

**Displacement and Quest for Survival in Migrant African Women in Bulawayo's *We Need New Names* and Aworanti-Ekugo's *Lagos to London***

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**Abstract**

This study examined the displacement and survival instinct in migrant African women in Bulawayo's *We Need New Names* and Aworanti-Ekugo's *Lagos to London*. It explored the displacement push and pull factors that propel African women into forced migration to Europe and other continents as well as the survival quests of these women that propel the navigation of their ways in their host countries. The paper employed a qualitative research approach, involving close reading and analysis of the two novels to probe stereotypes, patriarchal structure, poverty, unemployment, and leadership failures in African society which make these African women leave the shores of Africa for greener pastures in foreign lands. The postcolonial feminism theoretical framework was employed in interrogating the selected novels to

establish how these women were displaced from their homelands and the impact of migration with its attendant racism, identity crises, and discrimination on these women. The study revealed that migrant African women leave in droves owing to societal stereotypes, patriarchal structures, poverty, and unemployment in search of independence and financial freedom in foreign lands. Intending migrants can benefit from this as it equips them with knowledge of what holds for them in their intended host countries.

**Keywords:** Displacement, survival, migrant, women, stereotypes.

**Introduction**

Migration literature often explores the struggles faced by individuals forced to leave their countries of origin due to poverty, unemployment, and limitations among other political, economic, or social factors. Displacement and quest for survival are central to this issue of migration, which often involves the emotional, cultural, and practical struggles migrants face in adapting to new environments. This study examines the displacement, dislocation, and survival struggles of migrant African women in the world of Bulawayo's *We Need New Names* and Aworanti-Ekugo's *Lagos to London*.

In *We Need New Names*, the heroine, Darling, experiences physical and emotional displacement as she leaves Zimbabwe due to hunger, poverty, political instability, and economic collapse. Her migration to the United States exposes her to cultural alienation, discrimination, and the trauma of being uprooted, as she struggles to belong to a society that does not fully accept her. Similarly, in *Lagos to London*, Remi's migration from Nigeria to London was triggered by her desire for better opportunities, coupled with issues of patriarchy, societal stereotypes, leadership failures, and other socio-political conditions in the African

society. Her experiences underscore how displacement is shaped by internal and external pressures, pushing her to migrate in search of new possibilities in her quest for self-identity in the face of adversity in the host nation.

The two main female characters in both novels face the challenges of finding a sense of nostalgia and that of recognition in their host countries. While Darling yearns for her home in Zimbabwe, she must also find a way of circumventing the racial and cultural differences in the U.S. Similarly, Remi endures the emotional weight of homesickness and racial discrimination in London while struggling to achieve self-actualisation. Their experiences underscore the deep psychological struggles of displacement, which involve not just physical relocation but also the complex negotiation for identity, acceptance, and belonging in their new worlds.

In both novels, the survival instinct involves managing the complexities of life in foreign lands, where migrant African women must overcome physical and emotional challenges. Darling's survival instinct involves adapting to the American society while maintaining her cultural identity and resisting the erasure of her roots. Likewise, Remi faces practical struggles such as securing employment, managing legal status, and fitting into a new society that marginalizes her as an African woman. Both women were determined to succeed and they find strength and solidarity in their communities, as their relationships with fellow migrants provide a sense of belonging amidst their struggles.

Ultimately, these novels explore how migrant African women's survival is shaped by their resilience, identity negotiation and the challenges they face in the diaspora. The stories of Darling and Remi offer a nuanced portrayal of the intersection of migration, gender and identity, highlighting the complex emotional and social battles women face in their quest

for self-identity and better life.

### **Conceptual Framework Displacement**

In migration literature, displacement refers to the forced or compelled departure from one's homeland due to various factors such as conflict, economic hardship, political instability, environmental disasters, or social unrest. It encompasses both the physical and emotional aspects of migration, particularly the sense of losing one's place of origin and the challenges of adapting to a new environment. Displacement is often explored in terms of its psychological and cultural impacts on the migrants, focusing on feelings of alienation, loss, and identity crisis as individuals encounter unfamiliar cultures and landscapes. It also highlights the trauma of leaving behind home, family, and community, and the ongoing struggle to forge a sense of belonging in a foreign land.

