



When Obinze gets an electronic mail from Ifemelu, he becomes sidetracked. He met an opulent man by contingency after his cousin introduced him to someone with connections. Albeit his wife Kosi is gorgeous and adored, they were never able to apportion the same emotional connection that he and Ifemelu experienced. He tunes into the music he and Ifemelu used to relish when having a zealous moment that evening.

The puerile Ifemelu is briefly referenced in the book. She and Obinze cross paths at a party when a buddy endeavors to introduce Obinze to Ginika. Since peregrinating to their school, Obinze had always revered Ifemelu from a distance, and they got along right away. They cover the cessation of high school and the commencement of college. Obinze and Aunty Uju embolden Ifemelu to apply to schools in America despite the fact that university preceptor strikes perpetuate to close the universities. Ifemelu is accepted, and a student visa is swiftly granted. Obinze and Ifemelu hope to reconnect in America in the future.

Infelicitously, Ifemelu's student visa precludes her from working, ergo she must find another way to get funds because she does not have a full scholarship or stipend. Utilizing a family friend's social security card, she endeavors to apply for employment but is unsuccessful. She concurs out of desperation to work as a dubious tennis coach's "relaxation assistant," which entails letting him touch her sexually. She just visits the coach once before departing. She abstains from responding to Obinze's emails and texts out of disconcertment and self-loathing.

When Ginika introduces Ifemelu to Kimberly, a white woman in desideratum of a babysitter, her fortuity changes. She is able to concentrate on her schoolwork because to the consistent effort. When she meets Curt, Kimberly's affluent cousin, he falls head over heels for her. When Ifemelu graduates, Curt avails her find a job that will sponsor her green card. They commence dating. Ifemelu has to relax her hair afore the job interview so that it would seem polished by American standards. Her buddy Wambui exhorts her to endeavor wearing her hair customarily as the relaxer burns her scalp. Ifemelu first misprizes her hair, but she expeditiously learns to adore it. She runs into a Nigerian acquaintance one day, who inquires as to what transpired between her and Obinze. He receives the cold shoulder from her and she is exasperated the rest of the day. Curt comports possessively despite her explication that the university acquaintance wasn't an ex-boyfriend.

Obinze, meantime, resides in London as an undocumented immigrant. Due to the anti-terror hysteria that followed the September 11, 2001 attacks, his application for an American visa was gainsaid. As an expedient of getting him into Britain, his mother promises to take him to London as a research assistant. A friend of Obinze's introduces him to Vincent, a fellow Nigerian who is yare to utilize his national indemnification card to work in exchange for a portion of Obinze's salary. Obinze accepts and secures employment at a warehouse. Vincent ineluctably asks for more mazuma. When Obinze relucts, his supervisor apprises him the next day that he has been reported as an unauthorized immigrant. Obinze desperately searches for someone to establish an espousment that will get him a green card. When Obinze arrives at the courthouse on the day his wedding is scheduled, the cops are already there. Obinze was sent away.

When Ifemelu apostatizes Curt, their romance ends. Wambui exhorts that Ifemelu develop a blog after she sends him an electronic mail outlining her exasperation with Curt's failure to comprehend the value of Essence magazine in a market dominated by white women's resplendency magazines. Ifemelu engenders a blog about race in America from the perspective of an ebony woman who is not American, and her regaling inditements expeditiously propagate it.

She meets Yale pedagoga Blaine, a black American, during a conference for minority bloggers. As their relationship develops, Ifemelu moves in with him. They get into a heated argument and proximately separate when Ifemelu opts not to participate in a demonstration Blaine plans against the university's racial profiling of an ebony staff member. Barack Obama's election as president, however, brings them back together and provides them with a shared goal until the results and Ifemelu's subsequent cull to depart.

Ifemelu receives a call from Aunty Uju apprising her that her son Dike endeavored suicide. Ifemelu makes haste to join him. Ifemelu gradually gets back on her feet once she returns to Nigeria. She hesitates to verbalize with Obinze, though. He wants to meet up with her as anon as possible once she conclusively texts him. Their allure is still irresistible. Ifemelu narrates Obinze the tale of the tennis instructor while catching him off sentinel with her tears when he asks her why she cut him off.

She relishes the security she gets when Obinze holds her hand. Albeit she doesn't optate to be his mistress, Ifemelu uncomfortably rekindles their sexual relationship after many dates. Ifemelu inculpates Obinze of being a recreant for not divorcing Kosi during their argument. Shaken, Obinze considers Ifemelu's charge and decides it is precise. He makes a divorce request to Kosi. Kosi tells him that he has a responsibility to his family and makes an effort to disregard his proclamation.

