

Environment Sustainability through the Lens of Indigenous Ecofeminism: A Study on Select Indian Indigenous Communities

^{1,2} Bholanath Das, ³ Sahel Md Delabul Hossain & ^{4,5} Arjita Raj

¹ Doctoral Research Fellow, School of Humanities, KIIT (Deemed to be University)
Bhubaneswar, Odisha, India

² Faculty of Arts. Department of English, Debra T.S.K.S. Mahavidyalaya

³ Assistant Professor, School of Humanities, KIIT (Deemed to be University),
Bhubaneswar, Odisha, India

⁴ Doctoral Research Fellow, School of Humanities, KIIT (Deemed to be University)
Bhubaneswar, Odisha, India

⁵ Faculty of Arts. Department of English, Debra T.S.K.S. Mahavidyalaya

10.5281/zenodo.17295446

Abstract: The lives of the Adivasis (Aboriginals), more particularly their women, have been less projected in academic discourses as articulators of sustainable life. Maria Mies and Vandana Shiva in their groundbreaking work Ecofeminism subject the indigenous women as stakeholders of indigenous identity in third world like India. The inherent skills of indigenous women namely Santal, Munda, Shabar, Lodha, Ho etc. in the Eastern India, in nurturing environment sustainability, drastically diverges from both the Androcentric and Eurocentric models of bio-conservation. Indigenous women and the indigenous flora are both objects of genocidal violence, identity dissolution, and cultural extinction as their contribution to conservation of nature remains unacknowledged by the policymakers. From being tagged as ‘doubly displaced’, justified in Spivak’s comments “subaltern as women are even more deeply in shadows” in her groundbreaking book Can the Subaltern Speak, their care-giving to nature from earning livelihoods to observing festivals, give them subject positions in scholarly discourses. Ecofeminism being a springboard forms Indian indigenous ecofeminism and creates an emergent berth in intersectional feminist discourses.

Keywords: Indigenous, women, sustainability, ecoliterate, ecofeminism

Introduction

While the elitists’ society unethically have been plundering the green earth, women more singularly the indigenous women of India have been the predecessors of environment preservation. The women belonging to the Munda, Santal, Shabar, Lodha etc. indigenous communities from Jharkhand, Odisha and West Bengal from Eastern

India, forwarding their assertions through their ecological awareness in social living. As the traditional participators in breeding seeds, preparing soil, sowing the saplings, managing local markets, growing vegetable in kitchen garden for daily livelihoods, women, more specifically indigenous women are never accounted for their sustainable ecoliterate survival against the patriarchal models of development. These activities by the indigenous women are not meant for accountability in spread sheets of the economists' matrix or government's policy. In a report published in 2024 by International Labor Organization, it accounts that 708 million women cannot access the labor market due to unpaid care works. Half of Indian women remain outside care labor as reported by the Indian Express (2024). Environment care responsibilities categorized in the unpaid section, are ruling out millions of women across the globe from getting listed or employed. There is very little scope of marketization of their ecofriendly practices of sustaining nature. Defying not only exploitative development barriers, the indigenous women have been preserving nature through their ecological wisdom. Indigenous women live in tune with ethnocentric ecological order. They, the forest dwellers, believe in the forest as a unique bio-habitat in harmony with women, thereby preserving Mother Nature. This ecoliteracy that is not laboratory-based but intergenerational, by the indigenous women is never brought to frontline by the policymakers. Beside the traditionally-responsible silent labors in non-violent i.e. non-pest agricultural practices, indigenous women's sustainable life practices through their ecological consciousness place them as unpaid ecoliterate labors who both locally and globally sustain the green earth. Vandana Shiva's pioneering works *Ecofeminism* (2014) and *Staying Alive: Women, Ecology and Development* (1989) deal with the accounts as a valuable reserves of indigenous ecofeminist insights. Rather, a return to indigenous ways of living can better create the most desired ecological spaces through safeguarding their sustainable communities and the earth as a greener globe as well. Recent works on sustainable development, green studies, ecopoetics and biopetetics have developed a critical theory on the environment. Eco feminism as a resistant discourse brings out the subjugation and exploitation of both women and natures. Here in this context an intersectional feminism is evolved out in the form of indigenous ecofeminism, which broaden the scopes to analyze the interconnectedness between indigenous women i.e. the first peoples and nature through their ecological life skills either in earning livelihoods or in observing coreligious festivals.

