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**Aesthetics of Sustainable Environmental Preservation in Guillaume Oyono
Mbia's *Three Suitors: One Husband and Until Further Notice***

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Abstract

Ondua and Oyono's measures to preserve Makrita's farm in *Three Suitors: One Husband and Until Further Notice* and those of many other critics almost look alike. However, these measures appear unexhausted since they save the environment and kill it at the same time. To fill this gap, the present study proposes sustainable strategies to safeguarding the environment in the light of ecocriticism, through a textual analysis of the selected plays.

Key words: environment, preserve, strategies, degradation, man

Résumé

Les mesures de Ondua et de Oyono pour la préservation de la ferme de Makrita dans *Three Suitors: One Husband* et *Until Further Notice* et celles de nombreux autres critiques se ressemblent presque. Cependant, ces mesures semblent inefficaces étant donné qu'elles protègent l'environnement et le détruisent à la fois. Pour combler cette lacune, la présente étude propose des stratégies durables de sauvegarde de l'environnement à la lumière de l'écocritique, à travers une analyse textuelle des pièces sélectionnées.

Mots clés : environnement, préserver, stratégies, dégradation, homme.

INTRODUCTION

Environmental crises and their related issues have been given special attention by many studies in African literature. Such studies include Franklin Uakhemen Ajogbor's *A Literary Analysis of Feminist Eco-Activism and Environmental Crisis in Selected Niger Delta Novels* in which he has a glance at women's say on environmental crises. Samuel Aghalino also in his article sheds light on the effects of environmental crisis in African society. Enajite Ojaruega and Charles Feghabo examine the effects of environmental degradation in the Niger Delta from a socio-economic angle. Nkechinyere Chukwu's *Feminist Consciousness and Societal Change: The Woman's Voice in Vincent Egbuson's Love My Planet* highlighted the socio-environmental contribution of women in African societies.

In short, environment takes in, anything surrounding us including trees, farm, water, air, animals and human beings as well. C. Glotfelty (1996) thinks that environment is: "human culture is connected to the physical world, affecting it and affected by it." In other words, humans and the environment are interconnected.

Still, most critics who addressed the environmental issues, placed more stress on the source of the environmental crisis. Furthermore, Syazni Jusoh and his followers think that the implementation of the developing projects and public facilities "leads to the irresponsible society towards the environment that will affect the quality of life" (S. Jusoh et. al, 2018). With reference of the above cited passages and when quoting B. Holbert et.al, (2003), one can underline that "There is a strong relationship between coverage of environmental issues by news organizations and individual-level knowledge and attitudes about this subject matter". Definitely, Lars Petersen remarked that the urgent environmental problem to be addressed is not the causes, nor its relation to media, not even its costs and victims, but rather the population growth which causes the environmental emergencies. He asserts on this purpose: "Contrary to the discourse of ecological modernization and sustainability, the issue of population growth was framed as an important environmental problem" L. K. Petersen, (2007).

Obviously, studies on environment have limited their focus to many aspects as listed above. Even though the care of humans' living places is a necessity, researchers of environmental issues have hardly explored the issues of sustainable strategies for preserving the environment. This is the gap that the present study undertakes to fill, through Guillaume Oyono Mbia's *Three Suitors; One Husband And Until Further Notice*.

In fact, when reading (*TSOH*), one can see a dire will to protect the environment, through the personas of Oyono and Bella. However, the strategies implemented to hit this target appear ineffective, as they save in one way and destroy in another, keeping the situation unchanged and static. Therefore, far from going along with the aforementioned criticism, this article intends to show that the common measures taken to protect the environment seem ineffective. This paper therefore, sets out to propose sustainable ways of preserving the environment.

The research undertakes a thorough textual analysis of the play under study, using indicated extracts to interpret and demonstrate the use of ecocritical ideologies, to free the environment from the predators of all sorts.

To achieve this goal, ecocriticism invaluablely guides the analysis in this work. Eco-criticism takes in, an interdisciplinary point of view by analyzing the works of researchers, poets, authors in the context of environmental issues and nature.

This paper covers three parts namely 'Common Approaches to Environmental Preservation', 'Inefficiency in Implemented Strategies, and Sustainable Strategies for Environment Preservation.'

