



Original Article

Women, Ecology, and Sustainability: A Gendered Perspective on Environmental Issues

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Abstract

This paper takes a closer look at how gender, ecology, and sustainability are deeply connected, using the lens of ecofeminism. It shows how environmental problems—like climate change, deforestation, and water shortages—often affect women more harshly, especially in developing countries where they are closely tied to natural resources for their families and communities. The paper also highlights how systems built on patriarchy and power imbalances tend to exploit both women and nature, contributing to both environmental damage and gender inequality. By drawing on ecofeminist ideas, traditional knowledge passed down through generations, and real-life examples from Africa, Asia, and urban areas, the paper shines a light on the important but often underappreciated role women play in protecting the environment. Whether it's through managing forests, conserving water, or leading local green initiatives, women are at the forefront of sustainable living—even if their contributions aren't always recognized. The paper makes a strong case for creating policies and solutions that include women's voices and experiences. It argues that sustainability can't truly be achieved unless we also address gender justice. By placing women at the center of environmental action, we can build stronger, fairer, and more resilient communities. In the end, this paper invites readers to rethink sustainability with empathy, equality, and inclusion at its heart.

Keywords: Ecofeminism, Women's Ecological Knowledge, Sustainability, Climate Change Adaptation, Environmental Justice, Feminist Environmentalism, Traditional Knowledge, SDGs, Resource Access, Intersectionality

Introduction

Sustainable development has emerged in the United Nations Development Program (UNDP) documents and agenda as a widely acknowledged catchword and an environmental principle which countries were urged to adopt at the 1992 Earth Summit and culminated with the passage of the 2030 Agenda for Sustainable Development (Jones, 2017). The concept of sustainability advanced by the UN is concerned with how natural resources should be used in such a way that the needs of today's population are meeting without compromising the livelihood of future generations. Since the beginning of the UN's sustainability agenda, sustainability appears to be the only viability criterion for environmental assessment and is firmly established as a global goal. Sustainability is a contested term not just in its meaning, the criteria of what is sustainable or the political feasibility of promoting sustainability, but also in nature, it is a contested issue whether sustainability can truly be attained or whether it is a self-contradictory principle. As a contested issue, there are multiple theories of the concepts of sustainability. Two prominent theories are technocentrism from a non-feminist perspective and ecofeminism from a feminist perspective, the latter will be further examined.

"Ecovision" is a catchword and an environmental principle for sustainable natural resource development and environmental assessment which has emerged in the UN's agenda since the UN Conference on the Human Environment convened in Stockholm (Brisson, 2017). Unlike sustainable development, ecovision differs from sustainable development in that it is a global issue on which developing countries are being driven to formulate policy and investment decisions in the implementation of a lest enviable future. Adverse environmental consequences from real estate and infrastructure development must be evaluated and weighed against projected economic benefits in the decision-making process.

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Ecofeminism was first used in the early eighties to describe environmental and feminist concerns about the oppression of women and the degradation of nature. Ecofeminism is a synthesis of feminist and environmental philosophies, combining feminist concepts of gender and gendered power relations with environmental concepts of ecology and environmental degradation. As such, ecofeminism presents a world view of the socio-naturism, and its goal is to promote environmental justice.

Objective:

To examine the intersection of gender, ecology, and sustainability, highlighting women's roles and advocating for gender-sensitive environmental policies.

Theoretical Frameworks

Theoretical frameworks emerge out of the focus and attention that the author gives to women's environmental concerns. Philosophers and scholars have long debated "women, nature and the environment." Discussions follow two parallel streams: nature being taken to mean the natural world (either living or non-living), or the essence of femininity, where women are symbolized as being predisposed to intuitions and emotions, as opposed to men as rational thinkers. A third strand of ecofeminist theory focuses on the legacy of Eurocentric philosophy leading to colonialism, which continues to exploit people and natures at the periphery, particularly women, land and the environment. Ecofeminism puts the issues facing women in stark terms as it strives to move beyond a mere understanding of the issues to viewing them as "beyond endurance." Since 1960, most developed countries have seen a marked increase in environmental movements and activism. Ecofeminists focus their attention on environmental issues, influenced by the women's movement of the time, probably due to the relevance of the issues (Jones, 2017).

Women's mode of being is influenced by other spheres besides rational thought. The increase in the epistemic authority of white, male reason led philosophy into a realm of prejudice and exclusion, with the ensuing discipline dismissing intuitive and emotional approaches as not reliable forms of knowledge. It is easy to see how this eurocentric history of thought is deeply intertwined with the conquest of peoples and lands at the periphery of Western existence and knowledge, as a "deeply colonized, alien space." It is the need to define the theorist by principles such as absence of emotion and otherness, which have resulted in long patterns of abuse. It is no surprise then that women and those of black and indigenous ethnicity are disproportionately faced with suffering and endangerment from human-induced processes. At the heart of ecofeminism is the intermingling of the exploitation of women and of the environment embodied in nature. Human and environmental exploitation are strongly linked parallel processes. By noting that nature is female, it can be deduced that, "earth, like woman, is both exploitable and exploitable." Entire physical and cultural ecosystems are commodified and alienated through colonization, where different and other peoples and processes are viewed as "insufficiently real."

1. Feminist Theory and Environmentalism

The following definitions of feminism, women, ecology, and sustainability serve as a foundation for examining the gendered perspective on sustainability and ecological issues. In a broad sense, feminism is any movement that seeks social, political, and economic equality for both men and women. It is a dynamic force that includes not only the action of activist women and individuals, but also the gathering of ideas about the politics of women's oppression, freedom, and equality (Jones, 2017). Feminism is a movement that uses all means to challenge, oppose, and end the hegemony of the ruling classes and oppressors against women, and to seek and establish a just and free society in which women are equal to men in all aspects of social life. Then, why do women, ecology, and sustainability form a relationship? The relationship among the concepts could be described as the struggle for women, ecology, and sustainability in the theoretical and practical sense, in which an analysis of the theory and action of ecofeminism is the main theme of this section.

