

Shades of Diasporic Experiences in London: A Reading of Samuel Selvon's *the Lonely Londoners* and Buchi Emecheta's *Second-Class Citizen*

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ABSTRACT: *In recent times, given the rising spate of economic crunch bedeviling many African states, there has been a surge in migration to developed countries like the United Kingdom, Canada, the United States, etc. Often, the migrants travel out with lofty expectations about these foreign lands but get disappointed and end up doing debasing jobs just to survive. Many scholars have engaged diasporic experiences as an evolving concept in postcolonial literature but there is yet more room for exploration especially in the Nigerian context where the 'japa' syndrome seems to be gaining frightening momentum. Thus, this paper, adopts a postcolonial theoretical framework in examining the dimensions of diasporic experiences portrayed in Samuel Selvon's *the Lonely Londoners* and Buchi Emecheta's *Second-Class Citizen*. Selvon and Emecheta, in their novel, portray the dreams, aspirations, and expectations of immigrants as well as the dynamic experiences that completely alter their lives. The study, therefore, in the examination of the primary texts, highlights the myriads of problems encountered by immigrants in the novels; some of them include climate change, racism, accommodation, employment, taxation, the high cost of living, and discrimination. The essay concludes that foreign climes like London are not beds of roses and shows that immigrants are sometimes, subjected to conditions that may be worse than their experiences in their home countries. The paper recommends that the British government and indeed nations that have attained the status of developed countries, intensify efforts to reduce the plethora of problems encountered by immigrants living in the United Kingdom.*

KEYWORDS: Samuel Selvon, Buchi Emecheta, immigration, diasporic experience, London

INTRODUCTION

Selvon's *The Lonely Londoners*, and Emecheta's *Second-Class Citizen* capture the experiences of migrants living in London. Immigrants are people who come from different countries with the aim of residing permanently in another country. As a result of the cosmopolitan nature of

London, she has a very enormous population of immigrants, and the number continues to increase annually. Furthermore, people will continue to immigrate to London and other major cities around the world irrespective of the harsh realities they encounter in their new countries of residence. Immigration is the global movement of people from their home countries to another country where they are not citizens in order to naturalize as citizens in the new country where they now reside. Usually, people may migrate for several reasons, which may include fleeing from natural disasters in their home countries to better countries that are less prone to natural disasters, searching for employment opportunities, etc. In the first paragraph of Samuel Selvon's *The Lonely Londoner*, the narrator informs us about the climatic condition of London. The weather is described as "GRIM winter evening... with a fog sleeping over the city." (7) Immigrants are welcomed to London, where they will experience harsh weather conditions. Immigration is entering a country with the intention of residing permanently in the country. Some people move from their home countries with the intention of settling permanently in another country. Samuel Selvon was born in Trinidad and came to England in 1950. His first novel, *A Brighter Sun* (also published in Drumbeat), appeared two years later. Since then, he has won many awards for his work. In 1962, Buchi Emecheta, a Nigerian of Igbo extraction, relocated to the United Kingdom. Her notable literary works include *Second-Class Citizen* (1974), *The Bride Prize* (1976), *The Slave Girl* (1977), and *The Joy of Motherhood* (1979). Emecheta's novels are autobiographical in nature as they capture her experiences in London. She eventually gained a Ph.D in 1991. She is one of the foremost Nigerian female writers who have promoted and propagated the concept of feminism in contemporary African literature.

Immigration entails people travelling from their home country to another country to live and work. There are many factors that make people immigrate to other countries, which may include, but are not limited to, searching for a job, better living conditions, security, and lots more. The vast inequalities that exist in the world will continue to drive people to travel to countries that have better standards of living and living conditions. However, immigrants are faced with the problem of discrimination in the countries they have immigrated to, and London illuminates forms of discrimination as shown in the novels investigated in this study. Using Samuel Selvon's *The Lonely Londoners* and Buchi Emecheta's *Second-Class Citizen*, this study examines forms of diasporic experiences in London.

Theoretical/Conceptual Framework

This study adopts a postcolonial theoretical framework in the examination of Selvon's *the Lonely Londoners* and Emecheta's *the Second-Class Citizen*. Postcolonialism is the study of the literature of countries that were previously colonized. Forms of hybridism, which may include but not be limited to cultural, linguistic, and religious hybridity, are associated with postcolonial theory. Major exponents of the theory include Frantz Fanon, Edward Said, Gayatri Spivak, Homi Bhabh, Dipesh Chakrabarty, Amar Acheraoui, and Siva Kumar. Postcolonialism pays critical attention to the ways the colonizers subjugate people from countries that were once colonized and how the people react towards the colonizers.

