



Human Attachment and Eco-critical Variability of Environment in Achebe's Things Fall Apart

Diala Edwin Lionel

Department of Languages and Humanities, Alvan Ikoku University of Education, Owerri

Corresponding Author: Diala Edwin Lionel policynews004@gmail.com

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ABSTRACT

The creative art of human endeavor is literature. It paints a picture of how people think. Through characters, it portrays human existence and activities. It conveys certain messages for informational, educational, and stimulating purposes. This essay combines post-colonialist and eco-critical concerns. The study of literature in relation to the environment and nature is the focus of eco-criticism theory. The current environmental issue, which has gained international attention, is the reason for the concept of approaching literature from an ecological point of view. By examining how nature and the environment are portrayed in literature, eco-criticism looks for potential solutions to improve the current ecological situation. The relationship between environment and culture, especially the cultural artifacts of language and literature, is how eco-criticism introduces its topic. The ecosystem of Umuofia – indeed, the whole setting of Achebe's *Things Fall Apart* – is examined in this study. An ecocritical theory is applied to the examination of Achebe's *Things Fall Apart*. The study looks at how the environment and nature are being preserved. This analysis will support the claim that, although African society existed in harmony with nature before to colonization, colonialism made it possible for nature to be exploited, undermining the true significance of how the environment and nature united Africans in the pre-colonial age. *Things Fall Apart* by Achebe depicts the African community, particularly the Igbo way of life. It depicts native life both prior to and following colonization. It describes the life of the main character, Okonkwo, as a highly esteemed Igbo society member during the colonial era. This essay aims to demonstrate how fascinating this society's life was before to colonization. Later, via colonization and the disillusionment of the Igbo people, Western civilization and Christianity had an impact on this fascinating life.

INTRODUCTION

In *Things Fall Apart*, Achebe portrays the African as a significant human being. The storyteller in the story illustrates a familiar position within Igbo society and his ability to view into the thoughts and actions of all characters. This provides Achebe with the means of constructing a peculiar writing style with objective and understanding. Achebe deliberately captures new African image. The language that the narrator uses is appropriately objective.

Chinua Achebe's crucial role in fiction illuminated Africa's past as played in his 1958 novel *Things Fall Apart*. The capacity of the novel to speak about contemporary crisis whose damage reminiscent of colonialism affected some the African environmental. The argument here explains that the environment, culture and politics have experienced presently densely entanglement Africa faced. The novel presents revelation and tactical resilience for managing the complex disastrous and devastating ecological, cultural and political changes that confronts Africa presently.

The eco-critics and theorists make enquiries in order to gain knowledge about: How nature is indicated in novels; what function the geographical location of the book play's story; the morals expressed and imparted in the work, which rely on ecological knowledge; the influence of land imagery on textual representations; and the type of ecology science that is taught in literary studies. Scholars and critics of eco-criticism are concerned with these significant problems. According to Bennett (2010), environmental literature and eco-criticism are recent advances in literary history. The loss of a nostalgic connection to farmland, which is a topic for nature writers, is subordinated to increased focus on deforestation, air and water pollution, and a host of other significant environmental issues.

For instance, Heise explains that Eco-criticism deals with examination of how literature depicts the relationship between humans and nature at a specific historical period, the values placed on nature, the motivations behind these values, and how literary works are influenced by views of nature. *Things Fall Apart* is a reaction to colonial novels like Joyce Cary's *Mister Johnson* (1939) and Joseph Conrad's *Heart of Darkness* (1899) that denigrated Africa. Msiska (2008) asserts that the colonial portrayal of complaining "savages" and "cannibals with no language or cultural and historical connections to their physical environment" is not unique to Achebe literature.

The Europeans colonialists tried to institutionalize the lives of Africans, which was a mistake. For Africans, they were displaced from their rich cultural history, and the white people replaced the native traditional African way of life with a controlled one. While portraying their own culture as superior and more civilized, these colonists painted Africans as barbarous.

Things Fall Apart was written by Achebe to illustrate the African ideal of a peaceful coexistence of the natural world and humanity. He depicts a serene, natural, and traditional civilization where people are enamored with one another. He shows humans coexisting happily with the environment. McLaren (2012) asserts that Achebe's viewpoint on Africans' relationship with the land helps his African readers comprehend and value the peaceful coexistence of

humans and the natural world. This is heightened by ecological consciousness and illustrates African sensibilities on the need of maintaining the intimate relationship between humans and the land.

It is important to survey the concept of art and literature for vital for existence. People do not dispute the importance of art in fostering cultural independence and freedom.. The concept of art in the contribution to human survival is environmental and terrestrial. Art is entertaining and has an evolutionary and revolutionary function. This paper tries to conduct eco-critical work on *Things Fall Apart*. It also indicates the colossal damage caused in the relationship between Africans and their natural world through the coming of colonization. Parts of what fell apart in the continent with the advent of the British colonialists were the distinctive relationship among the African and his natural environment.