1. Common Approaches of the Environmental Preservation in the Selected Plays

People, microorganisms, aquatic animals, and many other species evolve in an environment and so, it is a duty for each of them to play their part in keeping that environment safe and preserved for a fulfilled life. Thus, while "Marine animals, particularly those in coastal habitats and coral reefs, contribute to carbon sequestration and the regulation of climate change L. Kim (2023), airy species provide ecosystem services by pollinating our favorite fruits, and Microorganisms contribute to the environment preservation by working "as suppliers of so-called "ecosystem services", which are fundamental to the environment and to human life and activity" (<https://envs.au.dk/en/research-areas/microorganisms-in-the-environment/the-functions-of-microorganisms> .. 6/1/2024) As for Human beings, they implemented a number of strategies resulting from their thinking abilities and collaborative assets. When making the difference between man and animals, D. Morris (2005, 1) had this to say:

We are a strange kind of animal. We have bodies like other animal bodies, and move like them. Our stories tell of these human-animal affinities, we speak of animals as totems or familiars, and we elucidate principles of the cosmos or society in terms of animal behavior. Yet, in telling, speaking and elucidating-indeed in building and thinking-we find ourselves estranged from the animals"

In other words, the simple mindset of human beings connected with their faculties never excuses them from acting absent-mindedly, and therefore imposes on them the obligation to make sound decisions. In this sense, even if human beings were to be considered animals to some extent, it should be underscored that their uniqueness lies in their rationality, legality, questioning nature and ability to create meaning. Following this motion, Guillaume Oyono Mbia portrays some of his personas to display a number of actions falling within the preservation of the environment. One such strategy can be perceived in the following assertion by Atangana:

ATANGA [] (Scandalised, pointing at the clock): You see, Ondua? The clock itself says we're half-way through the afternoon already!

(Glancing towards the road.)

And that wife of mine's still working in the bush! Will that women ever understand that she must always come back to the village well before midday (11)

Makrita, Atangana's wife, is expected at home before midday, but she never shows up, delaying her arrival for farming purposes. Even though *Longman Active Study Dictionary* (2000) defines farming as "the practice or business of keeping animals or growing crops on a farm", farming also takes in, the investment of energy in exchange for food and cleanliness. In this sense, it is noteworthy that farming offers twofold assets including provisions and the environment preservation. Differently put, through farming, we ensure the cleanliness of the ground through rubbish dumping and snakes' getaway, while also harvesting food after the regular process of ploughing, sowing, weeding, and hoeing. As a consequence, by priority, farming stands as an undeniable means of preserving the environment.

In fact, one of the aspects begging more attention falls on the deadline within the implementation of this strategy. Considering these words: "And that wife of mine's working in the bush! Will that women ever understand that she must always come back to the village well before midday" (11) with more stress on "still working in the bush" and "must always come back to the village well before midday" it is stated that Makrita works overtime on farm; she works on long hours. This precision steps in, as a backup or a consolidation to the spotted strategy. Most definitely, even if farming contributes to the conservation of the environment, it is however important for it to be exercised on long hours. The relevance of this conclusion could be checked in the second part of this paper.

Whenever a palliative measure to some problem is experienced and proven effective, it is cautious to consider perpetuating it. Thus, building on the first strategy, the playwright offers a new approach which acts as a sub-strategy. To this end, he engages Makrita and Bella in the following conversation:

Makrita: I went down to have a look at my corn field, near the river
So o.

Bella: Have the monkeys caused any more damage since we last
went there?

Makrita: I think they'll simply ruin the crop this season, Na' Bella!
It's dreadful!