REVIEW OF RELATED LITERATURE: TOWARDS THE DIASPORIC EXPERIENCE IN SELVON'S *THE LONELY LONDONERS* AND EMECHETA'S *THE SECOND CLASS CITIZEN*

Selvon's *The Lonely Londoners* and Emecheta's *the Second-Class Citizen* have received critical attention from scholars across the globe. Researchers examined the novels' major thematic preoccupations, particularly immigration and how it has affected the lives of Africans and Caribbean residents in London. In this section, we shall explore the contributions of critics in relation to Selvon's *the Lonely Londoners* and Emecheta's *the Second-Class Citizen* from their perspectives. In an earlier study by Saman Abdulqadir Hussein Dizayi on Selvon's *the Lonely Londoners*, he avers that:

The struggle by the immigrant from the Caribbean is only a part of the literature. Indemnity crisis was not limited to an immigrant from the Caribbean but also for another part of the world such as Asia and Africa. Most if not all of the authors in literature at one time in their lives were forced to leave their native countries to Britain. ...Britain was home to most of the immigrant from the Anglophone, to some individual the migration was an attempt to colonize their former colonial master. The majority of the immigrant to Britain welcomed the possibility of abandoning the illusoriness of the colonial periphery for the presumed reality of the life in London and another metropolitan centre. (185)

The excerpt above demonstrates the different sorts of crises that immigrants of Caribbean descent endure when trying to fit in with Londoners or Brits, as the case may be. However, they faced prejudice because of the colour of their skin. The Caucasian race has dominated London for centuries. Asians and Africans are not exempt from the unpleasant experience in London; they are similarly impacted by the unfavourable weather, racism, and housing issues. Dizayi goes on to state that. Dizayi further notes that:

The novel depicts the wrecking of the sensation of identity, of belonging to English society, and that of who is an Englishman. This is depicted by the daydreams about London that the streets were gold-cemented and that jobs were lucrative and easily accessible. (190)

It is regrettable to assume that most Englishmen were friendly, accommodating, and hospitable to Asians, Africans, and Caribbean residents. As Pavlna Flajarová writes about the negative multiplicative effects of living in London during the time Selvon wrote *The Lonely Londoners*. In his statement, "immigrants (from the Caribbean) often lived in a state of in-betweenness that meant a lack of security, and as a consequence, their trauma of diasporic resettlement and the failed dream of living a better life in Britain deepened," (22) the experience must have been extremely traumatic for immigrants in London following World Wars I and II. Selvon wrote for his generation and examined events of his generation in his work, which may be said to be partially autobiographical in character. Mgbéadichie, Chike Francis, Asika, and Ikechukwu Emmanuel explore the hardships of immigrants in London in Selvon's *The Lonely Londoners*. They assert that:

Selvon takes delight in exposing the difficulties faced by black immigrants in London, whom he calls his people. However, he focuses his London novels and stories to accommodate black immigrants' struggles against colour discrimination in housing and jobs in London, as well as their battle against the London weather. In fact, to say the least, his writings constitute a representation of experiences of economic hardship, racism and boredom, of the marginalised in London. ... One may draw the conclusion that London's attitude concerning the late 20th century's immigrants from her former colonies was only a reaction from the lesson she learnt from the white immigrants who stormed London in the late 19th and early 20th centuries. To avoid a repetition of history, her government adopted austerity measures with regards to these immigrants. (45)

It can be claimed that Selvon's novel is focused on the difficulties immigrants faced in London and how they managed to survive those challenges. Mgbheadichie and Asike go on to say that the novel is based on the "factual retelling of the segregation and dislocation of black immigrants in London, which acknowledges the need for resistance through independent struggles and mutual help amongst the displaced" (46).