Igbo Culture and its Disintegration as a Result of Colonialism

Chinua Achebe's novel: *Things Fall Apart* is published in 1958. The title is derived from W.B. Yeats's poem "The Second Coming". The novel illustrates the life of Igbo people in pre and post colonial periods during the nineteenth century. Nwoye (2011) explains the Igbo society's traditions, rituals, culture, and history before discussing how colonialism and Christian missionaries affected the main character, Okonkwo, and his people. The plot revolves around Okonkwo's ascent and decline and is mostly set in the village of Umuofia. Although Umuofia is an independent, agrarian civilization that produces enough to suit its needs, colonialism's incursion throws the balance off. The residents of Umuofia are naturally welcoming and content with what they have. Achebe claims that prior to colonialism's incursion, the indigenous culture of Umuofia, like African society as a whole, faced its own difficulties and spiritual dilemmas. Achebe's *Things Fall Apart* is a visionary examination of the pre-colonial people and a purely structural and syntactic analysis of European colonization, according to Booker (2003).

As the main character, Okonkwo fights to protect his society's cultural purity against the unjustified authority of colonial government. Being a brilliant wrestler, a wealthy farmer, and a member of the Egwugwu society, he accomplished a lot at a very young age and was well-liked in Umuofia. He is strong, diligent, and shows no signs of femininity—qualities that are highly regarded in the Igbo culture, a society in which men are everything and women are nothing. He firmly believes in the traditions of the hamlet. Three days after killing Ikemefuna, he stopped eating, displaying his human character in a straightforward manner.

Achebe exhibits a number of Igbo cultural traits, including their belief in evil spirits, familial and social ties, and religious beliefs. Igbo culture, which is based on the foundations of African culture, is distinguished by its art, music, and poetry. The non-religious aspects of Igbo culture are also examined in the book.

Centralized political systems are said to be absent from Igbo society. They live in clans, each with its own leader, but they share their rituals, which fosters harmony and cooperation amongst them. In addition to showcasing the Igbo

culture's beauty, Achebe has also highlighted its flaws and highlighted both its positive and bad facets. The twin slaughter, polygamy, oracles, indiscriminate war, and the plight of women are just a few of the horrible customs and practices that are part of Igbo culture. For example, in Igbo culture, a person is not allowed to die at his home if he has stomach and limb edema. When someone like that passes away in the community, the Earth goddess will become enraged. They are sent to the Evil Forest, where they will perish like animals. Okonkwo's father, who perished in the Evil Forest, is a prime example.

As a result The colonial authorities believed that the Igbo culture lacked morals and ethics because of these savage customs. Urging the tribal people to abandon their violent, barbaric culture and adopt the peaceful faith of Christianity is the colonial rulers' goal. To propagate Christianity and draw large crowds, they constructed churches in several localities. to their religion. The number of converts increased gradually and who later turned to become bitter enemies of their brothers. Obierika for instance became depressed to observe the division among his community, because his own men and sons have joined the ranks of strangers. They have joined the new religion and helped to uphold the new government. Achebe (1958) now asked, 'How do you think we can fight when our own brothers have turned against us?' The establishment of the British ruler's governmental institutions like courts, prisons and regulations for trade and commerce was the real disintegration of Igbo society.

The coming together of A government messenger declared it unlawful for the leaders of Igbo society to discuss the dishonest behavior of the British authorities. Knowing that his clansmen would not support him in his struggle against the brutal British overlords, Okonkwo became enraged and killed the officer before killing himself. His passing foreshadowed the demise of Igbo culture as well as the British Empire's conquest and victory. Because of its better political and theological beliefs, the colonists are able to eradicate Igbo culture. According to Whittaker (2007), Ernest N. According to Emenyonu, *Things Fall Apart* is, quite rightly, a classic study of intercultural miscommunication and the effects on the rest of humanity when a hostile culture or civilization, driven by ethnocentrism and conceit, establishes an invasion and conquest of another culture or civilization.

LITERATURE RIVIEW

Ecological and Cultural Values

Things Fall Apart presents revelation of conducive ecological physical condition and well being. This embodies ecological significance and value, which follows evolution of a humorous structure. The significant of this is on the common conventions of humor. This explores the deficiency of an impressive ethical vision that emphasizes values of resilience and continued existence; a leading role that is ordinary, undignified and defenseless and progress directed to compromise and resolution.