In many migration narratives, displaced characters grapple with the tension between their past (countries of origin) and present (host countries), often reflecting on issues such as nostalgia, cultural differences, racism, and the challenges of assimilation or integration. In this way, displacement serves as a metaphor for the broader human experience of loss, transition, and the perpetual search for a place to belong and survive.

### **Quest for Survival**

In migration literature, the quest for survival refers to the journey and efforts of migrants as they face the physical, emotional, and social challenges of life in the host nations. This journey involves going through the hardships of migration, whether voluntary or forced, while striving to improve their circumstances, meet basic needs, and preserve their dignity, identity, and sense of self amidst adversity.

Migrants face more than just survival problems; they must confront the challenges of cultural adaptation also. This includes adjusting to the social, political, and economic systems of their new country, overcoming language barriers, adapting to cultural norms, and confronting prejudices or discriminations. The emotional and psychological impact of migration is a key part of the experience, often involving homesickness, alienation, and a loss of identity. Dealing with trauma, either from the migration process or the circumstances that led to it, is also a vital aspect of emotional survival.

A key component of the quest for survival is the migrant's struggle to preserve or reconstruct their identity in the new environment. This process involves negotiating between two identities: one rooted in their homeland and the other shaped by the culture and expectations of the host country. The quest often revolves around finding a sense of belonging and reconciling these conflicting aspects of self.

Ultimately, the quest for survival in migration literature highlights resilience. Migrants frequently endure numerous challenges, driven by the hope for a better life, safety, or future opportunities. This resilience and survival instinct are major concerns in the migration novels explored in this paper: Bulawayo's *We Need New Names* and Aworanti-Ekugo's *Lagos to London*.

### **Migrant African Women**

A migrant is an individual who moves from one place to another, often across borders, either temporarily or permanently, in search of better living conditions, employment opportunities, safety, or to escape hardship. Migration can occur either within a country or between countries, driven by reasons such as seeking better job prospects, fleeing political instability or conflict, reuniting with family members, or escaping environmental disasters. Some migrants, such as refugees and asylum seekers,

are compelled to leave their home countries due to war or persecution. Migrants can be voluntary, forced, seasonal, or labour migrants, and their experiences vary, with many facing challenges such as adapting to new environments, facing legal obstacles, dealing with discrimination, or coping with economic instability.

The Oxford Advanced Learner's Dictionary (7th edition) defines migration as "the movement of large numbers of people, birds, or animals from one place to another." The Cambridge Dictionary provides a more focused definition, stating that migration is "the process of a person or people traveling to a new place or country, usually to find work and live there temporarily or permanently."

Further, migrant African women are African women who leave their home countries in search of better opportunities, safety, or a new life, either within Africa or outside it. Their migration is often shaped by factors such as patriarchal stereotypes, economic hardship, political instability, armed conflict, environmental changes, and social inequalities. These women face unique challenges due to the intersection of their gender, migration status, and socio-political context.

Many migrant African women take on low-wage, informal, or exploitative jobs, particularly in domestic work or factories. This economic vulnerability exposes them to exploitation, including poor working conditions, low pay, and lack of legal protection. They are also at risk of sexual and physical abuses during migration and in their host countries. Migrants in precarious situations, particularly those without legal status or work permits, often experience social exclusion, and limited access to healthcare, education, and legal rights, which heighten their vulnerability.

Cultural dislocation is another significant challenge as migrant African women who battle language barriers, unfamiliar social norms, and the pressure to integrate into a new society. These challenges can lead to feelings of alienation and confusion about their identity. Additionally, racial and gender discrimination in host countries can limit their opportunities for independence and financial stability, further complicating their survival.

Migration also imposes an emotional toll, with issues such as homesickness, separation from family, and trauma from fleeing violence, stereotypes or conflict affecting their mental wellbeing. Despite these difficulties, migrant African women demonstrate remarkable resilience, often forming support networks with fellow migrants and learning to confront the complexities of their new environments.

In migration literature, migrant African women are frequently depicted as both victims of their circumstances and resilient agents of change. Works such as *We Need New Names* by NoViolet Bulawayo and *Lagos to London* by Lola Aworanti-Ekugo selected for this study, explore the displacement, quest for survival and pursuit of a better life for these African women, highlighting themes of identity, belonging, and the emotional impact of migration. These narratives shed light on the struggles and triumphs of this marginalized group, emphasizing their strength and resilience in the face of adversity.