Emecheta's *Second-Class Citizen* explores the experiences of immigrants, with a focus on Adah and London. She is married to a Nigerian working-class man of Igbo descent who lives in London. She describes the experiences of black people living in London at the time she wrote the book, which makes the book mostly autobiographical. Many people have high aspirations when they move to London. But when they go to London, they start to realize that it's not really a city where money is all over the streets. Omer Ogun reveals to us:

all immigrants were considered and treated by the English in *Second Class Citizen* as if they were similar to each other, whereas Adah could not cope with the idea of being equal to some immigrant in England. This condition seems to be degrading for Adah, yet she has to face the reality that condemns her to a socially inferior position in England as an immigrant. Blacks constitute the lowest social class in England as a result of the degrading attitude that dates back to the colonial period. Although Adah deems herself to be different from and superior to all other blacks, she is a second-class citizen in the eyes of the English society. (41)

Many white Londoners are prejudiced against blacks and other immigrants in the city. Rose Michaelin M. Anyanwu therefore avers that "migrants in new locations and spaces, identities may have to undergo new processes of transmutation as people may have to individually or collectively negotiate social, economic, and psychological transformations" (3). Arun Singh portrays the problems associated with immigration encountered by Adah in London when he avers that:

The heroine of *Second-Class Citizen*, Adah, before her migration to England, is not aware of the harsh reality of racial discrimination in the country of white people. She comes to have a weird and shocking experience of racial discrimination. ... Nevertheless, she has to cope with the circumstances and lead a life of struggle. Francis reveals the fact of the "ghettoization" of black people in the UK. He expresses a general predicament of accommodation for blacks in

London, referring to the racial segregation, which keeps all the Oriental people “peripherized” from mainstream habitation (113).

Kasim Husain notes that “Significantly, Emecheta demonstrates the patent lack of solidarity between black and white women in her depiction of her protagonist’s attempts to obtain childcare” (10). The review of literature by critics of Selvon and Emecheta’s novels, namely *The Lonely Londoners* and *The Second-Class Citizen*, shows that they pay critical attention to the problems immigrants encounter in London.

Immigrants’ Diasporic Experiences in Samuel Selvon’s *the Lonely Londoners*

One of the main reasons why so many people from the West Indies (the Caribbean) immigrated to London may have been their desire for a better life and living situation. People go to a country that appears to offer the improved living conditions, reliable electricity supply, and good infrastructure amenities they desire. Immigrants in Selvon's *The Lonely Londoners* struggle with a variety of issues, but the issue of housing takes centre stage. The narrator informs us that “fellars land up hopeless on the doorstep with one set of luggage, no place to sleep, no place to go?” (8) For immigrants who arrive in London with high aspirations after leaving Jamaica and other Caribbean nations, housing is a huge issue. Immigrants from all over the world live in the multicultural metropolis of London; they arrive in search of a better way of life only to learn to cope with the harsh realities of existence. An immigrant like Henry Oliver in the text finds it challenging to obtain housing and a solid job because London has a high cost of living. A significant character in the novel called Moses assists Caribbean immigrants in finding employment and treats them fairly. The narrator reveals, “when unfortunately, getting a place to stay and good jobs to do are indeed major concerns for immigrants in Selvon’s *the Lonely Londoner*. When they do get a job, it is usually not the type of job that most people want to do. they (people from Jamaica) land up in London from the West Indies, saying that so and so tell them that Moses is a good fellar to contact, that he would help them get place to stay and work do” (7-8).

Selvon informs us about how getting a job can be frustrating during the dialogue between Moses and Tolroy: “Get a job in the factory.” (11) Getting good jobs is difficult for immigrants in London; in order to pay their bills, they resort to doing all sorts of odd jobs to enable them to pay their bills and take care of their families. During the dialogue between Moses and a Jamaican fellow he met in the station, we further learned about the plight of Jamaicans looking for jobs and accommodation in London, who are finding it difficult to find both:

‘But tell me Sir, why are so many Jamaicans immigrating to England? ‘Ah,’ Moses says, ‘that is question to limit, that is what everybody trying to find out. They can’t get work,’ Moses say, warning up. ‘And furthermore, let me give you my view of the situation in this country. We can’t get no place to live, and we only getting the worse jobs it have.’ (12-13)

Another significant issue that immigrants in London face is racism. Discrimination based on a person's skin color is called racism. Immigrants face prejudice because of the color of their skin. The immigrants will suffer from this sort of discrimination. Moses and a reporter engage

in another chat in which we discover that immigrants flock to London because of the city's higher wages and greater employment options. "They say that it has more work in England and better pay". (15)

