

Ecoistic view of Tanure Ojaidie's *The Activist*

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Abstract:

The scholarly investigation of Tanure Ojaide's work consolidates ecological, strict, and socio-political ideas in deciphering the associations between an economical climate on one side and the harsh and shifty government and worldwide partnerships on the other. Ojaide contends for natural insurgency by the native people groups, particularly ladies, of Nigeria's Niger Delta to accomplish a dream of ecological equity and a supportable eco-framework. At the end of the day, Ojaide's work on the native individuals of Nigeria's Niger Delta offers a significant way to develop our comprehension of postcolonial hypothesis to move past obsolete ideas to colonialist power as situated in global enterprises that rise above public birthplace.

Most importantly, there are pertinent wordings utilized all through the four parts in this task, for example, Eco-equity, Eco-insurgency, Neocolonialism, Eco-analysis, Eco-womanism, and Poetic Resistance. These terms are characterized and clarified dependent on the specific setting in which they are utilized. The prefix Eco identifies with biology, climate, or nature. Consequently eco-equity essentially implies biological equity. This term is utilized to clarify Ojaide's vision and goal for his kin in the Niger Delta to accomplish a harmony between being rewarded for the oil and putting into reestablishing the climate. Likewise, eco-upset is the cycle of natural battles of the native individuals of the Niger Delta through dissent and activism to limit ecological corruption, reestablish effectively debased regions, and have a decent natural approach that mulls over the necessities and soundness of the individuals. Eco-analysis alludes to ecological analysis; that is the translation of artistic writings that are delicate to the climate and its effect on neighborhood inhabitants.

Keywords: Inhabitants, Ecocriticism, Niger Delta, Biodiversity.

Introduction:

Ecocriticism is the investigation of the connection among writing and the actual climate. In this task I inspect the connection among people and non-individuals, for example, plants and creatures and the impacts of natural contamination on them. Neocolonialism is the tele-controlling by Western provincial forces of the past to keep their impact in previous regions by utilizing military or political impact of their incredible countries over less ground-breaking agricultural countries to control the assets of such countries. For instance, global oil organizations present in Nigeria, for example, Shell and Chevron impact Nigeria's governmental issues and economy even as their home Western nations pick up from the organizations' exercises abroad. These organizations among others abuse the native people groups of Nigeria's Niger Delta and annihilate the biodiversity

Ojaide's epic and verse are generally viewed by pundits as having some self-portraying components. Some data about his life is along these lines applicable to understanding the self-portraying components in *The Activist*, and *The Tale of the Harmattan*. The Nigerian-conceived Tanure Ojaide is an artistic writer, pundit, researcher, and an essayist of verse and fiction. In the classifications of contemporary African artistic writers in *The New African Poetry: An Anthology* distributed in 2000, Ojaide is among the third era of African scholars and abstract pundits, which incorporates the Nigerian Niyi Osundare, Ghanaian Kofi Anyidoho, and Malawian Jack Mapanje. Ojaide was brought into the world in the oil-rich yet monetarily devastated Niger Delta zone of Nigeria. This territory is the bedrock of the Nigerian economy and a significant monetary resource for the Nigerian government on account of its common assets.

Ojaide is known for his exceptional method of idyllic abstract articulation and for his sharp analysis of natural dominion, ecological bad form, political underestimation, social treachery, strict zeal and radicalism, and different issues identified with the Niger Delta district and Nigeria by and large. He makes scholarly attempts to help end the issues, explicitly those including natural issues that face his kin in the Delta locale. Minimization, regardless of whether political, social, financial or natural has been Ojaide's concentration in a large portion of his works.

The Activist is a political novel with components of social authenticity, for example, fights and activism by the hero, who is likewise called the Activist. Ojaide investigates the life of a scholarly character, a teacher getting back to the Niger Delta following twenty years. The Activist returns since he is burnt out on living in the United States, sitting tight for the American dream that is rarely figured it out. He likewise returns to work with his kin to assist them with recapturing the perfect climate that the oil organizations have spotted with oil wells and rural pipelines with no respect or pay for the individuals. The Activist, as a character in the novel, doesn't have a place with any of the three significant ethnic gatherings in the Niger Delta, specifically Urhobo, Itsekiri, and Izon. Despite the fact that he speaks Urhobo and lives in Urhobo land, the author doesn't state where the Activist comes from as he likewise has none of the local names of any of the three ethnic identities. Subsequently, no single gathering in the district could make a case for him. As a scholarly extremist, the Activist accepts that he can utilize his insight picked up from the Western world to recover the Niger Delta climate that has been harmed by the oil organizations.