### **Post-Colonial Feminism: A Theoretical Clarification**

Postcolonial Feminism can be understood as an exploration of the enduring impacts of colonialism and neo-colonialism, particularly in relation to women. It examines how these historical forces continue to affect women, with a particular focus on the intersection of race and gender. Key works in Postcolonial Feminist theory include Cherrie Moraga's *Refugees of World on Fire* (1983), Chandra Mohanty's *Under Western Eyes: Feminist Scholarship and Colonial*

*Discourses* (1984), Bulbeck Chilla's *Reorienting Western Feminism: Women's Diversity in a Postcolonial World* (1997), Chris Weedon's *Key Issues in Postcolonial Feminism: A Western Perspective* (2002), and Belleau Marie-Claire's *"L'intersectionnalité": Feminisms in a Divided World* (2007). Other prominent Postcolonial feminists include Gayatri Spivak, Yvonne Vera, and Radhika Mohanram.

As a subset of feminism, Postcolonial Feminism arose as a response to the exclusionary tendencies of Western feminism. It advocates for the visibility of women in developing countries and asserts that their stories, often distinct from those of Western women, deserve to be heard. The theory rejects the notion of a universal female experience, instead calling for gender activists from diverse cultures and regions to pursue gender equality on their own terms. As Bulbeck (1997) suggests, the West must "learn about the other woman," not as a stereotype shaped by popular media, but as a real, complex individual. Postcolonial Feminism seeks to expand the feminist discourse to be more inclusive, acknowledging the voices of those who have historically been marginalized (Fisher, 2013).

Postcolonial Feminism also emphasizes the roles of race, class, gender, culture, sexual preference, and colonial oppression in the subjugation of women in formerly colonized nations. In the narratives analysed in this study, the protagonists are women from the African continent, and their experiences are central to the plot. These stories are a form of the African version of global women's experience with the forces of "Othering" and oppression. The theory asserts that there is no single, homogenous female experience; instead, all experiences, especially those that differ from mainstream narratives, are valid and worth telling. Ultimately, Postcolonial Feminism redefines the feminist movement from a narrow, Western-focused struggle to a broader, more inclusive one that embraces differences and individuality. Chimamanda Adichie collaborated with this view in her article,

We Should All Be Feminists when she wrote, “Gender matters everywhere in the world. And I would like today to ask that we should begin to dream about and plan for a different world. A fairer world. A world of happier men and happier women who are truer to themselves” (23).

### **Displacement and Quest for Survival in Migrant African Women in Bulawayo's *We Need New Names* and Aworanti-Ekugo's *Lagos to London***

Aworanti-Ekugo, in *Lagos to London*, examined the factors inducing displacement and migration, exploring the reasons why many Africans, men and women, seek better opportunities in Europe and other continents. She highlighted how inadequate funding in Nigeria's education system has severely impacted the quality of education, leading many young people to lose hope in achieving their dreams of quality education and employment. According to her, this lack of educational opportunities is a fundamental cause of displacement and migration for many young Nigerians. In the novel, the author not only delves into the exilic experiences of migrants but also investigates the underlying issues that serve as push factors, driving these young individuals toward forced migration. According to her:

The ASUU strikes were fast becoming every student's nightmare as they seemed to be spending more time at home than at university. It was a complicated situation: lecturers were unhappy about their wages and condition of service, and there were allegations of outstanding earned academic allowances... This meant that the students could be home for anything from weeks to months doing nothing (14).

Aworanti-Ekugo used her writing to highlight the government's misplaced priorities, particularly, its neglect of critical issues such as education and infrastructural development. Through this, she demonstrated how the government's failure to

fulfill its responsibilities has led to many young people becoming idle at home, with some giving to crimes. It is also important to note that the two authors selected for this study emphasize strike actions as one of the key factors driving the mass migration of young people from Africa. In her novel, Aworanti-Ekugo pointed out that the prolonged strikes by the academic staff union caused Nnamdi and other youths significant stress, leading them to lose hope in achieving a better future in Nigeria. She observed that 'Nnamdi often spent time at a nearby cyber café, where, through Yahoo News, he kept up with news about the United States and the United Kingdom, constantly searching for information on how he could relocate there. He needed a way out” (117).