Colonial culture in *Things Fall Apart* significantly dismissed African cultural heritage created a more idealistic tragic genre. Based on an inspiring moral norm that is sharply divided into good and evil, this is a tragedy of human dignity and respect that is free, self-regulating, and superior to nature. In *Things*

Fall Apart, the tragic hero is a wonderful character whose decency and dignity are found in his attempts to reach out rather than adjusting to his situations. In the colonial culture, a tragic visualization and revelation expresses objective oriented behaviour, with the need for power and control, which O'Brien (2009) explains to be greatly polarized for assessing good and evil, and self-image that confirms personal distinction with entailed respect from others.

Culture and ecology in *Things Fall Apart* is a product of complicated philosophy and gender discrimination. The novel draws attention to the implications of evolutionary principles for contemporary feminism, which includes postcolonial and eco-system theory that emerges from the inadequate evolutionary theory of sympathetic feminists. In Achebe's work, ecological systems go through a series of stages known as adaptive cycles.. This describes expansion and nature conservation which is traditionally broken down and requires regeneration. The crucial collapse has caused once-marginal species that flourish to disintegrate. As O'Brien assert, plants and animals begin to interact differently as a result of system failure.

Speaking about the Igbo traditions and culture, Achebe creates the significance of yam eating. He presents distinctly African tradition through the yam foo-foo and vegetable soup which is the chief food during celebration. A great quantity is cooked during celebration that no matter how seriously the family ate or despite the number of friends and relations are invited from neighboring villages, there is often an enormous quantity of food left over at the end of the celebration. The story about yam foo-foo provides details of how the reader envisages a realistic African celebration.

In the novel, there is ecological change with emphasis on a seemingly inconsistent communication between competence and progress. Okonkwo's period of success carry the seeds of subsequent demise, since they permit rigidities and tensions to build up. Both Okonkwo's and the reader's attempts to infer comprehensible lessons from the events that occur in the Igbo world are thwarted by its complexity, according to Achebe. Another essential component of Achebe's hero character is Unoka, Okonkwo, and Nwoye's understanding of the nature of biological systems—adaptive cycles, which are contained inside cycles, and so on. The conversation between Unoka and Okonkwo's father at the start of *Things Fall Apart* serves as a decent example. Unoka's portrayal as a bad example of someone who is unmotivated and careless, a coward and failure who drives Okonkwo's ambitions for success and his numerous other failures, such as his role in Ikefuma's demise and his final suicide. The book expressly denounces Okonkwo's unwavering quest to be different from his father. The readers are invited to comprehend the father and Okonkwo's son, Nwoye, who carries on his grandfather's gentleness by being harsh, principled, uncompromising, and disdainful of delicate and feminine activities like music and storytelling compassionately.

Also, Achebe presented the relevance of forests. This relates to the slower time-scale climatic region's higher cycles. The forest region's stability serves as evidence of the African forests' unpredictable and variable nature. The flexibility of the various forest cycles is significant to the health of the forest, human well

being, and capacity to endure and resist shock. Achebe demonstrates that most important disruptions in the African climate change as a result of colonization affected the ruthlessness breakdown of recovery of the cultural heritage. Several factors assisted the promotion of flexibility and variety of adaptive and ability to test and bring innovation. An essential element of the ecological and cultural resilience relates to ability and competence to understand and control uncertainty of the colonial change as exceptional part of life.

Flexibility in cultural change is ecologically predicated on the anticipation of Igbo clans' moments of contingency. These moments are The result of collapse is the innovative rebirth of institutions, technology, and society. Eco-criticism pertains to the notion that human culture and the physical environment are interdependent and impact one another. It examines how Achebe's literary works depict the relationship between the human and the non-human. In an attempt to analyze and investigate their significance with environmental issues, eco-critics research reflects how nature is revealed in the fictional text's body. Studying nature helps one see the imbalance of the eco-system in the current world.

The environmental predicament in *Things Fall Apart* is a result of the Abuse of the environment and exploitation of nature for colonization's gain. The incident of British colonialism in Igboland is a very outstanding illustration of human interference. Colonization is a reflection of the idea of exploitation of nature and its resources in Igbo society. The blame for environmental crisis points to analysis of ecological concepts in literature from a post-colonial era. The broadening horizon of eco-criticism has given a wider understanding of the issue of environmental degradation in current era.

Chinua Achebe did not show obvious awareness towards ecological crisis in his writings, like *Things Fall Apart* (1958) and *Arrow of God* (1965). Both contain adequate proof of the writer's addressing the themes of nature and environment. In *Things Fall Apart*, it is set in the pre-colonial Igbo land of South Eastern Nigeria, and *Arrow of God* dealt with the early colonial period as its background. Accordingly, the *Things Fall Apart* depicts the landscape and nature in their unaltered state, whereas *Arrow of God* shows how colonial invasion has violated them. Beyond the obvious physical link, Chinua Achebe reveals this spiritual relationship between the Igbo people and their natural environment in *Things Fall Apart*. Achebe portrays nature as another character in the book, which is located in the community of Umuofia. It depicts nature as a living thing that interacts with human characters. The apparent bodily actions and mental processes that are influenced by their surroundings provide the Igbo people with unfathomable benefits. Achebe illustrates how the Igbos' religious beliefs, festivals, agricultural way of life, and worldview are all entwined with nature.