The indigenous women are creating a niche for feminist ideals that is the indigenous eco feminism. Considering both the ecology and women to be the marginalized without any ethical foregrounding, 'ecofeminism', the term by Françoise d'Eaubonne, affiliates an interdisciplinary philosophical movement in a book of essays *Le Féminisme ou la Mort* (1974), which examines ecological issues with gender. Since the

indigenous peoples, often called as first peoples of the earth, from the across the globe have been displaced, their women being doubly displaced in the social order of hierarchy, their women's ecological wisdom paves the way for an intersectional feminism that is indigenous ecofeminism. Attempting to theorize the indigenous women's voice through their ecoliterate resistance amidst the patriarchal patterns of greed based development, can advance in the scholarly discourses of ecofeminisms.

Indigenous Women as the Caregivers of Biodiversity

Indigenous women, in the development and preservation of biodiversity, have been judged by patriarchal patterns as non-existent. The existing world views always counters their practice of biodiversity as unscientific as it has not been produced in a laboratory or established through scientific logic. But the indigenous traditions are in harmony with the fundamentals of worldview. The mainstream or so-called elitist culture hardly toes the line of the indigenous ways of living but it is being carried out by the village women, more particularly by indigenous women. Indigenous surroundings, sacred beliefs and practices by the indigenous people are devoid of abusive patriarchal patterns as the core of the environmental cycles accountable for sustainable growth. They are 'the custodians of biodiversity' (Shiva 2014) as reaffirmed by Shiva while forwarding them as potential change agents in global climate crisis. Their labor and proficiency have been bound by nature and are rooted ecologically in cultures, rituals and festivals, rejuvenating the celebrations of life. Women preserving seeds for various climatic conditions is sustaining biodiversity, centered on their expertise and skills as indigenous crop-improvement strategies. Studies on gender issues increase the scope of interpretative analyses that women in India are major producers of food in the context of value, volume, and hours worked (Mies & Shiva, 2014, p.166). Indigenous women's skills in agricultural activities/ farming practices in rural India complies with basic principles in soil choice, in seed preparation and germination and, weather prediction for sapling plantation, micro-climatic factors, and fine motor-coordination. This is inherently different from those in agriculture syllabus or farming science or technologically-driven farming, taught at higher education institutions.

Scientific or mechanized farming culture in the laboratory chiefly fails to foster physical deftness to sow seeds, or the knowledge of the nature of plant disease, trimming, staking, companion planting, and perception in relation to weather. In forestry, women's knowledge is central to the use of biomass for feed and fertilizer as evident in the following line "Women's knowledge has been the mainstay of the indigenous dairy industry... in forestry too" (Mies and Shiva 2014: 167). The life of the indigenous is profoundly linked to the life of the soil and the forest. (Mies & Shiva 2014 :103). Through

this, their women have gone on to persist a guiding principle of biodiversity, showing the world to reclaim the indigenous courses of living and plan to preserve nature. In countries like India, most small peasants are women, though their role has been ignored in the trajectory of the official records of development programs. The displacement/marginalization of women and other small-scale farmers from farming production is having a consequential effects on food consumption. Indigenous women have been key pathfinders and preservers of seeds without any institutional knowledge of farming and retailing, marketing. Restrained trade laws do not permit the indigenous people to have access of the market and thus hinders the rural indigenous women to look for livelihoods.