The author's assertion that the young undergraduate, Emeka, needed an escape, underscores the reality that many young Africans are caught in a cycle of hopelessness and poverty, largely driven by poor governance across the continent. This pervasive sense of despair is pushing many young people to take control of their own future by migrating out of Africa. Both Remi and Nnamdi in *Lagos to London* symbolise the countless young Africans who, knowing their future is uncertain due to corruption, mismanagement, and a lack of strategic planning, choose to leave in search of a better life. The prolonged strikes and the absence of scholarships for students were pointed out as contributing factors to the issue of migration. The government's lack of vision only intensifies the hopelessness and fuels the desire to leave among young people. Nnamdi expressed this sentiment when he confided in his friend Emeka, seeking to borrow money from him for his escape, “... my life has been a disappointment, can't you see it? Staying back in this country won't help me.” (39).

On the other hand, Aworanti-Ekugo crafted Remi as a character with a strong survival instinct that enabled her to successfully deal with the numerous challenges she faced in her migratory experience in London. This survival quest allowed Remi to rise above the displacement factors in her home country

and helped her overcome the mixed reception, hybridity, discrimination, and culture shock she encountered in her host country.

Remi's success as a migrant was as a result of her resilience and determination. She abandoned the course chosen for her by her parents and switched to English and Comparative Literature to find fulfillment and give expression to her talent for writing and passion for blogging. She went on to publish her first novel, detailing her experiences as a migrant. She also embarked on publicity tours across the UK, engaging with her fans and online followers who admired her work.

The author portrayed Remi as a highly successful and accomplished woman, a role model for women striving to challenge stereotypes and break through patriarchal structures in African society. Through Remi, Aworanti-Ekugo demonstrated that African women can attain independence, financial freedom, and live life on their own terms.

When asked during an interview at her book launch in the UK about the key to her success, Remi reflected: "Focus, dedication, and hard work pays...you need to be very clear on your goals from the start, then work tirelessly towards protecting that goal and accomplishing it. Arriving in the UK is just the start of the journey ..." (233).

In the statement above, Remi emphasized the importance of overcoming societal stereotypes and achieving both independence and financial goals for migrant women. From the very beginning, Remi was determined to succeed. Her resilience, discipline, and decisiveness helped her endure and steered through some of the most frustrating and dehumanizing experiences. She remarked, "It can be difficult being far away from home and integrating into a new culture. Networking is key;

forging any available alliances in your field and interests will be important" (234).

Through this, the author not only underscores how female African migrants can overcome challenges in their host countries but also illustrates how any migrant, regardless of gender or nationality, can succeed in his journey. Through Remi's advice, the author conveys that migrants can alleviate the burden of their experiences by making the most of their time and opportunities.

As she advised, "Make the most of your time in the UK. Take advantage of opportunities when they come. Visit places. Make friends. At the end of the day, life is all about experiences" (234).

In essence, the steps highlighted by the author as key to a successful migration journey were the qualities that drove Remi's survival quest. The character's resilience and resourcefulness made it nearly impossible for her to break under any circumstances as a female African migrant. Additionally, the author emphasizes how migrants, particularly women, can solve the problem of identity crises and the complexities of double consciousness while pursuing a better life, Remi further advised her book launch audience:

... always remember where you are from and stay true to your roots and values. This is important because, in an environment where the culture and values are different when things get tough, this will be critical to your success and survival (234).

Aworanti-Ekugo also emphasized that migration to Europe and other continents does not guarantee success or prosperity. As she puts it, "Life abroad isn't meant for anyone. Don't be a pauper in another man's land when you can be a king in your own" (235). This statement implies that the same displacement issues and challenges that push migrants to leave their countries of origin can also be found in the host nations. Therefore, migrants should

carefully consider the risks and difficulties associated with migration before making such a life-changing decision.

In this light, Aworanti-Ekugo used *Lagos to London* to explore the migratory experiences of African women and their struggles to overcome stereotypes and patriarchal power structures. She used the work to show that women should not die in silence but consider all the options available to them for self-identity and independence. Through her central character, Remi, she challenges African women to rise above societal limitations and create their paths to success.

Similarly, the displacement factors that drive migrants away from their home countries in *Lagos to London* also resonate in Bulawayo's *We Need New Names*. Structured as a personal experience, *We Need New Names* follows the story of Darling, a young girl who grows up in a shantytown in Zimbabwe before migrating to the United States. The ravaging hunger in Zimbabwe and the hopelessness that enveloped her country pushed Darling to seek escape from these dire circumstances. The narrative is divided into sections that capture her life in both Zimbabwe and America, providing a rich portrayal of African female migration. While Aworanti-Ekugo's novel focuses on the migratory experiences of adults, Bulawayo's work delves into how poverty and economic collapse psychologically affect children, making them lose hope at a young age and dream of migrating.

