

'Greener Pastures' and the Ambivalence of Migrant Encounters in Effiong Edeke's *The Migrants' Advocate*

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Abstract

The allure of the 'greener pastures' has long driven migration narratives, promising better lives and opportunities. However, behind this ideal lies the harsh realities of tensions, rancour, displacement, inequality, and exploitation. This is the thrust of this study which examines the dialectics and ambivalences of migration among developing world's subjects in Effiong Edeke's *The Migrants' Advocate*, and focuses on the strategies by which the author probes into the conditions of the large migrant population from weak economies in their host Western countries. It explores how migration narratives subvert or reinforce the myth of the 'greener pastures'. The study is a qualitative one and adopts the postcolonial theory as its analytical framework. Interpretive design was adopted. The text was purposively selected because of its apt inscription of migration and displacement experiences. The tropes deployed are the diaspora, survival negotiation, nostalgia, and return migration. Findings reveal that the 'greener pastures' is a contested ideal that obscures the complex dialectics and ambivalences of migration. By examining the tensions between aspiration and reality, this research sheds light on the complex power dynamics that shape migration discourses. Ultimately, the research argues that the notion of the 'greener pastures' is an illusion, a mirage, misapprehension or scam and underscores the need to rethink its myth vis-à-vis the human cost of developing world's migration. Thus, rather than offering the much anticipated reprieve, migration among developing world's subjects is a tale of woes, anxiety, and frustration. It is a disenchanting experience characterised by rancour, angst, displacement and regrets.

Key words: Migration, Greener Pastures, Diaspora, Dialectics, Displacement

Introduction

In a metaphorical sense, the phrase 'greener pastures' uses the image of a lush, green grass to represent a more desirable state, situation or condition. Originally associated with shepherds and their flocks in a pastoral setting, it suggests a comparison between the current situation and a potentially better one. It is also an idiom which denotes a new and better situation in the form of a job, place of residence or activity, and implies a desire for improvement or a belief that a different

or new environment will be more profitable or advantageous than what the status quo offers. It suggests a move towards something more appealing or promising than one's current circumstances. The desire for 'greener pastures' often times stems from a feeling of dissatisfaction, un-fulfilment, frustration or the desire to seek better opportunities in terms of finances, career or overall quality of life. It is the basis for people's bent on changing their jobs, business and environment. It anticipates a leapfrogging experience which comes with good tidings in virtually every sphere of life. Among developing world's subjects, one of the few ways in which citizens seek the greener pastures in contemporary times is through migration.

Migration is as old as humans. It is a natural phenomenon and an important component that shapes and reshapes the extant existence of humanity. Among the numerous realities of human history, migration is one of the most recurring experiences as people, the world over, do have reasons to leave or want to leave their traditional homelands for a new one. In fact, there appears to exist an innate tendency on the part of man to leave their traditional homeland for a new, sometimes, foreign one. Studies abound about the early migration of people from one part of the earth to another. In "The Great Human Migration", for example, Guy Gugliotta posits that homo sapiens first lived in Africa and that at about seventy to eighty thousand years ago, these peoples began to disperse and fill the remaining parts of the world as a result of sustained changes in the climatic conditions of the initial settlement (2024). In the same vein, Michael Price, a foremost American archaeologist, notes that "all non-Africans alive today descend from a single wave of migration out of Africa, perhaps between 50,000 and 60,000 years ago", and that the need to explore the world formed the basis of the journey (<https://www.science.org>). This is further corroborated by Michael De Filippo, et al, whose study also traces the first ever human migration to Africa, which migration saw people move and occupy the present day Asia, Europe, America, Australia, and indeed every other part of the world (2025).

Exploring the history of the people of the present day Akwa Ibom State, Nigeria, Uwem Akpan posits that all the ethnic groups that constitute the geographical space known as Akwa Ibom State originally settled in Usak Edet, Edik Afaha, to be précised, in the present day Republic of Cameroon before migrating to their present locations, and attributes the basis of the journey to sustained and unfavourable changes in the climatic condition of the area over time. He adds that constant family strife combined with these geographical dangers to worsen the peace and social condition of the people, hence, their resolve to "disperse to different directions of the sea and of the river and of the mainland, to seek for new homes and settlements" (231). In the same vein, the Bible, which, indubitably, is one of the earliest sources of English literature especially during the Medieval and Renaissance Periods, is inundated with enormous migration stories or accounts. For example, on divine instruction, Abraham had to leave his biological home, Ur, for Canaan, to establish a new nation. Jacob and his family migrated from Canaan to Egypt to avert a severe famine. Several years later, and on divine instruction, the same family, this

time as a nation (Israel), migrated from Egypt to the Promised Land under the leadership of Moses. The scriptures also record that Jesus' family had to migrate from Bethlehem to Egypt to avoid King Herod's persecution (Genesis 11, 12, 46; Exodus 1; Matthew 2). The hallmark of all these is that migration is an atavistic, primordial, yet recurrent human reality.