The Activist picked up tremendous information because of his instructive vocation and long remain in the United States. The Niger Delta that the Activist used to know before his deliberate self-banish in the United States is not the same as the Delta he re-visitations of see. The storyteller looks at the degree of the harm done to the Niger Delta to a storm that has unleashed destruction past his most out of control creative mind. There are other significant characters in the novel, for example, Ebi Omasheyi, teacher of Fine Arts at the Niger Delta State University, where the Activist likewise educates, and a lobbyist and the secretary of the Women of the Niger Delta Forum who later turns into the spouse of the Activist. Other significant characters are Mrs. Timi Taylor, the leader of the Women of the Niger Delta Forum, who is likewise a dissident; Mr. Omagbami, one of the Niger Delta University understudy activists, who later works for the Activist for natural maintainability; Tobi Ishaka is the upright ruler and the dad of Dennis Ishaka who doesn't put stock in accepting hush money from the oil organizations to look the alternate path to the burden of his kin; Dennis Ishaka is one of the principal college graduates with a degree in Petroleum Engineering who later turns into the Commissioner of climate toward the finish of the novel.

Pere is a business big shot whose employment is oil bunkering, and who accomplices with the Activist to set up an oil bunkering business they named Delta Cartel. These characters and some others reliably and determinedly fight straightforwardly or by implication against the public authority to achieve ecological equity and basic freedoms to their property and properties that they lost to the oil organizations in 1958 preceding Nigeria turned out to be politically autonomous.

In *The Activist*, ladies affirm along these lines: the distress of being a lady increments with the disclosure of abuse of oil in the area (221). Such crushing inconvenience incorporates the powerlessness of ladies to consider, conveyance of twisted infants, early menopause by ladies before the age of forty, early period of young ladies before the age of ten, loss of virility at an early age, danger of oil fire to the climate, the nonstop retreating of the waterway goddesses, and the degeneration of the individuals' natural otherworldliness, the recently scarred face of the Niger Delta, and the prematurely ended naked dissent and assault of the ladies by the Nigerian Navy men.

The investigation of the verse assortment shows the impacts of ecological debasement and regret on the natural calamities, the disintegration of the eco-framework because of steady investigation and misuse of oil, and the cheating of the individuals out of their characteristic blessings. More often than not, female figures are spoken to in the two works. Consequently, in *The Activist*, female characters are backers of natural unrest by taking part in fights to interest for equity, while *The Tale of the Harmattan* depicts Mami Wata as an image of female organization. While the speaker of the sonnets might not have included ladies straightforwardly, he utilizes Mami Wata and other female standards as a portrayal of ladies.

In the African custom found in that landmass and different pieces of the world, for example, the Caribbean, however explicitly among the Urhobo individuals of the Niger Delta area where Ojaide comes from, Mami Wata is a legendary female water goddess who brings abundance, fruitfulness, plentiful reap, and favorable luck to her fans. Despite the fact that the water goddess isn't spoken to in the sonnets as a specialist of ecological equity, the speaker portrays the impacts of natural contamination on the goddess just like equivalent to the manner in which it influences the native ladies in the novel. Components and pictures of nature, for example, rivulets, evergreens, streams/waterway goddesses, iron deficient trees, plants, and

creatures with different images show the significance of these components not exclusively to the Niger Delta however how the lives of the native individuals rotate around their crushed climate.

Likewise in *The Activist* and *The Tale of the Harmattan*, the storyteller and the speaker of the sonnets notice pictures like the blurred moon because of gas flares, the yearly water goddess celebration with the aficionados wearing white robes controlled by the soul of the goddess, and Olokun, the goddess of fruitfulness. These pictures and a lot additionally including similar stylized occasions are likewise depicted in his journal *Great Boys*. Ojaide's portrayal of these pictures in these three works shows how Ojaide is established in the social methods of reasoning of his Urhobo individuals as he conjures the lords of the land like Ogiso, Ifri, Ivwri and the stream goddess—Mami Wata, to go along with him in bringing equity for his kin. It additionally shows to an enormous degree, Ojaide's faith in the strength of his customary divine forces of the land.

Conclusion:

Taking everything into account, the financial and socio-political worries of the discouraged and the confiscated originate from the disregard of Bell Oil, a global oil organization in Nigeria, on the climate of the Niger Delta. The situation of the destitute individuals of the Niger Delta in the novel and in the sonnets proposes and catches the solid encounters of the native people groups. What goes on in the Niger Delta climate is more often than not covered by the press and the oil organizations through the alliance of the Nigerian government. Be that as it may, Ojaide's steady basic analysis of the exercises of oil and gas organizations in his abstract works assists with uncovering what Paulo Freire calls "infringement of common liberties" (2). At the end of the day, ecological freedom in Nigeria may never be a relic of days gone by if the mistreated keep on permitting the oppressors to investigate and misuse them. Furthermore, that is the reason Ojaide's works advocates for his kin against the treacheries allotted on them by continuous natural catastrophes and abuse. His works help to intensify not simply the political and vote based voices of men, however the voices of ladies which will be examined in detail in the following section.

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