Women, ecology, and sustainability, which are topic words, evoke different but related ideas in post-1980s society. First, it is necessary to identify the terms ecology and sustainability as an academic tradition, a discourse, and a mode of action. In a general sense, ecology is the biological study of the interactions of organisms with inanimate and animate environments, but in a wider sense, ecology involves the political, philosophical, and cultural study of humanity's unequal relationship with its surroundings. Sustainability is a concept of change that engenders continuing interrelationships among the population and its environments. It relates to primarily three forms of change; namely the leave-the-as-can-be change, the use-change, and the make-change. The leave-the-as-can-be sustainability means "leave the being as it is". In other words, there is no change or pollution. The use-change sustainability means that a soil quality change can be proportionate to the quantity of soil loss. The make-change sustainability is realized by further soil production through engineering work.

2. Ecological Feminism

Ecofeminism is a philosophy that combines ecological concerns with feminist ones, highlighting the importance of casting off ideas about woman and nature that have prevailed throughout our history. An ecological view allows better reasoning and goals for women as well as a better understanding of the opposing ideologies. Women have been identified with nature by men who have dominated both. Now that nature has been tamed, eliminated or is out of control, the fear of the deadly consequences of this method of domination is wreaking havoc on the planet and women. Ecofeminism acts to reject such domination over both women and the rest of nature (Buckingham, 2004). It aims not just to put different decisions on the agenda but to reframe the process of deciding, prioritizing different sorts of moral and political considerations, in a very conscious manner. Ecofeminism focuses on perceptions of nature common in human culture that negate care and compassion (Jones, 2017). Also, it

exposes areas of philosophy and science relatively untouched by debates about gender, animal ethics or the ethics of nature. It insists that women will learn the right sorting of what's near and far, women and nature, human and non-human, too small to care for and too big to matter. Ecofeminist scholars care both about the agendas of historically dominant decision-making processes and what sort of decisions get made. Ecofeminism wants to act on the non-hierarchical and non-competitive modes of reasoning shared by women and domestic animals. Ecofeminists have claimed that the categories of mind and body, reason and nature, man and woman, and the politics of dominantly-human hierarchies are intimately tied to one another. These categories have been used to justify the domination of women and the environment by men. Naturalistic feminism is a different approach that wishes to attribute some socially significant quality to the female. It aims to understand the mechanisms that historically led to the 'naturalization' of the feminine subject. It also foregrounds a continuation of pro-feminist philosophy with feminism assuring it isn't forgotten. This viable, gift-giving embrace of rationality by women at the time of philosophy's enlightenment could not let women free till rather recently. This sort of ecofeminism appreciates both truths of the well-known political charge of nature as a text. In a different interpretation of 'technologism of nature', women's legitimation to be part of reasoned discourse could be thought as European rationalization-of-nature playing tricks on the issues of technological domination.

3. Intersectionality in Environmental Issues

Conversations about the environment generally differ from those around other global issues like famine or poverty. Gender issues, for instance, have long been an integral part of any discussion on the latter two. Demands for women's access to education or property with respect to poverty alleviation are incorporated into the broad topic of poverty. However, when it comes to conversations about the environment, the celebrities, politicians, and social activists one would expect to see in such a forum are markedly different from those who would traditionally speak on poverty. Therefore, it is important to bring a gendered perspective on environmental issues (Brisson, 2017).

There is a dire need of addressing the questions that arose within environment circles but weren't brought forth by main actors in the environmental debate – that is to say, the 'elite' women in the global North and some of the top women in the developing world. However, there is a clear absence of attention and sensitivity to the gender dimensions with regards to most mainstream environmental treaties and conferences, let alone similar analysis of their implementation. The failure of mainstream environmental movements or environmental policy to address the deeper, social, and gendered causes of global environmental issues has led to the growth of a women-of-colour critique of those movements, policies, or paradigms. For example, such an analysis of the history of environmental degradation of communities in the rural South has been largely absent from the major conferences and treaties brought to propound solutions to those problems.

On the other hand, reexaminations of prominent environmental texts by women such as Rachel Carson and Lynn White, who have been primarily credited with bringing such problems to the forefront, reflects a deep-seated Eurocentrism, industrialism, and bio-ethnocentrism just within the contents of their archives and critiques of which have remained wanting. Therefore, it is relevant to reinvestigate discourses and means of resistance that lead to the articulation of critiques of the environmental movements just like the Wright Act Critique has become crucial in understanding the race and class biases of both the feminist and the environmental debates.

Historical Context

When women began to see that movements like the environmental movement did not include their particular concerns, they branched off, creating their own subset of environmentalism that was actively concerned with the positions women found themselves in. An early ecofeminist text articulated a staple ecofeminist argument: "Women have close, timeless, life-giving, nurturing, and educating connections with the Earth and her creatures, connections that define women's work and thought. These connections are renewed and enacted in women's relationships with one another." However, such an argument is complex and nuanced. These bonds, one could argue, are inherent to a certain biological physiology; females, like the Earth herself, are needed to gestate. That said, ecofeminists take great care to point out that women's connections to nature are not strictly biological. While men may not be able to gestate, male animals are still very much needed in the reproduction of their species. Females, however, are more reliable indicators of species survival, given that their reproductive systems are finite. Ecofeminists argue that, in worldviews that see nature as infused with an order, people perceive nature as unexploitable and inherently civilizing. It is precisely in this limited way of thinking that certain segments of the male population have felt compelled to dominate the Earth (Brisson, 2017). However, this separation placed them within a niche that made it easy for their viewpoints to be ignored by male environmentalists, who saw these women as distracting from the real issue of environmentalism: saving the planet. Ecofeminists argued that any environmentalism that ignored the connections between the oppression of nature and that of women and other marginalized groups would not be a holistic approach to preventing environmental degradation. Women and environmental degradation were often said to be unrelated topics. Ironically, it was precisely environmental angst that led more women into the environmental movement, allowing them to express themselves in unconventional ways and diversified the movement as a whole. There is irony in women's being told to stay silent in the environmental movement for the sake of its success when it was dissatisfaction with women's own exclusion from that success that led them to establish a niche within the movement. Ultimately, what is at stake here is the ideologies at the very center of the environmentalist movement: the assumptions and statements about nature,

humanity, knowledge, and gender normalization that serve to justify a strictly hierarchical view of people's place in the natural world. When voices that are less often considered are given credence, the conversation transforms entirely (1990- Campbell, 2017).