The In the sake of progress, colonists destroyed natural resources including rivers, hills, and forests. When highways are built through dense woods, many trees are demolished, which eventually has an impact on wildlife populations. The colonists deprived African populations of their own means of subsistence by using their power, dominance, and expertise to govern and dictate

every aspect of their lives. They were effective in destroying and deteriorating their surroundings.

METHODOLOGY

Fatal Implications of Tragedy of Things Falling Apart

Chinua Achebe's literary work is a highly rich venue for examining the effects of ecological uncertainty and cultural shift contingency in *Things Fall Apart*, a novel that is characterized as the quintessential fictional demonstration and exposition of colonial encounter, precisely reflecting both its danger and its potential. The tragic aspects of the Okonkwo, the protagonist's tale, and the spectacular death of the man who is larger than life and represents admirable traits that are valued and admired by the community – except for a man who is still human for everyone – are acknowledged by Achebe in *Things Fall Apart*. *Things Fall Apart* confirms the deadly consequences of tragedy – not because the hero dies, but because of the society that honors the normal life that the hero strives for.

Achebe's novel has the message of ecology. This gives it an exceptional fashionable and up to date valence as a basic coverage for flexibility. The novel coincidentally reflects the ideals connected to the classic depiction of the natural equilibrium that characterizes pre-colonial society, which represents indigenous groups that coexisted peacefully with one another, their neighbors, and other lands. Like other African civilizations, the Igbo have benefited from his assistance in reestablishing the peaceful balance that was lost when colonists arrived and cultural past was obliterated.

Things Fall Apart gives a picture of how the Igbo community known for its cultural richness is destabilised through the advent of British colonialists and European Christian missionaries. The focus Achebe illustrates here is the loss of customs, rituals and cultural pride of the indigenous people, substituted through European value systems, ideas and traditions. Umuofia community was disrupted and set upon the path of history by the brutal entry of the Europeans; as a result of numerous instances in the novel, the instability and inconsistencies were already present, despite Okonkwo's attempt to surmount them. *Things Fall Apart* trails Okonkwo, the novel's protagonist, as he steers relationships with his family, community, and culture all while his culture is being erased through colonization. *Things Fall Apart* at the end of the day refuses to accept arguably and uninterested in accepting moral judgments on the characters used in the text, as a result through powers that are natural or supernatural. It further determines the influence of chi, whose relevance processes are crucial, natural and cultural roles help in shaping the Igbos' global identity.

The complex influence of environmental processes of Africa's world view represented by the Igbo society demonstrates the contingencies of defeat in the conventional revelations of wisdom and strength. This is clearly exemplified by the early Okonkwo's career as a yam farmer. Also the consequences of Unusual rainfall patterns, meticulous farmers like Okonkwo who sowed their seeds at the perfect moment to lose their whole harvest, and indolent and laid-back farmers who delay the removal of their farmlands given that they could turn out under

the situations to have been the wise ones. Instead of justifying a planting method over another, the events in the text demonstrate both the complex nature of human life and the ecological cycles. This explains the predictability and unavoidability of periodic and the catastrophic disruption of colonial incursion in Africa which is a painful example. This fictional work of Achebe does not express disapproval of attempts to prevent disaster, rather recommends the acknowledgment and appreciation of the difficulty and relationship of human and non-human ecologies in existence. The novel more importantly perhaps reflects on disasters when they occur.

Things Fall Apart shows the capacity of undergoing ceaseless change. According to Mengara (2019), the colonial invasion and stages of colonialism in Chinua Achebe's *Things Fall Apart* have three characteristics of this ecology that mirror the interdependence principles as demonstrated by anthropologist Deborah Bird Rose; i) that new ecology starts with this basic claim: that the organism-and-its-environment relationship, rather than the individual or the species, is what determines survival. ii), that human flexibility is predicated on adaptability, which is the degree at which a system develops the ability to learn and adapt; and iii), that flexibility is as a result of self-organization versus lack of organization as a result of external factors.

Achebe's *Things Fall Apart* describes an exciting society where human society is intensely trapped with nature. Such environmental crises like famine and weather challenges and illness, which are aspects of Igbo life that are handled through agricultural, sociopolitical, and spiritual traditions, have become more prevalent over time. Due to practical knowledge, a rich and intricate mythology was established, in which the idea of *chi* firmly establishes the boundaries of male and feminine strength and fights against the influence of ancestors. The strains between ordinary and cosmic forces, as well as between fate and contingency, are negotiated by the Igbo worldview with modern ethical views. This negotiation occurs through stories that are didactic and reflects the ability to learn and adapt.

