

**Resistance to Environmental Destruction in a Postcolonial  
Context: A Comparative Study of Ngugi Wa Thiongo's *Petals of  
Blood* by and Louise Erdrich's *Tracks***

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**Abstract:** Post-colonialism endangers the natural patrimony in Kenya and North Dakota. Thus, native Kenyans and Indians' living style is confused due to the disruption of their natural environment along with their ancestral ways. That results in an ecocide as well as a loss of identity among Anishinaabe and Kikuyu communities. They are now in a chaos state. The great harmony between them and their natural ancestral patrimony is broken. It is a concern for ecocriticism, since the biodiversity and the ecosystem are unbalanced in these areas. It is an ecological ruin. So, native communities show resistance to preserve their nature and ancestral habits. Thereby, the situation calls for a common awareness; then a restoration of the nature, shrine to the natives' traditional beliefs. That goal can be achieved thanks to education and a sensitization of the whole humankind about the risks of the harm in the natural milieu.

**Key words:** ecocriticism, education, nature, postcolonialism, restoration.

**Résumé :** Le postcolonialisme a mis en péril le patrimoine naturel au Kenya ainsi qu'au Dakota du Nord. Par conséquent, les Kenyans et les Indiens sont désorientés suite à l'agression de leur environnement naturel qui a également impactée leurs habitudes ancestrales. Ce dommage a pour conséquences un écocide mais aussi une perte d'identité chez les communautés Anishinaabe et Kikuyu. Ils sont désormais dans une situation chaotique. La grande harmonie entre ces autochtones et leur patrimoine naturel ancestral est ruinée. Cela est matière à réflexion pour l'écocritique, puisque la biodiversité et l'écosystème sont aussi en difficulté. On parler de ruine écologique. Ainsi, les communautés autochtones montrent de la résistance afin de préserver leur milieu naturel en sus de leurs habitudes ancestrales. Alors, cette situation nécessite une conscience générale. Enfin de compte, une restauration de la nature, temples des croyances traditionnelles s'impose. Ce rêve deviendra réalité grâce à l'éducation et à la sensibilisation, sur les risques de destruction de la nature. Toute l'humanité entière doit être associée.

**Mots clés :** écocritique, éducation, nature, postcolonialisme, restauration.

## Introduction

*Petals of Blood* by Ngugi Wa Thiong'o (1977) and *Tracks* (1988) by Louise Erdrich focus on the environmental crises caused by the poor land management of political elites in a postcolonial context. Both novels tend to criticize land management in their respective settings. *Tracks* is about the endurance of the Ojibwe tribe, the environmental destruction and cultural erasure in North Dakota. *Petals of Blood* deals with land exploitation and the replication of colonial violence by local elites using the rhetoric of "land development" during post-colonialism.

The comparative approach to both novels will examine the destruction of the natural environment and traditional ways of life in North Dakota (USA) and Kenya (Africa), using postcolonial and ecocritical lenses. The main concern is to interrogate the correlation between the environmental degradation and the cultural erasure in a postcolonial era.

So, the demonstration shall first of all portray the devastation of Kikuyu people's natural environment and traditions. Next to that, an analysis of the devastation of the Anishinaabe natural space under the neo-colonial practices can be focused on. Finally, tribal communities' resistance to the ecological ruin and to the erasure of their tradition will be scrutinised.

### **1-Devastation of Kikuyu People's Natural Environment and Traditional Ways**

There are some extremely sacred virtues which should never be profaned, among Kikuyu people. In *Petals of Blood*, Abdullah recalls the principle of stewardship for the youth: "children were never to abandon this land: they were to defend it with blood, it and all it produces" (1977, p.213). This imperative is predicated on the sacred nature of their land; that is why the narrator calls it "The mythical lands" (1977, p.210). Indeed, this tribal land is essentially full of mysteries for the native Kenyans. It is quite a holy place that calls for the creation of myths. A myth is a story which is told in order to explain the rationale of a cultural practice, the origins of religion, a people, a divinity or a collective

identity. In *Petals of Blood*, the Kikuyu lands are “mythical” because their existence is connected to Ngai’s granting of the land to their ancestors, making it not just a physical territory but a place of memory and living contract between the people, their ancestors, and Ngai. This mythic contract needs to be preserved. It is certainly for this reason that: The wildlife should not be corrupted. Unfortunately, under the pretext of development and modernity, different interlocking neo-colonial forces destroy the land.