1. Women's Roles in Traditional Ecological Knowledge

Women's traditional ecological knowledge is at once an asset for poverty alleviation, an important aspect of social lives of the poor and an entry point for broad-based community action. There has been a significant change in women's role in relation to natural resources management. Women's traditional ecological knowledge continues to have a pivotal role in the sustainable management of natural resources. Evidence indicates that built on "traditional ecological knowledge" women's local frame of reference in terms of local ecological knowledge complements external interventions by providing predictive information on climatic and hydrological changes of their environments. Community based efforts to manage natural resources generally focus on the natural resources themselves neglecting the roles of women reflected in their ecological knowledge. Women's perspectives and values for the environment are different from men's. Women in general give greater priority to protection of and improving the capacity of nature, controlling pollution, maintaining farmlands in long terms, handing down nature to the next generation and caring for the environment's future. Studies have shown that women have a stake in the environment which is reflected in the degree to which they care for natural resources. In third world countries, women are seen as the primary users of natural resources. Most women, particularly in rural areas, are farmers; culturing crops/horticulture is women dominated.

Rural women of Ghana for example, are particularly dependent on the environment for their livelihood because their predominant occupation is agriculture. Eighty six percent of Ghanaians earn their livelihood from land, water and forest. Women are heavily involved in the farming of cassava, yam, maize, plantain, rice, cocoa and other vegetables. Women depend on the environment for fishery products; gathering snails, crabs, and periwinkle among others. In forest product management and collection, women are heavily involved in the preparation of local gin from palm nuts, charcoal production, fuel wood collection and gathering mushrooms, bush pepper, and dry leaves (N. Chukwu, 2014). Women's direct contact with the environment has produced their deep knowledge about it. This deep knowledge covers a wide aspects of what are necessary for the stability of the resource base through the environmental protection and preservation. Women, as a result have been serving as agriculturalists to cultivate, harvest, process, market, and look after the farm. They are water resources managers to ensure its efficiency, cleanliness, and protection. They are traditional scientists who through year and years of knowledge about traditional medicines prepare herbal medicines to keep the family healthy.

2. Women in Environmental Movements

Despite the persistence of gender disparity across geographic locations and sectors, women continue to play a key role of environmental stewardship both as an individual and as a group. There is mounting evidence supporting the notion that women have a greater stake in the environment and its resources, and are often more concerned about environmental problems and issues. Also, as defenders of basic needs and sustainable lifestyles, matriarchal value systems have led to respectful relationships with the environment, biodiversity, and sustainability (Mahour, 2016). Women initially embraced modern means of production and technologies introduced by men. However, this acceptance did not last for long because of the consequences that came along. Women did not anticipate destruction of ecosystems and natural resources caused by such modern means. These thoughts subsequently gave rise to women who began to see that movements, such as ownership of resource rights and voicing of concerns, did not include their particular concerns. Thus, women branched off, creating their own subset of environmentalism (Brisson, 2017). This separation placed women within a niche. Therefore, the subset became so narrow that women's viewpoints were easy to become ignored by male environmentalists. If women did hold positions within the male movements, it was usually in ways such as grunting clerical skills or housekeeping. Allotting the most vehemently unpopular tasks to women continues to be a means of keeping them "in their place" in all facets of society, not just in relation to environmental endeavors.

Within women's environmental movements, factors that impede women from becoming involved in the mainstream environmentalism are numerous and multilayered. So too are the distinct ways in which women enact involvement in environmentalism. Regardless of the disparate experiences and sentiments amongst women, one salient theme is readily palpable—the shared experience of ubiquitous gendered oppression. Culture plays a pivotal role in view of effectiveness and pertinence of environmental movements. By altering this lens, women's environmentalism is indeed a significant contribution to environmentalism in general. Ecofeminists stated that any environmentalism that ignored the connections between the oppression of nature and that of women could not be a holistic approach to preventing environmental degradation. Once women expressed voice in mainstream environmentalism, discourse surrounding global environmental issues changed dramatically. When voices that are less often considered are given credence, the conversation transforms entirely. This occurrence can be noted in the transformation of mainstream environmentalism. Once masculine portrayals of the world as characterized by hierarchy became rewoven into more anthropocentric portrayals of the natural world, the gender and temperature gap in consideration of its effect on the environmental movement began to close.

Gendered Impacts of Environmental Degradation

Environmental degradation is making men and women more vulnerable to various hazards, but in



developing countries, such as Nigeria, where gender disparity is quite visible, the case for women is even more severe. The traditional division of labor in many societies relegates women to the role of primary processors of basic necessities, and their reliance on media supplements for these resources is quite limited. This disadvantage makes them deeper victims of developmental problems than men, who possess a wider spectrum of choice (Olugbenga Samson Owolabi & O'Neill, 2013). "Crisis," the major source of movement, is also disproportionately faced by women. The collective name for women's systemic oppression due to their gender in a gender discriminatory culture and lopsided political structure is called "femininity," and it serves as a historical block to women's development. They are considered incompetent and deficient in taking any aspects of leadership by culturally fashioned beliefs and practices of lax morality. Ignorance and superstition, which are symptoms of unlettered leadership, are the bedrocks upon which poverty sprouts and grows on fertile ground in which the financial prowess of men is entrenched and enshrined. This advantage position of men in virtually all societies widens the elitist threat of men against women, which in turn renders women popular, passive, and invisible vulnerable victims of violence disaster, especially during politicized and militarized ecological crises.

However, the shortage of accommodation in the housing stock for the lower socio-economic class had given rise to the emergence of informal settlement. In the megacity of metro manila, since the 1960s commercial concentration occurred through town center concentrations resulting into urban sprawl amidst socio-economic disparities. This irregularity in spatial structure leads to road congestion and greater energy consumption resulting to global warming and climate change. In this millennium development approach, these vulnerabilities attribute to accumulation of defeat against hazards keeping the poor in poverty. The need to identify how such systemic violence and silence beset women, making them deeper victims of developmental problems becomes apparent.

