



She Speaks for the Earth: Climate Change, Indigenous Women and Sustainable Solutions – A Literary Perspective

Swati Mittal^{1*}, Dr. Swati Chauhan², and Dr. Shivani Vashist³

¹ Research Fellow, and Research Scholar, Department of English, School of Media Studies and Humanities, Manav Rachna International Institute of Research and Studies, Faridabad, 9773955594, ORCID - 0009-0004-9841-4259.

² Professor and HOD, Department of English, School of Media Studies and Humanities, Manav Rachna International Institute of Research and Studies, Faridabad, ORCID- 0000-0001-7698-995X

³ Professor and Registrar, The Regional Centre for Biotechnology (RCB), Faridabad, 9560605789, ORCID- 0000-0002-5534-7381

Abstract

The accelerating climate crisis poses one of the most urgent threats to life on Earth. The Earth, often envisioned as a nurturing mother, has cradled humanity in her embrace, sustaining life through her boundless generosity. In this sacred relationship, it is women, particularly Indigenous women, who have long understood the rhythms of the land, the language of the rivers, and the wisdom of the forests. The Earth nurtures women, and in return, women rise as her fiercest protectors. Amidst the escalating climate crisis, it is the voices of Indigenous women that echo most urgently, carrying with them generations of ecological knowledge, stories of resilience, and a profound ethic of care.

In the face of an escalating climate crisis, Indigenous literature highlights the indispensable role of women as Indigenous knowledge keepers, guardians of the environment, and advocates for sustainable futures. Employing a qualitative research methodology through textual analysis and close reading, this research investigates how does the selected literary works, *Braiding Sweetgrass* (2013) by Robin Wall Kimmerer (Potawatomi), *Son of a Trickster* (2017) by Eden Robinson (Haisla), and *Green Grass, Running Water* (1993) by Thomas King (Cherokee and Greek), highlight the often-overlooked voices of Indigenous women in climate discourse who step forward not as passive witnesses to environmental destruction but as active agents offering sustainable, culturally grounded solutions.

The findings of this study reveal that through their leadership in traditional farming, herbal medicine, water protection, and ecological storytelling, Indigenous women weave together ancestral wisdom and contemporary resistance, reaffirming the sacred bond between land and life. The selected novels not only reflect that in their hands, sustainability is not a trend but a lived, inherited, and necessary way of being, a promise to both ancestors and unborn generations that the Earth will endure. The findings carry policy implications, advocating for incorporating Traditional Ecological Knowledge (TEK) into environmental governance, climate action strategies, and sustainability frameworks. This research opens important future

directions for both academic scholarship and community-based inquiry by encouraging trans-Indigenous literary dialogues.

Keywords: climate crisis, Indigenous women, environmental destruction, sustainability, climate action, Braiding Sweetgrass, Son of a Trickster, Green Grass, Running Water

1. Introduction

“We are leaves of ivy and sprigs of wallflower. We are women. We rise from the wave. We are gazelle and doe, elephant and whale, lilies and roses, and peach, we are air, we are flame, we are oyster and pearl, we are girls. We are woman and nature” (Griffin, 1978)

One of the most significant challenges humanity has ever faced is the climate crisis. The lives and well-being of people everywhere are impacted, as is the natural world, which encompasses everything from forests and oceans to animals and plants. Human activities, such as industrialization, deforestation, and resource consumption that exceed the Earth's capacity to replenish them, are the main causes of this crisis. Sea levels are rising, storms are intensifying, and fragile ecosystems are being pushed to the breaking point as a result. But not everyone is equally impacted by climate change. Most of the burden falls heaviest on marginalised populations, and most particularly, Indigenous peoples. For generations, these populations had lived in harmony with their territories, respecting and caring for nature in a way that benefits both the environment and human beings. Currently, there are major concerns, including eviction from ancestral territories, a lack of basic resources, and the devastation of their ecosystems. Indigenous knowledge holds critical information on living sustainably and adapting to a changing climate, despite these challenges. Their rich environmental wisdom, passed from one generation to the next, holds critical information for conserving biodiversity and building resilience. As caregivers, tradition bearers, and territory defenders, Indigenous women hold particular significance within these perspectives. Unfortunately, within mainstream debates over the environment, their leadership and perspectives have often been sidelined. It's critical to centre and support Indigenous peoples and their systems of knowing to address the climate crisis effectively. Through promoting and empowering Indigenous perspectives, particularly those of women, it's possible to foster more inclusive, community-led solutions that not only address climate change but also put people and nature back into harmony. Their wisdom serves as a source of light in creating a sustainable world for all.

1.1 Indigenous Women's Role in Environmental Stewardship

This quote, which appears at the beginning of the introduction, is by Susan Griffin and highlights the deep interconnectedness between women and nature, portraying both as life-giving, nurturing, and resilient forces. It also underscores the silencing of women's voices in patriarchal structures, while affirming that women continue to hear, speak, and resist in harmony with the natural world. Native women have also played key roles in natural resource management, cultural information conservation, and environmental protection (Gaard, 2014a). As physical and spiritual caretakers of their families, these women have passed on information relating to agriculture, water conservation, medicinal plants, and environmentally friendly agricultural practices from one generation to the next. Their close connection to the soil and the ecosystem is not only built on nourishment, but most importantly, an in-depth, spiritual understanding of their reliance on the planet. This is both practical and philosophical knowledge, forged from an ethic of care and reciprocity. Longtime female roles entailed maintaining harmony with the natural world, with the understanding that the state of the land has a direct impact upon the well-being of their people. Here, the climate crisis is a direct peril, but also an opportunity to centre and put forward the wisdom and leadership of female

Indigenous peoples, shaping climate solutions that are relevant to culture, sustainable, and rooted in an Indigenous worldview.

1.2. Literature Review: Traditional Ecological Knowledge (TEK), Environmental Governance, and Indigenous Water Stewardship

Recent scholarship has increasingly emphasized the centrality of Traditional Ecological Knowledge (TEK) in environmental governance, climate action, and sustainability frameworks. Whyte (2013) defines TEK as a *collaborative concept* that bridges Indigenous epistemologies with institutional environmental management. He argues that genuine integration requires shifting from extractive “knowledge use” toward relationships of accountability and reciprocity between Indigenous communities and policy institutions. Building on this, Whyte, K. P., Brewer, J. P., & Johnson, J. T. (2016) propose weaving Indigenous science with sustainability science through shared protocols that respect community consent and intellectual sovereignty. This approach shifts TEK from a symbolic acknowledgment to a practical co-production of knowledge that informs environmental decision-making (Whyte et al., 2016). Contemporary research consistently affirms that integrating Traditional Ecological Knowledge (TEK) with scientific and policy frameworks enhances the effectiveness of environmental governance. Drawing on global examples, Aswani, S., Lemahieu, A., & Sauer, W. H. H. (2018) and Bennett et al. (2017) argue that local ecological knowledge complements conventional science by providing adaptive insights essential for sustainable resource management. Bamzai-Dodson et al. (2021) emphasize the importance of engaging diverse stakeholders, including Indigenous communities, to translate research into actionable policy outcomes that address real-world ecological challenges. In the realm of environmental law and governance, the Research Data Alliance, International Indigenous Data Sovereignty Interest Group [RDA IIDSIG] (2019) emphasizes that genuine collaboration with tribal governments relies on respectful consultation processes that align with the CARE Principles for Indigenous Data Governance proposed by Carroll et al. (2020). Likewise, Bohensky, E. L., & Maru, Y. (2011) demonstrate that combining Indigenous and scientific knowledge systems strengthens local resilience to climate impacts, while Kettle et al. (2014) show how hybrid approaches improve climate adaptation decision-making. Similarly, Hill et al. (2020) argue that effective adaptation pathways depend on transforming postcolonial governance systems to empower Indigenous self-determination in environmental policy. Their study demonstrates that co-production between Indigenous and scientific knowledge systems enhances long-term resilience in climate adaptation. Echoing this perspective, Ciocco et al. (2024) document how integrating Indigenous Knowledge (IK) into climate adaptation planning in North America strengthens both social legitimacy and ecological outcomes (Ciocco et al., 2024).

A growing body of research also connects TEK to water governance. Wilson and Inkster (2018) examine how Indigenous water ontologies, rooted in kinship, spirituality, and community obligations, challenge technocratic frameworks for water management. Their concept of “respecting water” emphasizes the politics of kinship and the understanding of water as a living relative rather than a resource. Similarly, Wilson (2019) examines how Yukon First Nations assert water sovereignty through treaty-based self-government agreements, reframing water as a site of governance and relational authority (Wilson, 2019). Diver (2022) expands this discussion by analyzing how Indigenous nations in the Klamath Basin, United States, reconfigure networked governance systems to uphold their water rights and ecological stewardship. McGregor et al. (2023) and Arsenault et al. (2018) further demonstrate that Indigenous-led research and community engagement are essential for reorienting water governance toward equity, sustainability, and Indigenous resurgence (McGregor et al., 2023; Arsenault et al., 2018). Collectively, these studies converge on a shared insight: incorporating

TEK into environmental governance requires more than inclusion; it requires transformation. As Souther et al. (2023) note, Western institutions often invite TEK participation without relinquishing control, thereby reproducing asymmetrical power dynamics (Souther et al., 2023). The shift toward ethical collaboration, therefore, demands institutional humility and recognition of Indigenous jurisdiction. Proulx et al. (2021) reinforce this point through examples of successful ocean governance partnerships that honor Indigenous data sovereignty and epistemic protocols (Proulx et al., 2021).

Taken together, this scholarship positions TEK and Indigenous governance as central to designing decolonial, climate-resilient futures. However, what remains underexplored is the cultural and narrative articulation of these principles, how Indigenous women writers, through fiction and storytelling, dramatize the ethical and relational dimensions of TEK. This study extends the conversation by examining how Kimmerer, Robinson, and King's novels translate TEK-based environmental ethics into lived, embodied, and gendered practices, illuminating the cultural roots of sustainability beyond the policy sphere. Methodological concerns also shape this integration: Keane, M., Khupe, C., & Seehawer, M. (2017) critique extractive research models and advocate for decolonizing methodologies that genuinely benefit Indigenous knowledge holders. Ethical dimensions are further explored by Kuhn, N. S., Parker, M., & Lefthand-Begay, C. (2020), who examine tribal Institutional Review Board practices that ensure Indigenous oversight in research, and by Lefthand-Begay et al. (2024), who emphasize the importance of prioritizing Indigenous epistemologies in federal environmental decision-making. At a global scale, Mbah, M., Ajaps, S., & Molthan-Hill, P. (2021) find that Indigenous knowledge systems are critical to climate adaptation education in the Global South, while Okui, K., Sawada, Y., & Yoshida, T. (2021) warn of TEK decline due to modernization pressures, a concern echoed by Tang, R., & Gavin, M. C. (2016), who classify the threats to TEK and propose conservation responses. Policy institutions are also shifting: both the NOAA (2023) and the U.S. Department of the Interior (2023) now provide formal guidance for including Indigenous knowledge in research and decision-making. Similarly, Steen-Adams et al. (2023) note that equitable land management partnerships with tribal nations depend on long-term relational accountability, and Schramm et al. (2020) illustrate how the "Climate-Ready Tribes" initiative operationalizes Indigenous adaptation leadership. Finally, community-led frameworks, such as the Ute Mountain Ute Tribe Climate Action Plan (2020), demonstrate how TEK principles inform local governance, aligning with Sidik's (2022) call to integrate Indigenous knowledge into scientific inquiry. Collectively, this body of work (Petzold et al., 2020; Rist & Dahdouh-Guebas, 2006; Tseng et al., 2022; Onyanha, 2024) converges on a shared insight: co-produced, ethically grounded partnerships between Indigenous communities and scientific institutions are essential for equitable climate policy and environmental sustainability.