Power of Language Use in Things Fall Apart

The mainly irritating practice of Igbo society is their interest in the use of avoidable and unnecessary words. The novel has a groundbreaking illustration of this, which is not written from the perspective of Africans. It is written to demonstrate that the colonisation of the Igbo society foreshadows how colonisation attempts to write African perspectives, deemed "surplus to requirements", out of their own histories, but also that, "irritatingly" enough for an oppressor, the colonised Africans manipulating words of their own.

Achebe illustrates the manner language of the Igbos is shaped through the landscape. The mental make-up of the Igbos is nature shaped to reflect their language. Achebe expresses the manner The Igbo language was impacted by geography. As an oral civilization, the Igbo people employ a wide range of oral communication techniques, including as proverbs, sayings, myths, folklore, stories, riddles, and proverbs. Achebe blends traditional folktales with a number of mythology. These attest to the Igbo people's love of their environment. Regarding this, DeLoughrey (2011) notes that the way language evolves in a

long-standing relationship to a certain environment and culture is indicative of the post-colonial ecology in *Things Fall Apart*.

The major description of events in *Things Fall Apart* is absorbed in Achebe's "surplus to requirements of words" in Igbo culture is absorbed in Achebe's *Things Fall Apart*; the District Commissioner finds this usage annoying. The monological solidity of Okonkwo's tale finally causes problems when compared to the District Commissioner's. The fact that the District Commissioner tale has died or will soon die is not explained by this. The potency of racist beliefs, such as those that studied colonial literature, was seen by Achebe as dominant to the extent that policy had total control over narrative. Such tales are not the secret to ecological or cultural adaptability. In his works, Chinua Achebe exhibits a sense of duty and dedication to writing, which is just matched by his efforts to advance the cultural and political aspects of African narratives. Achebe's comprehension of the narrative's power is demonstrated in *Things Fall Apart*. is significant for the story it tells and for its commendable and illustrative task of processing African literary work.

As a result of the disbelief of several offensive Using Igbo myths about European dominance and enslavement, Okonkwo's uncle Uchendu prudently cautions his nephew and his buddy Obierika of such baseless rumors. This is significant because it highlights how proverbs and tales influence social orientation, provide interpretations, and serve as a frequent tactic for sustaining change. Achebe's use of proverbs highlights the Igbo sage's knowledge and accomplished witness that is ingrained in the mind. The saying "when a man says yes, his chi says yes also" is among the most often cited quotes from *Things Fall Apart*. Can we presume that, for both individuals and communities as a whole, the opposite is true? Even if it may seem like unnecessary words, we must "yes" to the energy of life in order for it to grow. We must do this via our institutions, our dedication to democracy, and, incidentally, our ardent support of art. In this manner, we will be prepared when everything appear to fall apart once more.

Achebe brings in the complexities and strengths of African culture into the minds of readers from other cultures and that of his own culture. Through the use Igbo words, rhythms, language and concepts into English fictional works on his culture. He creates bridge to illustrate cultural divide. He presents Cultural, Religious and Cognitive analysis of African language through the use of African proverbs. Proverbs symbolize reservoir of knowledge. In the Umuofia society, proverbs are employed regularly during conversation, which helps people to understand things properly through presentation of truth and advice. These play important role on the plot of the story. Every proverb has some kind of full of meaning. This explains important aspect of the Nigerian culture. They are used by people of every age to relate to one another. Achebe describes it as the palm oil with which words are eaten. This explains the importance of proverbs Igbo life.

To the Igbo society, proverbs are used as vital means of transmitting culture and wisdom from generation to generation. Proverbs play critical emotional function by expressing similar things that have previously happened; it expels, it facilitates the banishment of sense of loneliness, the cry of unhappiness. The cultural content communicates and transmits meanings, which are very important to the Igbo society.

The coming of the colonizers' guns could be described as an environmental earthquake. The limitations in oral systems of communication among the people made it impossible to predict events, or to have access to knowledge about similar events occurring in the past. The colonizing culture's ability for thought makes it possible to envisage and overcome new realities. Oral communication in *Things Fall Apart* created imaginative understanding, of spirituality, making history in the process of illustrating possible fatal effects of reducing the varieties of storylines under one conceptual global history.