1. Access to Resources

Women are said to be closer stewards of the environment than men for several reasons. First, women do the bulk of work involved in agriculture, including searching for and gathering fuel, water, and wild food. In Africa, rural women's primary tasks include food gathering (84%) and agricultural (81%). In Asia, food gathering (81%) or agricultural work (61%) are the most time-consuming tasks. In both regions, research shows that women are closely involved in the entire process of timber and nonwood forestry. This predominately female role persists even in more urbanized settings. For instance, women in Istanbul are the primary gatherers of burnable materials—essentially timber, for heating. Participants were nearly all older, while children and men barely participated. Significant distributions of labor were also noted in gathering rubbish as an energy source in urban poor areas of Nairobi, New Delhi, and New York City. Women's participation in gathering can mean that they are 'closely involved' in a resource and so in a neighbourhood or

community (Joeques et al., 1996). This partially reflects women's specialized and gender-divided economic roles as an extension of their household duties and responsibility for cooking in the ingathering mode of primary resource use but with few, if any, other economic opportunities or choices. Where women forage tree food products from communally managed land, this may occur because they are unable to collect fruits, nuts, honey, or other products from trees on the periphery or on private holdings that they or their kin do not control. In transitional economies and informal settlements, tree fruits have been shown to enter the household economy via women. Women gather food bushes seed more than do men, which may reflect the probability that youth are denied access to such products. Conversely, men may via foraging actively seek to marginalize women's access to resources if they are likely to be in great demand in a male-dominated agricultural economy. Conversely, women's agrobiodiversity-related environmental expertise, social networks, and management may be undermined if species with better market value are introduced.

2. Health Implications

Gender has emerged as one of the key aspects in socio-economic discrimination, with differences in economic status often related to gendered access to trade opportunities and value chains. While gender and environmental issues seem different, they share socio-economic aspects and can be tackled together. The sustainability agenda recognizes that fast consumption leads to resource depletion and higher human-induced pressure on ecosystems, and that socio-economic inequalities are rising. Environmental problems may disproportionately affect women. Assessments and negotiations of potential solutions are very likely to be gender-biased. A gender and sustainability assessment grid, by exploring different aspects of the challenge, can be a useful tool for decision-makers and civil society. Given that socio-economic inequalities tend to be higher in developing countries, gender-oriented policies aimed at reducing gender imbalance in human development should therefore have an impact on environmental degradation by making care, a good for the commons that nevertheless has a monumental social cost, more accessible. At the same time, empowering women with respect to energy and land resources should reduce their unsustainable use (Cataldo et al., 2023). On the social side, comprehensive gender-oriented policies would contribute to improved management of social-economic trade-offs also at a local level.

The geographical distribution of the sustainability indicators traded-off assessed shows that Africa ranks worst as a continent, while Western countries and Australia generally rank best. Women empowerment indicators, in particular, show the largest differences among regions. Gender-oriented policies aimed at reducing the gender gap in human development in the fields of education and political empowerment should therefore have an impact in terms of improving health and environmental indicators. Given that most of the opportunities recently demanded by CV online courses should be prevented at all ages during

the formative path, the analysis points toward policies targeted at ensuring gender equality in primary and secondary education. It was highlighted that education was a key structural dimension responsible for health status and its inequities. People with higher levels of education are generally healthier than those with lower educational attainment. Gender differences exist in education attainment: men are generally more educated than women in many developing countries. This gap is closed in recent years, although discriminations in education are still high in several countries. Access to education is an important predictor of children's health outcomes. Education is not only a key determinant of health status for individuals but also for future generations.

3. Displacement and Migration

Despite the complex and multifaceted nature of the climate-migration nexus, the connection has the potential to overlook important social, economic, political, and cultural elements in displacement, thereby leading to ineffective policies. Issues of legitimacy and responsibility in creating vulnerabilities across borders, as well as the regulation of displacement processes within countries, ought to be addressed. Some have argued for a historical justice approach and stressed the importance of understanding how vulnerabilities arise as a result of decisions made for alternative environmental, social, and economic futures. As a consequence, questions arise about the discourse around "climate refugees" and harms caused by other countries' emissions. Political frameworks for addressing the issue ought to be based on the concept of an "ecological debt" and guided by a precautionary approach (Heslin et al., 2018). However, the moral and ethical arguments for this approach may not have the same weight as "harder" security and humanitarian concerns related to the possible rise of millions of people crossing rich countries' borders. Questions of environmental migration highlight the difficulty of key terms in the setting of agendas, early warning signals, and response policies, as a result of participatory frameworks and the risk of political simplifications in dominated discourses.

The rapid increase in attention paid to the climate-migration nexus in popular discourses, media, and policy arenas has led to significant and multi-level linkages between the two issues. As a result, however, there is a risk of overly simplistic and often homogenous framings and polarizing blame games, mutually reinforcing the view of migration as a problem. Known as the "disaster buzz," the securitization of the climate-migration nexus has played a major part in this simplified framing, recently being termed "environmental transformationalism." The discourse on environmental migration has become increasingly pessimistic and foreboding, leading to concerns of having reached a tipping point (F. Martin, 2017). The flattening and homogenization of the climate-migration nexus has led to a situation where the issues often appear simple, while they are in fact highly complex, often leading to unconscious acceptance of simplified framings that recast it as a risk rather than a case for action.

Case Studies

Delay in addressing environmental concerns can engender pain, sorrow, and eventual inability to cope with socio-ecological challenges. Prejudice against women can be so weighty that it may involute attempts to stem the tide of negative environmental shifts that may sap their energy even unto death. This is more visible in a multi-lingual society where women are denied access to advocacy platforms owing to language inadequacies. The socio-economic implications are alarming, with women and the rural populace most affected. Having access to qualitative education and exposure can empower women to develop the needed power that can tackle gender bias. A politically and economically empowered woman is free and can face challenges. Language and cultural biases against women must also be confronted. Past experience shows that women have the power to effect change in their communities if integrated into decision-making processes. Women empowerment policies should be aimed at enhancing women's capacity, capabilities, and involvement as crucial socioeconomic, political, and cultural players. This case study is carried out through exploratory means to find out gender disparities in natural resource assessment and storage in rain-fed agriculture, one of the most ignored areas in the local context. The selected area is a hilly ecosystem under the western Himalayas of Uttarakhand. Women's responsibility, rights, and facilities of natural resources were collected with the help of semi-structured interviews. Data from 102 women were collected through a structured questionnaire using the purposive sampling method. In this context, an innovative index is also constructed through five indicators in a different dimension of vulnerability. Results revealed that this area is rich in biodiversity. Women are rated annually on average of more than ten species. The maximum component weight is assigned to the level of resource collection followed by resource type, duration, visit frequency, and storage for unused resources. Still, women face great challenges in the collection of natural resources.