In contemporary times, however, migration has been conceptualised as journeys in search of the means of survival – a movement from economically mismanaged, socially unstable, and prospect/opportunity-bereft climes to somewhat stable, life-supporting, economically viable, and prospects-building ones. Globally, migration has assumed an unprecedented dimension in recent times catalysed by the apparent inequality in the world in which very many countries tend to look up to a few others for survival. From this context, migration may be hypothesised as the movement of members of the lowly-endowed nations to the developed nations in search of the means of livelihood or what is commonly termed the 'greener pastures'. However, in spite of the dogged resolve to abandon the traditional homeland for a new, foreign one, Third-World migrants soon come to grasp with the fact that the bent on the much envisaged 'greener pastures' outside the shores of their traditional homeland is more often than not a mirage, delusion and huge scam that should not have been contemplated. Quite disheartening is the fact that these journeys do end up sometimes horrifying, disillusioning, nostalgic, lamentable, fatalistic, and regrettable. An avalanche of literary works which project the motifs of migration, exile, and the diaspora typify this.

In *Temporary People*, for example, Deepark Unniskrishnan brings to the fore, the disillusionment, displacement, pain, nostalgia, hardship, hostility, and trauma that characterise the experience of Third-World migrants of Indian, Pakistani, Nepali, Sri Lankan, and Bangladeshi origin in the United Arab Emirates (UAE), popularly called the Emirates. The author's implicit argument in the narrative is that the unremitting bent on seeking the 'greener pastures' in foreign lands among Third-World subjects is phantasmal given the odd, uncanny or eerie realities that confront them (cited in Micah Asukwo and Udi Oghenerioborue, 2025). A similar experience is recreated in Sunjeev Sahota's *The Year of the Runaways* which chronicles the weird, bizarre, and traumatic experience of four young Indian migrants – Tochi, Randeep, Avtar, and Gurpreet – in England. Embedded in the narrative is the supposition that the ineluctable poise by the young Indians to leave their traditional homelands for a foreign one is occasioned by their prior, obstinate assumption that the 'pastures' in England is by far 'greener' than what obtains in India and therefore the need to take advantage of it, albeit, amidst enormous risk. However, it is disenchanting to find that the totality of their experience in England may be encapsulated as a tale of woes, anxiety, frustration, and regrets (cited in Micah Asukwo, 2023).

Similarly, in *Foreign Gods, Inc.*, Okey Ndibe satirises the ineluctable bent on the part of Third-World subjects to seek or want to seek 'greener pastures' in foreign

lands, labelling the idea as phantasmal, wistful, and utopian. Implicit in the narrative is that racism, class segregation, prejudice, and all spheres of chauvinism constitute some of the disenchanting realities that Third-World migrants are confronted with in their host lands (cited in Micah Asukwo and Jael Eshiet, 2025). On his part, Dinaw Mengestu, in his *Harare North* projects migration among Third-World peoples as a monumental mistake that should not be contemplated considering the enormity of suffering, hardship, and trauma that constitute its lot. Generally, migration is inscribed by many postcolonial authors as a risk-laden, hazardous and precarious experience in spite of the fact that it has been made easier in recent times by globalisation. These works examine the pains developing world's migrant adventurers go through in their bid to negotiate survival in the shores of Europe, America, the Emirates, and other economically viable segments of the world. At the risk of sounding overly repetitive, migration remains one of the most recurrent leitmotifs in recent postcolonial literary pedagogics. Edeke's *The Migrants' Advocate*, is, perhaps, one of the latest entrants in this field of contemporary literary discourse. This study examines the dialectics and ambivalences of migration in Edeke's debut migrant fiction in a bid to further enrich discourses on the subject matter, displacement, and diaspora studies. Specifically, the research examines the notion of the 'greener pastures' and the need to unpack its complexities.