Indigenous people and their women's ecoliterate farming skills which are inherently fostered by their intergenerational skills, devoid of so called exploitative male gazes, remain overlooked and under considered by the government policymakers and stakeholders. Sustainable farming creates a bioregion that is mark of sanctity of the environment as a whole, defying the greed based development strategies. And through their sustainable means of survival, they are unburdening the humanity's stigma of global warming through greenhouse gas, carbon di-oxide emmisions, catering to the needs of the SDGs. In affirmation of the above discussion, the beginning comments by Vandana Shiva and Maria Mies can be estimated from the book *Ecofeminism*:

For the Third World women who fight for the conservation of their survival base this spiritual icing-on-the-cake, the divorce of the spiritual from the material is incomprehensible for them, the term Mother Earth does not need to be qualified by inverted commas, because they regard the earth as a living being which guarantee their own and all their fellow creatures survival (Shiva, 2014, p. 19).

Continuous ill treatment of both women and nature in the patriarchal models of progress compels third world women to take care of nature. Above all, the survival and sustainability of their livelihoods largely pivot on the sustainable utilization of biological wealth. In their tribal society, Adivasi "women are central to the economy. They take part in agriculture production, gather forest produce, do wage labour...singlehandedly bear the whole burden of domestic work, child rearing and do the marketing for their families" (Kutty, 2016, p. 30).The evaluation critically sets up how the indigenous women homogenize their lives into creating an ecoliterate community i.e. the sustainable human communities without any theoretically learned knowledge of bio-conservation. Within this framework, environmental care works essentially involves well-being of the community women to develop the high function and productivity of the nature around them.

Ester Boserup, a Danish economist, figured out "in many African tribes, nearly all the tasks connected with food production continue to be left to women" in her *Woman's Role in Economic Development* Male and female farming systems (Boserup, 2007, pp.15–65). Irmgard Schultz in an article *Research on Gender, the Environment and Sustainable Development* (2001), ascertained that "90% of women in the developing world, where most of the planet's biological wealth is found, depend on their land for survival. Women head 30% of the households in developing countries, 80% of food production in sub-Saharan Africa is done by women, 60% in Asia and 50% in Latin America". Since women have to shoulder the environment sustainability as found in the research, depending on the planet's biological wealth, of course not always concerning for substitute income from this responsibility towards sustaining the green earth. Indigenous women are caregivers to biodiversity. Though their concerns for ecologically literate society have gone unnoticed by the competent authority, the indigenous women rise above from a socio-economic position of being distinguished as non-existent to being advanced and enlightened. They have envisioned a social consciousness by educating and commending against the exploiters of women, indigenous women, and nature above all.

Indigenous women as 'Smart Society' operators

However, indigenous women as crucial benefactors or navigators for the progress and preservation of green life practices, have barely been estimated. No policy makers have ever paid the indigenous women its due recognition by bringing them forward so that they can have be brought to academic discourses. Since their life itself is embedded with ecological consciousness and this also upholds their indegenious identity, the mainstream likely to rethink their ecological life practices as the marker of smart society. In academia, the scholarly works have overlooked the validation of nature by the indigenous, particularly their women so that they can be positioned in subjective discipline as 'ecoliterate fictional narrators in a smart society' (Das and Hossain, 2024, p. 169). They have created an office of statement from their marginal existence. Their ecocultural and traditional knowledge inspire them to protect nature. The World Survey Report of Women in Development 2014: Gender Equality and Sustainable Development (2014) reports the continuous decline of and rocentric attitude and the rise of ecofeminists' incorporation into ecological contexts paving the path for a sustainable smart society. This rise is thought to be an appeal to bring back the indigenous ways of worshipping the ecology, more particularly, to show how an ecoliterate smart society envisioned by their women. Whereas a so called smart society goes about technology driven facilities, but having always affecting the environment with the green house gases, carbon di-oxide emissions, causing deadly diseases, mental retardation, organs' dysfunction etc, the indigenous smart society sticks to their indigenous worldviews of

sustainable life. The indigenous does have conceptual clarity of a sustainable future as evidenced through their life practices. On the other hand, while the elitists' society press the accelerators to advance in the fast pace of life, the same way they press hard down onto brakes, resulting in the stagnancy of sustainable progress. It treats the embedded patriarchal cannons of gaining control over women in general, and indigenous women in specific.