The Igbo Communal Harmony and Collaboration in *Things Fall Apart*

Within the Nigerian societies, there was tribal and feudal state of affairs prior to the coming of British colonizers in the mid-fifteenth century. These societies were autonomous and self-independent. Elias (2004) asserts that they were guided by a strong conduct of collectiveness, collaboration, responsibility, duty and morality. Ezenweke et al (2013) citing Uzukwu explains their belief is that one is human because of others, with others, and for others. These assertions prove that collectiveness, collaboration and mutual living are the relevance and essence of African culture. Igbo society has a culture built around strong sense of commitment and dedication to community. Ezenweke et al (2013) further citing Ifemesia note that interdependence is a basic and essential principle in the Igbo philosophy of life since they believe that a tree cannot make a forest. The Igbo idea and philosophy of interdependence illustrates that *giri-giri wu ugwu eze* which is interpreted as unity is strength and promotion of discipline, helps in the reduction of crime and humanizes relations.

The Igbo Things in Society In *Fall Apart*, people work together and live in harmony with one another. They celebrate a wide range of festivals, which promotes cooperation and the expression of group emotions. For example, in his previous life in the book, Okonkwo borrowed yam seeds from Nwakibie. The elders had doubts about the youth's genuineness throughout this time. Nwakibie helped him by giving him 800 seeds, but he didn't mind. Once more, Okonkwo sought refuge at his maternal uncle's home during his seven-year exile. Everyone there helped him get his life back in order. Okonkwo is granted a piece of land near his maternal uncle's house in Mbanta, where he rebuilt his compound and new residence. He has been given some land to cultivate during the upcoming planting season. He was helped by his mother's relatives to construct three huts for his wives and an obi for himself. Three hundred seed yams were provided by each of his uncle's five sons, to resume farming.

The festivals of Igbo society depicted in *Things Fall Apart* significantly indicate the communal and collaborative aspects of the Igbo. Examples of such festival are during the marriage of Obierika's daughter. It was a whole village affair within a single family to participate in the marriage ceremony. Every

villager is concerned and regards the ceremony as his/ her own. Achebe describes that once it is day brake women and children assemble at Obierika's compound to assist the bride's mother in her complex activities with the task of cooking for a whole village.

Things Fall Apart Because it impacts everyone in the clan, it clearly demonstrates collective and communal living in Igboland during both happy and sad times. Living in a community is explained via Okonkwo's life narrative. A true representation of Igbo society is Okonkwo. For example, Okonkwo's personal issue is closely linked to the community's. The clan's heroic existence is Okonkwo's own heroic existence, yet his heroic existence is not appreciated. His way of living is linked to his society's.

Again, during Okonkwo's winning in the wrestling competition in his young age, the whole clan becomes the winner. Also, when he commits an unintended offence, the whole community feels guilty, terrified and frightened of the gods' wrath. A good example posited by Coker and Coker (2008) is Umuofia community that shares a collective guilt of killing Ikemefuna. Related to the collective existence of the people of Igboland is magara. Magara represents the collective life force of the entire clan. Alam (2021) citing Benoit states that Ikemefuna's death was to restore the magara lost by the clan when one of its daughters, who would have brought more descendents into its life, strengthening the magara of the clan, was killed. The clan underwent and suffered the loss of the woman and the children she could have produced. Alam (2021) also citing Sentinaro and Chandra (2009) notes that the protagonist of Things Fall Apart is not Okonkwo but Umuofia where society wins over an individual in the Igbo society. This demonstrates that the society as a whole is positioned for the existence of individuals. It also illustrates that the people of Umuofia stand for collective and vital unity. There is no individual character; all the Umuofia people are a remarkable and understandable entity.

Eco-criticism and Chinua Achebe's Things Fall Apart

Ruckert (1996) identifies Eco-criticism in his essay, Literature and Ecology: An Experiment in Eco-criticism as the approach of studying literature through consideration of the ecological environment. In the novel, Eco-criticism takes as its subject from the interconnections between nature and culture, specifically the cultural artifacts of languages and literature. As a critical stance, it has one foot in literature and the other on land; as a theoretical discourse, it negotiates between the human and the non-human. Glotfelty (1996) explains that Eco-criticism Reader was the first of its kind: an anthology of eco-critical essays devoted to organizing an area of study, whose efforts had, until the early 1990s, not been 'recognized as belonging to a distinct critical school or movement.

Achebe portrays the spiritual attraction and relationship between the Igbos and nature. They consider nature as Divine with unlimited powers. The gods and goddesses of Igbo society referred to as Ani, Amadiora and Anyanwu are protective naturally. The gods and goddesses maintain ecological balance and stability by not harming the environment and exploiting the nature to their own financial gain is unbelievable for the Igbos. Achebe, in Things Fall Apart, reveals the spiritual relation between the Igbos and their natural environment. A

typical village environment is referred to as Umofia. Achebe illustrates nature as a living entity which operates along with the human characters. The idea of utilizing nature for their own advantage is unbelievable and enormous for the Igbos which is noticeable in their physical activities and mental thinking that have shaped their environment. Achebe presents the Igbos agricultural life style, religious beliefs, festivals, their global worldviews and human life which are all linked with nature.