In *We Need New Names*, Bulawayo uses Darling's first-person perspective to convey the migration experience through personal involvement. This technique allows her to capture detailed nuances and reflect on what may mirror her own experiences, much like her fellow author's, Aworanti-Ekugo, who also experienced migration.

Darling highlights how hunger and poverty have made Zimbabwe seem uninhabitable. She reflects, "Nobody wants to be rags of countries like Congo, like Somalia, like Iraq, like Sudan,

like Haiti, like Sri Lanka, and not even this one we live in – (Zimbabwe) who wants to be a terrible place of hunger and things falling apart?" (49). The countries she mentions share common struggles: hunger, poverty, unemployment, and the neglect of women and children - issues that are prevalent across many African countries and act as push factors for migration. By calling these countries "rags of countries," Darling underscores the severity of underdevelopment, poverty, and suffering, particularly, in Africa.

These countries represent many African nations where the basic needs and welfare of citizens remain unmet. As a result, migration becomes the hopeful escape for those seeking better opportunities. Darling's reflections further emphasize that people, driven by aspirations and dreams, migrate because their political leaders are exacerbating their difficulties.

Darling also expresses her hope for a better life in the United States, stating, "If I'm lucky, like today, I get to be the USA is the big baboom of the world? I feel like it's my country now because my aunt Fostalina lives there in Destroyedmichygen. Once her things are in order she'll come and get me and I will go and live there also" (49).

Darling's friend, Stina, traced the root cause of displacement in her country to the greed and poor leadership of those in power. She pointed out that some African presidents, driven by greed, refuse to relinquish power even when they are old and inactive. These power-hungry leaders continue to vie for political positions well into old age. As she remarked, "...you have to be an old, old man to become president" (60). She further added, "I saw a picture of the president in a magazine. He was also with the president of Zambia and Malawi and South Africa and other presidents. They were all old; you have to be like a grandfather first" (61).

Bulawayo used this to illustrate how the recycling of elderly leaders in positions of power contributes to the stagnation of various African countries, prompting citizens to migrate in search of better opportunities abroad. The author crafted a scene in which Darling and her friends, while giving Chipu first aid and mimicking what they had seen doctors do on TV, discussed how their country was far from having standard hospitals and qualified doctors, as long as old men continued to lead. Sbho commented, "I saw it on TV in Harare when I visited Sekuru Godi. ER is what they do in a hospital in America. In order to do this right, we need new names" (82).

The author derived the title of the novel from this statement, using it to highlight how poor infrastructure, poverty, unemployment, and systemic failures in Zimbabwe lead to a loss of hope, pushing people to migrate. She pointed out that her father had migrated from Zimbabwe to South Africa when migration became widespread, even against his wife's wishes. As she noted,

"Mother had not wanted Father to leave for South Africa to begin with, but it was at that time when everybody was going to South Africa and other countries, some near, some far, some very, very far. They were leaving, just leaving in droves, and father wanted to leave with everybody and he was going to leave and nothing would stop him" (91).

Though Darling's mother did not want her husband to travel abroad, he insisted that migration seemed the best option due to the overwhelming challenges they faced in Zimbabwe. By justifying migration through Darling's father's relocation, the author critiques the government for failing to meet expectations and underscores the displacement issues that make life uncomfortable for those in the country. Justifying his decision to migrate to South Africa for better opportunities, Darling's father

explained, "You all don't get it, do you? Is this what I went to university for? Is this what we got independence for? Does it make sense that we are living like this? Tell me! ... All I know is that I'm certainly not clamoring to go across the borders to live where I'm called a kwerekwere" (92).

This statement highlights the discrimination faced by Zimbabweans and, by extension, African migrants in South Africa and other countries. The term "kwerekwere" is a derogatory label used to refer to foreigners, often blamed for social issues like crime and disease, reinforcing harmful stereotypes. This form of racial discrimination frequently leads to xenophobic attacks.

The author used Darling's father's experience to capture the discrimination, racism, and dehumanization migrants endure in their pursuit of better opportunities abroad.