Additionally, globalization as if, has ideologically or theoretically warranted the marauding of nature through endless commercial greed. When capitalists' tyranny of development is in the pretention of a modern society, indigenous women's position in caring bio diversity, in a smart sustainable society, is that of an unrecognized global care worker. The mainstream stakeholders invest crores on the silky roads for transportation by uprooting a whole forest, with no concerns for global ecological erosion. In an article *Mainstreaming Indigenous and Local Communities' Connections with Nature for Policy Decision-making* by Kamaljit K. Sangha in the journal *Global Ecology and Conservation* (2019) voices for of mainstreaming of their ecoliterate ways of living and implementation of policy making for a meaningful engagement of sustainable society. Such an advancement identifies the poor and indigenous as active underscored operators and knowledge producers who are upholding ecojustice for a greener future with fulfilling sustainable development goals.

Their sense of attachment to their community, their sense of unitedness to their land which is owned not by individual but for the community as a group, their sacred beliefs of interdependence on nature, community unity, self-identity, moral codes and gender equity necessitate and essentialize the idea of a sustainable environmental practices, devoid of patriarchal doctrines of environmental injustices. This practice of indigenous people is known as "communal land tenure" (Raj, 2019, p. 92). Defining the tribals' strong sense of attachment to their community, L.M. Khubchandani in his *Indigenous People* (2009) states: "Tribals have a strong sense of a distinct identity. This is generally expressed by attributing an 'in-group' label to their members and the mother tongue spoken by them. They call themselves by words which literally mean 'us, men, people'" (Khubchandani, 2009 p. 4). They are "loyal to future generations and to life and this planet itself" (King 1983:11). This piece of life which never asks for validation by the centre forces, is a lesson for the overall upgradation of society from moral, ethical values to sustainable livelihoods. Thus, future scopes of how indigenous women's ecoliterate life practices can be harmonized into a smart society formation through either policy making or mainstreaming their knowledge can guide the high stakeholders to decisive action and bring them under a recognizable scheme. While speaking of emergent need of ecological literacy, Fritjof Capra, states

"In the coming decades, the survival of humanity will depend on our ecological literacy – our ability to understand the basic principles of ecology and to live accordingly. This means that ecoliteracy must become a critical skill for politicians, business leaders, and professionals in all spheres, and should be the most important part of education at all levels – from primary and secondary schools to colleges, universities, and the continuing education and training of professionals."

As reports by World Bank in 1991, "Women play an essential role in the management of natural resources, including soil, water, forests and energy...and often have a profound traditional and contemporary knowledge of the natural world around them".

Ecoliterate Resilience

(Indigenous) Ecofeminism has set up together gender and nature in the same string and lay the foundation for a more subtle discussion on 'othered' women that is the indigenous women, getting involved in local market economies, creating self-help groups for farming of crops such as wheat, millet, paddy, ginger, green grams, beans, onion shoots etc, preparing seed bombs and kitchen gardens to form an ecoliterate bio-region for sustainable livelihoods. These small bioregions are serving both as self sustenance and environment sustenance, and thus considering them as ecoliterate labours is justifiable in this context. Being more unguarded in socio-economic terms, the indigenous women took great steps ahead against discrimination dispensed to them by the society.

Stressing the basic principles of ecological awareness, the Indian indigenous women hailing from Jharkhand, Odisha, West Bengal in Eastern India, have ascertained their promises as sustainability saviours of ecofriendly progress in rural settings in battling against global climate change. The periphery meets the global centres with no payouts for their paving the path of sustainable living. The peripheral resistance of the rural indigenous women through their apprehensions for ecological sustainability traverses the boundaries of policymakers' affiliation to reach the holistic visions of a Sustainable Development World, thus gearing up to the achievement of 2030 agenda of SDGs.