The Igbos has different individual and community activities and festivals which are observed in different seasons. They uphold and preserve strict rules during the planting and harvest seasons. Their belief is that any breach of or discretion of the nature's course is displeasing the earth. For example, maintaining the Week of Peace was usually compulsory before the first planting of yams. The yam was a sacred food for the Igbos, which they sustained equal sanctity before new planting. They believe that upholding of peace in domestic and societal levels kept the earth satisfied, which ensures good harvest. This led to Okonkwo's sanction when he broke the sacredness and purity of the week by being violent to his wife. He was made to face heavy penalty to compensate the harm he had committed against nature. During the Week of Peace, Igbos does not do any work on the land, which is a practice of great regard for nature. After the Week of Peace both men and women become seriously busy with planting and growing new yams. Another festival is the New Yam Festival, which is observed with all sincerity as a result of giving thanks to Ani, the earth goddess and the source of all fertility. Ani as a deity plays greater part in the life of the people than any other deity. She is the decisive judge of morality and conduct.

The Igbos holds respect for their ancestors, which is another confirmation of their great love for the land. Their ancestors were the very aspect of the land. In describing the burial ground of the community, Achebe for instance narrates the level of respect when he asserts that the land of the living was not far removed from the domain of the ancestors. Therefore, the dead members of the community are part of the land. DeLoughrey and George (2011) as a result posit that this vibrant model of land broadens genealogically from the past to the future. Nature appropriates by the Igbos to involve both the living and the non-living. The land belongs to the present generation, the ancestors and the future generations.

Nature is divine to Igbos. Trees, rivers, hills, cave, and various other constituents of the environment held divine powers. Achebe (1994) explains that Ani was the goddess of earth and fertility, Amadiora, the god of thunder, Ufiojioku (Ahiajoku), the god of harvest and Anyanwu was the sun god. Igbo have respect to the Oracle of Hills and Caves and observes and complies with its command with extreme sincerity. Achebe mentions that spirits of good children lived in the big ancient silk-cotton tree which was sacred waiting to be born. On ordinary days, young women who desired children go to sit under its shade. The Igbos believes that the divine nature controls and manipulates human life from birth till death. Any disobedience to the natural setting means the disruption of the flow of life.

Ansah and Segbefia (2022) illustrate in their work *Elements of Philosophy* in Chinua Achebe's *Things Fall Apart* that the invading Christian missionaries and colonial rulers degraded and demeaned the philosophy of the local people and completely redrew the picture of the pre-colonial Igbo life. Spreading their Christianity religion, the missionaries, who were indications of colonial rule, annihilated, extinguished and eliminated from nature and environment every spiritual meanings dearly held by the Igbos. They influence the local people to accept their religion through the argument that the traditional Igbo religion was paganism and every of their religious beliefs were unjustified. Consequently, every other deities of nature were rejected and abandoned by the missionaries. The construction of church buildings pulling cutting down of the trees regarded as Evil Forest wounded Igbos' the religious beliefs and marked the damage of nature to create opportunity for the advancement of colonialism.

Achebe, through the creation of heart-rending illustration of how the Igbos deeply respected values was contradicted by the colonial masters. Bokotiabato Mokogna (2019) explains that Achebe's novel is clear indication of violation of nature and destruction of the environment inspired through colonial principles and that while colonial exploitation and mistreatment in *Things Fall Apart* in its earlier stage, it emerged in full antagonism in *Arrow of God*.

RESULT AND DISCUSSION

Theoretical Framework

Theory of Eco-criticism and Post-colonialism

The Post-structuralism has led to the development of ideas such as eco-criticism and post-colonialism. Both theories of literature are novel and connected to one another. The previous colonies' backlash against their imperial overlords led to post-colonialism. The native inhabitants of the colonies were portrayed by the colonial authors in a highly insulting and disparaging light. Native Americans were portrayed as barbaric and uneducated. Similar to postcolonialism, The love and care for the entirety of the natural world also gave rise to eco-criticism. The goal of eco-criticism is to establish a close connection between the natural and social realms. It states that human materialistic aspirations should not come at the price of devaluing and deteriorating nature. According to Graham and Tiffin (2010), eco-criticism and post-colonialism provide the lenses through which a greater understanding of the origins of cultural and environmental degradation and deprivation caused by White colonialists under the pretended justification of development and modernization may be gained. *Things Fall Apart* (1958) by Achebe illustrates how colonialism had a genuine effect on both human and non-human species.