1.3. Novel Contribution

Scholars have approached Robin Wall Kimmerer's *Braiding Sweetgrass* as a key text in the dialogue between Indigenous ecological wisdom and Western science. Sullivan (2015) reads Kimmerer's prose as a reconciliation of Indigenous spirituality and scientific empiricism, suggesting it redefines environmental ethics through gratitude and reciprocity. Similarly, Nayak, S., & Sthitaprajna, S. (2025) interpret the Skywoman creation story as an ecological pedagogy that cultivates place-consciousness and moral responsibility. Hatley (2016) praises the book's spiritual environmentalism as a decolonial philosophy of care, while Gyllenhaal (2025) foregrounds its botanical precision and Indigenous knowledge as a bridge between ecology and ethics. Collectively, these readings reveal *Braiding Sweetgrass* as a hybrid text of science, spirituality, and sustainability. Eden Robinson's *Son of a Trickster* has attracted attention for its portrayal of Indigenous resilience and decolonial ecology. Rose (2018) situates

the novel within the context of family trauma and intergenerational survival, while Dobson (2018) observes how myth and realism merge to portray the ongoing effects of colonial violence. Krásná (2024) expands this view by reading the Trickster figure through Indigenous veganism and eco-political ethics, positioning the novel as a critique of consumerism and ecological exploitation. These studies highlight Robinson's eco-mythic narrative as an Indigenous feminist intervention. Thomas King's *Green Grass, Running Water* continues to be examined for its humor, transculturation, and material ecocriticism. Ibarrola (2010) views humor as a mode of resistance, while Ignjatović and Stevanović (2020) explore transculturation as a means of survival, and Melsova, F. X., & Hamroyeva, S. B. (2023) trace intertextual patterns of Indigenous self-representation. More recently, Jiang, M., & Cui, Y. (2024) reinterpret King's water symbolism through material ecocriticism, linking narrative fluidity to ecological renewal. While these studies engage each text individually, the present research advances the conversation by comparing all three novels through ecofeminism, Indigenous feminist theory, and TEK-based sustainability frameworks, foregrounding Indigenous women's ecological agency and tribal perspectives as vital to envisioning decolonial futures. Previous scholarship on the novels has largely examined them individually, focusing on the theme of nature or the representation of Indigenous communities in isolation. This paper fills that gap by bringing the three novels into a shared analytical space through the intersecting frameworks of ecofeminism, Indigenous feminist theory, and decolonial environmental humanities. The study's novelty lies in combining the feminist, ecological, and decolonial lenses to show how Indigenous women's narratives articulate a climate-conscious ethic that bridges literary analysis and environmental governance.

1.4. Research Objectives and Scope

This paper aims to explore the intersection of climate change, the roles of Indigenous women, and the power of literature to amplify their voices in environmental discourse. Specifically, the research will focus on the ways in which three selected literary works that are *Braiding Sweetgrass* by Robin Wall Kimmerer, *Son of a Trickster* by Eden Robinson, and *Green Grass, Running Water* by Thomas King, depict Indigenous women as environmental guardians, offering alternative narratives to the mainstream, often reductionist, views on climate action.

Through a close reading of these texts, this research will:

- Examine how Indigenous women's voices are portrayed in the literature as active agents in environmental protection and climate resilience.
- Investigate the representation of Indigenous knowledge and its relevance to sustainable futures.
- Analyse how these literary works challenge colonial narratives of environmental degradation and offer pathways for decolonial, sustainable futures.

1.5. Overview of Selected Literary Works

The three novels chosen for this study provide rich and complex depictions of Indigenous women's relationships with land, culture, and the environment.

• *Braiding Sweetgrass* by Robin Wall Kimmerer is a work that intertwines Kimmerer's scientific expertise as a botanist with her Potawatomi heritage, offering a perspective that bridges scientific and Indigenous ecological knowledge. It foregrounds the themes of reciprocity, kinship with nature, and the interdependence between humans and the Earth.

• *Son of a Trickster* by Eden Robinson is a contemporary Indigenous world presented in the context of the Haisla peoples. Against the backdrop of identity, myth, and survival, the novel is most reminiscent of its female characters, who are born into a world of ancient and modern forces.

- *Green Grass, Running Water* by Thomas King combines humour and critical social and environmental commentary, and centres around the intricate connections of Indigenous peoples with Western colonialism. Indigenous women play a crucial role in maintaining connections to ancestral knowledge, challenging colonial forces, and safeguarding the ecosystem.

2. Methodology and Approach

This research employs a qualitative and interpretive methodology, grounded in textual analysis and close reading of three key Indigenous literary works — *Braiding Sweetgrass* by Robin Wall Kimmerer (2013), *Son of a Trickster* by Eden Robinson (2017), and *Green Grass, Running Water* by Thomas King (1993). The study focuses on identifying and interpreting the representations of Indigenous women's ecological agency, traditional ecological knowledge (TEK), and environmental ethics as responses to climate change and colonial modernity. By engaging with the literary works on a deep, interpretive level, this paper will uncover the ways in which Indigenous women are depicted in the texts as environmental stewards, knowledge keepers, and agents of change. The study will also draw upon secondary literature in environmental studies, Indigenous studies, and literary criticism to contextualise these works within broader academic debates surrounding the climate crisis and the role of Indigenous peoples in climate action.

The texts selected for this study were chosen for their explicit engagement with Indigenous cosmologies, ecological knowledge, and women's roles in environmental stewardship. Each work emerges from a distinct Indigenous tradition (Potawatomi, Haisla, Cherokee/Greek), offering a comparative perspective that highlights both shared and diverse approaches to sustainability. Selection was guided by three criteria: (i) the centrality of women's voices or ecofeminist perspectives, (ii) the presence of Traditional Ecological Knowledge (TEK) as a narrative thread, and (iii) the relevance of the texts to current climate change discourses. The analysis proceeded in three stages: first, identifying key motifs and narrative strategies (such as storytelling, myth, and cultural memory) that foreground Indigenous women's ecological roles; second, examining how these motifs engage with wider socio-political discourses on climate change and sustainability; and third, comparing the texts to trace recurring themes such as intergenerational responsibility, environmental justice, and cultural survival. This layered approach ensured that the interpretation remained rooted in both literary form and socio-cultural context. The design follows an interpretivist paradigm, recognizing literature as a cultural text that reflects and reshapes human relationships with the environment. The selected works are approached as narrative sites of ecological knowledge, where Indigenous cosmologies, feminist perspectives, and decolonial ethics intersect. Textual analysis is combined with contextual reading, placing each work within its cultural, environmental, and political milieu, to understand how Indigenous women articulate sustainable relationships with the Earth. This study draws on three interrelated theoretical frameworks: Ecofeminism, Indigenous Feminist Theory, and the Decolonial Environmental Humanities to analyze how Indigenous women's voices articulate ecological ethics and resistance in the selected novels. Ecofeminist thinkers such as Françoise d'Eaubonne (1974), Val Plumwood (1993), and Vandana Shiva (1988) reveal the parallel domination of women and nature, framing the gendered dimensions of environmental care. Winona LaDuke (1999), Leanne Betasamosake Simpson (2017), and Kim TallBear (2017) from Indigenous feminist theory highlight women's relational agency and land-based knowledge as forms of decolonial survival. Finally, Glen Coulthard (2014) and Kyle Whyte (2018) from the decolonial environmental humanities connect ecological crises to colonial histories, helping interpret these texts as both environmental and political resistance narratives.

3. Literary Perspectives: Indigenous Women in Climate Discourse

In many Indigenous cultures, the Earth is revered not as a resource to be exploited, but as a living, breathing entity with its own wisdom and agency. Often referred to as “Mother Earth,” she is seen as a source of sustenance, care, and protection. This maternal connection highlights the profound relationship that Indigenous peoples have with the land, one that extends beyond a utilitarian connection to the Earth as a provider of food, water, and shelter. For Indigenous women, this connection is deeply personal (Mahour, 2016). In many cultures, women are believed to possess a special connection to the Earth, as they are often the primary caregivers, nurturing the young and ensuring the continuity of life. This understanding of the Earth as a nurturing mother is not merely symbolic, but is deeply ingrained in daily practices and worldviews, where the health of the Earth is seen as inextricably tied to the well-being of its people (Hatley, 2016). When the Earth suffers, so too do Indigenous communities, especially women, who have historically taken on the role of environmental stewards (Whyte, 2014). In works like *Braiding Sweetgrass*, Kimmerer articulates this relationship through the concept of reciprocity, the idea that the Earth gives life, and in return, humans must honour and care for the land, respecting its rhythms and needs (Kimmerer & Smith, 2022). This ethic of care goes beyond sustainability and enters the realm of sacred responsibility.

3.1 Braiding Sweetgrass by Robin Wall Kimmerer

“As I grew to understand the gifts of the earth, I couldn’t understand how “love of country” could omit recognition of the actual country itself. The only promise it requires is to a flag. What of the promises to each other and to the land? What would it be like to be raised on gratitude, to speak to the natural world as a member of the democracy of species, to raise a pledge of interdependence?” (Kimmerer, 2013).

Braiding Sweetgrass by Robin Wall Kimmerer offers a powerful narrative that seamlessly blends her scientific knowledge as a botanist with her Potawatomi heritage. Robin Wall Kimmerer was raised in upstate New York, immersed in nature and taught about her Potawatomi ancestry. Her grandfather experienced the harsh reality of being sent to the Carlisle Indian Industrial School, a place designed to erase Native children’s culture and assimilate them into white society. Through the lens of Indigenous knowledge, Kimmerer reflects on the reciprocal relationship between humans and the Earth, emphasising how Indigenous women, in particular, serve as the stewards of this sacred bond. The book weaves together personal anecdotes, ecological science, and Indigenous wisdom, highlighting the indispensable role that women play in preserving the health of the environment and offering sustainable solutions to contemporary environmental crises. *Braiding Sweetgrass* primarily examines the current state of the world, while also offering a profound reflection on Indigenous American history and traditions. Kimmerer highlights significant historical events such as the Trail of Tears, during which the U.S. Government forcibly relocated about sixty thousand Native Americans to reservations, leading to widespread land loss and thousands of deaths (Cray, 2023). Through her grandfather’s story, Kimmerer also examines the impact of Native American boarding schools like the Carlisle Indian Industrial School. Over nearly forty years, more than ten thousand Native children were sent, often by force or threats, to Carlisle, where they were separated from their families and subjected to harsh psychological control, punished for practising their culture, and even forced to adopt new names.

3.1.1 The Wisdom of Reciprocity and Healing the Earth

“People often ask me what one thing I would recommend to restore relationship between land and people. My answer is almost always, “Plant a garden.” It’s good for the health of the earth and it’s good for the health of people. A garden is a nursery for nurturing connection, the soil for cultivation of practical reverence. And its power goes far beyond the garden gate—once you develop a relationship with a little patch of earth, it becomes a seed itself” (Kimmerer, 2013)

Braiding Sweetgrass combines memoir, Indigenous philosophy, and science writing to explore the connection between humans and the natural environment through the lens of plants. At the core of Kimmerer's work is the principle of reciprocity, an understanding that all beings are interconnected and must care for one another in a spirit of mutual respect. For Kimmerer, this is not merely a philosophical concept, but a practice rooted in everyday actions. The wisdom of reciprocity is grounded in the belief that the Earth, like any other relationship, thrives when nurtured by acts of gratitude, respect, and care (Barnd, 2015). Kimmerer especially arrives at this concept through her research on the Potawatomi language, which regards other beings and things as possessing the same liveliness or spirit as individual humans.

Kimmerer explores how Indigenous worldviews, particularly those of her Potawatomi people, offer sustainable models for environmental stewardship through this concept of reciprocity. In her narrative, she emphasises how humans, particularly Indigenous women, have a profound responsibility to give back to the Earth in ways that ensure its long-term vitality. This is not about using nature as a resource to be depleted, but about engaging in a relationship of exchange, where humans care for the land and, in return, receive sustenance. She tries to apply this idea throughout her book by challenging conventional English rules, frequently capitalising the names of trees and animals (Pascal, 2023). In “Wisgaak Gokpenagen: A Black Ash Basket,” master basket-maker John Pigeon instructs his students to honour and express gratitude to the tree that sacrificed itself to provide the material for the basket. The novel makes mention of it as, “A language teacher I know explained that grammar is just the way we chart relationships in language. Perhaps it also reflects our relationships with one another. Maybe a grammar of animacy could lead us to whole new ways of living in the world, other species a sovereign people, a world with a democracy of species, not a tyranny of one, with moral responsibility to water and wolves, and with a legal system that recognizes the standing of other species” (Kimmerer, 2013). One of the key ways Kimmerer demonstrates the wisdom of reciprocity is through her reflection on the practice of harvesting sweetgrass. In the Potawatomi tradition, sweetgrass is gathered as a sacred plant used in spiritual and cultural ceremonies. However, the act of gathering sweetgrass is imbued with deep respect for the plant, as it is never harvested recklessly but instead is done in a way that ensures its continued growth. The principle of reciprocity is evident here: the harvest is done with a mind toward nurturing, not exploiting.