Obinze comes to the conclusion that he doesn't optate his kid to grow up visually perceiving her parents merely as contented husband and wife. He appears to Ifemelu's dormitory a few days later and apprises her that he has left Kosi, will still be active in his daughter's life, and wants to be with Ifemelu. He is given ingression by Ifemelu.

### 3. Characterization of Ifemelu

By fixating on characterization, this essay will indeed be able to look into and analyse in depth the genuine hardships and perspectives of an immigrant, such as the author Chimamanda, as she voices her veritable cerebrations and emotions through the personality Ifemelu, and how she perpetuates the struggle to adjust to transmute as an immigrant while experiencing many difficulties in enabling her veridical identity to be accepted. It is a prevalent cognizance that people migrate to amend their lives by acquiring advanced life skills and seeking higher inculcative opportunities. This is conspicuous in countries such as the United States and the United Kingdom, where puerile people relocate in search of better jobs or to enhance their credentials, including their linguistic skills. Numerous immigrants experienced uncalled racism as a result of their exposure to a distinct culture, resulting in a struggle to engender uniqueness as an immigrant. Ifemelu had been given the recherché opportunity to further his edification in the United States, which holds astronomically immense meaning and pride for the prodigious majority of Africans and Nigerians. Ifemelu was becoming increasingly susceptible to American society, and it appeared as if she was procuring and comprehending what was considered to be her "true" identity by being culturally and racially distinct from the people around her. "I came from a country where the race was not an issue; I did not think of myself as black, and I only became black when I came to America," she writes in one of her blogs (Adichie, Chapter 31)

This verbalization denotes that several migrant workers will not identify as "black" until they are convinced by individuals from a different society compared to their own that they are not apperceived as one of "them" but are perceived differently in the ocular perceivers of the new society, bringing out their trepidations and anxieties and desiring people to comprehend them as more than simply their physical looks and look more deeply into their personas. Furthermore, through Ifemelu's character, Adichie can investigate how Americans end up engendering racial hierarchy and several divisions between ethnic groups, thus recognising the conflict of developing an identity as a stranger in one's society.

To emphasize how deeply Ifemelu was affected by being judged physically predicated on appearance, color, culture, and even accent, her controversial blogs, one titled "To My Fellow Non-American Blacks: In America, You Are Black, Baby," (Adichie, Chapter 21) provided her with a platform to liberatingly express her views on "race" in a straightforward manner.

Blogs accommodated as a safe space for her to express herself sincerely without being trepidacious of being judged by society, and they additionally accommodated as a way for her to avail others who were experiencing the same heart-wrenching familiarities. The rigorous revelation that folks would persist in evaluating Ifemelu predicated on her physical attributes prompted her to inscribe a coercive replication to that emotion on her blog- "Dear Non-American Black, when you make the choice to come to America, you become black. Stop arguing. Stop saying I'm Jamaican or I'm Ghanaian. America doesn't care." (Adichie, Chapter 21) highlighting the magnitude to which her "race" has outshined her personal attributes, restricting her from plenary revealing her veridical self to society and heavily personifying self-consciousness and fear that affects virtually every immigrant, as they must meet the American standards of society to be a component of it and be recognised as an outsider, which an immigrant experiences circadianly.

In one of Ifemelu's blogs, Adichie uses one of the rhetorical questions following this statement: "oppression olympics" is what smart liberal Americans say, to make you feel stupid and to make you shut up. But there IS an olympics going on." (Adichie, Chapter 19) She pushes her readers and the immigrants she involves in her blogs to fully comprehend the trouble of uncovering and correlating discrimination. Through Ifemelu's blogs, Chimamanda conveys the vigorous message that for immigrants to be acknowledged, they must alter their own identity into something that will be approved by the stratified society around them, and to be recognized, they must combat for themselves when society forsakes them by highlighting physical characteristics, making the conflict for acquiescence much more complex for immigrants. In Ifemelu's blog posts, Adichie can be more straightforward in her criticisms of race, identity, and American culture. If Ifemelu is examining these things as a foreigner, she may have an exclusive perspective.

From the very beginning of the novel, as readers, we find ourselves in a braiding salon in Trenton, New Jersey, where Ifemelu is about to have her hair braided afore she returns home to Nigeria. Through this, Adichie uses hair and braiding to expose political and personal issues such as the struggle for identity and race, which become intertwined. The utilization of non-native characters as salon workers may appear to the audience as being cognate to Ifemelu, as Chimamanda wanted to engender an atmosphere in which the girls at the salon and Ifemelu could

relate to each other as they face the same challenges as immigrants. For Ifemelu personally, her hair is a representation of the struggle to gain confidence and a clear identity as both a "Black American" and a Nigerian woman.