Neo-colonial leaders transform black Kenyans natural milieu into oversized agricultural land. This system and its abiders do not care with the damage they are causing to land. May be, they have forgotten that doing so they are dangerously harming the wilderness along with all its components. Clearly speaking, cultivation is the same as disturbing, disorganizing the nature for new species of plants. It is an aggression of the natural milieu. The activity of ploughing is therefore seriously disrupting for the ecosystem. Somehow, it is constituted of an ecocide.

The Christian clergy contributes to the ecological devastation of Kikuyu lands through their legitimization of land dispossession as illustrated in the passage below:

Those who have taken on themselves the priesthood of the ministry... a thousand acres of land... a million acres in the two hands of a priest, while the congregation moans for an acre and they are told it is only a collection from your sweat...let us be honest slaves to the monster-god, let us give him our souls...meanwhile let’s all pray and the god may notice our honesty and fervor, and shall get a few crumbs. Meanwhile, the god grows big and fat and shines even brighter and whets the appetites of his priests. (Ngugi, 1977, p. 163).

The imagery of the clergy owning “a thousand acres of land” while the congregation lacks land underscores the hypocrisy of religious institutions. Church leaders divert their brethren’s attention towards spiritual salvation, encouraging them to accept poverty as divine will; while they are focused on immaterial things, the clergy collides with actions which whet his appetites for material items. The quotation also criticizes the Christian god for letting believers live on crumbs while himself is growing ‘big and fat’ as his priests accumulate

wealth. This practice is perceived as a lack of honesty, because Christian religious becomes like an ideological tool of land devastation too. The narrator's evocation of the two hands in the phrase "a million acres in the two hands of a priest" serves to underscore his greediness and the resulting scandal of his concentration of lands in the hands of a few. The church, which should advocate for the equitable land distribution, instead becomes an accomplice in land devastation. The rhetorics of the passage reveals the contradiction between the clergy's teachings and the injustice inherent in the actions of priests. Like the priests, the political elite contributes to the plundering of tribal lands.

In postcolonial Kenya, appetite for richness or greatness cannot prevent the elite from endangering sacred lands. Certainly, independence rimes with the scramble for opportunities. It is wealth through land. This form of prosperity of the postcolonial elite has been influenced by the colonial period where the settlers can take acres over acres for their own interest. So, Kenyan rulers who were thought to be the sanctimonious guarantors of their society have come in power, they indulged in the disruption of their natural milieu.

Unfortunately, the most of the postcolonial population cannot understand this fact at the same time. As such, many are those who only see the advantages of modernity, but never the damage it can cause to the green world. They then praise progress in their area in these terms: "the Trans- Africa Road linking Nairobi and Illmorog to the many cities of our continent is justly one of the famous ways in all the African land, past and present ... And so, the road was not built, or to give enjoyment and reality to the vision of a continent, but to show our readiness and faith in the practical recommendations of a realist from abroad" (1977, p.262). For the advocates of the progress, postcolonial development brings about changes in terms of infrastructures for the tenets of neo-colonialism, but it continues dependency on Western models and priorities, ignoring the suffering of local communities, because such projects ruin their environment, cause their displacement, and reproduce the very inequalities that independence was supposed to fight. The metaphor "past and present" compares the period before independence and the post-colonial era. This comparison stipulates that neo-

colonial citizens ignore the fate of the wildlife which is disrupted and looted in the name of the westernization and modernization.