Kimmerer emphasizes that science and Indigenous knowledge don't have to be in conflict; instead, they can complement each other to form a more comprehensive understanding of the world, one that recognizes the importance of both empirical evidence and meaningful connections. This idea is clearly illustrated in the chapter “Mishkos Kenomagwen: The Teachings of Grass,” which is styled like a scientific paper, including sections such as “Literature Review,” “Hypothesis,” and “Methods.” However, the focus is on a graduate student named Laurie, who designs a research project based on Indigenous teachings. Her study investigates whether traditional sweetgrass harvesting practices actually benefit the plant's growth. The results show that these time-honoured methods help sweetgrass thrive even more than in untouched areas. This demonstrates that Indigenous wisdom holds valuable insights

and that scientific approaches can be used to validate and deepen understanding of these traditions (Gyllenhaal, 2025). By focusing on reciprocity, Kimmerer highlights how Indigenous women have long known that the Earth must be cared for as a living entity. This worldview offers an alternative to the exploitative practices of industrialisation, offering profound lessons on healing the Earth in times of environmental crisis.

3.1.2 Potawatomi Indigenous Women's Ecological Roles

Kimmerer in *Braiding Sweetgrass* demonstrates how Native women are not merely observers of ecological affairs but active agents in maintaining the ecosystem. Agriculture, plant medicines, water conservation, and community care are just a few of the ways women's roles have been critical to the continuation of Native cultures and the well-being of the ecosystems in which these cultures exist. In *Braiding Sweetgrass*, Robin Wall Kimmerer offers the natural world, including humanity, as a living system of reciprocity. She begins with the Haudenosaunee creation story of Skywoman, who is dropped to the planet and assisted by creatures in forming a territory where life will flourish. This creation narrative almost immediately establishes the Native worldview, in which humankind and the natural world are profoundly interconnected. Kimmerer returns to this idea throughout the book, emphasising that people, plants, animals, and the land are all part of a shared community. Each member contributes in its own way, and it's through this ongoing act of giving and receiving that all life is able to grow and thrive together. Skywoman plays a central role in the Haudenosaunee creation story, which Kimmerer uses to open *Braiding Sweetgrass*. In this narrative, Skywoman falls from her celestial home down to earth, where she's gently caught by geese and assisted by other animals in forming a new land, Turtle Island, on the back of a turtle. She dances the land into existence, plants seeds, creates a garden, and eventually gives birth to a daughter. It is mentioned in the novel as, "One story leads to the generous embrace of the living world, the other to banishment. One woman is our ancestral gardener, a cocreator of the good green world that would be the home of her descendants. The other was an exile, just passing through an alien world on a rough road to her real home in heaven. And then they met—the offspring of Skywoman and the children of Eve—and the land around us bears the scars of that meeting, the echoes of our stories" (Kimmerer, 2013). Kimmerer highlights this story as an example of how cultural myths influence people's understanding of their connection to the earth. She contrasts Skywoman's story with that of Eve from the Judeo-Christian tradition: while Eve is cast out of Eden and told to dominate a difficult world, Skywoman is welcomed by the animals and creates a home meant to nurture future generations. This difference highlights a worldview in which humans are not separate from nature, but are part of it, called to live in gratitude, care, and harmony with the land. For the Potawatomi people, women have traditionally been the primary caretakers of agricultural practices, responsible for growing, harvesting, and preparing food. This responsibility is closely tied to a spiritual understanding of the land, where the well-being of the Earth and the community are seen as intertwined. Indigenous women also serve as key knowledge holders, passing down practices that foster sustainable living, such as the cultivation of companion plants, forest management techniques, and methods of preserving seeds.

Braiding Sweetgrass weaves in many personal moments from Robin Wall Kimmerer's life, especially those connected to her roles as both a mother and an educator. The theme of motherhood is introduced early on with the Skywoman story, where Skywoman is already pregnant as she descends to earth. Kimmerer frequently mentions her own daughters, Linden and Larkin, reflecting on the challenges and responsibilities of raising them. Throughout the book, she draws a strong connection between the nurturing role of a mother and the guiding role of a teacher. She refers to Indigenous teachings that describe a woman's life path as moving from the Way of the Daughter, to the Way of the Mother, and finally to the Way of the Teacher.

This framework is echoed in Kimmerer's own experiences teaching at a university. She emphasizes the vital role both mothers and teachers play in the strength of a community, and how they contribute to shaping a more hopeful and sustainable future.

"But the pond has shown me that being a good mother doesn't end with creating a home where just my children can flourish. A good mother grows into a richly eutrophic old woman, knowing that her work doesn't end until she creates a home where all of life's beings can flourish. There are grandchildren to nurture, and frog children, nestlings, goslings, seedlings, and spores, and I still want to be a good mother" (Kimmerer, 2013).

In the chapter "A Mother's Work," Robin Wall Kimmerer shares how she spent years trying to make a pond safe and clean enough for her daughters to swim in. This effort becomes a symbol of a deeper hope that the care central to being a mother can grow into a broader sense of responsibility for the world as a whole. As she works on the pond, she reflects on her duty not only to her children but also to the plants and animals that inhabit and surround the water. Many of these creatures are mothers too, relying on the pond as a vital part of raising their young. Kimmerer also explores how teaching is another form of care, one that involves planting the seeds of knowledge and nurturing growth in future generations. In "Old Growth Children," she describes Franz Dolp planting trees that will live on long after he's gone. In "Sitting in a Circle," she explains how she encourages her students to form personal, meaningful relationships with the land. While *Braiding Sweetgrass* doesn't shy away from the serious challenges facing the world, it also holds space for hope, suggesting that meaningful change depends on the quiet, persistent work of both mothers and teachers.

In the chapter "Epiphany in the Beans," Kimmerer experiences a moment of realisation while gardening: she comes to see the earth as offering love to people through the food it provides. In response, humans can express their gratitude and care by cultivating and nurturing the land that feeds them. The traditional Indigenous planting method involving the "Three Sisters"—corn, beans, and squash, serves as a symbol of this mutual relationship. These three crops are grown together because they benefit one another: the corn provides a structure for the beans to climb, the beans enrich the soil with nitrogen, and the squash spreads across the ground to deter weeds and pests. Their cooperative growth stands in contrast to industrial monoculture farming, highlighting how interdependence leads to greater abundance than isolation.

In "The Council of Pecans," Robin Wall Kimmerer recounts the story of her grandfather, who was forced to attend the Carlisle School, one of many institutions that aimed to erase Indigenous identity through abuse and cultural assimilation. As a way to heal from this legacy generations later, the Mohawk people in the chapter "Putting Down Roots" work to reclaim their heritage by returning to ancestral lands, reviving cultural practices, and replanting sweetgrass where it once grew. Kimmerer also draws on the story of Nanabozho, the Anishinaabe Original Man, who made it his mission to learn about the land of Turtle Island and live in a respectful relationship with its many life forms. Through his example, she introduces the idea that we must all strive to "become indigenous to place" not by claiming Indigenous identity, but by learning how to live responsibly and in balance with the land. She argues that even those descended from colonisers can take on this work. While she's clear that settlers cannot truly become Indigenous, they can become "naturalised" like plants that, though not native, coexist peacefully and contribute to the health of the ecosystem. In this way, Kimmerer envisions a future where people of all backgrounds can care for the land and for one another through mutual respect and shared stewardship.

Toward the conclusion of the book, Kimmerer introduces the windigo—a traditional figure from Indigenous stories portrayed as a greedy, insatiable creature that roams alone in winter,

disconnected from the community and incapable of giving, only taking. She draws a parallel between this “windigo mindset” and the values of capitalist materialism, which treat the earth purely as a resource to be exploited, with no thought of giving back. Kimmerer argues that this extractive way of thinking is ultimately destructive, as evidenced by the growing number of environmental crises. To restore a healthy relationship with the natural world, she urges a return to Indigenous principles of reciprocity and mutual care (Grogan, 2022). Kimmerer further explores the interconnectedness of gender and ecological stewardship by showing how women’s knowledge and labour have been crucial to the continuation of Potawatomi cultural practices. These women's roles are not only practical but also serve as caretakers of the sacred, ensuring that cultural values of respect, reciprocity, and sustainability are in place. To do so, they are at the confluence of environmental caretaking, cultural maintenance, and resistance to colonising forces that seek to deny them both. In the context of the climate crisis, these roles are more important. As the degradation of the environment puts traditional living at risk, Indigenous women's leadership, specifically around the land, is rich in practices to reduce the effects of climate change. Their leadership is rooted in both their connection to the land and their ability to adapt the traditional ways of knowing to contemporary challenges.

3.1.3 Connection Between Land, Plants, and Healing Practices

In *Braiding Sweetgrass*, Kimmerer presents a rich discussion of the ways in which the relationship of Indigenous women to the land is one of sustenance, but also one of healing. To the Indigenous peoples, the land is not a source of resources to be extracted but a source of life and wisdom. Plants, animal life, and the natural resources of the land are regarded as teachers and medicines that convey truths passed down from generation to generation. Kimmerer, who is both a scientist and an indigenous woman, considers the ways in which her people regard plants not only as subjects to be observed scientifically, but as living beings with whom human beings are in a reciprocal relationship. Gathering plants for sustenance, medicine, and rites of passage demands a profound respect for the plants’ teachings. For instance, the sweetgrass in her account is not only a plant, but also a sacred being with profound cultural significance. Gathering sweetgrass is a prayer of thanks and a vow to ensure its growth so other generations will come to harvest it. Women, overall, are put in the center of care in this dynamic. Their role as healers, whether through plant medicine, spirituality, or caretaking roles in families and tribes, highlights the deep interdependence of people and the Earth. That practice of care that is taken by the Indigenous women is not just for the person but for society overall, so that the well-being of the land and the well-being of the people are taken care of at the same time (Briggs, Krasny, & Stedman, 2019). In the broader context of the climate crisis, this close relationship between land, plants, and healing practices holds important lessons. Adopting these sustainable and holistic practices can help society learn to heal the Earth in a manner similar to the way Indigenous peoples have for centuries, through reciprocity, care, and respect. Kimmerer’s writing highlights the potential for women, through their affiliation with the Earth, to contribute to the rebuilding of ecosystems and the mending of environmentally caused wounds resulting from industrial exploitation.

3.2 Son of a Trickster by Eden Robinson

Eden Robinson's *Son of a Trickster* is a modern novel that combines the ancient and the modern, merging Haisla cultural practices with the complexities of contemporary life. Eden Robinson is a Haisla and Heiltsuk First Nations writer who was born in Kitimaat, British Columbia. The novel is a coming-of-age story that follows Jared, a young Haisla man, as he navigates a world filled with addiction, family trauma, and supernatural forces. Through this complex tale, Robinson explores the intersections of myth, modernity, and environmental justice, all while giving voice to Indigenous characters, particularly women, who embody survival, resilience,

and resistance in the face of colonial and ecological destruction (Rose, 2018). *Son of a Trickster* is rooted in the actual history of Kitamaat Village, the main reserve of the Haisla Nation, and incorporates real events such as the closure of the Eurocan paper mill and the rise of the Idle No More movement. Robinson references the real Idle No More movement, which Sarah becomes involved in during the story. This grassroots movement began in 2012 and was started in December by three First Nations women and a non-Indigenous supporter. It focuses on defending Indigenous rights and protecting the environment from further harm.

3.2.1 The Intersection of Myth and Modernity

At the heart of *Son of a Trickster* is the intersection of myth and modernity, two forces that collide and coexist within the experience of contemporary Indigenous life. Robinson brings Haisla mythology into a modern-day context, illustrating how traditional stories continue to shape the identities and experiences of her characters, even as they struggle with the realities of the modern world. For Jared, the protagonist, his journey is marked by encounters with supernatural beings, ancestral spirits, and ancient stories, which provide both guidance and conflict in his search for self-identity. The narrator points out that most people no longer remember these ancient times, hinting at a lost sense of connection with the natural world. Later in the book, it's stated that humans are "transitory vessels built from recycled carbon like every other living being on this planet," (Robinson, 2017), reinforcing the idea that we are deeply linked to nature. By describing humans this way, the narrator also suggests that we have a responsibility to support the Earth's ongoing life cycles, a reminder that, despite often seeing ourselves as separate or above the rest of nature, we are part of the same system and should act accordingly.

The novel's mythology is not merely a nostalgic reflection on the past but is actively woven into the fabric of modern existence. Robinson's use of myth enables the characters to maintain a connection to their ancestors, offering a sense of continuity and resilience amidst the chaos of modern life. The trickster figures, such as Raven, appear throughout the narrative, acting as both guides and instigators of change, prompting the characters to undergo personal and cultural transformation (Harvey, 2022). The intersection of myth and modernity is particularly significant for Indigenous women. Women in the novel play a central role in ensuring cultural continuity through storytelling and guiding the younger generations through the challenges of the modern world. They act to bridge the distance between ancestral wisdom and current concerns, ensuring that traditional principles, such as respect for the land and the sanctity of natural resources, are not lost. In mythological terms, then, Robinson shows the ways that Aboriginal peoples, and women above all, still negotiate and resist the overwhelming power of colonialism, damage to the natural world, and suppression of culture. Myth is not just a form of cultural remembering but a kind of resistance to modernity's power to dislocate people from the earth and from tradition.