Theoretical Framework

This study adopts the postcolonial theory for its analysis. Postcolonial study is an inter-disciplinary field that examines the global impact of European colonialism, from its beginning in the fifteenth century to the present. It aims at describing the mechanism of colonial power, to recover excluded or marginalized voices, and to theorise the complexities of colonial and postcolonial identity, national belonging and globalization (Vincent Leitch, 2001). Basically, the postcolonial theory is about understanding how colonialism shaped cultures, identities, and power dynamics, and how these effects still linger today. It examines how colonized peoples resisted, adapted, and created new identities in response to colonialism. Peter Barry (2002) holds that the ancestry of postcolonial criticism can be traced to Frantz Fanon's *The Wretched of the Earth* published in 1961, avoiding what might be termed “cultural resistance” to France's African empire. In the text, Fanon, a psychiatrist from Martinique, had argued that the first step for “colonized people” in finding a voice and identity is in reclaiming their own past.

Basically, the postcolonial discourse analyses the political and cultural aftermaths of colonialism which is deemed to have ended, albeit physically, in virtually every section of the world. It emphasises that the resistance to, and eventual liberation from colonialism remains, essentially, one of the most remarkable stories as far as the history of humanity is concerned. Essentially, the postcolonial literary discourse aims at giving voice to the various cultures of the world, referred to, by

Gayatri Spivak (1993) as the “subaltern”. It seeks to tell, not just the story of colonialism and its aftermath in their individual nations, but also to subvert the notion of the transcendental signified by projecting the history, culture, worldview, metaphysics as well as other peculiarities of their individual societies in tandem with the realities of their individual cultures without yielding to any external influence. It strives for an end to all forms of foreign hegemony in terms of culture, history, metaphysics, and worldview.

Enunciated above is, perhaps, the early phase, version or preoccupation of the postcolonial theory, which harps on the need for the empire to write back to the centre to confront, prove or “teach” the latter that the former is as historically, culturally and philosophically unique as itself. It is, however, safe to observe that the postcolonial critiques had, at a point, become overly beleaguered by the confronting-the-centre excitements, as may be attested to by an avalanche of texts and critical materials to that effect. Thus, apart from fulfilling the primary role of clarifying issues about the history, philosophy and culture of the “subaltern”, these works went further to explicitly lay the blame for the impoverished and underdeveloped status of the postcolonial society at the doorstep of Europe and/or colonialism, as typified by Walter Rodney's *How Europe Underdeveloped Africa* (1972). However, recent deployment of the theory by African critics tends to pay less attention to how colonial powers exerted and still exert control over their formerly colonized societies, but on how post-independence societies have abysmally failed to deliver on promises of good governance, equality, and justice even as citizens grapple with poverty, unemployment, structural and cultural displacement, alienation, and fractured identities. Terrorism, banditry, kidnapping, and migration of citizens in droves constitute part of the aftermaths of this leadership failure. Joshua Agbo's *How Africans Underdeveloped Africa: A Forgotten Truth in History* (2010), Stanley Igwe's *How Africa Underdeveloped Africa* (2013), and Ogaga Ifowodo's *History, Trauma, and Healing in Postcolonial Narratives: Reconstructing Identities* (2013), among others, typify this new or variant approach to postcolonial literary theorising.

In a nutshell, while the earlier contributors and critics of the theory insist on the formerly colonised society or the subaltern writing back to the centre to deconstruct all long held notions of the transcendental signified, the later critics of the theory, particularly those from the subaltern itself, have challenged creative writers and critics of the postcolonial world to write back to itself rather than the centre. Their opinion is predicated on the belief that by writing to itself, the postcolonial society would be realistic enough to tell itself the truth vis-à-vis its socio-cultural, political and economic condition. These critics are no longer bothered about *when the rain began to beat us*, but on steps that could be frantically taken to ensure that the *rain* no longer has access to us. This study aligns its sentiments with the position of the latter critics which holds that the blame game is no longer sustainable, and that there is need for introspection if Africa's and indeed the

postcolonial Third-World's socio-economic and political narratives must change.