Ifemelu in Nigeria braided her hair and was never shamed or visually examined inelegantly. She was optically discerned as pulchritudinous and elegant. However, when she comes to America, she learns that she must "relax" (straighten her hair with chemicals) to look professional and elegant, or else people will look down on her. This is optically discerned when the hairdresser verbally expresses, "Just a little burn," the hairdresser said. "But look how pretty it is. Wow, girl, you've got the white-girl swing!" (Adichie, Chapter 19)

Ifemelu pushes her culture away, becoming a symbol of racism in American culture. Furthermore, the hair salon becomes the focal point for all of Ifemelu's recollections of Nigeria and her life at home. Ifemelu was reminded of her life at home in Nigeria by "the Nigerian movie that was playing on TV" and the "hot environment inside the salon." This kind of scenario that Adichie explores in depth sanctions the readers to relate to the women who emanate from sundry African countries struggling in America where they have to transmute much of their identity to be accepted. In minuscule visual examinations such as Mariama (hairdresser) apologizing for the broken air conditioner that Adichie deliberately integrated into the novel, we optically discern Ifemelu apperceive preserve a benevolent shared illusory about their identity and status in America.

As Ifemelu opts to wear her natural hair rather than artificial hair, the hair becomes more of a symbol of her facing the struggles of identity. Moreover, Adichie expresses her feelings for a role model in her life, Michelle Obama, in one of Ifemelu's blogs on Michelle Obama's verbalizations about utilizing race as a metaphor. The rhetorical question – "Ever notice makeover shows on TV, how the black woman has natural hair (coarse, coily, kinky, or curly) in the ugly "before" picture, and in the pretty "after" picture, somebody's taken a hot piece of metal and singed her hair straight?" (Adichie, Chapter 31), suggests that it is virtually an encumbrance for African Americans to ambulate around wearing their natural hair. Ergo, this proves that if Michelle Obama wore her natural "kinky hair," then Obama himself would have lost votes from society, ergo again proving how hair, mainly African American hair, became a political verbal expression that society had verbalized. Furthermore, according to most people in developed countries, as immigrants, it is prominent that once they join an incipient or different society, they won't be of the same "status" or level as denizens of that very country.

Chimamanda demonstrates this through Ifemelu's character, as Ifemelu is cognizant that "someone like her" is not supposed to live in Princeton, an affluent, white, and well-edified community. Her incipient crisis of identity leads her to move back to Nigeria and makes her prodigiously trepidacious to do so. She worries, and this makes her family members worry as well, that America has somehow transmuted her and made her an entirely different person, so that she is no longer authentically Nigerian. Ifemelu found prosperity as an immigrant in America, but Adichie implicatively insinuates that Obinze did not have proximately as good of a time in England.

Obinze's bad-luck and struggle underlines the struggle to express his own culture and identity in the incipient society he lived in was virtually infeasible. And unlike in Lagos, where he was an affluent man who could act as he delectated, he didn't have that opportunity in London as he had to adjust to the terms of the incipient society he was living in to be accepted. Adscitiously, Obinze used to idolize the west and developed countries as parents would send their children there to transform their lives positively. However, he has grown disillusioned by his own egregious experiences as an immigrant, such as the preponderation of western culture over Nigerian culture, leading to his culture being disowned and derided by the incipient society he lived in. Obinze's perennial enthrallment with America leads to a painful irony when he is the one gainsaid an American visa and Ifemelu ends up becoming an American denizen. Obinze's compliment doesn't promote lighter skin over more tenebrous skin, but it still promotes American culture over Nigerian culture, which once again is a notion that he had to transmute his cultural appearance and struggle with this incipient identity to be accepted by society in the west. With her granola bar, Ifemelu is living up to one of her trepidations of having become too "Americanized." For these other women, however, that is a compliment, as they are still struggling to become Americanized at all. But for Ifemelu, who is concerned with her identity as a Nigerian, Aisha's querying of her Igbo is troubling. So Adichie portrays most Nigerian men as favoring "sweet" pliable women, so Obinze stands apart in finding Ifemelu's veracity captivating.

Ifemelu's experiences as an immigrant in America and her relationships with Curt and Blaine, who shape her identity and accept her for how she is, and her first love, Obinze, show the eventual breakdown and build up to the decision she made to return home to Nigeria. Ifemelu is resplendent, but he still ends up cheating on her, making that one of the factors that made her return to Lagos and making her question which component of her identity made him do that. Race? Or culture? Ifemelu becomes desperate for mazuma and seems genuinely "restrained" by America. Her struggles for identity and prosperity in America are all too prevalent; consequently, Adichie makes them subjective and commiserate through Ifemelu's character. Once Ifemelu is unable to perpetuate her stable life in America due to her not having any mazuma, she reaches the lowest point in life. Ifemelu's "American dream" is