All of the 17 sustainable goals are suitable to the rights of the indigenous people. Among 169 targets, 156 have direct links to human rights and 73 have been connected to the United Nations Declaration on the Rights of Indigenous Peoples. The 2030 Agenda takes up the emphasis to engage the indigenous women to empower their girls and the rights of all Indigenous peoples. (United Nations, 2016). The questions arises if the international forum has ever drafted the indigenous ecoliterate living ways of both women and men to chart out global solutions. (Often not considered due to their marginalization). Exploitation of women and environment destruction are the variables

of most target projects and plans. Their ecological survival points at rescuing nature from capitalization and unshackling themselves from merciless subordination. Questioning the patriarchy's doctrines as Shiva states in *Staying Alive Women Ecology and Development* (1989), an important text to the Indian context of eco criticism-

They are challenging patriarchy's ideological claim to universalism not with another universalising tendency but with diversity; and they are challenging the dominant concept of power as violence with the alternative concept of non violence as power (Shiva, 1989, p.xv)

Their ideology of ecological survival is an exponent for non-violent resistant with no desire for capital accumulation.

Women and Ecological movements in India

Indian women have been the precursors of ecological struggles. Indigenous women from different tribes such as Santal, Shabar, Lodha, Munda etc. have been the predecessors of environment protection. In their attempt to survive the harms of 'maldevelopment' have questioned the most basic models of patriarchy, its concepts of nature and women, and development and science. *Environmental Movements of India* (2021), authored by Krishna Mallick brought out some of the major ecological movements in India, campaigned by the women. Indigenous women have been the frontrunners to save the environment for their survival on the land and livelihoods as well. The community practice of 'Thengapally', originated in Nayagarh district of Odisha in the 1970s, is a community practice by Indigenous women protecting their forest area for many years. The women from about 300 communities have been patrolling in groups of 4 to 6 carrying a stick and protecting the forest land of 500 acres. Started in Chamoli district in 1974 in Uttarakhand, in the Himalayas, The Chipko movement led by the activist women Bachni Devi and Gaurav Devi, in protest against government's corporation for commercial logging.

Jungle Bachao Aandolan by the tribals of Singhbhum district Bihar (Save Forest Movement), spearheaded by Suryamani Bhagat, an indigenous woman against the government official for felling the Sall trees (*Shorea robusta*) for commercial gains. They apprehend that safeguarding their forest is only way to voice for their rights for land and livelihoods. Suryamani Bhagat, an indigenous woman, organised the movement and held dialogues with the government and enforced the passing of Forest Rights Act in 2006. Dayamani Barla, a tribal activist and climate warrior and also recipient of Indigenous Rights Awardee, from Jharkhand campaigned the movement of Jal-Jungle-Zameen (Water-Forest-Land). Kashipur in

Odisha is another environment movement by the tribal women of Kondh indigenous communities, against the establishments of mining projects by the multinational companies in 1993. Tulsi, internationally acclaimed as the “Encyclopaedia of Forest” from Hallaki tribe, hailing from Karnataka, Honnali village, and the recipient of Padma Shri award for her green visions towards preserving the ecology by planting 30,000 saplings.

Feminine Ethics: An Intellectual Gene Pool of (Green) Resistance

Ester Boserup in her *Women's Role in Economic Development* (2007) examines the so-called advanced theories which turns down women's contributions to economic growth.. World Bank reports in 1991 " women playing essential role in the management of natural resources, including soil water forest, soil, energy, and often heavy profound traditional and contemporary knowledge of the natural world around them", suffice the significance of the women as natural resource managers. Against the onslaughts of mainstream's patterns of development, the indigenous feminine ethics become an unpaid and unacknowledged tool of resistance which places nature and women as a source of life and wealth. The switch to the feminine principle from an androcentric bias is the optimum confession of 'maldevelopment' as a culture of destruction. In *Staying Alive: Women Ecology and Survival in India* Shiva refers to those women as intellectual gene pools -