Living in London is expensive; in contrast to rural areas, one must practically buy everything. Although the compensation may be higher, the immigrant's larger lump sum of money will soon be consumed by the high cost of living. Selvon continues to emphasize the significance of finding work by saying that "But in our world today, a job is all the security a man have. A good job means place to sleep, food to eat, cigarette to smoke" (29). Immigrants are also faced with a lot of challenges to deal with, including culture shock and forms of cultural hybridism. Individualism is associated with the west, while communalism is domiciled among Africans. Many people are selfish and individualistic through their actions, verbal utterances, and attitudes. The narrator informs us that:

It have people living in London who don't know what happening in the room next to them, far from the street, or how other people living. London is a place like that. It divide up in little worlds, and you stay in the world you belong to and you don't know anything about what is happening in the other ones except what you read in the papers (58).

The world is divided along racial lines, and it appears that the dominant race victimizes the less dominant race. While Galahad and Moses were conversing, Galahad informs Moses that:

Is not we that the people don't like,' he tell Moses. 'Is the colour Black.' But the day he went to Moses with this theory Moses was in a evil mood, because a new friend just got in a thing with some white fellars by Praed street near Paddington Station. The friend was standing up there reading in the window about rooms to let and things to sell, and it had a notice saying Keep the Water White and right there the friend start to get on ignorant (poor fellars, he was new in London) and want to get in big argument with the white people standing around (73).

From the information provided above, it is important to notice that racism is a major source of sadness for immigrants in Selvon's *The Lonely Londoner*. Several characters in the book encounter prejudice because of the colour of their skin. White British people have a tendency to despise immigrants from Jamaica and other countries because they believe they are better off in their class-segregated society. Additionally, in the story, white Britons in particular treat immigrants as second-class residents in London. *The Lonely Londoner* by Selvon was written during a time when British imperialism and postcolonial behaviour were both strong.

Lars Eckstein in a previous study note that the novel is revolved around "the trails of everyday survival, and the larger ironies of Empire, in various narrative modes ranging from sober realism to exuberant satire, from standard to creole English, and shifting setting across the Atlantic". (4) Cap, a Nigerian immigrant in London, is unable to complete his studies because he cannot afford the tuition. He ultimately leaves the institution and starts womanizing. In the novel, the narrator makes it very evident that segregation results from class: "London is a place

like that. It divide up in little worlds, and you stay in the world you belong to and you don't know anything about what happening in the other ones except you read in the papers". (74)

The difficulty of finding decent housing is just one of the problems that migrants face around the world, as Selvon's *The Lonely Londoner* shows. Black immigrants, in particular, are marginalized in London for a number of obvious reasons. Because of their lack of education, skills, and access to employment in the nation where they currently reside, they might not be able to find gainful employment. Selvon has succeeded in capturing the situation of Caribbean immigrants in London in his thought-provoking book. It is crucial to remember that Selvon shared in that unpleasant experience throughout his time in London. For example, the novel's narrator tells us that:

It have people living in London who don't know what happened in the room next to them, far more the street, or how other people living. London is a place like that. It divide up in little worlds, and you stay in the world you belong to and you don't know anything what happening in the other ones except what you read in the papers. Them rich people who does live in Belgravia and Knightsbridge and up in Hampstead and them other plush places, they would never believe what it like in a trim place like Harrow Road or Notting Hill. Them people who have car, who going to theatre and ballet in the West End, who attending premiere with the royal family, they don't know nothing about hustling two pound of brussel sprout and half-pound potato, or queuing up for fish and chips in the smog. (74)

The above passage from the novel shows the harsh living conditions of blacks and other migrants in London during the period when Selvon wrote the novel. The issue of housing remains a fundamental problem, especially for black migrants in London, even in the 21st century. In the words of Rebecca Dyer, she avers that "Selvon's portrayal of London and of black migrant characters' urban survival methods illustrate the everyday adjustments and improvisations that were necessary for his generation of colonial migrants" (110).