Nevertheless, beyond the physical aspect of the natural space, the Kikuyu tribe also takes it as a shrine, or a spiritual area. Then its loss represents a spiritual waste, a cultural damage.

Some native Kenyans still have soul in the land, the Kikuyu land. Consequently, the scrubland is regarded as a holy place. Thus, according to their culture, the place needs cleansing. Perhaps, once the land becomes pure, the community will be relieved from all the sufferings brought about about by the settlers and their successor neo-colonist elite. It is Regrettable that postcolonial societies should be so influenced by the western style of organization. It follows that they do not any longer care for their own nature-prone traditions. from nature. Sacred nature's profanation is constantly and widely noticed a consequence of post-colonialism

In the end, neo-colonial indigenous communities become alienated and upset. Their traditions are dying out as they unwittingly abandon their ancestral ways due to western influence. Today, progress is certainly what everyone desires. Normally, development is expected to enhance or fortify the acquired habits or properties. In the present case, however, modernity rather manages to grab people's lands and erase their past and memory. As well as the natural environment and culture. Everything, notably culture, along with the natural milieu of the Kikuyu people, makes way for foreign practices and enlightenment. Kenyans are witnessing these changes involuntarily. As it is written "the machines wallowed and whined and roared in the mud, clearing woods and grass and occasionally huts that stood in the way of trade and progress." (1977, p. 265). The "machines" stand for the agents of the neo-colonial system which is an idealized form of modernity for the neo-colonial rulers and their peoples.

## **2-Devastation of the Anishinaabe Indians' Natural Space and Ways under Neo-colonial Practices.**

Just as in green studies where nature is considered as an ally, so is land respected by all people among the Anishinaabe Indians. Contrary to this principle, neo-colonialist have practiced extensive agriculture on large areas of Indian lands. There, those who should mind the natural patrimony are the ones who damage it more. They are “well-off people, mixed-bloods who profited from acquiring allotments that many old Chippewa did not know how to keep. The farm was big for those days, six hundred and forty acres” (1988, p. 63). The expression “well-off people” in that passage is a synecdoche referring to the Anishinaabe Indians who have means. Being wealthy, they are enough powerful to lord it over their folks and transform or loot the natural milieu.

For these local new rulers, well-off people and mixed-bloods, obsessed with lucrative dreams, what actually matters is land. They are only interested in the surface (measurable dimension) of the land. Thus, the bigger space they have, the more interests they would get. In that regard, the size of the deforestation is dreadful. Since these rich neo-natives can cut up to “six hundred and forty acres” (1988, p.63) of land for their respective farm works. On the spot, these destructors under the label of land purchasers, or fame hunters do not realize the extent of their havoc; because they are obscured by their mad dream of success. Meanwhile, an ecocide resulting from their abusive exploitation of the green world is under way. Deforestation and desertification, with huge damage, is now threatening the natural milieu.

The vegetation and forests are damaged, the soil is denuded, and finally exposed to various evils. Ecofeminists legitimately talk about a rape of the nature. In so far as they compare environment to a woman. That aggression is done to the big detriment of the Anishinaabe tribe without means of reaction to defend the heritage of their forefathers.

Quite obviously, they have been shocked when they have been deprived of their land, in spite of the leaving of the white settler. It is a catastrophe, since they can hardly live out of their land. In America, the neo- settler has a care free

attitude towards the Chippewa Indians' milieu. He does not take into account all those considerations of spirits and faith in the natural space. He sees just his interest, the financial interest. Consequently, the natural faith and beliefs are driven away from the bush, for their shelter is destroyed. Furthermore, the spirits which are troubled in their natural area in their biotope, the ecosystem is also disrupted and the biodiversity is endangered. It is exactly all those aspects of damage, ecocriticism pinpoints.