It is not only as the victims but also as leaders in creating new intellectual ecological paradigms, that women are central to arresting and overcoming ecological crises. Just as ecological recovery begins from the centres of natural diversity which are gene pools, the Third World Women and those tribals and peasants who have been left out of the processes of 'maldevelopment', are today acting as the Intellectual gene pools of ecological categories of thought and action. Marginalisation has thus become a source for healing the diseased mainstream of patriarchal development. They have the holistic and ecological knowledge of what the production and protection of life is about. They retain the ability to see nature's life as a precondition for human survival and the integrity of interconnectedness in nature as a precondition for life. Women of the third world have been disposed of their base for sustenance, But not of their minds, and in their uncolonized minds are conserved the oppositional categories that make the sustenance of life possible for all. The producers of life alone can be its real protectors. Women embedded in nature producing life with nature, are therefore taking the initiative in the recovery of nature. (Shiva, 1989, p. 45).

As stated by Shiva in her *Staying Alive that An Agricultural Testament* by Sir Albert Howard deals with organic farming and gardening. In present times, chemical fertilisers give endless possibilities in agriculture. But always are there methods of non violent pest

control . As Albert Howard, British Agriculturist, pointed out in his book *An Agricultural Testament*,

Nature has never found it necessary to design the equivalent of the spraying machine and the poison spray for the control of insect and fungus pests. It is true that all kinds of diseases are to be found here and there among the plants and animals of the forest but these never assume large proportions. The principal followed is that plants and animals can very well protect themselves even when such things as parasites are to be found in their midst. Nature's rule in these matters is to live and let live (Shiva, 2014, p.149).

In this regard, Howard's observes "I decided that I could not do better than watch the operations of these peasants and acquire their traditional knowledge as rapidly as possible. For the time being therefore I regard them as my professors of Agriculture." (Shiva, 2014, p. 149).

Regarding calling the women peasants as "professors" is a receipt of acknowledgement to their credentials of soil fertility, soil moisture conservation etc. He found that nonviolent ways of pest management have always existed based on feminine principles. Thus, as Vandana Shiva observes that an emergent consideration of a feminine nonviolent perspective on agricultural organic manuring is on the anvil.

Indigenous Women in Indian Eco-Religious Movement

In India, more particularly in Eastern India, the importance on indigenous religiosity as found in festivals like Baha, Sohrai etc., has gained currency in the empowerment of indigenous women, connecting the ecology and religion together with a same string to strengthen the social ethical ties. Since the early 1990s, the sacred groves, regarded to be the Sarnas by the Oraons, an Adivasi(indigenous) community, have been the centre of worship by the Adivasi women. As Borde refers to Sarna Movement, in the essay *The Sarna Movement* (2016) in Jharkhand, Adivasi) women such as Oranos and Mundas, are possessed by the Sacred Grove Goddess, known as Sarna(grove) Mata(mother). Indigenous festivals integret climate resilience as sacred groves sustains nutrient recycling and topsoil preservation, nurturing their environment wisdom. Borde and Jackman (2010) observes-

This new religious movement has seen sprayed to several other Adivasi communities in the Jharkhand region. The women believe themselves influenced in many profound ways by the ceremonies they conduct in the groves. Typically, these consist of a combination of communitarian worship, individual ritual performance mystic experience. The women who participate in the communitarian sacred group rituals have formed administrative bodies to look after the upkeep of the groves, the regulation of the ceremonies and the enforcement of informal codes of conduct. (Borde & Jackman, 2010, p.276).

