endowed environments, who work on their own fields, now work in foreign fields in order to boost the economic and agricultural development of those countries: Europe and America. Further to this, Europe became interested in ivories which are symptomatic of other mineral resources in Africa. Joseph Conrad's *Heart of Darkness and Other Stories* is a lucid example of the expedition to Africa and the commissioning of agents to make their mission possible. First, Marlow, one of the main characters and who is the alter ego of the author as narrator, tells us about both the land and the people.

Land in a swamp, much through the woods, and in some inland post feel the savagery, the utter savagery, had closed round him all that mysterious life of the wilderness that stirs in the forest, in the jungles, in the heart of wild men. (Conrad, 1995, p. 6)

This claim by Conrad has been in witting manner through creative writing as counter discourse opposed by Chinua Achebe in *Things Fall Apart* (1958) that Africans are not savages. At one of the out stations, Marlow is told that Mr. Kurtz is the chief provider or agent of ivory.

"In the interior you will no doubt meet Mr. Kurtz." On my asking who Mr. Kurtz was, he said he was a first-class agent; [...] "He is a very remarkable person." Further questions elicited from him that Mr. Kurtz was at present in charge of a trading post, a very important one, in the true ivory country, at "the very bottom of there. Sends in as much ivory as all others put together..." (Conrad, 1995, p. 18)

Meanwhile, the European company that has employed Marlow and commissioned him to go into the forest to take ivories has made him to sign an undertaking not "to disclose any trade secrets" (Conrad, 1995, p. 10). He puts it succinctly thus,

This devoted band called itself the Eldorado Exploring Expedition, and I believe they were sworn to secrecy. Their talk, however, was the talk of sordid buccaneers: it was reckless without hardihood, greedy without audacity, and cruel without courage; there was not an atom of foresight or of serious intention in the whole batch of them, and they did not seem aware these things are wanted for the work of the world. (Conrad, 1995, p. 30)

Charles Nnolim (2005, as cited in Arthol Fugard, 1973) buttressed this point about Marlow's initiation into the company's secretes in this manner;

In *rites de passage*, after initiation comes transformation of the hero. With Marlow's initiations into the mysteries of the jungle over which Kurtz presided comes knowledge. He finds Kurtz in the African jungle but at the point of discovery two things happen: Kurtz looks within his depraved soul and discovers himself, while Marlow, in discovering Kurtz,

achieves a self-knowledge that proves to be an awareness of the blackness within the human heart coupled with the discovery of the universality of evil in the world. (p. 86)

It has become expedient to allow some of the characters in the books examined to speak in order to reveal objectivity, and reality, rather than bandied words by the author. If one must ask, what is it about the company or agent? Again, what is it about the plurality of these trading companies in their outer posts, especially Africa? The raid on Benin Kingdom in 1879 led to the carting away of the artefacts in the King's palace.

Ayi Kwei Armah, in one of his novels *The Beautiful Ones Are Not Yet Born*, delineates the transition from colonialism to post-colonialism or post-independent periods in Africa, and in particular, Ghana when he talked about the various European companies. Armah narrates how *the Man*, a faceless character and a victim of poverty and suppression perceives some of the companies as he walks along the road to his place of work at the railway station.

He passed by the U.T.C., the G.N.T.C., the U.A.C., and the French C.F.A.O. The shops had been there all the time, as far back as he could remember. The G.N.T.C., of course, was regarded as a new thing, but only the name had really changed with Independence. The shop had always been there, and in the old days it had belonged to a rich Greek and was known by his name, A. G. Leventis. So in a way the thing was new. Yet the stories that were sometimes heard about it were not stories of something young and vigorous, but the same old stories of money changing hands and throats getting moistened and palms getting greased. Only this time if the stories aroused any anger, there was nowhere for it to go. The sons of the nation were now in charge, after all. How completely the new thing took after the old. (Armah, 1968, pp. 9-10)

Armah hinges on corruption, "money changing hands and throats getting moistened and palms getting greased". Besides, he gives us the ironical scenario of African leaders, "The sons of the nation" who are not different from the colonial masters.

### **African Migrants or Immigrants in the Contemporary Times**

For the purpose of clarity in order to avoid ambiguity in this work, contemporary epoch is not synonymous with modern period which dates back to the beginning of the 20th century, 1901 (after the death of Queen Victoria), but means any period following the independence of African States (majority from 1950s and 1960s). With most African countries attaining independence, it behooves them the responsibility to ensure self-governance politically, economically, culturally, and scientifically thereby improving the lot of their citizens. Ayi Kwei Armah therefore sets a good tone but satirical, when he titled his novel, *The Beautiful Ones are Not Yet Born* as an indictment of the "new" but poor leadership by those who steer the ship of governance.