Ondua (approving): Dreadful! Monica said the other day that we
might never get enough corn to... (TSOH, 17)

The substance of this dialogue is articulated around the regularity of some personas on farm, for checking purposes. In the assertion: "Have the monkeys caused any more damage" by Bella, "any more" indicates Bella's habit of going to the farm and when also considering "Monica said the other day", we can infer that Monica used to go to the farm. Since the personas talking here refers to the crop damage, it is then obvious that the land clearing step, which has been identified as the first environmental strategy has been completed. Consequently, the process following the land clearing undertaken by Monica, Bella and Ondua involves another strategy, which we label checking process strategy. This typical strategy appears efficient and useful for, as J.M. Lacy (2013) remarks "Without checking of the crop there is no way of really knowing [...] The higher the number of checks adopted the higher the yield". In fact, the checking process does not only ensure a good crop as observed by James M. Lacy, but it also offers many assets, such as acquiring traditional medicinal knowledge. Many plants are known to be very effective in the treatment of many diseases and J. Vasquez et al.'s (2015) article shows it:

Because of these and other reasons, in some rural areas of Colombia, the first resource for the treatment of accident snake is the traditional medicine, and therefore the Ofidismo/Escorpionismo Program has directed ethnobotanical studies towards the search for plant species used by traditional healers and shamans in the treatment of snakebites. As result of these studies (Otero et al., 2000a, 2000b, 2000c; Vásquez et al., 2013), more than 100 plant species present in Colombia are known, which are used for such a purpose.

So, if more than 100 plants are used for healing purposes, one could argue that by dint of regularly going to farm, for checking purposes, the farmer gradually gets accustomed to the seeds and their virtues.

In his article titled "Learning from Farmers-the Check Approach", J.M. Lacy (2013) had it that: "The Check Approach is an extension model involving farmers learning and sharing knowledge with other and with researchers and extension workers playing a key and pivotal role to facilitate the learning." When we connect these words to the fact that farmers have a high probability of knowing the virtues of seeds, it becomes clear that being just a farmer or regularly going to a farm is not enough to know the virtues of plants, because the privilege of knowing the virtues of plants might require prior predispositions, such as formal learning. However, this idea might contain some flaws, as we can learn many things by simply observing or attending an event. The clarification of this conviction motivates us to share this personal experience. Indeed "We once stood and watched the bloody fight between two snakes, after which one of them left the other one agony. Afterwards, the winning snake ran out to pick a seed and applied it to the agonizing one, which immediately regain all of its senses." Such an experience is an asset that could help a farmer know about the virtues of plants. Even if a farmer has few opportunities to witness such cases and learn various cures from them, trying a given herb to cure a specific ailment or sickness can help identify the appropriate healing seeds. So, the checking process strategy, which is spotted as another strategy of the environmental protection, embodies medical resources. This asset, which is typically associated with that strategy is related to the protection of the environment, since the knowledge collected from the seeds ensures the treatment of living beings, who are an integral part of the environment. Following the same logic of protecting living beings as components of the environment, farming procures natural and clean air as a result of being mostly practiced in farther areas from the town, which releases industrial pollutants in the air. Therefore, it becomes crystal clear that regularly visiting farms gives farm workers more opportunities to breathe maximum clean air, which will undoubtedly have a positive effect on their overall health. Since these farm checkers are part of the environment, their safety is crucial for environmental protection.

More importantly, the farm checking process enables the farm checkers to evaluate the state of the overall environment to possibly take necessary measures to better safeguard it. This draws the mind

to an aspect of Guillaume Oyono's portrayal in the play under study. In fact, regarding the alarming state of Makrita's farm, the playwright assigns Ondua to say:

ONDUA (approving): Dreadful! Monica said to me the other day that we might never get enough corn to...

(Softly and cautiously as usual.)

distill any more 'Arki'...

(To OYONO who is now taking a bunch of bananas out of his mother's basket)

Ah Oyon! I think it is high time you went and laid a few monkey traps around your mother's field. (TSOH, 17)

Sequel from the above, it goes without saying that setting traps appears as one sensible measure for better protecting the environment. This unquestionably stands as another strategy following the first two ones. So, by setting traps Ondua remains confident to ensure the farm security. Knowing that ecocritical approach advocates caution against impending environmental threats, with regard to the trap strategy that is seen as a caution for the environment preservation, we can infer that ecocriticism applies to this text.

Specifically, the trap is intended for the monkeys. But to a higher extent it is meant for any potential danger including human beings. In fact, it is noteworthy that man is a wolf to a man., meaning a person's enemy is another person. Put differently, man poses a threat to a man, because badly-intentioned people could come and pollute the environment through theft or intentional destruction of the farm, out of jealousy. So, while the trap serves a good barrier against monkeys, it is expected to trap ill-intentioned human beings whenever necessary.