The ecoreligious consciousness is the intrinsic belief inborn among the indigenous women, advancing in their indigenous identity to chalk out ways for global climate crises and thereby establishing models of indigenous ecofeminisms globally. To appraise them as indigenous eco feminists taking part in the Sarna movement that is the eco religious movement, is a further development in the theory of indigenous ecofeminism, an intersection in feminism. But as a collective force impacting as the unacknowledged agents of environment sustainability, without any policy enforcement by the government, voices their concern for empowerment in gender terms. Gender empowerment in the context of indigenous women through ecoreligious sustainability is both a care giving force to sustain and encourage the local and global ecoreligions, facilitating a group of unpaid sustainability saviours to consolidate the voice of indigenous ecofeminisms. Government's plan in India or United Nations have fallen short of reaching projected goals. Ecoreligious wisdom of the indigenous women advocates for the global communities. The accountability of the indigenous women's ecoreligiosity is never touched upon by government's policies. Without any epistemological connotations attached to them by the academicians, they have formulated their own philosophy of ecoreligious environmentalism, coupled with indigenous ecofeminism. Their worldviews on environment sustainability and ecoreligiosity being advocated for universal models for reaching out to Sustainable Development Goals by 2030.

Ecovillages and Sustainable Communities

Robert Gilman, a thinker on sustainability has his researched thoughts on ecovillages. His study on ecovillages published in 1991 'Ecovillages and Sustainable Communities' shows the directions of the Global Ecovillage Network(GEN). Indigenous women of ecovillages in Orissa voice for their rights. Orissa Nari Samaj (ONS), the Federation of 54 tribal women organizations in Orissa India organized capacity building measures for their basic entitlements. The initiatives about the ecovillages as a global movement as is cited as example of Odisha Nari Samaj(ONS), authenticate the indigenous women's claim of environment sustainability. In a direct participatory method, eco villages harmonize large areas of sustainability including ecological, economic, social and cultures as mentioned by Ted Trainer in an article "The global ecovillage movement: the simpler way for a sustainable society"(2000). Ecovillages are being taken up as proven pathways for promotion of resilient equitable and ecological society (Trainer 2000). Therefore, ground initiatives by Orissa Nari Samaj, an organization of tribal women, are on international spotlight by the UK based GEN, but being set aside by the public policies for the exact implementation of such initiatives as "alternative development paradigms"(Veteto and Lockyer, 2008) .

A brief case study

In a case study at Debra Block, Pakui village West Midnapore, West Begal, a Lodha community woman, Suchitra Nayek , earns her living by selling vegetables at a local market with several other women of her tribal community. She takes care of her own kitchen garden to grow vegetables. It is observed that by the side of the home gardens i.e. kitchen gardens, a cluster of homes of Munda and Santal communities(West Midnapore District, West Bengal) grows a backyard full of trees of varieties species and a pond in about six decimal land. The home is like a mini forest with all residing, keeping a small kitchen garden in the front yard for both their daily needs and selling in the local markets and the pond as water reservoir in every household creates a unique bio-habitat.

Conclusion

Though not fully ecoliterate in terms of theoretical knowledge, the indigenous women impact deep as sustainability saviours. Going beyond the terms of Sustainable Development, doctored by elite classes' programs, development goals and policies on paper, the indigenous women faithfully have founded themselves as pathfinders of Environment Sustainability. Thus, thorough a new beginning of paradigm shift from being considered as marginalized to being active representatives of environment sustainability, the indigenous women as discussed above, reinforcing their voices of indigenous ecofeminisms to be theorized. The validation of the indigenous women being the ecoliterate beings as examined in the study, will advance in theorizing indigenous ecofeminisms, an intersectional feminism. They themselves become ecofeminists, as potential engagers to sustain the sacred ecology through their ecoliterate practices. Their ecological resistance from the fringes, indigenous women step across the barriers to reach out to the global visions of a Sustainable Development World, thus stepping up to the attainment of 2030 agenda of SDGs. Society's dependence on their roles, priorities and interests in meeting sustainable needs will further place them as emergent presence in establishing an eco- conscious global indigenous women's community.

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