Armah, beside using the image of companies to satirise corruption, uses money which is the bane of insincerity on the part of African leaders for good governance and development. Since corruption has taken over the day, the gains from each country's mineral and material resources end up in few private pockets and conducive economic environment is not being put in place for the establishment of industries that can arrest unemployment, poverty, robberies, kidnapping, and other heinous crimes. Moreover, since African governments have neither provided for conducive environment for businesses to thrive (in terms of availability of water, electricity, good roads, and security), nor been able to harness their natural resources for production purposes and explore for examples, human capital development through education, prevention of illegal mining, smuggling, pollution, deforestation, inflation, and underdevelopment set in.

Human beings are then faced with survival instincts. Abject poverty, starvation, and safety therefore drive migration, especially illegal migrants. War and lack of peace also drive migrants to find a safe haven

somewhere else. Figure 3 shows illegal migrants into Europe off Libyan coast.



Figure 3. Breaking The Aquarius@SOSMedIntl@MSF\_Sea successfully rescued two boats in distress in international waters off Libya this morning: first an overloaded wooden boat carrying many women and children, then a rubber boat rescued in cooperation (Source: [https://www.google.com.ng/search?q=sos+mediterranean&rlz=1C1RLNS\\_enNG806NG806&source=lnms&tbm=isch&sa=X&ved=](https://www.google.com.ng/search?q=sos+mediterranean&rlz=1C1RLNS_enNG806NG806&source=lnms&tbm=isch&sa=X&ved=)).

In addition, migrants are ready to risk their lives with the hope for a better future in Europe and America where there are functional systems of governance. Survival instinct make migrants to swallow pride, throw away self-consciousness just as Buntu (a character) in Arthol Fugard's *Sizwe Bansi is Dead*, a South African Play, who impersonates a dead man, and uses his work permit to earn a living because he has to fend for his family back at home. Are migrants not involved in impersonation and the employment of fake documents in their desperate bids to escape from despicable conditions in their countries to Europe and America?

In Akachi Adimora-Ezeigbo's *Trafficked* (2008), Nneoma, a female character and the heroine of the novel, narrates (by telling her friends, Efe) how she left home (in Nigeria).

For personal reasons, I fled from home one Friday morning without telling my family. A friend and classmate had told me some weeks before that that some people had helped her secure a teaching appointment in the United Kingdom and she would introduce me to them and I could come with her. (Adimora-Ezeigbo, 2008, p. 126)

Most migrants are often lured with the promises of heaven on earth in European countries, but little did they know that they would be enslaved by a cartel as accomplices in crime against humanity, especially, the women into prostitution. Furthermore, Nneoma gives us her experience, "We were six young women between the ages of seventeen and twenty. They tell us we will have plenty of time to pay back our debts to the agency when we start earning money" (Adimora-Ezeigbo, 2008, p. 127).

Nneoma goes on to give her experience about sex trafficking.

In Italy, I discovered I am trafficked. I have no say in the matter. There's a woman called madam Dollar-nothing comes between her and money. She owns us and the man, whom we learn to call Captain, is her bodyguard. She keeps us prisoner in her flat. Life is hell in Rome—we are always walking the night, selling sex to Italian men and foreigners. I hate Madam Dollar. As soon as we arrive, she sells my friend. I have not set eyes on her since. (Adimora-Ezeigbo, 2008, pp. 128-129)

The unfortunate situation about the victims of trafficking is that their dreams never get realized and added to the sad situations is the complicity between parties to unleash inhumanity against their fellow blacks. How

legal is the stay of these migrants in Europe? Migration will be legal if it is conducted through official procedures of application for stay, through visa, naturalisation, educational pursuits, and employment of technical and skilled labour.

The Arab predators in *Two Thousand Seasons* regard sex as food to be consumed always. It is the usual thing for them to scream and shout about during the period of their orgies. Some of them like Hussein, twin brother of Hassan, and the syphilitic would have more than one black woman at a time. To the Arab predators, sex is an object of conquest and pleasure. If sex is the object of conquest and pleasure to the Arabs, it is a symbol of revolt to the black women with whom the Arabs have sex. For example, Azania uses a spear to kill Faisal, an Arab predator while he is in the throes of his sexual ecstasy. We can see that sex is pleasurable to certain categories of people, usually those of the higher class (Eyeh, 1995, pp. 63-64).



Table 1 shows African immigrants' (US) in the 2000-2010 American community survey (from more than 1,000 people).