By definition, "a trap is a machine designed to catch or kill animals". In this sense, the trap plays a dual role in that when it ensures the protection of the environment by preserving it from dangers, it provides a means of obtaining meat. This explains why the animals caught or killed by the trap are captured for their meat. In this way, traps therefore become a source of supplementary food component, completing the food derived from the crops.

2. Inefficiency in the Implemented Strategies of the Environment as Seen in the Narratives

Despite the fluidity of the spotted strategies for environmental preservation, one still worries about their relevance and efficiency. From a thorough scrutiny of these strategies, one realizes that each of them does carry some shortcomings, bringing therefore into play the effectiveness of these approaches.

A Gikuyu proverb goes that "Two guests love a different song." To some extent, it means that it is pointless to try to please one guest if it will annoy the other. In another context, it implies that it is useless to try to fix something in one way, knowing very well that you are making it in another way. When applying this proverb to our typical context, there is a direct relationship to grasp, especially when we consider the outcomes generated by Makrita's implementation of the first strategy. In an instance we are told:

ATANGA (Scandalised, pointing at the clock): You see, Ondua? The clock itself says we're half-way through the afternoon already!

(Glancing towards the road.)

And that wife of mine's still working in the bush! Will that women ever understand that she must always come back to the village well before midday (TSOH, 11)

An in another instance, we read:

ATANGANA (pointing at the clock again): You see how late my wife's coming back from the bush? The clock itself says... (TSOH, 16)

In both instances, it is obvious that Atangana is complaining about his wife Makrita, for making it too late at home, because of her farming duties. While it could be assumed that Atangana's initial complaint is out of distraction, the second instance denies it, as evidenced by the emphasis placed on the phrase "pointing at the clock again" with more emphasis on 'again'. Therefore, if Atangana's complaint is confirmed, it is necessary to identify the cause of his dissatisfaction. Undoubtedly, Atangana complains for selfish purposes; he complains about the delay in cooking the food, because in the continuation of that logic, he was backed up by Ondua who touched or addressed the issue right away. He is depicted to say:

ONDUA:(with a gesture of discouragement): Ah, ka, Atangana! Don't talk about that! It's only what I always say: women will have their way! No sensible man should waste his time trying to reason with them! Take my wife Monica, for instance: only yesterday, I was asking her to give me one bottle, just one bottle of that brandy...

Er... 'Arki'...which she's distilling...

(Louder.)

Only one bottle I Asked her to give me! And you know what she did? (TSOH, 12)

Coming back to Atangana's complaint, about his wife's long stay on the farm, the repercussions of which are dreadful for him, there is an issue to be addressed. Firstly, it is important to distinguish various kinds of environments. The farming environment controlled by Makrita and the house environment being Makrita's household. Basing on the complaint of Atangana, there are signs that the house environment is under threat. In other words, there are notifications that the house environment is getting into troubles. Put simply, the long stay on the farm by Makrita creates a bad mood and unhappiness at home; it causes tensions at home and whenever, a household suffers a loss of stability and happiness, it can be considered to be polluted or spoilt. Now, knowing that implementing the first strategy to preserve the farming environment destroys the house environment, we can infer that, that typical strategy is inefficient.

While this analysis deems the first strategy to be inefficient, it simultaneously highlights the shortcomings of the second strategy which consists in regularly visiting the farm for checking or inspection purposes. As seen above, the farming environment protection degrades the house environment. Therefore, the more regularly they go to the farm, the more polluted the house environment will become. Put another way, as long as they continue to go to the farm, the pollution of the house environment will persist. Besides, by so doing, they will be investing much energy uselessly. Moreover, this strategy's obvious weakness lies in its fruitlessness, meaning despite their regular visits to check on the situation, there has been no improvement, as it remains static. There is evidence that the monkeys keep on destroying the farm despite the checkers' regular presence there as noticed respectively by Makrita and Ondua "I think they'll simply ruin the crop this season, Na Bella! It's dreadful!" (TSOH) "Dreadful! Monica said the other day that we might never get enough corn to..." (TSOH) So, despite their multiple efforts and errands on farm, the checkers are not sure they will get the corn; therefore, this checking strategy is inefficient.