In North Dakota, in the Chippewa Indians' land, timber companies have also been set up with the arrival of the new local masters. They create for instance "the Turcot Company, leveler of a whole forest." (1988, p. 219). In the opinion of the neo-settler, the forest only serves to make profit and ensure development but nothing else. In the reason why, the forest must be cleared. The timber of the forest is removed and sold, on behalf of the saw-mill. As first goal, these enterprises aspire evidently to raise money. In return, they devastate nature, in so far as they need wood as their raw materials. That is why "trees were sold and cut down." (1988, p. 207). Timber has been manufactured to make furniture and other artefacts. It is an excellent justification for the abusive exploitation of the forest resources.

Unlike that perception of land, Indians are rather earthbound. In Addition, the new native invader is controlling and destroying with impunity their living space. But what does that lucrative exploitation bring to the indigenous Indians? Why are they driven away from their reservation so that the wood can be cut down? Actually, the aboriginal Anishinaabe are confused about what is befalling them. Then, defenceless, these Indians inoffensively blame the mills and their owners or rather bitterly notice that these are nothing but the sources of their misfortunes: "the Turcot Company was the death road of the trees;" (1988, p. 209). That metaphor underscores the damages caused to the land by some infrastructures, mainly factories, . Indeed, their natural environment is vanishing, and the straight reason of that "death" is the new ways brought by the settler then fostered by the post settler, in North Dakota.

The devastation of the milieu is quite unbearable. That serious bribery has inevitably caused the confiscation of their natural patrimony: “the land is lost” (1988, p.178). Indeed, “the lands were gone out of the tribe” (1988, p.173). It is confiscated by the home colonist. Therefore, the Anishinaabe clan “would never walk or hunt, children would be barred” (2009, p.174) from their own place. They are deprived of their traditional and ancestral areas as well as their living style. The seriousness of the natural corruption can be noticed in the following statement:

The land will be sold and divided. Fleur’s cabin will be tumble into the ground and covered by leaves. The place will be haunted I suppose, but no one will have ears to sharp enough to hear the Pillagers’ low voices, or the vision clear to see their still shadows. The trembling old fools with their conjuring tricks will die off and the young, like Lulu and Nector, return from the government schools blinded and deafened (L. Erdrich, 1988, p.204-205).

The milieu is corrupted. Everything is collapsing. Desolation prevails among the natives. Their natural patrimony would no longer be the same. May be, there would no longer remain any tracks of their traditions in this land of their ancestors, since all the landmarks are vanishing with the purchase of the Pillager land.

In fact, the most important thing in the milieu among the Ojibwe clan is its spiritual aspect. Old practices are of a great importance in Chippewa Indians’ land. These people never forget about their rites and customs. They take their identity in their ancestral ways. Let us add that these traditions are to be found in their natural milieu. Unfortunately, the new foreign civilization adopted by the neocolonial rulers. Ojibwe leaders despise these secular beliefs. The post-settler neglects their fellow Indians’ habits as the white settler did. In fact, the neo-colonist ignores the traditions of the clan. They do not mind the pain of those among them who are still closely attached to their origins, their ancestral ways.

The new faith split the Chippewa Indians clan in North Dakota, due to a matter of interest. The fact is that while a fringe of the indigenous people prefers

to continue worshipping their traditional gods, their roots, other opt for the new faith: Christianity.

However, placing their corpse in trees (as graves) is a long secular practice for the Chippewa which they do not want to give up, in spite of being now in touch with Western civilization. “Burying the dead in the trees” (1988, p.15) is an image that highlights the difference between them and the other communities. It is their identity, their particular sign to treat their dead people. The image seems less familiar, but the tribe does not have any intention to let it down. Leaving those customs would mean losing their identities, then being culturally alienated.

Eventually, it is a clash of culture between the local habits and the foreign ways. The tradition is vanishing while the modern style is invading the natives’ life. The whole ancestral Indian’s habits are progressively changing with the advent of development. As such, the spirits in the trees should be forgotten, together with the Ojibway tracks: *Misheppeshu*, the monster in the *Matchimanito* Lake should no longer be worshipped too.

