
**DISILLUSIONMENT AS CENTRAL IN THE LIVES OF THE AFRICAN
DIASPORA: THE CASE OF TWO ETHIOPIAN DIASPORA NOVELS**

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Abstract

Though few thematic and narratological studies were done on Ethiopian Diaspora novels, detailed reading of the novels on disillusionment is unavailable. But disillusionment is probably a concept that well describes the diaspora situation. This study is a comparative thematic analysis of disillusionment in the African diaspora characters represented in 'The Texture of Dreams' and 'The Beautiful Things That Heaven Bears'. The results showed all the African migrant characters in the novels experienced disillusionment. Their disillusionment resulted from unemployment, underemployment, fear of unemployment, unachieved higher education goals, lack of appreciation, and powerlessness. Due to these, the immigrant characters fail to realize their dreams of a happy and satisfied lives and live in frustration and apathy. And the novel 'The Beautiful Things That Heaven Bears' shows the causes and stages of disillusionment more elaborately. Except for one character whose disillusionment seems eased by joining the academia and starting romance, the rest nurse their wounds of disillusionment drinking alcohol and releasing their stifled griefs upon each other. No character reverses disillusionment. Thus, disillusionment seems central and inescapable in the lives of the alienated and culturally dislocated African diaspora. Doubly othered both as immigrants and blacks, they seem to have been left to wallow in frustration and apathy never finding a cure and nursing themselves with whatever provides temporary painkiller relief

Key words: Disillusionment; African/Ethiopian Diaspora; Novel; Alienation; Cultural dislocation; the American Dream

INTRODUCTION

Western countries like the USA received millions of legal and illegal migrants after World War II and colonization. These migrants run away from the tyranny of dictatorial governments and the shivering poverty of their homelands in the third world seeking a better life. Ethiopian immigrants, for example, started migrating to the Western metropolis following the 1974 coup (Solomon, 2006). Prior to the coup, there were very small numbers of Ethiopians living in the West. According to Charles Kemp “immigration to the West began in 1980, with the greatest number of Ethiopians coming to the US from 1983-1993” (Charles Kemp, FNP, FAAN. [www3. baylor. ed/ Charles _kemp /Ethiopian /Refugees.htm](http://www3.baylor.edu/Charles_kemp/Ethiopian/Refugees.htm)). In addition, operation Moses (1985) and operation Solomon (1991) took more than 55,000 Ethiopian Jews (Falashas) to Israel (Ibid). Most Ethiopians in the US are from urban backgrounds and inhabit the “large urban areas on the east and west coasts as well as in Houston and Dallas” (Ibid).

These African migrants, like many other immigrant communities, “are victims of circumstances and events quite beyond their control that have in many instances caused untold and unimaginable misery pain and trauma” (Lohrentz, 2004, p.3). Examples of these in the case of Ethiopian migrants are the red/white terror of the 1970’s, the accompanying famine and draught, war and forced military service and risky and dangerous migrations to the neighboring countries. Such traumatic experiences are recorded by diaspora writers like Nega Mezlekia who in his autobiography *Notes from the Hyena’s Belly* (2001) depicts the tyranny of the Derg, famine and drought, the Ethio-Somali war and their effect on the youth. A similar work is *Of Beetles and Angles: A True Story of the American Dream* (2001) by Maui Asgedom. It

tells the story of “an Ethiopian/Eritrean youth, Maui Asgedom, who left his country at the young age of three to escape civil war, emigrated to U.S....” and later graduated from Harvard university with an honorable degree (Ibid, p.6). Others include: the series *In their Own Voices* (1997) which has a chapter entitled “*Teenage Refugees from Ethiopia Speak Out*” containing the stories of young Ethiopian immigrants; and the children’s book *Far-away Home* (2000) by Kurtz and Lewis which narrates the story of an Ethiopian émigré family living in US (Ibid, 6-7). The novels *The Texture of Dreams* (2005) by Fasil Yitbarek, *The Beautiful Things That Heaven Bears* (2007) by Dinaw Mengistu, *Held at a Distance: My Rediscovery of Ethiopia* (2008) by Rebecca Haile, and *Beneath the Lion’s Gaze* (2010) by Meaza Mengiste which present the stories of Ethiopian migrants in America.