If the first two strategies prove ineffective, the focus shifts to the third approach. As a reminder, the third strategy involved setting traps against monkeys. From all evidence, whatever the relevance of this strategy, there is no doubt that it carries some shortcomings. By definition a trap is "a piece of equipment for catching animals" Longman Active Dictionary (2000, 710). In fact, it is noteworthy that there are many kinds of traps such as restraining traps, kill traps, terrestrial traps, underwater traps, leg-hold-traps to mention but a few. Regardless of whether they are restraining, kill, terrestrial, underwater or leg-hold, it is important to underscore that these various traps have a common core

ground, falling on the death of the animal caught in them. This remark therefore brings into play the above definition of 'trap' from *Longman Active Dictionary*. Indeed, far from just catching animals, the kill trap does kill them. Concerning the underwater trap, it renders the animal unconscious until death. As for the terrestrial version, it snaps the neck of the caught animal until death. Although the restraining and leg-hold traps are intended to restrain animals, it is evident that they do not escape death, for they sustain injuries including psychological trauma, dehydration, exposure to weather, predation by other animals and even death (<https://wildearthguardians.org/wildlife-conservation/end-cruel-trapping/types-of-traps/#~:text=Types%20of%20Traps,-Traps%20and%20snares&text=Animal%20traps%20fall%20under%20two,snap%20the%20neck%20or%20spine.10/1/2024>) In any case, animals caught in traps die sooner or later, even if they are released. Given that the first motivation for setting a trap is to avoid or chase the animal, the effects of the implementation of a trap causes a problem, since it catches and kills the animal. Even though the farm is expected to be safe and protected, this strategy brings no specific improvement, because through the monkeys' death in the traps, the fauna, which is a component of the environment would also have been degraded and polluted. Besides, another aspect that we should not neglect applies to the risk of non-targeted animals dying in the traps, which will have a detrimental effect on the local fauna. So, since protecting the farming environment causes the degradation of the fauna environment, the efficiency of the trap strategy must be considered.

It is also important not to lose sight of the fact that, even though the trap is meant for monkeys, it will not avoid other animals and will catch or kill anything that crosses its path. Therefore, in addition to monkeys, it would kill rats, porcupines, hares including the creatures suspected by the playwright to be vipers, boars, to mention but a few. In fact, in the African context, there are certain animals that are considered taboo animals. These are the animals forbidden to be chopped by a category of people for fear of many adverse effects. For instance, vipers and boars are considered taboo foods for African women for assigned purposes. For example, "If a menstruating woman eats a fresh animal caught in a trap, it is thought that future traps will not fall, if the animal was caught with a dog, it is feared that the dog will lose its ability to find scent" V.B. Meyer-Rochow (209) In spite of this, women do fall into the temptation of chopping any of the animal caught by traps including vipers, boars. That is why the playwright portrays Bella to raise this alarm cry: "What 's is left in this world of today, my poor husbands? I see women eating vipers, wild boars, and..." (TSOH, 12) The situation confuses the playwright and further keeps him worried and restless, because in most cases, the repercussions are not only dreadful for women, but they are also terrible for men. V.B. Meyer-Rochow (2009, 3) sheds light on it as follows "If she should cook or step over food, those who eat it, particularly her husband, will become ill with cough and possibly die" Most definitely, the efficiency in the trap strategy leaves a lot to desire.

3. Sustainable Strategies to Preserving the Environment in the Two Plays

"It is mentioned in a hadith that when Abu Barza asked the Prophet(s) to teach him something that would benefit him (something to do regularly), the Prophet(s) replied, "Remove obstacles (garbage) from the path" H. Hossini, A. Rezaee, F. Asadi and M. Kharazi (2023) If the Prophet provides guidance for environmental safety, then we can consider preserving the environment to be a divine duty. Even if Hossini and his followers did not intend to imply this, the simple inefficiency noticed in the identified strategies above makes it our duty to commit ourselves to sustainable strategies. Thus, *Three Suitors: One Husband and Until Further Notice* seems to respond to this need, since it offers godly strategies for preserving the environment.