3.2.2 Environmental Justice through an Indigenous Lens

More than a narrative of individual development, *Son of a Trickster* is a powerful exploration of the environmental justice struggles faced by Indigenous peoples in the modern world. It brings to light the ways in which the histories of colonization, environmental degradation, and social injustices converge within the lives of Indigenous peoples, and particularly with regard to the land and natural resources. Through the lens of the Haisla people, Robinson examines how environmental destruction is directly linked to the social and economic issues that plague the community. The novel is set in the coastal regions of British Columbia, an area rich in natural resources, which have been historically exploited by colonial forces. This environmental devastation is not only a physical reality but also a spiritual one. For Indigenous peoples, the land is sacred, and its destruction equates to a loss of identity, culture, and

community. In these contexts, the indigenous women are placed at the forefront of earth and land protection, frequently found where environmental justice and community health intersect. In *Son of a Trickster*, while the men struggle internally, it is frequently the mothers, grandmothers, and aunts who bear the responsibility of knowing and ensuring the continuation of the ecologies and the continuation of people. Their roles extend beyond nurturing; they are equally responsible for guarding the land and safeguarding the children and grandchildren. Robinson gently criticises the environmental policies that most adversely affect the Indigenous populations, most notably those of the resource extraction industries like logging, fishing, and mining. Her characters in the book are presented not just as survivors of these policies but as resisters who attempt to retake control of their connection to the land and push back at the hands that attempt to exploit them.

3.2.3 Survival and Resistance of Haisla Indigenous Women

In *Son of a Trickster*, the survival and resistance of Haisla Indigenous women are central to the narrative, illustrating their agency in the face of both historical trauma and contemporary challenges. While the novel focuses on Jared's coming-of-age journey, it is the women in his life, particularly his mother, grandmother, and other matriarchs, who shape and guide his path, offering wisdom, cultural teachings, and practical survival strategies. Haisla women in Robinson's novel embody resilience through their ability to navigate the legacies of colonialism, environmental degradation, and the challenges of modern society. The women in the story often hold the family together, providing emotional, spiritual, and practical support. They represent the endurance of Indigenous cultural practices and the continuity of knowledge despite the pressures of a society that marginalises their voices and experiences.

The novel also highlights how people are actively harming the environment, despite being deeply connected to it. Jared, the main character, has a strange link to a magical world that brings him disturbing visions and encounters. One of these involves "Fake Sarah," a river otter spirit that takes the form of his girlfriend. She scolds Jared, saying, "You're killing the world and you have the nerve to wonder why we hate you," (Robinson, 2017) directly blaming humans for environmental destruction and showing how even supernatural beings are turning against humanity in defense of the natural world. Later, Jared is kidnapped by the river otters and taken to a cave, where they complain that humans are overfishing and that "the rivers burn and taste like shit" (Robinson, 2017). Since the natural food sources are gone, they tell him, humans are now the only thing left to eat. The otters then violently attack Jared, biting off one of his toes and burning his skin. This brutal scene serves as a warning: the damage humans have inflicted on the environment is so severe that nature, in turn, may turn against us as a form of resistance or survival.

Robinson highlights how Haisla women resist the forces of environmental destruction by holding on to traditional knowledge and practices. They teach the younger generations about the land, the sea, and the natural cycles. These teachings are not just about survival; they are about resistance. Indigenous women's knowledge of the land, passed down through generations, offers an alternative to the exploitative practices of the dominant culture. Their survival is not passive, but an active assertion of cultural continuity, a way of fighting back against the ongoing colonization of both land and body. The novel goes on to suggest that the environmental destruction caused by humans is so extreme that it could trigger a mass extinction, one that might ultimately wipe out humanity itself. At a party, Jared meets a girl who claims to be a Selkie, a mythological creature that shifts between human and seal form. She mentions that Earth has entered the "Anthropocene," a term for the current geological era in which human activity is the dominant force shaping the planet's climate and ecosystems. This moment reinforces the idea that humans are not only harming the environment but may

also be setting the stage for their own extinction. In another chapter, the book references the ancient extinction of trilobite sea creatures that vanished over 252 million years ago. The narrator jokes that the trilobites were just “going out for Starbucks before work” (Robinson, 2017) when disaster struck, reacting with, “Whoa, man. What the hell?” (Robinson, 2017) By giving these long-extinct animals human habits and speech, the story draws a parallel to modern society, suggesting that people today, like the trilobites, might be blindsided by the consequences of their actions if they don’t change course. The novel ties its environmental message directly to Indigenous culture through Sarah’s mention of Idle No More, a real-world movement led by First Nations communities in Canada to oppose environmental damage and violations of treaty rights. Sarah explains, “Native people are rising up. We’re protesting the omnibus budget bills that are stomping all over the treaties and this oil company called Enbridge” (Robinson, 2017). While much of society remains unaware of or indifferent to their relationship with the natural world, Idle No More highlights how many Indigenous people, grounded in their cultural connection to the land, are actively working to protect it. By referencing a real, ongoing movement, the novel makes it clear that the environmental crisis is not just a fictional theme but a pressing reality, and it calls on all people to recognise their bond with the Earth and take action against its destruction.

This novel introduces the idea that magic isn’t about flashy powers but about a deeper understanding of reality, especially time. It compares magic to a tree, with the root being the awareness that time is not linear, that the past, present, and future all coexist. Humans, however, perceive time as a straight line, just as one perceives the horizon as flat, even though it's actually curved. The point is that our senses and minds limit our understanding of reality, and magic begins when one moves beyond those limitations. It’s a challenge to expand our perception. This is stated as, “Think of magic as a tree. The root of supernatural ability is simply the realisation that all time exists simultaneously. Humans experience time as a progression of sequential events in much the same way we see the horizon as flat: our reality is shaped by our limitations” (Robinson, 2017). Later, the novel uses a scientific analogy. When you leave the surface of Earth and look at it from above, you see that the true shape of the planet is curved, not flat. This is intended to illustrate how shifting your perspective can reveal a deeper truth. It raises the question: if we can build rockets to change our physical point of view, could we one day do something similar to shift our perspective on time? It suggests that we are not yet evolved or equipped to fully grasp or manipulate time, but the idea itself is presented as possible, perhaps through spiritual or magical means, rather than technological means. It is mentioned as, “If you blasted off in a rocket and achieved a low, stable orbit, you would see the planet’s horizon curving into a sphere. But how, you may be wondering, can you blast yourself out of time? We don’t know how to build those machines yet” (Robinson, 2017). The novel also turns from the topic of time to our origins. It’s both poetic and scientific, referencing the fact that everything on Earth is composed of the remnants of ancient stars, a core concept in astrophysics. But it’s also spiritual: it encourages the reader to meditate, to connect to a deeper, ancient memory, suggesting that we were once part of the universe in a more fundamental way, before we became physical, earthbound beings. The line about “wriggling through the universe as beams of light” (Robinson, 2017) is a metaphorical yet powerful image. It implies we are more than just human; we are cosmic, and somewhere in our consciousness, we still carry that awareness.

In the novel, the women’s resistance is portrayed as multifaceted, expressed through acts of care, such as cultivating food, as well as through active protection of sacred places, preservation of traditions, and spiritual practices. Their resistance is a form of environmental justice, standing against the extraction of natural resources that threatens their land and their way of life. In this way, Robinson's portrayal of Haisla Indigenous women emphasises their critical

role in both preserving cultural identity and protecting the environment. Their survival and resistance are not just personal or familial but are deeply rooted in the collective struggle for environmental justice.

3.3 Green Grass, Running Water by Thomas King

Thomas King's *Green Grass, Running Water* is a richly comedic mixture of myth, social commentary, and storytelling that injects a unique voice into Indigenous resistance, environmental justice, and the politics of colonial exploitation. Against a contemporary and mythological context, King's novel entwines the voices of Cherokee and Greek Indigenous women into the narrative, providing a forum for them to discuss questions of ecological concern, cultural existence, and living in the midst of the contemporary world. Through a mixture of satire and acerbic criticism, King highlights the absolutely critical importance of Indigenous women as caretakers of the land and culture, holding firm in the face of environmental degradation and colonial impositions.

3.3.1 Humour and Eco-Resistance in Cherokee and Greek Indigenous Women's Testimonies

One of the most striking features of *Green Grass, Running Water* is King's use of humour, which he employs not only as a narrative technique but also as a form of eco-resistance. The characters, especially the Indigenous women, navigate the challenges of colonialism and environmental degradation with a sense of wit and defiance that challenge the dominant narratives surrounding Indigenous identity and environmental issues (Melsovna & Hamroyeva, 2023). As the title *Green Grass, Running Water* suggests, the novel explores how people relate to the natural world. It opens and closes with the image of a world covered entirely in water, and throughout the story, water serves as a symbol of nature's strength and influence. The humour of King is subversive; it challenges the predictable and frequently distressing histories of victimisation that are usually attached to Indigenous Australians. Through the satire and comedic relief of the novel, both the colonial forces and the devastation of the environment are satirised, and the resilience and autonomy of Indigenous women are celebrated. Humour in the narrative is not a question of diminishing the severity of the problems involved, but of resituating them in a manner that embodies the strength of Indigenous sovereignty and culture. In the novel, Indigenous women are not passive victims of environmental devastation, but active resisters who employ humour and narration to resist. Through a reconquest of the narrative and a refusal to remain silent, they resist the exploitation of the land and their people. The humour of King is also an indicator of the manner in which Indigenous women interweave older traditions with current concerns and provide multifaceted solutions to modern-day ecological and cultural crises. Their environmentally related resistance is built into an abiding sense of pride and belonging to a culture, but equally, a rejection of the pressures to fit into the narratives dictated by the structures of colonization.

3.3.2 Environmental Destruction and the Indigenous Woman's Response

In *Green Grass, Running Water*, environmental destruction is described as an omnipresent force that directly affects Indigenous peoples, most of all women. King employs the theme of the "Four Old Indians", a collection of older Indigenous men who serve as a metaphorical representation of the land and its natural forces, to highlight the profound relationship between the process of environmental destruction and the process of cultural depletion. Preserved in the novel is the idea that when the land is destroyed, the Indigenous people, most of all women, who are naturally regarded as conservators of the Earth, are adversely affected. Each of the novel's chapters has a plotline of a different woman, First Woman, Changing Woman, Thought Woman, and Old Woman, who are present when the world was being created. These women

are typically acted upon by the natural forces surrounding them, particularly by the waters that sweep them along and determine the course of their lives. Their experiences represent the ways in which nature has played a guiding and determining role in human history overall.

As the title *Green Grass, Running Water* hints, the novel explores the connection between people and the natural world. It both opens and closes with the image of a world covered entirely in water, and water continues to appear throughout the story as a symbol of nature's strength (Lousley, 2004). Each of the book's four sections features a creation story involving a different woman: First Woman, Changing Woman, Thought Woman, and Old Woman, who is present at the beginning of the world. These women are often influenced or guided by natural forces, especially water, which carries them in unexpected directions. Their experiences demonstrate the profound impact of nature on shaping not only their individual paths but also the broader narrative of humanity's development. Indigenous women in the novel are portrayed as active participants in environmental justice, rather than merely as witnesses to ecological degradation. They respond to the destruction of the land and the resources that sustain their communities with resilience, creativity, and activism. Whether through direct actions, like protecting sacred sites, or through cultural revival, these women push back against the forces that threaten their way of life. Sifton and the other men behind the dam claim that the Indigenous people will benefit from this attempt to manage the flow of water. However, Eli points out that fishing has actually worsened since the dam was built. While it might seem like Sifton's plan to control nature is working at first, things fall apart in the novel's climax when an earthquake destroys the dam. This collapse not only disrupts the physical landscape but also shakes up the structure of the story itself, merging the creation narratives of the four travelling women with the events happening in the present. Just like the trickster figure Coyote, who can change the weather with his singing and dancing, nature is shown to be unpredictable and beyond human control. *Green Grass, Running Water* reminds us that no matter how much people try to dominate or reshape the natural world, nature remains the stronger force. Instead of fighting it, the novel suggests it's wiser to learn from it and live in harmony with it, a lesson many of the Indigenous characters seem to understand.