The marginalization of blacks by whites in London is detrimental to the developmental activities of blacks living in London. Bentley observes that "Black individuals were, therefore, marginalized not only from mainstream white culture but also from the primary bodies of opposition to dominant power frameworks" (44). Blacks in sub-Saharan Africa have been marginalized and occupy the bottom of the ladder in a pecking order created by Europeans. The concept of double consciousness formulated by W.E.B. Du Bois is illuminated in the novel. Caribbeans living in London tend to see themselves through the mind's eye of the white man. Pavlna Flajarová, in an earlier study on Selvon's *the Lonely Londoners*, observes that:

Selvon in *The Lonely Londoners* manifests that the Caribbean community is homogenous in relation to the white community, yet within itself, it is hierarchized and structured. Moses plays the role of "welfare officer" who helps new arrivals settle into London. Although he does not like this role very much, he continues to organize life for Caribbean migrants in order to overcome the trauma of being lonely in a foreign city far from their homeland. (26)

The novel could be said to revolve around the lives and living conditions of Caribbean people living in London. What Selvon has done in his novel is show that life is not as rosy as people think in London and that migrants are faced with lots of challenges as they strive to survive and take care of themselves and their loved ones.

Despite the prejudice shown toward Caribbean people in Selvon's book, one character stands out because she rejects pre-existing prejudices. In contrast to Caribbean men who, because of their willingness to adopt London cultural values, became forgotten and were consigned to the background, Tanty's brave attitude makes Caribbean women stand out in the crowd, and they are noticed. Tanty, a stereotypical Caribbean woman in the book, persuades the Jewish shopkeeper to alter his customer-facing sales strategies. "I will only give you credit," the shopkeeper said to Tanty's amusement, but soon after, she disseminated the song's message, which anyone could believe in if they so desired, and the fellow soon had a list of creditors in his possession. However, every Friday evening religiously they all paying up, and as business going on all right he decide to give in" (79).

Immigrants' Diasporic Experiences in Buchi Emecheta's *Second-Class Citizen*

The narrator in Buchi Emecheta's *Second-Class Citizen* tells us about Adah, the main character, and her experiences. Like many other women in her situation, she immigrates to London with high hopes and goals, only to be shocked when she gets there. Her encounter is not as warm and inviting as she had hoped. She had given up on her hopes. Adah accompanies her husband Francis to London. For her, it was an escape to a more developed nation. The narrator tells us the following, which throws reality in her face:

If Adah had been Jesus, she would have passed England by. Liverpool was grey, smoky and looked uninhabited by humans. It reminded Adah of the loco-yard where they told her Pa had once worked as a moulder. In fact, the architectural designs were the same. But if, as people said, there was plenty of money in England, why then did the natives give their visitors this poor cold welcome? Well, it was too late to moan, it was too late to change her mind (Emecheta, 27).

Adah's experience in London further influenced the way she lives and interacts with people as the events of the story unfold. Immigrants are sometimes treated with derision and contempt. She is treated like a second-class citizen, along with other immigrants. Racism is pervasive in London and many other European cities, and the city of London has a class-segregated culture.

Omer Ogunc, in an earlier study on the novel Emecheta *Second-Class Citizen*, posits that "all immigrants were considered and treated by the English in *Second Class Citizen* as if they were similar to each other, whereas Adah could not cope with the idea of being equal to some immigrants in England" (41). Adah also encounters racist attitudes from NHS employees, including some female employees. In the view of Rose Michaelin M. Anyanwu, she informs us that "the narrator of *Second Class Citizen* indicates another paradox at the heart of the racial politics of domesticity: that not all white women are good mothers with good homes, but 'whiteness' actually compensates for the potential lack of the qualities for fostering" (13–14).

Emecheta's novel is therefore one that reflects the dreams, aspirations, and also failed dreams of some immigrants in London. They arrived in London with lots of expectations, but many of these expectations did not materialize. Indeed, the experience of immigrants in Emecheta's *Second-Class Citizen* is indeed a bitter-sweet experience. The narrator informs us that some:

Set of African males who started to discriminate between the educated and the uneducated white women came later. But for those men who did not make it, educated or not educated, it did not matter; Irish or English or Greek, it did not matter. She was white. If they remembered or had pangs of guilt about their families at home, they stifled them with consolation that, after all they were married to white women. That, at least, would not have been possible at home. If they remember their original dream, the dream of reading Law and becoming an elite in their newly independent country, they buried it in their deep bitter hearts. It was such a disappointment, too bitter to put into words. When these men fell so disastrously, their dreams were crushed with them. The dream of becoming an aristocracy became a reality of being a black, a nobody, a second-class citizen. (89)