The first sustainable strategy to mention runs as self-discipline and self-sacrifice. According to Y. Gao, Y. Wang, M. Zhang, (<https://doi.org/10.1111/beer.12320>, 2020) "Pro-environmental values such as duty, self-discipline, self-sacrifice, and sense of community motivate to adopt pro-environmental behaviors such as [...]. environmental protection" In short, the lack of self-discipline and self-sacrifice

is almost the prime reason of the environmental degradation. Self is defined by *Longman Active Study Dictionary* (2000, 598) as “your feeling of who you are, including your character abilities” But it can also sound like the personal initiative to do something that we believe to be right without any need for prompting; it is the personal initiative to do good in the darkness; it is the initiative to consider the good that we are doing as our own rather than for someone else. In *Three Suitors: One Husband and Until Further Notice*, in a given case settlement between some personas, we are offered the following precision:

(He points at the four leaves on the floor, and JULIETTE moves closer to them, pretending to look at them thoughtfully. ATANGANA, who cannot afford to let her blunder, timidly points at the leaf representing OKO while addressing the most eloquent winks to his daughter.) (TSOH, 69)

JULIETTE (Suddenly making up her mind): I think I’ll take the last leaf! (TSOH, 69)

The circumstances surrounding the leaves do not matter so much, but what deserves more attention is the personas’ approaches vis à vis the leaves. Certainly, the personas happen to use the leaves in a given case, but tellingly, it is obvious that they failed to collect these leaves on the ground afterwards. This shiningly has something to do with a lack of self-discipline, because a self-disciplined attitude would make them to collect the leaves, simply because it pollutes their ground specifically and the whole environment by extension. The ongoing analysis perfectly suits ecocriticism as this critical approach is concerned with moral responsibility. However, an ecocritic worldview attributes a moral responsibility for nature to human beings. So, by assigning the personas not to collect the leaves, the playwright should be appealing to people’s moral responsibility; he should be directing people’s mind on this specific shortcoming, which needs to be corrected to ensure a long-term safety of the environment. By so doing, he remains confident that the environment would remain clean and safe.

Another aspect falls on the persona called Mbia. In the process of exhibiting his manpower or earning honor and the respect of his potential in-laws, Mbia is depicted to offer beer to the members of his possible family in-law. In an instance, we hear from the narrator: “ENGULU begins opening bottles and handing them to the villagers who start drinking without bothering about glasses. ONDUA and OYONO help open and hand round the bottles.” (TSOH, 21) In another set of instances, he repeatedly offers drinks as follows: “Engulu! Two bottles of wine for the headman!” (TSOH, 25) “Engulu! Four bottles” (TSOH, 25) “Engulu! Ten bottles!” (TSOH, 15) “Engulu! A whole case of wine!” (TSOH, 25) This mood could be taken or assimilated to a feast according to C. A. Hastorf (2003) definition that runs as drinks “not consumed on a regular basis, is important in feast. Like beer, it identifies an event as important, making it luxurious” In fact, any joyful situation is essentially viewed as a feast. In this sense, there is no need to wait for Christmas, New Year, Easter or Pentecost to make a case for a feast. But any mood like the one in Atangana’s house can be considered a feast.

Specifically, whenever there is a feast, the partakers are absent-minded and careless, because they wrongly consider the feast day as their sole opportunity for release. In the process, they misread and misinterpret things and consequently take the event as an opportunity for libertinism. The situation worsens when the feast’s expenses are not engaged by the partakers, but by someone else. In that case, they exhibit the real libertinism, because they feel exempt of any aftermath; they feel exempt from having to account for anything; they don’t care about the waste that they create. This practice is generally more visible during African funeral periods, when people eat and drink excessively and even break anything that in their way, including bottles and plates. Generally, they display this random behavior, because it is the feast. Visibly, this argumentation is purely related to Atangana’s family and their potential son in-law Mbia, since a whole crew is spotted enjoying free beer and wine that have been bought or offered to them. Given that the opportunity or privilege of free drinks, given to them is enjoyed on very scarce occasions, the event is confirmed as a feast according to Hastorf’s definition of

feast given above. Undoubtedly, they will get drunk in this mood and become uncontrollable. They will say all sort of rubbish and under the influence of alcohol, they may even break some glasses either deliberately or absent-mindedly.