For example, the character of Alberta, a Cherokee woman in the novel, is a teacher and cultural bearer who actively resists the colonial mindset that seeks to exploit both Indigenous people and their lands. Alberta's actions embody eco-resistance, where her role as an educator extends beyond the classroom to the land itself. She teaches her community about the importance of the Earth, its ecosystems, and the interdependence of all living beings. Through her efforts, King highlights the role of Indigenous women as both the protectors of the land and the custodians of ecological knowledge. Nature also plays a major role in the parts of the novel set in the story's present-day world, during the 1990s when the book was written. A central conflict revolves around a dam built near the town of Blossom. Sifton and the others behind the project claim that the Indigenous community will benefit from this attempt to manage the water, but Eli argues that the dam has actually made fishing worse. Although Sifton's efforts to control the natural world seem successful at first, everything unravels in the novel's climax when an earthquake destroys the dam. This moment not only marks the collapse of the structure itself, but also causes a shift in the story's narrative, bringing together the mythic journeys of the four women with the events of the present.

Like Coyote, the trickster figure who can change the weather through song and dance, nature in the novel is wild, unpredictable, and ultimately beyond human control. *Green Grass, Running Water* reminds readers that, no matter how much people try to dominate or reshape the environment, nature remains stronger. The novel suggests that the wiser approach often taken by the Indigenous characters is to learn from nature and live in harmony with it, rather than trying to overpower it. King's portrayal of environmental destruction in the novel is not

limited to external factors such as corporate exploitation or governmental policies; it also highlights the internal struggles within Indigenous communities as they grapple with the impact of colonialism, modernisation, and cultural assimilation (Jiang & Cui, 2024). Women, like Alberta, are portrayed as leaders who navigate this tension, challenging both the physical destruction of their environment and the erasure of their cultural identities.

3.3.3 Ancestral Knowledge as Resistance to Colonial Exploitation

In *Green Grass, Running Water*, King positions ancestral knowledge as a vital form of resistance against colonial exploitation and ecological destruction (Ibarrola-Armendariz, 2010). Indigenous women are depicted as key carriers of knowledge rooted in the land, in stories, and in cultural practices passed down through generations. This knowledge is not just a tool for survival; it is a weapon against the ongoing forces of colonialism and environmental degradation. The novel illustrates how colonial forces have sought to suppress and exploit Indigenous knowledge, particularly through the exploitation of natural resources. However, King emphasises that ancestral knowledge is not easily eradicated. It persists in the lives of Indigenous people, particularly women, who continue to fight for the preservation of their culture and their land. Through their roles as knowledge keepers, these women resist the forces that seek to erase them and their way of life. In the context of ecological degradation, ancestral knowledge serves as a counterforce to the capitalist and colonial practices that commodify the land. This knowledge includes practices of sustainable resource management, land stewardship, and ecological healing that have been passed down through generations. Indigenous women, through their connection to this knowledge, offer sustainable solutions to contemporary environmental crises, rooted in a deep understanding of the land's rhythms and cycles. King's narrative underscores the power of ancestral knowledge in resisting colonial exploitation. By drawing on cultural practices, stories, and traditions that honour the land, Indigenous women in *Green Grass, Running Water* assert their autonomy and offer alternative visions of environmental justice. Their resistance is not just an act of defiance; it is a reaffirmation of their identity, their history, and their unbreakable connection to the Earth. Through characters like Alberta and the narrative of the Four Old Indians, King illustrates that ancestral knowledge is not simply a remnant of the past, it is a living, evolving force that continues to resist colonial exploitation and guides Indigenous communities toward a more just and sustainable future.

4. Theoretical Framework

Grounded in ecofeminism, Indigenous feminist theory, and decolonial environmental humanities (LaDuke, 1999; Simpson, 2017; Coulthard, 2014; TallBear, 2017), this study foregrounds Indigenous women's environmental ethics as central to reimagining sustainability and justice.

4.1 Ecofeminism

Ecofeminism emerged in the late 1970s and early 1980s as an intersectional movement linking the domination of women with the exploitation of nature. Early theorists such as Françoise d'Eaubonne (1974) coined the term "ecofeminism," while scholars like Val Plumwood in *Feminism and the Mastery of Nature* (1993) and Vandana Shiva in *Staying Alive: Women, Ecology and Development* (1988) argued that patriarchal, capitalist worldviews produce both gender oppression and ecological destruction. Ecofeminism, therefore, challenges dualistic thinking that separates humans from non-humans and males from females, proposing instead a relational ontology grounded in care, reciprocity, and interdependence (Gaard, 2014b). When applied to literary analysis, ecofeminism illuminates how narratives represent women's roles as ecological stewards and how environmental degradation mirrors gendered and colonial

violence. In *Braiding Sweetgrass*, Kimmerer's emphasis on gratitude, reciprocity, and the ethics of care exemplifies Shiva's (1988) argument that women's ecological knowledge resists the patriarchal logic of exploitation. Similarly, in *Son of a Trickster*, the Haisla women's nurturing and protective roles echo Plumwood's (1993) call for revaluing relational interdependence between humans and nature. Even King's *Green Grass, Running Water* deploys ecofeminist humor to expose how settler-colonial masculinity corrupts both ecological and cultural balance, aligning with ecofeminism's critique of domination as a shared root of gender and environmental crisis.

4.2 Indigenous Feminist Theory

Indigenous feminist theory developed in the 1990s and 2000s as Indigenous scholars critiqued mainstream feminism's failure to address colonialism, sovereignty, and relational responsibilities to land. Foundational works such as Winona LaDuke's *All Our Relations: Native Struggles for Land and Life* (1999), Leanne Betasamosake Simpson's *As We Have Always Done: Indigenous Freedom Through Radical Resistance* (2017), and Kim TallBear's *Making Love and Relations* (2017) advance a framework in which gender, land, and kinship are inseparable. These theorists foreground Indigenous women's roles as knowledge keepers and protectors of ecosystems, emphasizing that environmental justice is a form of gendered and cultural resurgence. Within literary contexts, Indigenous feminist theory enables an analysis of how women characters embody relational ethics, resist settler patriarchy, and sustain cultural continuance through storytelling.

4.2.1. All Our Relations: Native Struggles for Land and Life (1999) by Winona LaDuke

The book details Native American resistance against environmental degradation and cultural loss. Winona LaDuke is an Anishinaabeg and environmental activist known for her work on environmental justice and Indigenous rights. The book explores the interconnectedness of Native peoples with their land, where the environment is seen as family, and discusses the historical and ongoing threats to these communities from industrialization and resource extraction. It features firsthand accounts from Native activists, including LaDuke herself, and covers various tribes, such as the Seminoles, Anishinaabeg, Innu, and Mohawks. The book highlights a form of environmentalism that is deeply rooted in indigenous cultures, emphasizing the spiritual and cultural significance of the land and its resources. It documents the ongoing struggles against environmental hazards, industrial development, and the appropriation of Native lands and resources. The book connects the loss of biodiversity with the erosion of cultural diversity, arguing that protecting the environment is crucial for preserving Native cultures. LaDuke includes the stories of many Native activists, particularly women, who are fighting to protect their communities and ways of life for future generations. LaDuke focuses on the specific challenges faced by different tribes, such as the Seminoles and their ancestral lands, and the Anishinaabeg. Indigenous feminist theory clarifies how women's land-based practices are forms of sovereignty in action. Kimmerer's reciprocity ethic and Skywoman cosmology enact women's custodianship of place (*Braiding Sweetgrass*), Haisla matriarchs practice cultural continuance and earth-care amid colonial rupture (*Son of a Trickster*), and King's women storytellers weaponize narrative to reassert land-relations against settler scripts (*Green Grass, Running Water*). Put simply, gendered care here is political resistance rooted in land (LaDuke, 1999; Simpson, 2017; TallBear, 2017).

4.2.2. As We Have Always Done: Indigenous Freedom Through Radical Resistance (2017) by Leanne Betasamosake Simpson

The book argues that contemporary Indigenous resistance is a radical rejection of settler colonialism, grounded in Indigenous theory and practice. The book posits that Indigenous

resurgence is not about inclusion but about building alternatives rooted in place-based Indigenous knowledge systems that resist the destructive forces of colonialism, including patriarchy, white supremacy, and capitalism. Simpson connects this to concepts like ‘generative refusal’ and the understanding of land and water. The book re-examines Indigenous political resurgence as a form of radical resistance and a ‘rejection of contemporary colonialism’ that focuses on the refusal of dispossession of Indigenous people and their land, and essential to life, as seen in the idea of “mino bamadzuin,” or the “good life” (Ackerly, 2022). Simpson roots Indigenous resistance in uniquely Indigenous theorizing, writing, organizing, and thinking, moving beyond simply reacting to colonial structures (Braith, 2020). The book introduces the concept of “generative refusal,” a process in which Indigenous people not only resist colonial domination but also embody an Indigenous alternative by focusing inward on their own communities and relationships (Burrell, M., Grosse, C., & Mark, B., 2022). It calls for the creation of Indigenous alternatives to the “destructive logics of the settler colonial state,” rather than seeking inclusion within existing systems. The book connects resistance to the interconnectedness of all life, viewing the land, water, and bodies as a network of relationships. This is linked to the Anishinaabe concept of ‘mino bamadzuin,’ which emphasizes the interconnectedness and cyclical nature of life. Simpson’s “generative refusal” is visible wherever women sustain kinship and land despite extractive pressure. In *Son of a Trickster*, Haisla women anchor Jared’s survival and tie the plot to Idle No More’s land defense, refusing settler terms of recognition while building community alternatives (Simpson, 2017). Kimmerer’s gratitude practice and “pledge of interdependence” perform the same refusal of extractivist time, while King’s women refashion origin stories as a living infrastructure for resurgence (Kimmerer, 2013; King, 1993).

4.2.3. Kim TallBear’s Making Love and Relations (2017)

The book begins by problematising the dominant Western/settler model of sex, intimacy, reproduction, family, and kinship. She argues that the “script” of monogamous, heteronormative marriage + nuclear family is deeply embedded in settler-colonial logics and supports population-making, land-control, assimilation. She traces how Indigenous relationalities (kin, non-blood relations, multispecies relations, extended kin networks) have been disrupted, erased, or devalued by colonial regimes that sought to impose the couple + nuclear family + reproduction model. TallBear encourages thinking about what “making kin” (and relations) means *beyond* settler sex/family/population. She shifts the focus from reproduction of population (and thereby the nation, the state) to the reproduction of relations, care, connection—in more abundant, less codified ways. She examines how settler biopolitics monitors, regulates, pathologises bodies, sex, family, and reproduction (Indigenous bodies especially). She offers a vision (or at least a provocation) for relationality that “undoes” the investor logic of population, resource extraction, assimilation—specifically from an Indigenous perspective. This includes thinking of relations with non-human kin, multispecies worlds, and more-than-human relationalities. The essay situates this within Indigenous frameworks: TallBear draws on her Dakota / Sisseton-Wahpeton / Cheyenne/Arapaho heritage and how Indigenous ways of relating (kin, land, non-human) differ from the settler script. TallBear looks into these historical gaps rigorously, stating how these unearthed erased relational culture of Indigenous communities, specifically her own Dakota ancestors, where extended kin groups, including plural marriages and mutual support beyond blood and family relations, created wholesome social textures Indigenous ways of forming kin-relations (including non-blood relations, multiple forms of intimacy, relations with land and non-humans) are not simply marginalized but actively undermined by the imposition of settler norms. The essay suggests that Indigenous social worlds had more expansive relational logics—focusing on connectivity, caretaking, being in relation, rather than just procreation, or

forming “families” in the settler sense. She further states that “Making kin” is a better conceptual frame than “making population”.

Rather than reducing relations to reproduction of population (which essentially serves the nation-state, the settler colonial project), TallBear calls for privileging the making of kin: relationships of care, responsibility, connectivity, and abundance. This shift has epistemic, ethical, and political consequences: it changes what we value (relation over reproduction), what we recognise (non-heteronormative, non-monogamous, non-human kin), and what we imagine as possible in relationality. Decolonisation requires transforming relational logics, not just individual change. TallBear emphasises that decolonial relationality is not simply about changing individual practices (e.g., being queer or polyamorous) but about changing the web of relations: land, non-humans, kin, ancestry, future generations, and historical dispossession. She critiques the idea that adopting settler-normative queer or poly models is sufficient—they may still operate within settler frameworks. For example, polyamory may reproduce scarcity or commodification of intimacy rather than escape it. It also shifts focus to non-human relations: land, ecology, multispecies kin – thereby decentering human-only, nuclear, settler relational frames. TallBear’s shift from “making population” to “making kin” maps cleanly onto your texts. Kimmerer’s grammar of animacy, Three Sisters agriculture, and ceremonial harvests cultivate multispecies kin as an ethical relation (Kimmerer, 2013). In *Son of a Trickster*, river otter beings, selkie lore, and non-linear time insist that kinship extends beyond the human, and that harm to waters is harm to relations (Robinson, 2017). King’s trickster logics and water-driven plot literalize more-than-human kin governance that unsettles settler family/property norms (King, 1993; TallBear, 2017).