It is regrettable that many Nigerians' hopes and aspirations for London never came true. They had high expectations when they arrived in London, but due to the negative circumstances they eventually encountered, they were unable to realize their goals there. In addition, there are many costs to pay and a high standard of living in London, which is a class-segregated society. They end up getting married to a white woman as proof of some sort of achievement so that they won't be criticized or made fun of by their African cousins. Immigrants experience class disparity in *Second-Class Citizen*, Valerie Bryson defines class as "a group of people who share a common socio-economic position, involving a hierarchical structure which also provides a sense of identity and a relation to other classes" (55). Anyanwu further informs about Adah's experience when she arrives London when she states that "When she arrives in England, Adah learns from Francis that British racism disregards the Nigerian class system, and that all Africans, both men and women are thrown together as second-class citizens. Black women face more challenges than men in the class system" (16). Arun Singh observes that race is a fundamental issue in Emecheta's novel *Second-Class Citizen* and therefore avers that:

"Race" problem is one of the prominent rudiments in Emecheta's fiction. Her characters face racism in the diasporic location/home, but they, especially the female characters, cope with it by establishing their „blackness“ and „difference“. They (female characters) do not accept being encumbered by the ideology of the superiority of the „white“ race. Emecheta searches for syncretic alternatives, which are conspicuous in the form of a fluid, deconstructed racial consciousness in her novels. (113)

Adichie, in her novel *Americana*, is another prominent writer who examined the problems associated with immigrants. Her novel graphically represents the dehumanizing experiences of Africans in America which can best be described as emerging forms of subtle racism. African writers like Nnedi Okorafor, Akachi Ezeigbo Okey Ndibe, and many others have written thought-provoking novels that capture the experiences of immigrants. It is thus important to note that, despite the glamour and high expectations of immigrants and prospective immigrants,

London remains a city full of surprises. Immigrants are treated with disdain, discriminated against, segregated, and also classified as "second-class citizens" in London. A public show of affection is a common thing to behold in London, but unfortunately for Adah, it was a thing of shame and surprise when Frank, her husband, kissed her in the open. She was embarrassed and found it absurd. The act indeed shows the cultural difference between English people and Africans when it has to do with forms of public show of affection between opposite sexes. Teguh Priambodo informs us about Adah's experience with racism in London and avers that: She begins to experience the racial discrimination when she has arrived England. She is shocked when white people give her a treatment that she thinks inappropriate. She begins to realize that the white people are trying to live away from her and her people. This fact is supported by the statement of her husband. ... They think that black people's presence is the disturbance for the family. (33)

The novel revolves around the protagonist, Adah, and how she strives to become innovative and productive, irrespective of the various challenges she encounters while living in London. She is determined to exile herself in her endeavours. Singh goes on to say of Adah, "the fact that Adah's utopic dream of the UK has been shattered does not leave her hopeless about her ambition—to establish herself as a black British writer in the multicultural and (ideologically) cosmopolitan Britain." Her fight against the weapons of racism and patriarchy begets her equal human status in the diaspora. "She wishes for a cosmopolitan world without racial and gender hierarchies, where cultural identities can play in a free space" (115). From the foregoing, we have been able to examine some of the experiences of immigrants in Buchi Emecheta's *Second-Class Citizen* and the ways it has affected the lives of these immigrants in London. The multiplying effects of these experiences are negative. Indeed, the city of London is not a bed of roses, and city money litters the streets, irrespective of the numerous opportunities that are available for immigrants to take advantage of in London.

CONCLUSION

The foregoing reveals that literature, because of its social commitment function, is expected to mirror local, national and global experiences in order to inform, expose, or educate/enlighten readers on contemporary issues. This study has successfully shed light on the struggles of immigrants using the representations in Buchi Emecheta's *Second-Class Citizen* and Samuel Selvon's *The Lonely Londoner*. The study skillfully uses the individuals' experiences to illuminate contemporary concerns, including racism, class, employment, housing, and London's severe weather. The novels used in this study depict the experiences of immigrants who arrived in London after World Wars 1 and 2 and how white Britons and other Londoners repressed them. The researchers, having explored the portrayal of immigration in the novel, suggest that the British government should educate its people and residents about the detrimental impacts of racism and other racist-related concerns because the issues in Selvon and Emecheta's writings are still relevant today.

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