On this ground, in addition to the beer capsules and wine, it could be assumed that some bottles might have broken. This parenthetical detail even describes the sound of many bottles being handled carelessly "One can hear the noise of many bottles being awkwardly handled on the road.) (TSOH, 25). If the bottles are handled awkwardly on the road, they are likely to be break and as self-disciplined and organized people, the gentle action expected from the partakers of the feast is nothing else than collecting the capsules and the pieces of glasses into the bin or dumping ground. Ultimately, however, the actions of the participants are revealed in these lines: "They are seen out by ATANGANA. OYONO begins taking some of the unwanted chairs to the main house) (TSOH, 28). This means that not a single participant of the feast bothers to collect the broken glasses and the capsules that polluted the environment. The only thing that mattered them was tidying the chairs in the room in preparation for the next round of free drinks. Given that satire is one of the playwright's tools, it is obvious that Guillaume Oyono Mbia also wanted to encourage readers to be more disciplined, in order to save the environment from degradation.

The flaws identified in the trap strategy motivate the need to seek better strategies. As mentioned earlier, the death of the animals caught in traps poses another problem to the environment. Therefore, the implementation of a strategy that secures the animals' lives, while protecting the environment would be more beneficial. Thus, our suggestion is to set up fake figures on farms to dissuade and frighten the animals so that they can run away as soon as they see the fake figures or decoys. This typical strategy would save the environment and preserve the fauna as well.

Even if we are bent of traps, it would be much more reasonable to use only painless or non-lethal traps. This would ensure farming protection while also benefiting the parks which would be more populated with animals that would receive better care. This responds to the environment protection, since animals are a component of the environment.

Apart from self-discipline, fake figures or decoys and painless traps, taking initiative is another sustainable environmental strategy to consider. Seemingly, this typical strategy goes hand in hand with self-discipline. Still, it is not the same as self-discipline, because it involves self-reliance as opposed to reliance. In *Three Suitors: One Husband and Until Notice*, Oyono is spotted saying "I' am waiting for Ndi: he is very good at laying monkeys' traps" (TSOH, 17) It is noteworthy that in the dynamic of finding a solution to the destruction of Makrita's farm, her relatives thought of traps and wanted Oyono to set them. However, Oyono is reluctant to take on the task, and is instead expecting someone else, Ndi, whose schedule is not even fixed. By calculation, as long as Ndi keeps delaying, the farm will continue to be destroyed and its condition will continue to worsen. Indeed, by implementing the little he knows, instead of waiting for Ndi, he would be saving the situation in some way. The most striking of all is the parenthetical precision that highlight the attitude of Oyono (walking back to his seat). Going to his seat implies folding his arms and trying nothing. It also means doing nothing and remaining inactive. Tellingly, this situation applies to the environment and is in fact broadly extended across Africa as a whole, explaining Africa's weakness in all domains. As Prof. LUMUMBA noted: "African Union is weak and says the right thing and does the wrong thing" (<https://www.youtube.com/watch?v=zaNXhCWJO4Y> 11/1/2024). Just as Oyono takes his seat, inaction is often part of the African way of life. Very often, their lack of initiative paves the way for colonizers to abuse them. In the process the colonizers impose many things on them, since they are convinced that Africans trust them more than themselves. This can be seen in the shame and pride that some people feel, when speaking their native language or the colonizers' language respectively.

So, to efficiently protect our environment it is necessary to develop self-reliance, because it enables us to control our area and reap its rewards. By taking the initiative to control the coffee farming and gold exploration, without any external help, we are hopeful that the Burkinabe, will be in a very good position to secure, protect and benefit from their area. This is all about protecting the environment as well.

CONCLUSION

The issue of the environment degradation looms large in *Three Suitors: One Husband and Until Further Notice*. Considering the inefficiency of common environmental protection strategies implemented for the protection of the environment, the paper has proposed some sustainable strategies for the environmental preservation. The Eco-critical analysis of this study has revealed that men use traps against animals as a way of protecting animals, and our recommendation is to use non-lethal traps and decoys. Next, as some people require guidance to contribute to environmental protection, it is recommended self-reliance for the environmental safetiness. Finally, the paper has proposed self-discipline and sacrifice as a sustainable strategy for environmental protection.

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