4.3 Decolonial Environmental Humanities

The decolonial environmental humanities emerged in the early twenty-first century as a result of the convergence of postcolonial studies, Indigenous studies, and environmental thought. Thinkers such as Glen Coulthard in *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (2014) and Kyle Whyte in “Indigenous Climate Change Studies: Indigenizing Futures, Decolonizing the Anthropocene” (2018) argue that environmental crises cannot be separated from colonial histories of land dispossession. Decolonial environmental scholarship reframes the environment as a site of relational accountability rather than resource extraction, calling for epistemic justice that honours Traditional Ecological Knowledge (TEK). For literary research, this perspective highlights how stories act as decolonial methods of restoring ethical relationships among humans, non-humans, and place. Decolonial environmental humanities read ecology through dispossession and resurgence. Kimmerer’s land-as-teacher reframes stewardship as epistemic justice for TEK; Robinson stages environmental harm as colonial harm to kin; King dismantles settler control fantasies (the dam) through story, humor, and water’s counter-sovereignty. Across the three, environmental repair is inseparable from land return and relational accountability (Coulthard, 2014; Whyte, 2018).

4.3.1. Glen Coulthard’s *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*

Coulthard argues that the Canadian state’s so-called “politics of recognition,” which involves giving Indigenous peoples symbolic acknowledgement, legal rights, or negotiated autonomy, does not dismantle colonialism. Instead, it reproduces it more politely. He moves beyond Fanon to show how colonial power today operates not mainly through brute force but through “recognition,” reconciliation, and inclusion, all on the settler’s terms. According to Coulthard, recognition is a trap. State-led recognition (land claims, constitutional acknowledgments, advisory bodies, and cultural celebration days) appears progressive, but it keeps First Nations tied to structures that never surrender real land or power. The argument is that Recognition is

not equal to decolonization. Colonialism today is not just violent, but it is “soft,” psychological, and economic. Coulthard updates Fanon: colonized peoples begin to desire validation from the same power that oppresses them. This is internalized domination. Moreover, Capitalism and colonialism are fused. Modern governance wants Indigenous nations to become “partners” in development, which still means resource extraction, dispossession, and accumulation, just with better optics. The solution is not a better policy; it is a grounded refusal. Coulthard calls for rejecting the settler-state framework entirely, instead turning to Indigenous land-based practices, relationality, and resurgence rooted in self-determined cultural, epistemic, and land-based relations. Decolonization must be Indigenous-led, not asking for inclusion, recognition, or reconciliation, but asserting resurgence and rebuilding Indigenous worlds from Indigenous authority. Coulthard’s critique of recognition clarifies King’s anti-dam arc: state “benefits” mask ongoing dispossession until water itself refuses containment, performing grounded normativity beyond policy (King, 1993; Coulthard, 2014). In *Son of a Trickster*, the novel’s nods to Idle No More foreground land-based refusal over state inclusion (Robinson, 2017). Kimmerer’s ceremonies of gratitude likewise prioritize grounded practice rather than settler validation (Kimmerer, 2013).

4.3.2. Kyle Whyte’s Indigenous Climate Change Studies: Indigenizing Futures, Decolonizing the Anthropocene

Whyte argues that climate change cannot be disentangled from colonialism: for many Indigenous peoples, today’s “Anthropocene” feels like another chapter of ongoing dispossession, resource extraction, broken treaties, and disrupted kin relations. He names a field—Indigenous climate change studies, that centers Indigenous philosophies, governance, and Traditional Ecological Knowledge (TEK) as living sciences, not local color. He cautions that universal “Anthropocene” framings can erase who caused the damage and who bears the costs, turning justice into technocratic adaptation. Instead of seeking mere inclusion in settler policy “recognition,” Whyte emphasizes relational accountability—repairing obligations among humans, lands, waters, and more-than-human kin. Climate action, then, requires land-back, consent, and sovereignty, alongside community-led adaptation and intergenerational planning that treats time as kinship rather than linear emergency. Stories, ceremonies, and place-based governance aren’t add-ons; they are decolonial methods for designing just futures and restoring ethical relations in damaged landscapes. Whyte’s “relational accountability” and “time of responsibility” illuminate all three novels: Kimmerer’s reciprocity ethic operationalizes accountable futures; Robinson’s more-than-human interlocutors (river otters, selkie) indict human breach of obligations; King’s recurrent floods and story-cycles reset relations where recognition politics fail (Kimmerer, 2013; Robinson, 2017; King, 1993; Whyte, 2018).

These three theoretical approaches together provide a holistic interpretive lens for the selected works. In *Braiding Sweetgrass* (Kimmerer, 2013), ecofeminist ethics of care and Indigenous feminist notions of reciprocity converge as Robin Wall Kimmerer blends scientific knowledge with Potawatomi teachings to propose healing through gratitude and interdependence, echoing LaDuke’s (1999) advocacy for land-based renewal. *Son of a Trickster* (Robinson, 2017) embodies Indigenous feminist resistance and decolonial environmental critique: Haisla women sustain ecological balance amid colonial trauma, illustrating Simpson’s (2017) and TallBear’s (2017) insistence on relational survival and embodied knowledge. Finally, Thomas King’s *Green Grass, Running Water* (1993) deploys humour and myth to dismantle settler environmental narratives, aligning with Coulthard’s (2014) argument for grounded normativity and Whyte’s (2018) call for relational accountability in the face of ecological crisis. Together, these frameworks reveal that Indigenous women’s ecological wisdom in these texts not only

challenges patriarchal and colonial domination but also reimagines decolonial futures founded on reciprocity, care, and environmental justice.

5. Weaving Wisdom: A Framework for Sustainable Futures

Environmental sustainability is not a new concept to Indigenous cultures; rather, it is an integral and enduring practice that has been in place for centuries. Many Indigenous worldviews place value on the interdependence of all life forms, including humans, animals, plants, and the Earth, within a balanced ecosystem. Nature is not conceived of as a resource to exploit and harvest, but a living being that supports all life. Even more so for Indigenous women. Women, who are the primary caregivers and holders of traditional knowledge in most Indigenous cultures, have a particular connection to the land. Women are often entrusted with agricultural work, management of waters, and herbal medicine, practices that necessitate a close connection with the cycles of the natural world. This is a relational kind of knowing that is built around respect, reciprocity, and caring for the land. Reframing environmental sustainability in Indigenous ways means understanding that sustainability is not just a question of reducing carbon emissions or conserving resources for tomorrow, but of respecting the sacred relationship between people and the Earth. It is a question of putting respect for the Earth's cycles into practice in every realm of life, from community to government, and viewing the health of the environment as central to the social, cultural, and religious well-being of a society. This system of sustainability, founded on the principles of Indigenous ways of knowing, emphasizes the necessity of long-term ecological thinking, where the interests of future generations are equal to those of the present. It demands an ethics of the land that is more than just short-term economics, but rather maintains a longer-term vision of life and of intergenerational passing of ecological wisdom.

5.1 The Role of Women in Reviving Traditional Ecological Knowledge (TEK)

Traditional Ecological Knowledge (TEK) refers to the deep, place-based knowledge that Indigenous peoples have developed over centuries about the environment, ecosystems, and natural processes. The indigenous women's contributions to TEK are more than practical; they are of a spiritual nature. Their caregiver, healer, and caretaker roles are built upon a continuing sense of the interdependence of living things. Indigenous women have a rich legacy to teach about living in harmony with the earth, including plant medicines, watersheds, and protection, as well as sustainable agriculture. For instance, women in most Indigenous societies have been responsible for preserving and nurturing the cultivation of food, seeds, and medicinal plants. These activities, apart from promoting the health of the community, also uphold the biodiversity and resilience of ecosystems. As a result of climate change, these customary practices offer sustainable alternatives to industrial agriculture and resource extraction. Reviving TEK, therefore, requires elevating the leadership and knowledge of Indigenous women.

The intersection of climate action and Indigenous feminism underscores the vital role that Indigenous women play, not only in environmental stewardship but also in shaping the global discourse on climate justice (Dhillon, 2020). By putting Indigenous women at the forefront of the discussion around climate action, Indigenous feminism questions the dominant climate debate, which frequently disregards the roles of excluded societies. It demands a process of decolonization of the culture of environmental action and policies, and pushes for solutions informed by Indigenous ways of knowing and led by women who comprehend the sacred connection between the land and human existence. The Indigenous women's leadership in addressing the climate crisis offers valuable lessons for a sustainable future. A primary lesson of Indigenous women's governance is the value placed on community over individualism. As in most Indigenous cultures, decisions are guided by the well-being of the group and taken with

the interests of future generations in mind. This forward planning represents a stark contrast to the short-term financial maximization of industrial societies and the resultant overextraction of natural resources, leading to environmental breakdown. Reciprocity is another important lesson, taking care of the land and its ecosystem in a long-term relationship of respect and care. Leadership by indigenous women teaches that taking care of the environment is not a project to finish but a practice of life (Csevár, 2021). As world climate policies often emphasize technical solutions or economic frameworks, Indigenous women demonstrate that sustainable futures are based on community resilience, local ecological understanding, and place-specific cultural practices.

6. Policy Implications and Future Directions

With the world witnessing a record and unsparing state of climate emergency, the integration of Traditional Ecological Knowledge (TEK), is invaluable to sustainable governance and climate action. The study addresses here the policy aspects of integrating TEK into international environmental policy frameworks, the value of promoting Indigenous women's leadership, and the intercultural exchange of scholars to support climate solutions.

6.1 Incorporating TEK in Global Environmental Governance

The climate crisis requires urgent, multi-level responses that consider not just scientific and technological developments but the wisdom of the peoples who, for thousands of generations, have survived and thrived harmoniously with the land. Traditional Ecological Knowledge (TEK), passed down from generation to generation, is a time-tested, holistic model of understanding ecosystems, biodiversity, and sustainable land-use practices.

The novels make clear that TEK is not an abstract principle but a lived practice rooted in daily ecological relationships. In *Braiding Sweetgrass*, Kimmerer's descriptions of the Three Sisters garden, the ethics of the Honorable Harvest, and her students' learning reciprocity from maple trees reveal how TEK embeds sustainability in ordinary acts of gathering, farming, and stewardship. In *Braiding Sweetgrass*, Robin Wall Kimmerer describes the Three Sisters as a symbiotic, indigenous agricultural method where corn, beans, and squash are planted together, each supporting the others to create a thriving and abundant garden. The corn provides a trellis for the beans, the beans fix nitrogen in the soil, and the squash's large leaves shade the soil and prevent weeds. Kimmerer refers to this planting as "the genius of indigenous agriculture" and a lesson on how humans can live in cooperation with nature, much like the plants themselves. Corn serves as the "firstborn sister," providing a tall, sturdy structure for the other plants to grow on. Beans emerge after the corn to twine around the stalks, using the corn for support. As a nitrogen-fixing plant, the beans also fertilize the soil for the other sisters. Squash is the "baby sister" is planted among the others. Its large, sprawling leaves spread out to shade the soil, which helps retain moisture and deter weeds. This method creates a "three-dimensional sprawl of abundance" that yields more food per acre than growing each plant separately, and it reflects a model of cooperation rather than competition. These scenes demonstrate that TEK is both ecological knowledge and an ethical framework.

In *Green Grass, Running Water*, King's narrative repeatedly returns to water as a living presence, most visibly through Alberta's reflections on water stories and the recurring flood motif, which foregrounds Indigenous modes of environmental governance. Alberta Frank reflects on water through personal and mythic connections. Alberta often uses water to avoid confronting her feelings. When overwhelmed, she sits in a bath to let the water rise, momentarily escaping her thoughts. While water initially provides comfort, it is only after this moment of quiet that she can return to her day with a clearer perspective and a smile, having put things in order. Water is linked to Alberta's identity as a modern, autonomous woman who

wants a child but is hesitant to commit to marriage. Her feelings about water reflect her broader struggle to balance her desires for independence with her desire for motherhood. In the Blackfoot creation stories within the novel, water is not passive but an active and powerful force. The river can communicate with female characters like Thought Woman and even change its flow to help her bathe, demonstrating a holistic connection between people, nature. The destruction of the dam by the river represents water as a force of both destruction and renewal. Likewise, *Son of a Trickster* shows the everyday transmission of land-based knowledge through Jared's grandmother's teachings, which link survival, kinship, and place. When these specific textual moments inform policy, the implications become clearer: environmental governance must formally recognize TEK as an equal knowledge system because the literature shows TEK operating as tested, place-specific ecological management. Policies that integrate TEK should therefore include Indigenous representatives in environmental law-making, protect their stewardship rights, and adopt TEK-informed models of land, forest, and water care. The texts show that such governance is not symbolic; it is rooted in concrete practices that have sustained ecosystems for generations.