These and other works of Ethiopian migrant or diaspora literature have become subjects of research in the past. Haftu Kahsay (2012) studied the political ideologies in *Beneath the Lion’s Gaze*, *Give Me a Dog’s Life Any Day: African, Absurdities II*, *Held at a Distance*, & *Notes from the Hyena’s Belly*. Dereje Mulugeta (2012) carried out a thematic analysis of *Beneath the Lion’s Gaze* and *Held at a Distance: My Rediscovery of Ethiopia*. Finally, Mesfin Adinew’s PhD thesis (2012) attempted a comparative thematic analysis of Ethiopian Diaspora prose fiction dealing with six works. Though disillusionment has been identified as a common theme of Ethiopian Diaspora novels by Dereje (2012) and Mesfin (2012), none of these researchers dealt with disillusionment in depth eliciting its causes and stages in the lives of the migrant characters in Ethiopian diaspora novels. The current study attempts to analyze the causes and stages of disillusionment in the lives of African Diaspora characters in *The Texture of Dreams* (2005) and *The Beautiful things that Heaven Bears* (2007).

Max Dorsinville (1997; 1983) has proposed the relationship between the dominated and the dominating as the underlying comparative approach to all literature. His approach was used for post-colonial literature because of the

colonizer (dominating) and colonized (dominated) relation in it (Ashcroft et al 1989, p.32). It can also be adopted for majority and minority relations between the indigenous and the immigrant.

Therefore, migrant/ diaspora literature shares this basic issue of dominance with post-colonial literature. This has led to the adoption of some standard categories of post-colonial theory for describing migrant literature (Ibid). Among these categories are displacement, disillusionment, location between cultures (*DissemiNation*) and hybridity. These are all results of the modern/ post-modern situation our world is in. Imperialist power and the neocolonized during post-independence period, and cultural imposition through control of international institutions like NGOs, sources of funds/money like IMF, centers of educational excellence, international electronic media etc. at present in developing countries are all similar to the majority whites v/s the minority immigrants/ Diaspora situation in the West.

In addition, cultural conflicts, discrimination, alienation, identity crisis, generation gap etc., which characterize migrant/diaspora literature, all fit well to the concepts used to describe postcolonial literature. The themes of the migrant literature of Africa, by extension – Ethiopia, can therefore be successfully studied with the concepts of migrancy, disillusionment, displacement and related concepts adopted from post-colonialism. Accordingly, the concept of disillusionment is used here to study Ethiopian Diaspora novels.

In this study an attempt is made to analyze the process of disillusionment in the lives of African diaspora characters in two African/Ethiopian Diaspora novels. Disillusionment has become an ever-present theme in literature since the post-World War I period. And the sense of disillusionment has been used

in modernist, postcolonial and postmodernist literatures worldwide. Disillusionment is often rarely defined as its meaning is often taken for granted. As the word indicates, there is an 'illusion' and there is a failure to realize or achieve that 'illusion' resulting in disillusion. But disillusionment is a process and such definitions will not do justice to it. Psychologists define disillusionment as a process that involves a series of stages. Edelwich and Brodsky (1980) describe it as a series of stages that involve initial enthusiasm, stagnation, frustration, and apathy. It is also defined as the situation "where unmet expectations produce a psycho-social state of discontent" (Burke 1991, Stets & Tsushima, 2001 cited in Bubolz & Simi, 2015). The state of discontent described here overlaps with the stage of apathy. But the final stage is not apathy but the stage of exit as the individual seeks a way out of apathy for Bubolz and Simi (2015). Factors that cause disillusionment are also described as insufficient salary, long working hours, career dead ends, lack of appreciation, powerlessness, and lack of training (Edelwich and Brodsky, 1980). In this study I will try to see disillusionment in the unique context of the African Diaspora in America, its causes and its processes in two African/Ethiopian Diaspora novels narrating the lives and experiences of Ethiopian, Congolese, and Kenyan migrants in USA.

METHODOLOGY

To achieve the objectives of this research, qualitative research design and textual analysis methods are used. The two African Diaspora novels are primary sources of the study. Secondary sources served as inputs for discussions of the concept of disillusionment and contextualization of the study. The textual analysis used is a thematic one that is framed by the postcolonial conceptions of disillusionment. The thematic analysis is supported by textual evidences from the two Diaspora novels about experiences and stages of disillusionment in the lives of the African Diaspora characters in them. This analysis informs all the judgments

and conclusions drawn at the end. Thematic parallels between the two novels are also identified and compared.