Neo-colonialism undoubtedly results in a devastation of the nature and cultural patrimony of the natives in Kenya and in North Dakota. A harmony is broken. Postcolonialism ruins the former indigenous’ nature and culture in the name of progress and modernity. Kikuyu as well as Anishinaabe communities’ identities are in peril of vanishing. Ecocriticism is particularly concerned by that degradation of the natural milieu along with people’s ancestral culture, under the form of an everlasting alienation. Fortunately, some natives, highly attached to their land and traditions fight for the preservation of their natural patrimony.

### **3-Tribal Communities’ Resistance to the Ecological Ruin and to the Erasure of their Tradition.**

In Kenya, Kikuyu people refuse to abandon their land which encompasses their ancestral values. That resistance is chiefly done through education.

Indeed, school has been an introspective opportunity for these young black Kenyan students as well as the whole community itself to make an

introspection so as to counter post-colonial rule. The purpose here is the conservation or the renewal of their habits and practices threatened by the neo-colonial era. So, with a view of facing this threat, Kikuyu peoples in general and Kenyan learners should “be taught African literature, African history” (1977, p.170), for the Western realities are odd for Africans. In other words, foreign learning does not match local culture, hence the significance of the students’ complaint.

Schooling has enabled black Kenyans to see things differently, hence the following question: “why should ourselves be reflected in white snows, spring flowers fluttering by on icy lakes” (1977, p.170). It is a type of master and servant relationship in which the white master is imposing his ways on the black learners. What is then the use of the African culture? Are the indigenous’ ancestral ways fading away with the independence of these former settled states? Native culture is not certainly famous or universally taught as the Western one. However, the indigenous knowledge is not short of value. Before the advent of colonization, indigenous peoples have been proud of their practices and customs. By the way, a narrator remembers in *Petals of Blood* the outstanding past of Africa: “you have told us about black history. You have been telling us about our heroes and our glorious victories. But most seem to end in defeat” (1977, p.238). As such, black history of resistance often remains overshadowed by a sense of disillusionment. Now, the time has come to restore them on behalf of learning, because according to Siriana school boys: “our culture, our African culture and spiritual values should form the true foundation for this nation” (1977, p.182), Kenya.

The restoration of the African values is at the core of their claim. For them, it is through teaching these African ways that black peoples can recover their past: “Africa’s past glories, Africa’s great feudal cultures” (1977, p.301). It is with this view that the Kikuyu black students, courageously, “denounced the knightly order of masters and menials” (1977, p.170). That is to say, they have chosen to speak out, the injustice or scorn they are victims of. They hardly understand how things can be so.

Apparently, there is a cultural clash. Why are these young Kenyans complaining about adopting the habits of the settlers? Their revolt implicitly shows that black students are, fed up with the teaching received from British people. Consequently, they wish to be taught by “African teachers.” With black teachers who master Kikuyu tradition, the students would know more about their environment and culture. They would be learning about themselves. This sentiment is conveyed by Ngugi Wa Thiong’o through the voice of the students when they state: “we wanted to know ourselves better” (1977, p.170). These students would like to learn about their areas and manners. As Africans, living in Kenya, they do not know about snows and spring. All these seasons are not specific to their place. That is why they are disgusted by the teaching in Siriana School.

In Kenya, to settle the issues prevailing in the natural milieu, learning or experience is indispensable. They are the main ways of resistance.

The effect of schooling is being felt in the community. The criticisms voiced are relevant. Allegories are used to depict the situation of the population in Kenya, because the neo-colonist rulers “are grabbing everything” (1977, p.97). Otherwise, Ngugi seems to find that the educated Kenyans have understood the impoverishment of natives with the advent of neocolonialism. It is also shown that land grabbing that land grabbing is likely one of the main reasons of this situation. In this context, the goal of education in postcolonial Kenya is “to redeem the land, to fight so that children could one day have enough to eat and to wear under adequate shelter from rain: so that they would say in pride, my father died that I might live: this had transformed him from a slave before a boss into a man” (1977, p.136). That is how learning can put an end to people’s misery. This vision follows in the footsteps of Jomo Kenyatta the pioneer in the struggle for Kenyan freedom. As an educated man who believed in a better future for his country, this leader stated the following: “I will never turn my back to the cries of black people, I will never let this soil go to the red stranger. I will never betray this piece of earth to foreigners” (1977, p.136). This promise was made during the colonial area. been taken during the colonization. However, as things have not

really changed in the current era of neo-colonization with regard to land confiscation, the promise still resonates, at least among the educated.