The Dialectics and Ambivalences of Migration in *The Migrants' Advocate*

Published in 2024, Edeke's *The Migrants' Advocate* is a courageous and bold fictional canvas on which is painted despicable contemporary societal realities. It is a confluence where fiction, philosophy, ideology and wit meet and interact in a bid to awaken society from its seeming slumber and as well purge it of most of its socio-political ills and shortcomings. Very categorically, the work recreates the pains, agonies, and miseries which engulf society especially when those saddled with the responsibility of its redemption treat or do so with kid gloves. It is an apt portrayal of what a system or society should anticipate in the event of deliberately and systematically neglecting its core responsibilities or mandates. Presented in fascinating, distinct but related chapters, the text examines the bizarre, sordid, and disgusting experiences Nigerian and other Third-World migrants undergo in their bid to negotiate survival in foreign lands. The work constitutes a lament on our collective socio-political woes caused by leadership deficit. A postmodern work of art presented in *media res*, the text presents the unbridled quest on the part of Nigerian citizens to leave the shores of the continent for Europe where they believe, lies the greener pastures, a national syndrome now known in Nigerian street parlance as *Japa*.

Very specifically, the work focuses on the character of Ubedai, who, upon graduating from the university picks up a job in one of the commercial banks in Nigeria only for him to lose same in no time as a result of restructuring or reconsolidation. He is further pained to find that subsequent interviews that he attends for a job offer would not yield any positive result in spite of his superlative performances in those exercises. He is particularly saddened to find that those who did not even participate in the interviews which were very tedious and laborious were the ones who actually got appointed into those positions. This is why he declares explicitly that he is “fed up with Nigeria”, hence, his resolve to leave the shores of the country for Europe. The narrator recreates the totality of the basis for the protagonist's resolve to leave the shores of the country thus:

When I talk about getting fed up with Nigeria, I am talking about a nation at crossroads; I'm talking of a nation where citizens have given up hope; I'm talking of a nation where violence and disrespect for human lives, human rights, human dignity and values have shot to the *neplusse ultra*. I'm talking of a country where election results are falsified and losers are announced as winners and winners are asked to go to court that would certify them as losers (*The Migrants' Advocate*, 25, henceforth, *TMA*).

Disenchanted, frustrated and dismayed by his job-loss experience as well his inability to secure another job afterwards in spite of his exceptional performance at the interviews, Ubedai now conceives of Nigeria as a hope-bereft nation and a

quintessence of a dystopian society inhabited by people whose lives thrive in corruption and all forms of imprudence. He furthers his disdain for the country in the following outburst:

Our country is bedevilled by the blind, inept, primitive, uninspiring, ethno-centric titans who masquerade on the national centre-stage as national leaders! These predators with cunning and pugilistic temperament, preside over the bizarre, decadent bazars of pervasive corruption, a virus which has reduced our country to the state of permanent anaemia. All these ponderously destroy the social fabric of the Nigerian nation (*TMA*, 25).

For Ubedai, everyone and indeed every institution in Nigeria is corrupt, and as such, those who continue remain in Nigeria and would not bother about *japaing* are those who are either direct or indirect beneficiaries of the corruption that the system typifies. Efforts at convincing him to think otherwise or have a more balanced view about the country and its people only fall on deaf ears.

Satai, the protagonist's cousin, who works in an oil company, and who is more exposed and experienced than Ubedai, persuades him to drop the idea of joining the *japa* train which, for him, holds no assurance of success or fulfilment. He is very categorical about the ambivalences that characterise the journey and caps the advice all with the saying that "All that glitters is not gold", (*TMA*, 24). Satai's clairvoyant disposition aligns completely with that of J. Ishie which states that:

Endemic corruption, poverty, famine, war, and natural disasters have triggered a new wave of migration overseas due to the wrong impression that once they go abroad, better life and greener pastures automatically await them. They have the erroneous belief that there is a DOLLAR AVENUE overseas where they can make quick money. Unfortunately, many have died in attempt to reach Europe through the Sahara Desert, and others have ended up in prison (cited in Chinyere Egbuta and Lekwa Iro, 32).

Of course, the delusion of a paradise abroad would not let Ubedai listen. He has made up his mind, and for him, there is no going back. Satai even promises him a job offer in the oil firm as soon as he is promoted to the post of personnel director, yet, Ubedai takes no heed. He has chosen a path for personal salvation and there are no two ways about it. However, the reality of this bent soon unfolds earlier than expected.