RESULTS AND DISCUSSION

African migrants in the USA are shown in the two novels as suffering from disillusionment mainly due to reasons that revolve around differed dreams about employment, education, and a life of satisfaction.

Employment Related Disillusionment

When it comes to employment, lack of employment, underemployment, and fear of unemployment make the African migrant characters to be disenchanted from their American dreams. In *Texture of Dreams* we see that getting a job is quite a big deal to the Ethiopian immigrant in USA, especially one fitting into one's idea of a good job. The main character Yosef, for example, suffers for months from unemployment and even loses hope at one place overhearing native New Yorkers complaining of unemployment: "I brood pondering my predicament: a newly - arrived immigrant without American work experience looking for a job in New York city, competing with a slew of experienced native English speakers" (Fasil, 2005, p. 41).

Being unable to compete with the natives is caused among others by the lack of employment experience in the USA, as illustrated below:

"I have heard that employers are wary of hiring applicants from other countries. They often have doubts about the veracity of the claims immigrants made regarding education and experience. They prefer to hire native applicants, even those with ostensible inferior qualifications, because their backgrounds are verifiable" (Fasil, 2005, p., 42).

Still another cause is the language problem. Yosef remembers: "... several people who have interviewed me for various positions have hinted by words and looks that I spoke a strange brand of English" (Fasil, 2005, p. 31). Not knowing how to prepare a CV and how to act during an interview is also another factor (Fasil, 2005, pp. 39 - 44). Yosef and other lucky émigrés get trainings to solve this later problem in charity sponsored agencies (Ibid). Because of these apparently simple weaknesses, engineers and doctors often end up with the lowliest jobs. This is not what they imagined America to be, so they live with a continuous disappointment and frustration.

Unemployment is a big failure for immigrants like Yosef who must sustain not only their own life but also the lives of family members back home. Disillusioned with the land of opulence, they grow desperate as they remain jobless and stress creeps in:-

"I am broke. The few hundred dollars I had brought with me are almost gone. Now I am depending on my friends for transportation and pocket money. God knows how desperate I am for a job. Any job. One that would pay just enough to see me through the tough days ahead..." (Fasil, 2005, p. 31).

Yoseph, in the above extract, has given up his dream as he decides to settle for any job. His frustration is mounting up. For an Ethiopian who used to have a job back home, depending on his three female relatives is unbearable and disappointing to Yosef. One day returning from a job interview, which he passed but just can't take because it isn't his type of job, his accumulated disillusionment reaches its peak:-

"I stay at home for the remainder of the day, trying to patch up my tattered

hopes. Despite Marta's efforts to cheer me up, and despite my own battle to prop up my crumbling confidence, something leaden is trickling into me, dampening my spirits. By dusk my heart has become so heavy that I finally lock myself inside the bathroom and give myself a good cathartic cry. I felt lighter afterwards" (Fasil, 2005, p. 38).

Coming to America from a tattered home thousand miles away dreaming an opulent succulent Mecca, he wouldn't even get a job to peacefully live an ordinary independent life. Disappointment with life, which haunted him repeatedly in the homeland, could not leave him alone in the US too. And what could he do. He cries to relieve himself of the feeling of sadness and loss his unemployment brings upon him.

Despair and hopelessness also haunt Yosef as he remains broke and unemployed for months on end. He starts acting weirdly even when talking to his potential employers as described below:

"Despair is making me sloppy, and I am mixing things up: calling the wrong number to ask about the wrong job, or calling again after being turned down on the first attempt. When I get through to the contact person, rarely do I muster the calm, business like phone manner I have been trained to assume" (Fasil, 2005, p. 46).

The frustration and hopelessness he felt as a result of his inability to get employed make Yosef to lose his control, calmness and confidence. Fear of failing in interviews and fear of getting caught and deported for over-staying a visitor's visa materialize in Yosef's nightmare (Fasil, 2005, pp. 49-51). Yosef finds himself mocked at by interviewers and secretaries alike and doing everything wrong on the interview in one of his nightmares (Fasil, 2005, pp. 49-50). He also gets caught by the immigration officer who interviewed him in the American Embassy back home

while looking for a job (Fasil, 2005, p. 51). These are all the results of extreme frustration and stress caused by the repeated disillusionments he experienced by failing to get every decent job he competed for in a country he dreamed of as full of decent jobs for everyone.