Table 1

*African Immigrants' (US) Ancestries in the 2000-2010 American Community Survey (From More Than 1,000 People)*

Ancestry	2000	2000 (% of US population)	2010	2010 (% of US population)
 Nigerian	162,938	negligible (no data)	264,550	negligible (no data)
Egyptian	142,832	negligible (no data)	197,000	negligible (no data)
 Cape Verdean	77,103	negligible (no data)	95,003	negligible (no data)
 Ethiopian	68,001	negligible (no data)	202,715	negligible (no data)
Ghanaian	49,944	negligible (no data)	91,322	negligible (no data)
 South African	44,991	negligible (no data)	57,491	negligible (no data)
 Moroccan	38,923	negligible (no data)	82,073	negligible (no data)
 Somali	36,313	negligible (no data)	120,102	negligible (no data)
 Eritrean	18,917	negligible (no data)		negligible (no data)
 Kenyan	17,336	negligible (no data)	51,749	negligible (no data)
 Sudanese	14,458	negligible (no data)	42,249	negligible (no data)
 Sierra Leonean	12,410	negligible (no data)	16,929	negligible (no data)
 Algerian	8,752	negligible (no data)	14,716	negligible (no data)
 Cameroonian	8,099	negligible (no data)	16,894	negligible (no data)
 Senegalese	6,124	negligible (no data)	11,369	negligible (no data)
 Congolese	More than 5,488	negligible (no data)	11,009	negligible (no data)
 Tunisian	4,735	negligible (no data)		negligible (no data)
 Ugandan	4,707	negligible (no data)	12,549	negligible (no data)
 Zimbabwean	4,521	negligible (no data)	7,323	negligible (no data)
 Ivorian	3,110	negligible (no data)		negligible (no data)
 Gambian	3,035	negligible (no data)		negligible (no data)
 Guinea	3,016	negligible (no data)		negligible (no data)
 Libyan	2,979	negligible (no data)		negligible (no data)
 Tanzanian	2,921	negligible (no data)		negligible (no data)
 Malian	1,790	negligible (no data)		negligible (no data)
 Togolese	1,716	negligible (no data)		negligible (no data)
 Angolan	1,642	negligible (no data)		negligible (no data)

(table 1 continued)

Ancestry	2000	2000 (% of US population)	2010	2010 (% of US population)
 Zambian	1,500	negligible (no data)		negligible (no data)
 Rwandan	1,480	negligible (no data)		negligible (no data)
African	1,183,316	negligible (no data)	1,676,413	negligible (no data)
Western African	6,810	negligible (no data)		negligible (no data)
North African/Berber	4,544 ("North Africans": 3,217; "Berbers": 1,327)	negligible (no data)		negligible (no data)
		negligible (no data)		negligible (no data)
Total	940,000	0.2%	NA	NA

Note. Source: [https://en.wikipedia.org/wiki/African\\_immigration\\_to\\_the\\_United\\_States](https://en.wikipedia.org/wiki/African_immigration_to_the_United_States).

It is easy to compute immigrants who are legitimately inhabited in the US since they have legal stay, but, illegal immigrants would avoid the legal authorities except when camped as refugees. This set of legitimate immigrants as Diaspora according to Makumi Mwagiru, left voluntarily for education, and later in search of greener pastures (2012, p. 78). This paper considers the illegal immigrants who would take all the risks to get to their destinations because they believe that the end will justify the means and some of the reasons for their migration. Diasporas' movement is now self-initiated an absurdity.

### Who Is or Are the Fox or Foxes?

This question was earlier posed in this chapter. The concept of an African philosophy of the fox or foxes to be chased away before reprimanding the chicken emanates from a Yoruba proverbial saying. But who is the fox or who are the foxes? The fox or foxes can be explained as whosoever has or those with the intent and purpose of harming, exploiting, and enslaving humanity. The foxes are found not only among the whites, who enslaved the blacks, but the blacks who equally exploit their citizens while in government and those who collude to enslave their fellow blacks. The innocent chickens are the victims of enslavement and those who promote humanity. They are also found among both blacks and whites.

For example, in Figure 3, the SOS Mediterranean team of Europe rescues migrants on humanitarian grounds, while African immigrants in the US have been made possible on humanitarian grounds through the Diversity Immigrant Visa or the green card lottery. Thus, Africa should not continue to drum the drum of blame since their countries' mismanagement has led to the predicament of migration after independence.