6.2 Promoting Indigenous Women's Leadership in Climate Action Strategies

All three works highlight Indigenous women as knowledge keepers, whose ecological insights shape community resilience. Kimmerer's essays show women engaging in seed keeping, tending, teaching gardens, and protecting waterways, demonstrating leadership grounded in responsibility rather than hierarchy. In *Green Grass, Running Water*, the female creation figures, such as First Woman, Changing Woman, and Thought Woman, rewrite colonial narratives by asserting women's agency in restoring ecological balance. In *Son of a Trickster*, the recurring role of matriarchal figures (especially Jared's grandmother) reinforces how women mediate between human communities and the spirit world, making ecological knowledge inseparable from cultural survival. These textual portrayals clarify why policy must foreground Indigenous women's leadership. The literature makes visible their ability to connect environmental defense with cultural continuity and intergenerational care. Policies that support their leadership should secure their land and water rights, ensure gender-inclusive participation in climate forums, and allocate resources that enable women to lead community-driven climate initiatives. The novels demonstrate that when Indigenous women lead, ecological responsibility extends beyond technical solutions to relational, community-centered action. Indigenous women are the stewards of the land, the keepers of ecological wisdom, and cultural holders (Prindeville & Bretting, 1998). What is involved in promoting indigenous women's leadership is not just an acknowledgment of their customary roles in caring for the earth, but also granting them spaces to participate politically and socially (Wilson, 2005). This entails having them participate in local and global climate dialogues, championing gender-inclusive policies for addressing climate change, and providing them with access to resources, information, and decision-making spaces (Lawless et al., 2015). For governments, international organizations, and NGOs, investing in and recognizing the leadership of Indigenous women is essential.

6.3 Trans-Indigenous Literary Dialogues: A Path Forward for Scholarly Research

In recent decades, trans-Indigenous studies have gained increasing prominence as a means to establish cross-culturally informed dialogue between Indigenous peoples worldwide. Native literature by Native authors, such as Robin Wall Kimmerer, Eden Robinson, and Thomas King, is at the forefront of this discussion because these writings offer potent narratives that connect Native experiences, environmental struggles, and cultural persistence. Trans-Indigenous literary dialogues offer a way forward for academic studies by fostering cooperation and unity among Indigenous peoples from diverse geographical areas, cultures, and language

backgrounds. These dialogues create space for collective information, cooperation, and interunderstanding of the concerns of Indigenous peoples regarding the natural world, climate change, and European colonization. The three texts already speak to one another in the way they frame land as relational, not extractive. Kimmerer's emphasis on reciprocity mirrors the care ethics in King's humour-laced creation stories, while Robinson's blending of Haisla cosmology with contemporary life echoes Kimmerer's insistence that traditional knowledge adapts and survives across generations. These shared motifs—women as protectors of water, stories as ecological instruction, land as kin—demonstrate how trans-Indigenous dialogues are already embedded in the literature itself. Grounding this section in textual evidence shows why future scholarly work must expand these cross-cultural conversations. In addition, trans-Indigenous literary dialogues provide a platform for Indigenous authors to engage with and learn from one another, offering a collective forum for Indigenous voices globally in the realms of the environment, sustainability, and literature.

6.5. Extending the Practical Application of Findings

Specific practices depicted in the texts, Kimmerer's restorative farming methods and seed ethics, King's emphasis on water protection, and Robinson's portrayal of land-based knowledge embedded in story, offer concrete models for climate adaptation. These literary portrayals can guide educational curricula by showing students how sustainability works at the intersection of ecology and culture. The analysis also suggests pedagogical applications: integrating these texts into curricula on climate studies, gender studies, and Indigenous studies can foster cross-cultural understanding and inspire students to think about sustainability as both a scientific and cultural practice. On a broader scale, these literary insights can contribute to reconciliation efforts by validating Indigenous voices in decision-making spaces. By bridging literature with lived ecological practice, the study emphasises that sustainable futures require not only technological solutions but also cultural wisdom and inclusive governance.

7. Conclusion

As the planetary climate crisis intensifies, the world has never had a more pressing need for innovative, sustainable solutions. Indigenous women, as caretakers of ecological wisdom and stewards of the Earth, offer crucial perspectives and leadership in the fight for environmental justice. This research has investigated the invaluable role of Indigenous women in climate action, their deep connection to the land, and their ability to lead from a sense of wisdom gained through centuries of tradition and cultural practice. Overall, the study reaffirms the importance of incorporating Indigenous perspectives into climate discourse and highlights the urgent need to amplify their voices in policy and practice. This paper highlights several key findings regarding the convergence of Indigenous women's leadership and the climate crisis. Through a close reading of Indigenous literature, particularly that of Robin Wall Kimmerer, Eden Robinson, and Thomas King, we can see how Indigenous women are not silent victims of environmental degradation but rather active agents of transformation, grounded in ancestral knowledge and ecological wisdom. Indigenous women are, and have always been, the caretakers of their peoples' lands, and they possess critical knowledge related to sustainable agriculture, water protection, and medicinal herbs. Their leadership in the field of environmental practice is central to climate resilience. This study confirms that TEK, transmitted inter-generationally, is an important instrument in modern-day environmental governance. Indigenous feminism situates climate action within an environmental framework, as well as a social and cultural context. Indigenous women's leadership resists the structures of colonialism and brings a gendered perspective to climate justice. Indigenous authors' literature is a potent vehicle for the transmission of ecological knowledge and for promoting climate justice. Novels such as *Braiding Sweetgrass*, *Son of a Trickster*, and *Green Grass, Running*

Water serve as vehicles for promoting Indigenous women's voices and creating a platform around which to highlight these women's leadership on environmental issues.

References

- Ackerly, B. (2022). [Review of the book *As We Have Always Done: Indigenous Freedom Through Radical Resistance*, by L. B. Simpson]. *Critical Policy Studies*, 16(3), 382–385. <https://doi.org/10.1080/19460171.2022.2057344>
- Arsenault, R., Diver, S., McGregor, D., Witham, A., & Bourassa, C. (2018). Shifting the framework of Canadian water governance through Indigenous research methods: Acknowledging the past with an eye on the future. *Water*, 10(1), 1–18. <https://doi.org/10.3390/w10010049>
- Aswani, S., Lemahieu, A., & Sauer, W. H. H. (2018). Global Trends in Local Ecological Knowledge and Future Implications. *PLOS ONE*, 13(4), e0195440. <https://doi.org/10.1371/journal.pone.0195440>
- Bamzai-Dodson, A., Cravens, A. E., Wade, A. A., & McPherson, R. A. (2021). Engaging with stakeholders to produce actionable science: A framework and guidance. *Weather, Climate, and Society*, 13, 1027–1041. <https://doi.org/10.1175/WCAS-D-21-0046.1>
- Barnd, N. (2015). [Review of the book *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*, by R. W. Kimmerer]. *The American Indian Quarterly*, 39(4), 439–441. <https://muse.jhu.edu/article/595121>
<https://doi.org/10.5250/amerindiquar.39.4.0439>
- Bennett, N. J., Roth, R., Klain, S. C., Chan, K., Christie, P., Clark, D. A., Cullman, G., Curran, D., Durbin, T. J., Epstein, G., Greenberg, A., Nelson, M. P., Sandlos, J., Stedman, R., Teel, T. L., Thomas, R., Veríssimo, D., & Wyborn, C. (2016). Conservation social science: Understanding and integrating human dimensions to improve conservation. *Biological Conservation*, 205, 93–108. <https://doi.org/10.1016/j.biocon.2016.10.006>
- Bohensky, E. L., & Maru, Y. (2011). Indigenous knowledge, science, and resilience: What have we learned from a decade of international literature? *Ecology and Society*, 16(4), Article 6. <https://doi.org/10.5751/ES-04342-160406>
- Braith, M. (2020). “We Are Here Now”: The generative refusal of fictional residential school diaries. *Studies in American Indian Literatures*, 32(3–4), 88–106. <https://doi.org/10.1353/ail.2020.0019>
- Briggs, L., Krasny, M., & Stedman, R. C. (2019). Exploring youth development through an environmental education program for rural indigenous women. *The Journal of Environmental Education*, 50(1), 37–51. <https://doi.org/10.1080/00958964.2018.1502137>
- Burrell, M., Grosse, C., & Mark, B. (2022). Resistance to petro-hegemony: A three terrains of power analysis of the Line 3 tar sands pipeline in Minnesota. *Energy Research & Social Science*, 91, 102724. <https://doi.org/10.1016/j.erss.2022.102724>
- Carroll, S. R., Garba, I., Figueroa-Rodríguez, O. L., Holbrook, J., Lovett, R., Materechera, S., Parsons, M., Raseroka, K., Rodriguez-Lonebear, D., Rowe, R., Sara, R., Walker, J. D., Anderson, J., & Hudson, M. (2020). The CARE principles for Indigenous data governance. *Data Science Journal*, 19(1), 43–53. <https://doi.org/10.5334/dsj-2020-043>
- Ciocco, T. W., Miller, B. W., Tangen, S., Crausbay, S. D., Oldfather, M. F., & Bamzai-Dodson, A. (2024). Indigenous knowledge in climate adaptation planning: Reflections from initial

- efforts. *Frontiers in Climate*, 6, Article 1393354. <https://doi.org/10.3389/fclim.2024.1393354>
- Coulthard, G. S. (2014). *Red skin, white masks: Rejecting the colonial politics of recognition*. University of Minnesota Press. <https://doi.org/10.5749/minnesota/9780816679645.001.0001>
- Cray, H. (2023). [Review of the book *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*, by R. W. Kimmerer]. *The Canadian Field-Naturalist*, 137(1), 150. <https://doi.org/10.22621/cfn.v137i1.3313>
- Csevár, S. (2021). Voices in the background: Environmental degradation and climate change as driving forces of violence against indigenous women. *Global Studies Quarterly*, 1(3), 1–11. <https://doi.org/10.1093/isagsq/ksab018>
- d'Eaubonne, F. (1974). *Le féminisme ou la mort* [Feminism or death]. Pierre Horay.
- Dennis, M. K., & Bell, F. M. (2020). Indigenous women, water protectors, and reciprocal responsibilities. *Social Work*, 65(4), 378–386. <https://doi.org/10.1093/sw/swaa033>
- Dhillon, C. M. (2020). Indigenous feminisms: Disturbing colonialism in environmental science partnerships. *Sociology of Race and Ethnicity*, 6(4), 483–500. <https://doi.org/10.1177/2332649220908608>
- Diver, S. (2022). Indigenous nations at the confluence: Water governance networks and system transformation in the Klamath Basin. *Ecology and Society*, 27(4), Article 41. <https://doi.org/10.5751/ES-12942-270404>
- Dobson, K. (2018). [Review of the book *Son of a Trickster* by Eden Robinson]. *McGill Journal of Education*, 53(2), 398–401. <https://doi.org/10.7202/1058408ar>
- Gaard, G. (2014a). Indigenous women, feminism, and the environmental humanities. *Resilience: A Journal of the Environmental Humanities*, 1(3), 86–99. <https://sites.rutgers.edu/teaching-against-erasure/wp-content/uploads/sites/893/2023/12/Indigenous-Women-Feminism-and-the-Environmental-Humanities-Greta-Gaard.pdf> <https://doi.org/10.5250/resilience.1.3.007>
- Gaard, G. (2014b). *Critical ecofeminism*. Lexington Books. <https://doi.org/10.1002/9781444367072.wbiee037>
- Griffin, S. (1978). *Woman and nature: The roaring inside her*. Harper & Row.
- Grogan, P. (2022). Braiding Sweetgrass (Kimmerer, 2013): A development catalyst for human metamorphosis [Unpublished student paper, Queen's University]. Queen's University. https://www.queensu.ca/terrestrial-ecosystem-ecology/sites/teelwww/files/2023-03/Carissa%20Graham_0.pdf
- Gyllenhaal, C. (2025). [Review of the book *Braiding Sweetgrass: Indigenous wisdom, scientific knowledge, and the teachings of plants*, by R. W. Kimmerer]. *The Great Lakes Botanist*, 63(3–4), 86–88. <https://doi.org/10.3998/glbob.7733>
- Harvey, K. (2022). “The Old Ones that sing to you in your dreams”: An examination of trickster methodology in Eden Robinson’s *Trickster Trilogy* (Master’s thesis, University of British Columbia). University of British Columbia. <https://open.library.ubc.ca/media/stream/pdf/24/1.0413710/3>
- Hatley, J. (2016). [Review of the book *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*, by R. W. Kimmerer]. *Environmental Philosophy*, 13(1), 143–145. <https://doi.org/10.5840/envirophil20161318>