The joy of getting employed for a refugee immigrant like Yosef who just escaped from the civil war in the homeland is beyond expression (Fasil, 2005, p. 53). This extreme ecstasy is also because Yosef suffered for a long time disillusioned with unemployment and also because the job is a well-paying decent job (Fasil, 2005, p. 53-54). But for African immigrants like Yosef, it starts another cycle of disillusionment. Just like the time they decide to come to America when they are filled with enthusiasm and illusions of the heavenly America, they become filled with enthusiasm and hope when they get a decent well-paying job. This is because employment in the USA is not for life like in Ethiopia, and fear of losing one's job always haunts immigrants.

On the first day at his first job as an English teacher Yosef's confidence is shaken by a comment on his accent and he loses his hard-earned fluency in front of his colleagues. His fear that this may make him lose his job makes him sleepless the whole night (Fasil, 2005, p. 60). Employed or unemployed America continues to disappoint him. With nobody to turn to if they are broke, this fear of unemployment makes immigrants not to live freely spending money whenever they like upon whatever they like (Fasil, 2005, p. 82-83). So, unemployment and the fear of unemployment haunt the employed and the unemployed alike, especially when the émigrés are fresh to the USA. This leads to frustration, despair, hopelessness, anxiety and fear of losing the chance of getting American citizenship. We don't see Yoseph entering the stage of apathy and living a detached hopeless life like many immigrants in this novel because he seems to be saved from his repeated frustrations by the love relationship he starts with a white American woman.

In the novel '**The Beautiful Things that Heaven Bears**', the causes of immigrants' disillusionment and its processes seem to have been presented in better detail. The title of the novel itself shows the ironic disappointment immigrants face in the United States of America. Taken from Dante's *Inferno*, where it is uttered as the narrator of the poem goes out from hell for a while and catches a glimpse of Heaven, it shows the immigrants overambitious dreams in America. America's or Heaven's beautiful things are not really beautiful. Look at "the beautiful things that heaven (USA) bears": frustration, overwork, homesickness, dissatisfaction, disillusionment, racism, and discrimination. They are not at all beautiful. The title can, thus, be understood as an ironic description of the USA by a disillusioned immigrant. This interpretation agrees with the meaning suggested in the novel, as illustrated in the following extract:

"Joseph, who continues even now to reread his class notes and highlight passages from the *Inferno*.

Through a round aperture I saw appear,
Some of the beautiful things that Heaven bears,
Where we came fourth, and once more saw the stars.

When he is drunk, he likes to declare those to be the most perfect lines of poetry ever written. "Think about it", he says. "Dante is finally going out of hell, and that is what he sees 'some of the beautiful things that heaven bears.' It's perfect, I tell you. Simply perfect. I told my teacher that no one can understand that line like an African because that is what we lived through. Hell every day with only glimpses of heaven in between" (Dinaw, 2007, pp.99-100).

The meaning suggested in this extract is that Africans live in Hell and only

momentarily see happiness or Heaven. But in the context of African immigrants, they have left the Hell in Africa and are in what they dreamed of as Heaven - America. But America disillusioned them.

This novel tells the story of three African migrants who are friends Stefanos from Ethiopia, Joseph from Congo and Kenneth from Kenya. All three characters face disillusionment. The common causes of their disillusionment are related to employment. Stefanos, for example, faces disillusionment on his first day at work:

"The manager decided that I should begin that day so that he could see what I was made of." He squeezed my right bicep once for good measure, and then held out his hand for me to shake. I remember wishing I had the courage and strength to crush every bone in his hand (Dinaw, 2007, p.141).

Stephanos is disappointed because as a proud Ethiopian born from a well-to-do family, he expects a more respectful treatment. Being measured and checked up like a slave for sale is humiliating. Besides, the job he took is indecent - carrying luggage in and out of hotel rooms. Young as he was Stefanos could not take it anymore and quits the job (Dinaw, 2007, p.142). Here the disillusionment is caused by mistreatment by employer and underemployment.