Kikuyu people in Kenya praise leaning, so do Chippewa Indians.

In North Dakota, Chippewa Indians value education, because reading and writing constitute an opportunity for the tribe to remake their traditions. In this context, they wish they could master the knowledge of the white settler so that it could pave the way for a cultural renaissance. In a way, they value Western education for the revival of Anishinaabe ancestral practices. Western wisdom would be a valuable tool in their quest to renew the Chippewa cultural patrimony. Learning allows them to remain optimistic, as they believe it is the best way to ensure the survival of their culture.

The ambition of a cultural renaissance essentially drives the Ojibwe Indian clan in their pursuit of learning. As a matter of fact, they are seeking a way to recover their identity, roots, and ancestral customs. School could then enable them to achieve that goal. The Chippewa tribe sees school as a salvation for their habits and practices. In this way, they will be able to preserve their tradition and ensure their renaissance. Erdrich observes that: “power travels in the bloodlines, handed out before birth” (1988, p. 31). Beyond the renaissance, the Anishinaabe are fighting for the perpetuation of their culture. Their ancestors’ culture should be kept, in spite of the advent of post-settlement. Indians in North Dakota blame the new colonial system for corrupting their traditions. This new system inherited from the former one (settlement) is harmful for their cultural identity. Therefore, a loss of this identity could well lead to the extinction of the whole community. The only to prevent extinction is a renaissance. Renaissance guarantees the survival of the Ojibwe identity. Therefore, education should highly contribute to Ojibwe cultural renaissance.

At school, the Chippewa Indians learn to trust. They believe that learning will enable them to withstand the influence of Western civilization on their roots, in this post-settlement era. In fact, the post-settlement system

imbodied by local leaders is the perpetuation of the settlement system of Westerners. Both systems- are made detrimental to local values. Then, the neo-settlement system drawn from Western dominance in the colonies continues to promote the Western manners in native communities. Obviously, this system has negatively influenced the native way of life. Among the negative influences on Indian roots, there is Pauline who has chosen Christianity and is now rejecting Ojibwe beliefs. To witness the rejection of Ojibwe people's belief by Pauline, Erdrich writes for instance: "it was clear that Indians were not protected by the thing in the lake or by the other Manitous who lived in the trees, the bush, or spirits of animals that were hunted so scarce" (1988, p.139). Through actions like this, Pauline weakens the secular traditions of the Chippewa, which, need to be supported. The most effective way to back these ancestral roots among the Ojibwe in North Dakota is through education, a tool of resistance.

The symbol of this resistance among Anishinaabe Indians is undoubtedly embodied by Lulu, a girl from the Chippewa tribe who has been to school. She is, warned in these words:

she sent you to the government school, it is true, but you must understand there were reasons: there would be no place for you, no safety on this reservation, no hiding from government papers, or from Morrisseys who shaved heads or the Turcot Company, leveler of a whole forest. There was also no predicting what could happen to Fleur herself. So, you were sent away, another piece cut from my heart (L. Erdrich, 1988, p. 219).