Eco-criticism has become a more recent development in the field of literary appreciation research. Eco-criticism is predicated on the idea that people and the natural world are intimately related and that each influences the other. Understanding how the human-nature interaction is portrayed in literature is crucial to comprehending the current environmental crisis on a global scale. The word is used by William Rueckert to refer to the use of ecology and ecological principles to literary analysis. Interestingly, Cheryll Glotfelty and Harold Fromm

(1996) offer a fresh perspective on eco-criticism. They published a number of pieces with environmental and natural themes in their book, *The Eco-criticism Reader: Landmarks in Literary Ecology*, which set a new standard for eco-criticism. "The study of the relationship between literature and the physical environment" is how they define eco-criticism.

Eco-criticism according to Lawrence Buell in his *The Environmental Imagination* carried out study on the relationship between literature and the environment in the spirit of commitment to environmentalist praxis. Micheal P. Brand in his *Reading the Earth* argues that, Eco-criticism is not just a means of analyzing nature in literature; it implies a move toward a more bio-centric global view, an extension of ethics, a broadening of humans' conception of global community to include non-human life forms and the physical environment. Ecological literary criticism advocates a cultural change by examining how the narrowness of culture's assumptions about the natural world has limited our ability to envision an ecologically sustainable human society. Eco-critics study the manner nature is illustrated in the body of a novel and tries to analyze their significance with environmental crises. The study of nature is expressed through the understanding of the disparity and differences of the eco-system in the present-day society.

The present day environmental dilemma is an impact of the age long practice of utilization of nature and exploitation of the environment to benefit human civilization. The occurrence of European colonialism is the most excellent illustration of human interference with nature as the entire aspect of colonization as result of exploitation of nature with its resources. The blame for environmental crisis rests mainly on European colonialism as it inspires Western principle of disconnection of the human from the non-human. This gives the reason for analysis into ecological theories in literature from a post-colonial viewpoint. Buell (2011) states that the widening horizon of eco-criticism has expanded and extended its potentiality through cross-pollination of ideas with post-colonial studies. This combination provides a deeper understanding of issues in environmental degradation and deprivation.

Cheryll Glotfelty and Harold Fromm (1996) states that the union of post-colonialism and eco-criticism substantiates the aspect of colonial exploitation of nature by European colonialism and the denial of colonial and environmental histories as commonly constitutive central role the exploitation of natural resources and any imperial project.

CONCLUSIONS AND RECOMMENDATIONS

Achebe employs his life experiences in *Things Fall Apart* Chinua through illustration of Igbo culture and the colonizers' legitimacy. He portrays everyday African life in a village with a commanding sense of community. He presents the rituals, conventions and religious life of Igbo people. He captures these aspects of Igbo society in his novel.

For the novel, the blend of language is interesting for Igbo people. Though Achebe wrote in English, he demonstrates that his novel could be read by Westerners; he still applies some Igbo words and expressions which were not

translated in order to displays that he has knowledge of the significance of language within Igbo community. He draws a balance linking Igbo community accessibility and understanding through translation of some proverbs, expressions, and folktales. The utilization of language combined with the depictions of morality and rationality, which question previous illustrations of Westerners as ethically and intellectually superior to Africans, makes the novel interesting from a postcolonial point of view.

This paper is concluded with the note that Post-colonial and Eco-criticism play crucial role in the study of current environmental degradation. This critical school highlights western ideas of development which comes under the disguise of neocolonialism. Balanced views of development necessitate the period and explain that Post-Colonial and Eco-Criticism contributes to global justice and sustainability through exploration of themes centered on nature and environment across various literary works.

The significance of Post-colonial and Eco-criticism is essential to be utilized in the African novel, *Things Fall Apart*. The Post-Colonial studies bring about the understanding of environmental issues as essential in the European conquest and global domination. Historically, the ideologies of imperialism and racism depend on these projects.

Although eco-criticism and post-colonialism refers to two separate areas of study while one deals with the environment the other deals with the people. Abd-Rabbo (2019) asserts that *Things Fall Apart* symbolizes the intimate relationship Igbo people had with their natural surroundings before things started to fall apart as a result of colonialism. Obierika, an important character in the novel asserts that the whites have “put a knife on the things that held us together and we have fallen apart”. This means that the good judgment of oneness with nature and the sense of balance and stability that kept the Igbo community alive have vanished entirely. Achebe achieved something by showing how the indigenous people ultimately failed to maintain their long-standing affinity with nature and gave themselves over to the colonial powers, revealing how the society was upended and the environment became poisoned and ruined.

FURTHER STUDY

This research still has delays, so further research is needed on the topic of Human Attachment and Eco-critical Variability of Environment in Achebe's *Things Fall Apart* to enhance this research and add insights for readers.

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