Similarly, Berhane, once a rich and respected lawyer in Ethiopia, couldn't get a job better than taxi driving (Dinaw, 2007, p.120). His disillusionment reached the stage of apathy, and he settles for a lonely and detached life in an Ethiopian Diaspora apartment on the outskirts of Washington (Dinaw, 2007, p.120-23). Clearly underemployment is what caused his disillusionment.

Kenneth also faces disillusionment. He once had dreams and ambitions as fresh immigrants to the USA as can be seen in the following extract:

Kenneth, for his part, was going to get his engineering degree and then a master's.

"Only then," he said, "will I go back to Africa. I will go to Nairobi in the finest suit and everyone will say, 'Look at him. That's someone important. That is someone special.' I'll build them buildings that will blow them away. No one will have seen anything like them" (Dinaw, 2007, p.146)

Of course, the Kenyan immigrant Kenneth never became the type of engineer he dreamt of. He works twelve hours a day under the imposing influence of his boss with hundreds of little engineers like him. Disappointed with where he ended up, Kenneth mimics the actions, words and clothing styles of his successful boss in a desperate attempt to hold on to his early dream (Dinaw, 2007, p.2).

"He [Kenneth] comes straight from his job, his suit coat still on despite the early May heat. His shirt is neatly pressed, and his tie is firmly fastened around his neck. Kenneth is an engineer who tries not to look like one. He believes in the power of a well-tailored suit to command the attention and respect of those who might not otherwise give him a second thought. Every week he says the same thing when he walks in. He knows there's no humor in it, but he's come to believe that American men are so successful because they say the same thing over and over again"(Dinaw, 2007, p.1-2).

It can clearly be seen that underemployment, lack of promotion, and powerlessness is what caused Kenneth's disillusionment. He feels powerless and underappreciated under his white boss despite being an engineer like him. This is not the kind of engineer he imagined himself to become in America. So, he tries to mimic his boss in an attempt to keep alive his hope of becoming like him one day and escaping the painful reality of his powerlessness, inferiority, and stagnation in the monotony of his little job.

Education Related Disillusionment

The Congolese Joseph Khangi's disillusionment is caused by his failure to realize his dream of achieving his educational goals:-

"Joseph laid out his plan that night for getting his college degree and then his PhD from the University of Michigan. "It's all very simple," he said. " I have talent, and top universities need talent. When they see what I can do they will beg me to come. I'm certain of it."

"And why Michigan?" Kenneth asked him. Joseph scratched the bottom of his chin.

"Because it's a top- notch school. I knew a woman who went there once. She was a teacher. Smartest woman I ever met. She told me I was brilliant. 'Joseph,' she said. 'You are one of the smartest men I have ever met.' She told me I should go there someday, and that is what I am going to do." (Dinaw, 2007, p.146).

But this dream of getting a PhD did not live past "a handful of continuing - education classes" at Georgetown Campus (Dinaw, 2007, p.99). Disillusioned with the difficulty of winning a scholarship and making ends meet while paying and reading for university education, Joseph quits and reflects on his dream of a PhD nineteen years later as follows:

It's been nineteen years since he [Joseph] came to America, and he has tried to see each and every one of those years in the best possible light. Michigan and the PhD are now the idle dreams of a restless young immigrant.

"You don't need a PhD anymore," he said to me once. "Anything you want to learn in this world, you can learn in this city for free."(Dinaw, 2007, p.169)

He has apparently lost interest in his initial dream and seems to have reached the stage of apathy in his disillusionment. Indifference like this is the result of repeated frustration. As the idea of losing his dream is painful and not pleasurable, Joseph tries to rationalize or justify his failure to attain the dream saying the dream is unnecessary to begin with: - It's just 'the idle dream of a restless young immigrant...you don't need a PhD anymore'. By becoming disinterested in the unrealized dream, he tries to numb himself to the pain of its loss.