1. Indigenous Women and Land Rights

Among the most important forms of resource, land has been a focal point of contention and opposition between indigenous communities and the nation-states formed on land with extensive indigenous occupancy prior to colonization, and of extractive enclaves between indigenous communities and big business, notably agribusiness and mineral extraction. There is a particularly high interest in land among women, as it serves not only as an essential resource and means of subsistence for millions of people in the world, especially the indigenous communities, but also as a significant source of wealth and power, which is usually passed on from parents to their offspring (Effundem Njieassam, 2019). The indigenous view land as part of their culture, religion, beliefs, and livelihood. Access to land is a sine qua non for the cultural continuity of the indigenous populations. Historical attitudes towards land have led to systems of ownership which are contrary to indigenous norms, values, and management practices. The issue of ownership has also resulted in conflicts between the



different colonial administrations, independent governments, and indigenous populations on one hand and conflicts between different indigenous groups over the control of their land and other resources on the other hand.

Having access to land is one of the most troubling issues faced by women throughout the world, Cameroon included. The issue of gender inequalities and discrimination regarding access to land remains a major challenge to women's empowerment and gender equality. Women are responsible for more than half of the food produced globally, yet own only 2 percent of the land. They do not have equal rights to own, inherit, or control the land they farm. Women produce 60 to 80 percent of the food in developing countries and make a significant contribution to household food security. However, despite their well-documented crucial roles in food production, food processing, marketing, and preparation, women have little access to land and other productive resources, and cannot thus realize their full potential as farmers. With this limited access, women's voices are marginalised in the design and implementation of agricultural policies. In addition to the gender-based discrimination encountered by women regarding land, cultural and traditional practices contending that land belongs to men render it difficult for them, especially the indigenous women, to access, own, and control land. Land tenure norms and practices prevailing in Cameroon both at the national and local level place women at a subordinate position. Despite the existence of much contemporary national legislation and international conventions and pressure for their reformation, women's access to land is still constrained in many parts of Cameroon.

2. Women in Climate Change Adaptation

Madam Chairperson and members of the Committee, thank you for the opportunity to speak to you today about women's rights as they relate to climate change adaptation policies and funding. As an academic and activist, I am involved in an international consortium of researchers studying the question of gender-differentiated vulnerabilities and agency in climate change adaptation efforts in climate hotspots in Africa and Asia. One output from a multi-country study in this region's climate hotspots is a Gendered Climate Adaptation Toolkit, one aim of which is to assist governments to assess and redress gender inequitably off-sets in climate adaptation funding mechanisms and projects.

The African and Asian countries specifically focus on India, the period from 2012 to date, and countries in financial or development debt, like China. The Toolkit identifies 10 indicators for assessing gender gaps in climate adaptation funding. Here, I will use one of the research sites of the larger study: Kura-Kura fish farming in eastern India, as a case study to share with the committee how a participatory gender audit of community climate adaptation projects can support women's adaptation efforts. In the Kura-Kura fish farming and harvesting project, initiated as a community adaptation initiative in 2015 by the local government, weather and land-use mapping information is collected with input from women and men. Consequently, a

change in farmed fish species from a nutrient-rich species (prone to disease) to flood-resistant species has occurred.

However, compliance with women's control over the farming, fishing, and selling of harvest has not occurred and women's labor burdens and unpaid work, agricultural today, are intensifying for net income loss. A participatory gender audit of meeting minutes, diaries, and women's lists of inputs requested from the local government, fish literacy videos, and fish food prescription/formulation are being analyzed to support women's agency in this project where they were the technical experts. Also, a photo-story of women's climate adaptation agency successes was developed in the process.

3. Urban Women and Sustainable Practices

This study focuses on the urban women in Kathmandu Metropolitan City, which is the capital and major city of Nepal. Urbanization is a process of mass migration, in which a large number of people move from rural to urban locations in search of education, economic opportunities, better living standards, and social services. This process has an impact on household energy behavior for cooking, entertainment, hot water, and others (Shrestha et al., 2021). Energy sustainability is a stated goal to reduce dependence on fossil fuels, improve energy efficiency, and stimulate the transition to more sustainable energy systems and societies. The sustainability level was evaluated based on their activities towards moving energy efficiency or not. Based on male and female gender perspectives, the analysis and results based on energy use, efficiency, and fuel stacking in cooking, the use of electric appliance entertainment, lighting, and other energy uses have been conducted done. Gender participation and roles in energy technology, awareness and knowledge about water treatment, knowledge and participation in rainwater harvesting, social and environmental activities, health awareness, and other sustainable practices were evaluated from a gender perspective.

Considering topography, climate, and settlements, the Kathmandu Valley consists of three cities: Kathmandu (inner city), Lalitpur (middle city), and Bhaktapur (outer city). The use of cooking fuel and solid fuel used was first started in the inner city of Kathmandu, and then shifted towards cleaner fuel. Urban women have been involved in various socio-economic and environmental activities to achieve sustainability. For their actions To achieve sustainability, this research focuses on urban women's parameters, such as awareness and knowledge of water treatment, participation in rainwater harvesting, gender roles in social sustainability, and daily activities, which are considered pros and cons from an environmental sustainability perspective. Urban women act as agents to acquire a male perspective in energy practices and policy decision-making. They also have a role as energy poor to support achieve in supporting gender support in sustainability policy. They should be empowered by increasing their participation in clean energy technologies and decision-making. The overall energy sustainability of urban women has shown mixed results from a gender perspective. The Middle and outer cities began outer-city



started using efficient appliances and clean energy. The sanitation practices were similar, but gender participation was different when using private toilets and pits. Women are actively involved in family water treatment and awareness and knowledge of water source conservation.