In this extract, it is to be noticed that Fleur, Lulu's mother, has sent her daughter to school to the benefit of the whole clan. She should learn and contribute to Indian culture. Education should enable Lulu to thoroughly understand the secrets of the new rulers; in this way the Anishinaabe can resist the influence of civilisation coming from the West. She is severely warned against any betrayal. In this context, Erdrich writes as follow (p.219): "there would be no place for you, no safety on this reservation" As such, Lulu understands why she has been sent to school. In fact, she is sent to school to enlighten the rest of the clan. Once educated Lulu should be able to help her community overcome the challenges

they face in the post-settlement area. One of the main reasons for this is to prevent a probable extinction of Ojibwe ancestral ways due to the impact of white foreign civilisation despite the accession Independence.

For Indian natives, education is extremely important. It is not about completing long studies to get prestigious diplomas or securing oneself a high position in the administration. Rather, it is about being able to read and write in order to preserve their tradition.

School is also a means of restoring the natural environment.

Beyond schooling, Anishinaabe citizens also explore many ways to defend their natural land including their landmarks or identity symbols. Among the strategies devoted to reconquer the green world, there is probably solidarity among Indians: “we get together and buy back our land, or at least pay a tax and refuse the lumbering money that would sweep the marks of our boundaries off the map like a pattern of straws. Many were determined not to allow the hired surveyors, or even our own people, to enter the deepest bush” (1988, p.8). They are aware that united, they will be stronger to resist the loss of their natural patrimony.

“We’ll get enough together for the fees on our own land, yours and mine” (1988, p.183), an old Indian woman Margaret states. This is another indication that people on the reservation are ready to fight for their land.

Indeed, education is the key means of achieving the great ambition of recovering ancestral natural spaces. It should enable North Dakota Indians to protect their natural heritage.

Therefore, if the tribe does not learn, “the land will go” (1988, p.8), “the land will be sold and divided” (1988, p.204). The reason for this is that some illiterate Indians who are unaware of the ancestral use of their land may be influenced by material means. Thus, they are “offered money in the agreement, cash for land” (1988, p.98). This group of Indians who are willing to accept money and abandon the natural heritage does not realise, for instance, that

“Pillager land was not ordinary land to buy and sell” (1988, p.175). This ideal is not written anywhere. Even if it were written down, they wouldn’t be able to read, since they are illiterate. In this way, education is a shield that prevents the ancestral heritage from going to post-settlement rulers.

### **Conclusion**

In the light of a comparative analysis, it appears that Kikuyu people and Anishinaabe Indians are similar in terms of cultural and natural patrimony disruption during post-colonialism. That system has damaged natives’ natural environment and customs on behalf of development and the impact of Western civilization. It is likely a suicide which destroys natives’ the indigenous natural environment and identities in North Dakota and Kenya.

Thanks to the present article, we understand that Anishinaabe and Kikuyu tribes suffer the yoke of a neo-colonialism which has ruined their living style that is to say, their life in harmony with the green world. Nature is then ruined along with communities’ ancestral beliefs and practices. It is an ecocide and an acculturation, results of the post-colonial policy, in these parts of the world. That is how, the natural patrimony is destroyed. In this way, ecocriticism or green studies pull the communication cord. There is no longer interaction between the indigenous communities and their scrubland. It is the evanescence of an ancestral way along with the natural patrimony. That patrimony rests on some tradition values which are derived from the nature, among the former settled Anishinaabe and Kikuyu tribes.

The article mostly shows that native communities resist the ruin of their ecological milieu. There is also that though the ruthlessness of neo-colonialism and its devotees, Kikuyu and Indian peoples fight for the preservation of their secular practices. They refuse their vital space being sacrificed by any system, in the name of a development, the development of the countries newly independent. Therefore, post-colonialism is just an extension of colonization through its acts.

Eventually, the natural environmental crisis should be closely scrutinized so that adequate solutions can be found to face native tribes' loss of identities. So, among many other resolutions, a rehabilitation of the ancestral ways as patrimony can be preconised via the restoration of the nature. Yet, that process will be true if only populations become aware about the risks of the damage in the natural environment. Besides, humankind needs now to live in a clean ecological world. That aim can be achieved thanks to education, alternative energies and mostly an eco-friendly living style of the whole world.

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