Not having what it takes to secure a direct visa to Europe, Ubedai relies on a travel contractor whose job is to facilitate illegal migrants' movement into Spain. Having fulfilled his own side of the bargain by paying the stipulated sum, he is, however, disappointed to find that the man has played a fast one on him and swindled him of his life's savings and thereafter abandons him midway into the journey, specifically in Nouakchott, Mauritania (*TMA*, 33). In the course of still getting stuck

in the arid country, Ubedai unexpectedly encounters the travel agent, and out of unbridled anger, gets involved in a physical combat which later results in the man's death. Consequently, Ubedai is sentenced to ten years imprisonment in Nouakchott with hard labour – digging graves for dead inmates' burial (*TMA*, 34). His hope of making it big in Europe is shattered while incarceration remains his lot. Thus, rather than the much anticipated Eldorado, the bent on seeking greener pastures remains, for Ubedai, a mirage, delusion, and scam.

Apart from Ubedai, there are very many other young Nigerians and other Third-World migrants who are incarcerated in the same prison on grounds of illegal migration and related offences. There is a total of twenty-seven young Nigerians in the Nouakchott prison and an undisclosed number of other Third-World inmates in the same facility. Quite disheartening about this people is the fact that many of them are there without the knowledge of their family members. Some have spent upward of five years in the prison without anyone from their home countries visiting, calling or communicating in any form, indicative of the fact that, probably, no one is privy to their current disposition as prisoners. In fact, some of them are on death rows awaiting execution (*TMA*, 33-39). All this attests to the fact that ambivalences belie Third-world migrants' existentialist bent on negotiating survival in foreign lands – a monumental risk with an unpredictable outcome. It is, thus, safe to deduce that the notion of the greener pastures is a contested ideal that masks the dialectics and ambivalences of migration, and projects the tension between aspiration and reality, mobility and stagnation as well as opportunity and exploitation.

Postcolonial Disillusionment in *The Migrant's Advocate*

Though primarily a migration narrative, Effiong Edeke's work also captures not just the vicissitudes of migration but also germane issues of disillusionment in the author's home state, Nigeria. The essence is, perhaps, to point out some of the prevailing anomalies that continue to constitute clogs in the wheel of the country's march towards greatness. Of course, it is the conviction of many postcolonial writers that deliberate, consistent, honest, sincere, and pragmatic efforts and actions on the part of the nation's leadership can help bring about the much anticipated socio-political and economic change. They do not think colonialism or its perpetrators should continue to be held accountable for the crawling, unambitious, and prospect-bereft state of the nation. Their line of thought aligns with Edward Said's assertion in his *Culture and Imperialism* that:

Blaming the Europeans sweepingly for the misfortunes of the present is not much of an alternative. What we need to do is to look at the matters as a network of interdependent histories that it be would be inaccurate and senseless to repress, useful and interesting to understand. (19)

This is exactly what a good number of postcolonial writers have set out to do – to

recreate realistically untoward or disillusioning experiences in the society in anticipation of positive, enduring or sustainable change, rather than continue to whine over bruises of colonialism. Indeed, postcolonial Third-World societies have absolutely no reason to continue to hold colonialism accountable for their socio-political and economic woes. Rather, leadership deficit or outright failure remains the bane of development in these societies (Achebe, 1983).

In *Why Nations Fail: The Origins of Power, Prosperity and Poverty* (2013), Daron Acemoglu and James Robinson assert that corruption and greed on the part of leaders constitute the most succinct bases for leadership failure in many nations, especially the developing ones. To the duo therefore, no nation thrives in the hands of corrupt, insatiable, greedy, and covetous leaders. They cite Robert Mugabe of Zimbabwe as a quintessential greedy leader whose egocentric disposition culminated in him running the country aground. A case in point, the duo asserts, is what happened in the year 2000 when a national lottery competition was organised by Zimbank, a partly-state owned bank in Zimbabwe. The lottery was open to all clients who had kept at least five thousand Zimbabwean dollars in their accounts during December 1999. On the day of drawing the tickets, Chawawa, the master of ceremonies was dumbfounded to find that it was the name of the country's president, Robert Mugabe, that was boldly written on the cheque with the sum of Z\$100,000 on it (2013:367-369). This is the typical selfishness that results in African and indeed Third-World leaders leaving their countries far worse than they met them. In the same vein, Edeke's *The Migrants' Advocate* views corruption as the greatest albatross on the neck of the Nigerian state and, of course, the primary cause of unemployment which fuels migration tendencies among the Nigerian populace (*TMA*, 34-35).