Policy Analysis

Over the past 30 years of eco-feminism, significant strides have been made to incorporate women's and gender issues within certain policy areas at both the global and local levels. Evidence lies in the campaigning groups that have informed international agreements and local practice, particularly where their aims have coincided with the aims of international and aid agencies. For example, the lobbying effort for the UN Conference on Environment and Development (UNCED), particularly the production of an alternative Women's Agenda in 1991-showed how coalitions linking women's and other issues can work effectively and fruitfully. The co-operation of women, the environment, development, and human rights organizations across all continents was an unprecedented and successful collaboration. However, But such coalitions need to be continually worked at if they are to avoid fragmentation, which, if structural changes are made to ensure a gendered perspective upon planning and action are made, will become less politically necessary (Buckingham, 2004).

Some success has been achieved in this regard, apparent in, for example, embedding gender concerns into the work of the Commission on Sustainable Development (CSD), the agenda and mechanisms within the UN Conference on Human Settlements (Habitat II), and the Eco-92 process. At all levels, from the UN through planning agencies to community-based groups involved in waste disposal, transport, and water supply,-women women's concerns, interests, resources, and knowledge are being incorporated into environmental planning and decision-making processes. However, But significant obstacles remain in making structural changes to ensure that equality and feminist concerns are routinely part of environmental decision making. The simplistic fixation upon women, or whole groups of them, as a homogeneous category, misses out on the ever-present possibility of cooptation, or worst-case scenarios collapse under the weight of their own internal contradictions. Men and women are interested in this issue; it is no longer a gender war. Thus, novelty is never a guarantee of progressive change but must be accompanied by its monitoring and harnessing. To achieve For this, it is necessary to understand the specificities of timing, agency, process, and location (Joeke et al., 1996).

Gendered relations to the environment, development, and sustainability are mediated through the process of national states and, more proximately, their implementation through development aid, planning, and regulation, etc., by a range of political and bureaucratic institutions at the national and global levels. Nurturing, land, and water have been commodified and organized for market production-they, and have become, politically, resources-and those striving to meet the needs were identified as 'the resource users.' At the same time, the non-commodified and unorganized aspects of nurturance were

left out of policy and analysis, including the 1992 Earth Summit. Such work is evidently not gender neutral, but taken as a 'generic humanity' to which all can belong or aspired to, rendering issues of difference invisible.

1. Gender Mainstreaming in Environmental Policy

In recent years, there has been increasing recognition that gender equity is a crucial dimension of human well-being and sustainable development. Gender analysis in the field of international development derives, as does much environmental politics, from critiques of the post-Second World War institutional arrangements set up by certain institutions and their externally imposed models of development, which many commentators believe exacerbate inequalities between 'developed' and 'developing' nations and between the rich and poor within nations. She argues for a gendered critique of globalized political economy, which draws on the work of political economists, feminists, and ecologists. Gender equity, it is argued, is a crucial dimension of human wellbeing and sustainable development. Sustainable development is defined understood as long-term human development constrained by the recognition of the limits to growth imposed by the biophysical properties of the Earth. Contemporary societies, however, are so far from sustainable that much developmental debate operates at a more immediate level—that of the daily or lifetime needs of particular cohorts of people. Much of the means for doing this is traditional and corporeal, although new techniques, technologies, frameworks, and resources are being increasingly being capitulated.

In this sense, much of the more practical developmental agenda could be defined as 'need-based'. Yet, in a world, as some would interpret it, driven by 'social constructivism' and, as feminists particularly have emphasized, dominated by 'patriarchal political economies,' the predominant focus has tended to be on articulating the needs of genders vis-à-vis the 'means of the means' and developing strategies to cater for these. A distinction has been made between women's 'practical' and 'strategic' needs, whereby addressing such 'practical' needs does nothing to challenge existing power structures. It is noted that bias in land tenure pre-dates formal colonization, ethnic or gender, and such development paradigms take on existing patriarchal 'paradigms of power.' It is through the mobilization of social capital in the form of grassroots groups, cooperatives, and associations fostered through education and capacity building that assets or scholarships can be attained. It is argued that concerted intervention should examine pragmatism regarding government agencies and associations for representation positions that should challenge discrimination, build allies, and lobby effectively.

2. International Agreements and Women's Rights

International agreements and conventions affect environmental issues, women's rights, and children's protection of children. The UN Convention on Biological Diversity, ratified by the Parties in 1993, considers biodiversity and its preservation, sustainable use, and a fair and equitable share of the benefits arising from the genetic



resources. On a global scale, emphasis is placed on the obligation to promote the protection of traditional knowledge, knowledge practices, and the experiences of indigenous and local communities. On the other hand, decision makers in countries recognize the need to make concerted efforts to enhance the role of women as a crucial component of their efforts to address all aspects of development and the environment. Thus, both biological and cultural diversity are essential to a viable and sustainable future. The threat to a viable sustainable future comes from globalization, primarily as a process driven by trade, investment, and technological changes that affect all parts of the world. Patenting is a tool that promotes globalization and threatens both biodiversity and indigenous and local communities (Joeques et al., 1996).

The link between biodiversity and women's rights to property resources has been emphasized. The fact that Many women are custodians of biodiversity is highlighted. It is well accepted that women need to have direct access to and rights over land and natural resources if a nation, especially its rural sector, is to progress and prosper. To realize their vision of a viable sustainable future, efforts have been made to generate the necessary documents and evolve a suitable strategy for all involved. If the answers are to be interactive and cooperative, the initial or draft documents must capture the complexities and interlinkages. Women's Rights to Land and Biodiversity should include the following aspects: land is directly related to food security and sovereignty. Biodiversity is critically related to health, traditional knowledge, the perseverance of culture, and the aesthetics of nature. Biodiversity depends on humanity through techniques and knowledge that are implicit or explicit in interrelated cultural practices, religious beliefs, and economic systems.