### From Fiction to Facts

According to James Tar Tsaiior, since a carnival of voices exists outside the centre of the textual narrative incarnating in turn, a carnival of meanings or significations and has multiple centres, there is necessarily a mergedness of fiction with fact and fact with fiction (2005, p. 12). Since Ayi Kwei Armah (1979) alluded to the contact between blacks and the Arabs, especially the black women in *Two Thousand Season* of note are the sex game or pleasures involved in this contact. Since literature alludes to history, the title of Chapter "From Fiction to Facts" establishes realism. Hunwick (1978, p. 27) observed that

Slaves of different ethnic groups acquired reputations from different qualities. The Zanj and the "Sudan" were regarded as best for the more physical demanding tasks and the women were good wet-nurses. They were less appreciated as concubines, though in North Africa in particular they must have played this role extensively. Nubian men (from the central Nile valley) were regarded as very trustworthy and were used as doormen, guards and financial assistants. Their

women were highly esteemed as concubines. The twelfth-century geographer al-Idrisi writes rapturously of them:

Their women are of surpassing beauty. They are circumcised and fragrant smelling... their lips are thin, their mouths small and their hair flowing. Of all black women they are best for the pleasures of the bed... It is an account of these qualities of theirs that the rulers of Egypt were so desirous of them and outbid others to purchase them, afterwards fathering children from them.

Similar virtues are attributed to Abyssinian women who, in spite of their weak constitutions, were greatly sought after in Egypt, Arabia, and the Levant, for in addition to their beauty, their bodies were “cool” and they were excellent housekeepers (Hunwick, 1978, p. 27).

Sex then becomes an article of trade. Sometimes, the women may not have derived pleasures themselves initially, but as time went on, the initiative to market their bodies grow as a result of poverty and lack of care in their homes and home countries. In Nigeria,

According to the United Nations Education, Scientific and Cultural Organization (UNESCO), Nigeria was claimed to be one of the leading African countries in human trafficking with cross-border and internal trafficking. Human trafficking is a way to exploit women and children for cheap labour and prostitution as an opportunity to help themselves out of poverty. ([https://en.wikipedia.org/wiki/Human\\_trafficking-in-Nigeria](https://en.wikipedia.org/wiki/Human_trafficking-in-Nigeria))

Through one of its several crime prevention agencies, Nigeria combats illegal migration in persons and trafficking by ensuring that this agency, National Agency for Prohibition of Trafficking in Persons (NAPTIP) collaborates extensively with the countries of destination of traffickers in order to stem the tide of movements. However, the influx of Nigerian traffickers and other Africans has not been permanently curtailed. Perhaps, one could ask, why?

Again, Nigeria is used as an example.

Nigeria has one of the world's highest economic growth rates, averaging 7.4% according to the Nigeria economic report released in July 2014 by the World Bank. Poverty still remains significant at 33.1% in Africa's biggest economy. For a country with massive wealth and a huge population to support commerce, a well developed economy, and plenty of natural resources such as oil, the level of poverty remains unacceptable. (“Poverty in Nigeria” From Wikipedia, the free encyclopaedia)

The image created by both the economic growth rate and poverty index is ironical, quite absurd. A country with massive wealth wallowing in abject poverty is a monstrosity. Her citizens, whose living standards are at a very low ebb, will definitely seek refuge and succour somewhere else. Furthermore, the implication of the Nigeria situation *vis a vis* other African countries whose economic growth rate and wealth cannot be compared with that of Nigeria, will also have their citizens migrating to Europe and America.

## Conclusion

This paper concludes that migration is a natural phenomenon. However, its legitimacy should be established through diplomatic means between nations for educational purposes, skill development, networking, security, trade and commerce, information technology (IT), cultural exchanges, among others for the sake of promoting humanity. Furthermore, in this paper, it has been observed that from the origin of migration till the present time, there are myriads of absurdities. These absurdities include Africans leaving their once free natural and endowed environments to do the same farming or menial jobs in their Diaspora, getting on ships which in the genesis were used to take them as slaves by all means, risking their lives against the vagaries of weather on high seas and desert to get to Europe and America and no positive impact of self-governance upon the

attainment of independence. However, there is a dramatic turn in events, as the one time slave masters, now give humanitarian services to war refugees, migrants, aids, and grants to the home countries of migrants. The examination of the different texts from pre-colonial to colonial, post-colonial and contemporary times portrays political criticism and realism as literary theories. This paper also adopts images/symbolism as a theoretical base for the understanding and interpretation of meaning in the selected works.

In addition to the suggestion made for good diplomatic ties between nations, whatever can promote humanity should be embarked upon by several Non-governmental organizations, such as The Red Cross, SOS Mediterranean, United Nations International Children's Emergency Fund (UNICEF), UK-Aid, United States Agency for International Development (USAID), United Nations Industrial Development Organization (UNIDO), United Nations Development Program (UNDP), World Bank, among others in order to stem the tide of immigrants. The Security Council should help to strengthen peace treaties between groups and among nations. The home countries of migrants and the African Union should have collaborative efforts towards skill development programmes, develop economic policies for nation building, and establish agencies to stem the tide of migrants.

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