- Hill, R., Walsh, F. J., Davies, J., Sandford, M., Holmes, M. C. C., & Petyarre, A. (2020). Knowledge co-production for Indigenous adaptation pathways: Transform post-colonial articulation complexes to empower local decision-making. *Global Environmental Change*, 65(1), 1–16. <https://doi.org/10.1016/j.gloenvcha.2020.102161>
- Ibarrola, A. (2010). Native American humor as resistance: Breaking identity moulds in Thomas King's *Green Grass, Running Water*. *Miscelánea: A Journal of English and American Studies*, 42(1), 93–108. https://doi.org/10.26754/ojs_misc/mj.20109416
- Ignjatović, S., & Stevanović, N. (2020). The space of transculturation in Thomas King's *Green Grass, Running Water*. *Facta Universitatis: Linguistics and Literature*, 18(2), 181–194. <https://doi.org/10.22190/FULL20021811>
- Jiang, M., & Cui, Y. (2024). Trio of water: An interpretation of *Green Grass, Running Water* from the perspective of material ecocriticism. *International Journal of Social Science and Education Research*, 7(7), 275–283. [https://doi.org/10.6918/IJOSSER.202407_7\(7\).0036](https://doi.org/10.6918/IJOSSER.202407_7(7).0036)
- Keane, M., Khupe, C., & Seehawer, M. (2017). Decolonising methodology: Who benefits from Indigenous knowledge research? *Educational Research for Social Change*, 6(1), 12–24. <https://doi.org/10.17159/2221-4070/2017/v6i1a2>
- Kettle, N. P., Dow, K., Tuler, S., Webler, T., Whitehead, J., & Miller, K. M. (2014). Integrating scientific and local knowledge to inform risk-based management approaches for climate adaptation. *Climate Risk Management*, 4(1), 17–31. <https://doi.org/10.1016/j.crm.2014.07.001>
- Kimmerer, R. W. (2013). *Braiding sweetgrass: Indigenous wisdom, scientific knowledge, and the teachings of plants*. Milkweed Editions.
- Kimmerer, R. W., & Smith, M. G. (2022). *Braiding sweetgrass for young adults: A guide to the Indigenous wisdom, scientific knowledge, and the teachings of plants*. Zest Books.
- King, T. (1993). *Green Grass, Running Water*. HarperCollins.
- Krásná, D. (2024). “Decolonize your diet”: Politics of consumption and Indigenous veganism in Eden Robinson's *The Trickster Trilogy*. *ISLE: Interdisciplinary Studies in Literature and Environment*, 31(2), 312–332. <https://doi.org/10.1093/isle/isac041>
- Kuhn, N. S., Parker, M., & Lefthand-Begay, C. (2020). Indigenous research ethics requirements: An examination of six tribal Institutional Review Board applications and processes in the United States. *Journal of Empirical Research on Human Research Ethics*, 15(4), 279–291. <https://doi.org/10.1177/1556264620912103>
- LaDuke, W. (1999). *All our relations: Native struggles for land and life*. South End Press.
- Lawless, J. A., Taylor, D., Marshall, R., Nickerson, E., & Anderson, K. (2015). Meaningful engagement: Women, diverse identities and Indigenous water and wastewater responsibilities. *Canadian Woman Studies/Les Cahiers de la Femme*, 30 (2), 81–88. <https://cws.journals.yorku.ca/index.php/cws/article/view/37452>
- Lefthand-Begay, C., Agajanian, T., Carbajalt, I. A., La Torre, J.C., LittleSun, C.P., McCarty, M., Rose, J.M., Ruhm, R., Sheban, C., Yamane, C.Y., & Williams, M. (2024). Prioritizing Indigenous Peoples' knowledge in federal decision-making: insights from faculty, graduate students, and tribal leaders. *AlterNative: An International Journal of Indigenous Peoples*, 20(2), 134–145. <https://doi.org/10.1177/11771801241235279>

- Lousley, C. (2004). Hosanna da, our home on natives' land: Environmental justice and democracy in Thomas King's *Green Grass, Running Water*. *Essays on Canadian Writing*, 81(Winter), 17–44.
- Mahour, K. (2016). Role of women in environment conservation. *Journal of Advanced Laboratory Research in Biology*, 7(1), 17–26. <https://journals.sospublication.co.in/ab/article/download/198/198/392>
- Mbah, M., Ajaps, S., & Molthan-Hill, P. (2021). A systematic review of the deployment of Indigenous knowledge systems towards climate change adaptation in developing world contexts: Implications for climate change education. *Sustainability*, 13(9), 4811. <https://doi.org/10.3390/su13094811>
- McGregor, D., Latulippe, N., Whitlow, R., Gansworth, K. L., McGregor, L., & Allen, S. (2023). Towards meaningful research and engagement: Indigenous knowledge systems and Great Lakes governance. *Journal of Great Lakes Research*. Advance online publication, 45, S22-S31. <https://doi.org/10.1016/j.jglr.2023.02.009>
- Melsovna, F. X., & Hamroyeva, S. B. (2023). *Elements of intertextuality in Thomas King's Green Grass, Running Water*. *Galaxy International Interdisciplinary Research Journal*, 11(12), 1491–1495. <https://internationaljournals.co.in/index.php/giirj/article/view/5051>
- National Oceanic and Atmospheric Administration. (2023). *NOAA guidance and best practices for engaging and incorporating Indigenous knowledge in decision-making*. <https://www.noaa.gov/legislative-and-intergovernmental-affairs/noaa-tribal-resources/information-documents>
- Nayak, S., & Sthitaprajna, S. (2025). Tending the gardens of Skywoman: Storytelling and place-consciousness in Robin Wall Kimmerer's *Braiding Sweetgrass*. *International Journal of Humanities and Social Science*, 11(7), 1–12. <https://doi.org/10.64252/07kfkq70>
- Okui, K., Sawada, Y., & Yoshida, T. (2021). “Wisdom of the elders” or “loss of experience” as a mechanism to explain the decline in traditional ecological knowledge: A case study on Awaji Island, Japan. *Human Ecology*, 49(3), 353–362. <https://doi.org/10.1007/s10745-021-00237-w>
- Onyancha, O. B. (2024). Indigenous knowledge, traditional knowledge and local knowledge: What is the difference? An informetrics perspective. *Global Knowledge, Memory and Communication*, 73(3), 237–257. <https://doi.org/10.1108/GKMC-01-2022-0011>
- Pascal, E. (2023). The indigenous practice of braiding sweetgrass and the expansion of ethical imagination. *Global Journal of Archaeology & Anthropology*, 13(3), Article 555865. <https://doi.org/10.19080/GJAA.2023.13.555865>
- Petzold, J., Andrews, N., Ford, J. D., Hedemann, C., & Postigo, J. C. (2020). Indigenous knowledge on climate change adaptation: A global evidence map of academic literature. *Environmental Research Letters*, 15(11), 1–18. <https://doi.org/10.1088/1748-9326/abb330>
- Plumwood, V. (1993). *Feminism and the mastery of nature*. Routledge.
- Prindeville, D. M., & Bretting, J. G. (1998). Indigenous women activists and political participation: The case of environmental justice. *Women & Politics*, 19(1), 39–58. https://doi.org/10.1300/J014v19n01_03
- Proulx, M.-J., Ross, L., Macdonald, C., Fitzsimmons, S., & Smit, M. (2021). Indigenous Traditional Ecological Knowledge and ocean observing: A review of successful

- partnerships. *Frontiers in Marine Science*, 8, 703938. <https://doi.org/10.3389/fmars.2021.703938>
- Research Data Alliance, International Indigenous Data Sovereignty Interest Group. (2019, September). *CARE principles for Indigenous data governance*. The Global Indigenous Data Alliance. https://www.rd-alliance.org/wp-content/uploads/2024/03/CARE20Principles20for20Indigenous20Data20Governance_OnePagers_FINAL20Sept2006202019.pdf
- Rist, S., & Dahdouh-Guebas, F. (2006). Ethnoscience—a step towards the integration of scientific and Indigenous forms of knowledge in the management of natural resources for the future. *Environment, Development and Sustainability*, 8(4), 467–493. <https://doi.org/10.1007/s10668-006-9050-7>
- Robinson, E. (2017). *Son of a Trickster*. Knopf Canada.
- Rose, H. A. (2018). [Review of the book *Son of a Trickster*, by E. Robinson]. *Journal of Family Theory & Review*, 10(2), 494–500. <https://doi.org/10.1111/jftr.12270>
- Schramm, P. J., Al Janabi, A. L., Campbell, L. W., Donatuto, J. L., & Gaughen, S. C. (2020). How Indigenous communities are adapting to climate change: Insights from the Climate-Ready Tribes initiative. *Health Affairs*, 39(12), 2153–2159. <https://doi.org/10.1377/hlthaff.2020.00997>
- Shiva, V. (1988). *Staying alive: Women, ecology and development*. Zed Books.
- Sidik, S. M. (2022). Weaving Indigenous knowledge into the scientific method. *Nature*, 601(7892), 285–287. <https://doi.org/10.1038/d41586-022-00029-2>
- Simpson, L. B. (2017). *As we have always done: Indigenous freedom through radical resistance*. University of Minnesota Press.
- Souther, S., Rowland-Shea, J., Burnett, J., Baker, K., Phung, C., & Balazs, C. (2023). Traditional ecological knowledge in U.S. public land management: Opportunities, barriers, and best practices. *Frontiers in Ecology and Evolution*, 11, 988126. <https://doi.org/10.3389/fevo.2023.988126>
- Steen-Adams, M. M., Lake, F. K., Jones, C. E., Jr., & Kruger, L. E. (2023). *Partnering in research about land management with tribal nations—Insights from the Pacific West* (Gen. Tech. Rep. PSW-GTR-275). U.S. Department of Agriculture, Forest Service, Pacific Southwest Research Station. <https://doi.org/10.2737/PSW-GTR-275>
- Sullivan, H. (2015). [Review of the book *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*, by R. W. Kimmerer]. *Seminar: A Journal of Germanic Studies*, 55(4), 369–371. <https://doi.org/10.3138/seminar.55.4.rev005>
- TallBear, K. (2017). Making love and relations beyond settler sex and family. In A. Clarke & D. Haraway (Eds.), *Making kin, not population* (pp. 145–164). Prickly Paradigm Press.
- Tang, R., & Gavin, M. C. (2016). A classification of threats to traditional ecological knowledge and conservation responses. *Conservation and Society*, 14(1), 57–70. <https://doi.org/10.4103/0972-4923.182799>
- Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1), 1–40. <https://clas.osu.edu/sites/clas.osu.edu/files/Tuck%20and%20Yang%202012%20Decolonization%20is%20not%20a%20metaphor.pdf>

- U.S. Department of the Interior. (2023). *Departmental responsibilities for consideration and inclusion of Indigenous knowledge in departmental actions and scientific research (301 DM 7)*. <https://www.doi.gov/document-library/departmental-manual/301-dm-7-departmental-responsibilities-consideration-and>
- Ute Mountain Ute Tribe. (2020). *Núchiú Ute Mountain Ute Tribe climate action plan*. <https://www.utemountainuteenvironmental.org/sites/umep/assets/PDF/UteMountainUteClimateActionPlan2020%202.pdf>
- Whyte, K. (2018). Indigenous climate change studies: Indigenizing futures, decolonizing the Anthropocene. *English Language Notes*, 56(1), 153–162. <https://doi.org/10.1215/00138282-56.1.153>
- Whyte, K. P. (2013). On the role of Traditional Ecological Knowledge as a collaborative concept: A philosophical study. *Ecological Processes*, 2(1). <https://doi.org/10.1186/2192-1709-2-7>
- Whyte, K. P. (2014). Indigenous women, climate change impacts, and collective action. *Hypatia*, 29(3), 599–616. <https://doi.org/10.1111/hypa.12089>
- Whyte, K. P., Brewer, J. P., & Johnson, J. T. (2016). Weaving Indigenous science, protocols and sustainability science. *Sustainability Science*, 11(1), 25–32. <https://doi.org/10.1007/s11625-015-0296-6>
- Wilson, K. (2005). Ecofeminism and First Nations peoples in Canada: Linking culture, gender and nature. *Gender, Place & Culture*, 12(3), 333–355. <https://doi.org/10.1080/09663690500202574>
- Wilson, N. J. (2019). “Seeing water like a state?” Indigenous water governance through Yukon First Nation self-government agreements. *Geoforum*, 104(1), 101–113. <https://doi.org/10.1016/j.geoforum.2019.05.003>
- Wilson, N. J., & Inkster, J. (2018). Respecting water: Indigenous water governance, ontologies, and the politics of kinship on the ground. *Environment and Planning E: Nature and Space*, 1(4), 516–538. <https://doi.org/10.1177/2514848618789378>