3. Local Governance and Women's Participation

Globalization is a dynamic process marked by greater transnational flows of goods, services, capital, labor, and information across nations. Globalization fundamentally challenges local governance by not only broadening people's responsibilities up to the world level but also denying their ability to dominate the new circumstances that confront them. In the face of globalization, two responses are prominent. One is the quest for local identity, a sense of belonging, and environmental sustainability, and the other is a reform of local government institutions, notably through participatory governance. Such responses help address not only globalization-specific problems but also long-running local concerns such as gender equity and social justice. New opportunities now exist to initiate radical changes in the structure of local governance beyond the mere tinkering with participatory mechanisms.

With the increased complexity of local governance and conflicts of interest between the disadvantaged and the privileged, greater attention should be given to the 'unseen' aspects of local governance, including the environment, gender, and indigenous peoples. Such issues are integral to local governance the policies and practices. It is insufficient to have laws or policies that require gender considerations as part of local governance. They must be rolled out and

adapted to the local circumstances. For example, even basic women's rights remain a contested matter in many places. 'Where the law is gender-neutral but the reality is not' requires a gendered perspective on governance (Joeques et al., 1996). Those advocating for sensitive governance should seek a shift from lip service to a critical appraisal of the provisions and practices of local governance from the perspective of gender equality.

Women's absence from local governance is a significant hurdle to the incorporation of gender-related issues being incorporated into local governance designs. Gender is often seen as a secondary and even incidental aspect of development or modernity. The focus on material welfare, economic efficiency, and flood prevention in the post-1990 era contributed to the neglect of women's issues in local governance. Women, especially those marginalized at the community level, have neither time nor social capital to play an active role in local governance. Women's absence from local governance is not because of their failure to recognize the importance of equitable representation. Different cultural beliefs about women's roles in the society and the social mechanisms sustaining these beliefs account for women's muted voices in local governance design.

Sustainable Development Goals

Sustainable Development Goals are one decade long goals defined in 2015-2025 for the global sustainable take-off. The aim of Sustainable Development is to promote ways of living with nature, which will result in a sustainable society. Development On the one hand, development is economic growth, and on the other, a holistic Quality of Life improvement of society through education, health, communication, income, gender equality, environmental sustainability, good governance, human rights, and so on. Development must be on a globally sustainable basis without exhausting the earth's natural capital to ensure the common but differentiated responsibility of future generations. Developed countries have to take immediate steps to ensure sustainable development.

In 2010 much progresses have been achieved and challenges still remain in climate change, ecosystem loss, poverty, and the financial crisis in the world on the way to achieve sustainable development. The Millennium Goals were set up to be reached within ten year to improve people's Quality of Life from a gender perspective. Women greatly suffer significantly from poverty. Women should be fully involved in decision-making and implementing implementation of sustainable development activities to achieve the Millennium Goals through gender equality. Education and good governance are essential to empower women, and training aids in ensuring women's voices in meetings.

The lack of equality and power among women is a historical issue. However, But the situation varies globally: well-educated women in the USA and UK, well-educated and powerful civil servants in South Asia and the Middle East, but uneducated rural women with too many children worse off than one hundred years ago. The biggest barrier to women from turning internationally recognized rights into reality is men, who have a vested interest in oppressing



women to retain their power over women. In many countries, the only democratic avenues such as education denied to women. There has been an unfulfilled promise for of development (Linda Anaeto & Oyibo Asoegwu, 2013).

1. Gender Equality and SDG 5

As the recognition of gender as a development goal advances, accountability mechanisms are needed to translate statements of intent into actions that achieve change. Gender equality is inherent in the legitimate development goals: growth that is equitable and robust across a wide range of differences that being human beings encompass between communities, countries, and regions. Gender inequalities arise from and play into uneven development processes, patterns, and trajectories. The goal of gender equality intensifies attention to women's exclusion from development processes, as distinct from just realizing their rights within these processes. A global goal for gender equality is necessary and timely because women constitute the least representation in decision-making about policies, not just in the global economy but also in environmental concerns such as climate change, biodiversity loss, and food security threats. Gender inequality is fundamental to environmental degradation (Michael Denney, 2015).

A direct linkage should be made between the global gender equality goal under the SDGs and the post-MDG tracking framework's proposals to suspend grants from countries with a Gender Inequality Index (GII) above 0.5. A relevant statistical grouping would be countries with a GII above 0.4, compared with the more humanitarian perception of under 0.3. Mechanisms should also be found that directly link the gender equality goals with indicators of gender-responsive budgeting, and legislation, and mechanisms to prevent gender violence. Focus countries that attract attention from levels of partnership and monitoring of development under performance on gender equality, particularly those with an identified gender gap, should include those where women are estimated as one of the poorest off people on the planet, such as sub-Saharan Africa, the Pacific Islands, Central Asia, Northern Africa, and the Middle East.

Such a process requires both deep thinking and international political resolve, a community of countries that will act together to drive a real, tough, and meaningful new agenda. A "New Deal" on gender equality in development must be considered, which is not merely a grand articulation of aspirations or a wish list, but a set of clear and biddable actions, responsibilities, and accountabilities, located in a logic model pathway from policies through actions to clear measurable results. Gender equality and women's rights must be firmly at the heart of the progress and results frameworks used.

2. Environmental Sustainability and SDG 13

Environmental sustainability cannot be achieved without full, equal participation of women in the decision-making processes. In the commission on the status of women, global priorities were framed, which embracing women's participation in a wide range of areas. Environmental protection is ranked as a pressing priority,

recognition that women's full participation is crucial to program effectiveness in environmental protection, and efforts to seek funding for women's participation. It is now recognized that the overall development prospects of regions are diminished when half of their population are not in the development process (Linda Anaeto & Oyibo Asoegwu, 2013). For an example, to reduce poverty, it is necessary to address gender inequalities, as they affect women's capacity to respond to economic growth.

In implementing the eco-regeneration principle, reducing of the use of chemicals in farming would result in women having more secure access to food and fuel wood. Nomadic pastoral women would benefit from security of access to land and water sources. These entitlements would reduce labor burdens and loss of access to food at the household level during droughts. There is a need for analytical rigor as a method of resource management, and environmental protection is examined vis-à-vis gender effects, costs, and benefits of economics and politics of local livelihoods. There is a need for tertiary-level training on gender and environmental issues that should link micro-macro-meso levels across disciplines.