Satisfaction and Happiness Related Disillusionment

With their dreams of a happy life of satisfaction in 'the land of dreams' deferred, Joseph and Kenneth live in an interminable disillusionment drinking themselves to sleep every evening (Dinaw, 2007, p.145,185). Stephanos, traumatized by the horrors of his father's death and its haunting memory, didn't have huge dreams like Joseph and Kenneth. All he wanted was to sit behind the counter in his store and silently read (Dinaw, 2007, p.146). But America disappoints him too because it fails to give happiness and meaning to his life. He fails to get accepted by the white woman he loved, and his store goes bankrupt. The three, therefore, drink and spill their distress upon each other to get over their disillusionment. One of the bars, to which the three immigrants go to escape the tragedy of their lives through overindulgence, extravagance, and alcohol, can be seen as a symbolic representation of America and its unattainable dreams (the beautiful things that heaven bears):

"We order three scotches, drink them quickly, and order three more. Women come and go off the stage every three and a half minutes, dancing halfheartedly to the '80s pop songs I used to love listening to in my store. Prince. INXS. The cure. When they finish dancing, they saunter over to our table and introduce themselves. They all have names from Greek and

Roman mythology: Venus, Apollonia, Aphrodite - names that promise an unattainable bit of love and heaven. Before they can offer us anything, we hand them two singles each, and Kenneth tells them all that they're beautiful.

“Beautiful,” he says with his lips pursed, eyes turned to the ceiling in a feigned state of ecstatic reverie.

The drinks are ten dollars, and each one lasts for exactly three songs, which is equal to three dancers, which means we're spending about a dollar a minute, and that in sixty-eight minutes, I will have spent all the money I earned that day” (Dinaw, 2007, p.44-45).

The 'bit of love and heaven' remained a myth to the three immigrants. Stephanos lost his store because of bankruptcy (Dinaw, 2007, p.67), while Joseph and Kenneth remain jailed in the monotony of their little jobs. So, their American dreams they fervently embraced at the beginning get differed and they settle down in the end accepting the harsh realities and nursing their disillusionment engendered frustration and apathy for the rest of their lives.

The life of the three African immigrants passes through initial enthusiasm with the American dream (except Stephanos), gradual frustration, and apathy and loss of hope. This seems to be the common cycle of life for most immigrants. Even those who achieve their goals, displaced and alienated as immigrants, probably won't find the perfect happiness they originally dreamt of. They settle down with their disappointments and thank America for the little it gave them if they are as wise as the failed poet Joseph. Joseph once said in response to Stephanos's disappointment with America that America “... is like a little bastard child. You can't be angry when it doesn't give you what you want ... But you have to praise it when it comes close, otherwise it'll turn around and bite you in the ass (Dinaw,

2007, p.6-7)". Fearing that the worst may happen, they try to accept their disillusionment and live with it nursing their wounds of frustration and apathy in whatever ways they find comforting. They don't seem to have the option of exit or reversal through intervention like native/white American employees who face disillusionment on their jobs. We don't see them getting training, visiting a psychiatrist, redefining their goals, and achieving it in both novels. Only Yoseph is shown as reducing the pains of his disillusionment to a certain extent due to his joining of the academia and starting a successful love relationship with a white woman. But for the rest the dream of a life of happiness and satisfaction seems to have been permanently deferred.

CONCLUSION

In general, both novels show that the life of African Diaspora characters in the USA is a life of disillusionment. This disillusionment is caused first by unemployment, underemployment and fear of unemployment. Secondly it is also caused by the difficulty of achieving dreams of higher education. Finally, it is caused by the inability to attain a life of satisfaction or happiness.

The migrant character's proficiency in the English language, unique African accent, the native's misconceptions of the African migrants, suspicion of their qualification, and their lack of financial freedom are among the factors that made the characters to face lack of appreciation on their jobs, reach career dead ends (with no promotion), and become powerless. Lack of appreciation, career dead ends, and feeling powerless, as Edelwich and Brodsky (1980) argue could only lead to disillusionment in a person's career and educational life. It also makes them not to achieve their dream of a happy and satisfied life pushing them to frustration and apathy. As immigrants and aliens, they are shown accepting this condition of theirs fearing that the worst could have happened.

Their lives can thus be explained with the stages of disillusionment starting from initial enthusiasm, passing through stagnation, frustration, and going into apathy. However, they are shown as not having the option of exit or intervention after apathy. This is because the government has not provided it and they cannot afford it. Though perfect happiness and satisfaction may be an unachievable myth for alienated and culturally dislocated individuals like the immigrant African characters in the two novels, they could have experienced a better life with proper intervention or exit provided with proper psychiatric treatment and counseling like the one commonly done by government and employers for native Caucasian American employees. But, doubly othered both as immigrants and blacks, they seem to have been left to wallow in frustration and apathy never finding a cure and nursing themselves with whatever provides temporary painkiller relief.

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