Ironically, despite witnessing her father's painful return, Darling still dreams of migrating. Bulawayo uses this narrative to show that the inherent displacement factors in African countries, along with the associated risks and challenges, are often more devastating than the struggles migrants face in host nations. The implication is clear: unless African governments address the root causes of migration, the negative impacts of migration on countries of origin will continue to worsen, with migration rates rising further.

Bulawayo buttressed this when she wrote:

Look at them leaving in droves, the children of the land, just look at them leaving in droves. Those with nothing are crossing borders. Those with strength are crossing borders. Those with ambitions are crossing borders... Those in pain are crossing borders. Moving, running, emigrating, going, deserting, walking, quitting, flying, fleeing – to all over, to countries near and far, ... They are leaving in droves (145).

Through this, the author illustrated the chaotic circumstances, hopelessness, unemployment, and poverty brought about by leadership failures in Africa, which drive people to cross borders in search of better opportunities. She pointed out the negative impact of brain drain on the country of origin, noting, "Those with strength are crossing borders. Those with ambitions are crossing borders."

Furthermore, Bulawayo examined the jobs these migrants take up abroad to survive. Often, African migrants end up doing menial jobs, reflecting their struggle for survival and migration status. Many are unable to access quality, high-paying jobs due to factors such as racism and the limitations of the education they received in their home countries.

Darling, narrating this experience, said:

And the jobs we worked, Jesus – Jesus - Jesus, the jobs we worked. Low-paying jobs, backbreaking jobs. Jobs that gnawed at the bones of our dignity... we cleaned toilets. We picked tobacco and fruit under the boiling sun until we hung our tongues and panted like lost hounds (244).

Migrant African women take on these jobs to survive. Despite the tough nature of the work, these women, fully aware of how stereotypes and patriarchal structures have relegated them to second-class citizens in Africa, endure the hardships and challenges of working abroad. By illustrating how these women accept these jobs despite the uncomfortable working conditions, the author emphasizes the harshness of the displacement factors that push the migrants to take such risks. Darling observed that they worked with dangerous machines, "holding their breath like crocodiles underwater, their minds on the money and never on their lives." This highlights the determination and resilient spirit of African migrant women. She further added: We cut ourselves working on meat; we got skin diseases. We inhaled bad smells until our lungs thundered... we got sick but did not go to hospitals,

could not go to hospitals. We swallowed every pain like a bitter pill, drank every fear like a love potion, and we worked and worked (244).

The migrant African women endure all of these to avoid returning home, where they would face greater challenges - unemployment, patriarchy, and the limiting stereotypes that confine them to domestic roles as mothers or wives. Additionally, these migrants traveled, intending to become saviours for their impoverished families, and sending money home to support their well-being. As Darling noted, "Every two weeks we got our paychecks and sent monies back home by Western Union and Money Gram. We bought food and clothes for the families left behind, we paid school fees for the little ones" (244).

Bulawayo further observed that it was primarily the youth who migrated in larger numbers. This observation aligns with United Nations reports, which stated that young people were more likely to migrate from Africa to Europe and Asia in search of better opportunities. According to Bulawayo, "It was mostly the youth who came, leaving behind old people and children. They came in droves, abandoning the tatters that were our country. We did not think about mending the tatters, all we thought was: leave, abandon, flee, run-anything, escape (245).

This highlights how African governments have failed their young populations by not fostering an environment conducive to job creation. As a result, these young people are forced to migrate to other continents for survival, rather than facing starvation at home. The author also pointed out that, due to their migrant status, most of these individuals rarely return to their countries of origin. Darling highlighted this when she said that, "We did not go back home to visit because we did not have the papers for our return, and so we just stayed, knowing that if we went we would not be able to reenter America. We stayed, like prisoners, only we chose to be prisoners and we loved our prison; it was not a bad prison"

(246-247).

### Conclusion

Bulawayo and Aworanti-Ekugo used their works selected for this study to demonstrate that large-scale migration in Africa results from man-made push factors such as poor leadership, poverty, stereotypes, patriarchy, and unemployment. They highlighted how these factors disproportionately affect African women, who face multiple hardships in their host countries due to three key reasons: being women, being black, and being migrants. These female writers criticize governments for failing to fulfill their responsibility to ensure the welfare of their citizens. They also draw attention to the urgent need to address displacement issues, which in turn, will help tackle the challenges faced by African women.

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