Other teething issues of disillusionment inscribed in the work include nepotism, tribalism, incessant violence, banditry, terrorism, ethno-religious bigotry and chauvinism, deceitful and inept leadership, devalued currency, and abandoned infrastructure (*TMA*, 25-26). Thus, for the author, the result of all this is brain drain – a situation where the best brains of the society leave for foreign lands rather than stay and contribute their quota towards its development. Ubedai, the protagonist, palpably laments the situation thus: “Our best educated brains and talents are driven abroad to develop their host nations while our country atropines to denigrating dire straits” (*TMA*, 26). He is particularly pained to find that those who make billions in Nigeria are politicians who contribute little or nothing to the county's coffers, people with “no workshops or factories except in their party membership cards” (*TMA*, 26) while ordinary, hardworking and highly patriotic citizens struggle, on a quotidian basis, to make ends meet. Ubedai is also sad to note that while the portfolio-carrying billionaire-politicians are known for tax evasion, “the ordinary Okada rider and kiosk seller by the street corner are harassed and hounded daily by agents of the state to pay multiple taxes and levies. This has driven citizens to traumatic height and lunacy” (*TMA*, 26).

Typified by the protagonist, Ubedai, the country's migrants adduce unemployment, economic hardship, poverty, insecurity, unbridled corruption, nepotism, ethnicity, among others, as the basis of their resolve to migrate to other climes. However, in spite of the avowed resolve by these migrants to leave the shores of the country/continent for some distant, foreign ones, they soon come to grapple with the realities of their decision occasioned, first, by the activities of migration middlemen and tycoons who smartly cash in on their desperation, impuissance and credulity to play a fast one on them. The result is their getting trapped halfway into their journey, and of course, the resultant aftermaths which include displacement (physical and psychological), imprisonment, and in some occasions, death. The author paints a picture reflective of the fact that the lure for the greener pastures is largely a scam and a decoy aimed at playing the dummy; the risks embedded in it far outweigh its anticipated bliss. The work is not only an indictment on the perennially observed ineptitude of the ruling class but also a wakeup call on every stakeholder in the Nigerian project to the fact that the country is sitting on a time bomb if adequate measures are not put in place to mitigate the menace of unemployment, poverty, insecurity and other vices that confront the Nigerian state on a quotidian basis. The work envisages a situation where the country risks losing its best brains to other climes should issues of immense national importance continue to be treated with levity.

It is obvious that the current multifarious problems facing Nigeria, Africa, and indeed the developing nations are self-inflicted. It has absolutely nothing to do with colonialism or any of the so-called past experiences. The moment the postcolonial nations get it right leadership-wise, they would be home and dry. Mour Ndiaye in Amina Sow Fall's *The Beggars Strike* captures the way forward for the entire Third-World nations thus: "We are now the ones responsible for the destiny of our country. We must oppose anything which harms our economic and tourist development" (1979). Postcolonial Third-World nations cannot afford to continue to apportion blames for its underdevelopment on colonialism or Europe; it would be over-superannuated to do so. Indeed, this is where Achebe's famous analogy of a senseless landlord who left his house on fire, while enthusiastically chasing a fleeing rat for illegally occupying his house, absolutely fits in (Achebe 1975).

Conclusion

This study has shown that migration is a natural phenomenon and an important component that shapes and reshapes the extant existence of humanity. It is a journey in search of the means of survival. Recent literary inscriptions have conceptualised it as a movement from economically mismanaged, socially unstable, and prospect/opportunity-bereft climes to somewhat stable, life-supporting, economically viable, and prospects-building ones. Globally, migration has assumed an unprecedented dimension in recent times, catalysed by the apparent inequality in the world in which very many countries continue to look up to a few others for

survival. However, in spite of the dogged resolve to abandon the traditional homeland for a new, foreign one, Third-World migrants from the Southern hemisphere onwards to the West soon come to grasp with the ambivalences of migration occasioned by the fact of disillusionment, nostalgia, hostility, and regrets. This is the thrust of this paper which examined the dialectics and ambivalences of migration as inscribed in Effiong Edeke's *The Migrants' Advocate*. Unequivocally, the notion of the 'greener pastures' is a contested ideal that masks the dialectics and ambivalences of migration, and projects the tension between aspiration and reality, mobility and stagnation as well as opportunity and exploitation. Thus, rather than offering the much anticipated reprieve, the hapless migrants migration by Third-World subjects is a have tales of woes, anxiety, and frustration as the hallmark of their experiences. It is a disillusioning, disenchanting, and disgusting experience characterised by rancour, angst, displacement and regrets.

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