Men and women must work together to achieve the sustainable development goals. Males and females have equal rights to enjoy the benefits and co-operate with on sustainable development efforts. Improving women's education and increasing their engagement in economic and social decision-making can lead to significant improvements in sustainable development performance. Women must play clear leadership roles to ensure environmental sustainability. Global culture should embrace women's rights, environmental rights, and climate justice, culminating in improvements in rural women's livelihoods and sustainment of food systems. To achieve SDG 13, significant contributions should be made to women's voices and their agency.

Innovative Solutions

It is widely acknowledged that the introduction of environment-related issues into local, regional, and national political agendas is one of the best ways to effect change and mobilize public support. Consequently, there emerges an inherent tension emerges in creating a discourse that considers the choices, opinions, and situations of women, while encompassing the broader realm of public understanding and engagement with environmental issues. This tension mirrors that which underpins all efforts in ecofeminism, attempting to transcend inevitable dichotomies, yet revealing paths towards potential future developments (Olugbenga Samson Owolabi & O'Neill, 2013). People remain conscious of the in-built tensions of the institutions, arenas, languages, and temporalities through which broader discussions of environmental issues occur. Nevertheless, participants also appreciated the innovations that have emerged from recognizing and clarifying the implications of this apparent contradiction.

Innovative processes, rather than categorical outcomes, will characterize the future. This conservative perspective is unavoidable given the massive, multi-layered, trans-displaced, and enduring nature of gendered



discourses. Over the past decades, however, awareness of the importance of the gendered construction of environmental issues has radically changed and deepened within academic and civil societies. Scholars now recognize that, while environmental issues exist as objective entities separate from social contexts, it is equally true that the social meanings given to these issues influence how they are addressed by different stakeholders. These realities suggest that gender phenomena are as relevant to public discourse on environmental issues as to any others. They also nurtured an understanding of the depth and complexity of gendered discourses and acknowledged that the dominant gendered conceptualizations of environmental issues will not be easily transformed.

Because since gendered discourses frame the choices available to citizens when contemplating, discussing, and addressing environmental issues, one way to nurture unsustainable and unjust methods of addressing these issues is to ignore or downplay their gendered nature. Gender is not the only discursive construct that shapes how subjects think about the world around them. Nevertheless, it is one of the key discursive structures that command respect and attention and are created, regulated, and naturalized through social practices, but that continue to be transformed. Many other matters are similarly gendered and foundational to shaping the understanding of environmental issues, including socioeconomic contexts, power structures, institutions, and temporalities.

In an unpredictable world characterized by hyperconnections, multi-scalar transference, and bordering experiences, it is more imperative than ever to scrutinize how understanding of the environment and environmental issues are gendered and the consequences of being entangled in these sustained and sustained patterns of thought. Nevertheless, comprehending what it entails to claims that the choices and situations of women are more or less considered or likely complex. Gender is multifaceted and mutable, constantly being constructed, enacted, and remade through social practices that vary depending on context, power, and history. Inquiry into the wide, deep, and flexible nature of gendered discourses is as expansive and intricate, as is the inquiry into the various ways in which understandings of the environment are created, sustained, and challenged.

1. Women-Led Initiatives in Sustainability

Although the initiatives kick-started on the US Earth day eventually pulsated at another level around the world, there is no denying that women, both individually and collectively, have played a very important role since then. Women initially became sensitive to many aspects of their environment, such as the quality of air, land, and water, and their stress on health was related to the ecological functions of their immediate environment. Women observed patterns and trends long before they were scientifically documented. In India, Kerala women, irrespective of caste creeds, have prevented one of the world's largest biodiversity parks from coming up. In the early 1980s, women in Khusro, an outskirt of New Delhi, North India, along with school children fought to save a

biodiversity-rich lake that which rendered creative and picturesque landscapes apart from being a source of livelihood (Brisson, 2017).

In The avalanche of these initiatives was in contrast from to capital-intensive technological manipulators. There is organized and well-coordinated nuclear power generation and waste reprocessing. Major power nations such as the USA, France, the UK, Germany, and even Japan persuaded the Third World countries to go nuclear. Formerly, noncritical politicians of the Third World fell victim to the temptation of centralized power generation for industrial progress at any cost (Linda Anaeto & Oyibo Asoegwu, 2013). It was a US senator who once commented that women strategized and performed their thinking and action even in the morning, noon, and night, unlike men separately and women. They burn their midnight oil to save humankind in the long term. The Opposition to nuclear gas was one of the earliest organized women's movements.

The major reason for mobilization was women's belief in the right to life over death. Already menaced by traditional technologies, women saw the danger of techno mimesis, which would compromise the very right to life. Flung with the possibility might of money, enormous human resources, and machinery against these women's barricades to this day, none have successfully and brutally broken through this organic web. Despite hurling all sorts of abuse and lashes of police menace, these women have continued to sustainably oppose many of these attempts both legally and illegally. Scientists, academicians, artists, writers, government functionaries, and even progressive industries have also joined this collective humanistic crusade against destructive technologies.

2. Education and Empowerment Strategies

A practical application of ecofeminism in complex environments was presented. This pragmatic application provides an example of how to create 'deep' sustainability cognitions for specific community stakeholders by bringing them together to investigate their watershed. This analysis reveals how both social equity issues, such as gender, class, and privilege, as well as environmental issues, such as pollution and overconsumption, are connected, seen, and unresolved. The service-learning effort brings stakeholders together to discuss what cannot be fixed in their communities, unveiling the oppressive structures rooted in normative institutions that limit individual agencies. Reflections on the chance of using ecofeminism in multiple communities representing a range of contextual factors and using other pedagogical models reveal an initial structure for a network of educators committed to experiential learning that fosters 'deep' sustainability competencies (V. Iverson, 2015).

Women empowerment refers to the evolution of a wide range of practical options and effective opportunities to address age-old gender discrimination against women in Nigeria. Women empowerment translates into a material-based approach to addressing women's issues and predicaments. Women's empowerment is the process of independent liberation that enables women to recognize



their identity, rights, powers, duties, and privileges (Olugbenga Samson Owolabi & O'Neill, 2013).

Women's capacity to be self-reliant and overcome ecological and socio-economic challenges can be enhanced if they are empowered through exposure to qualitative education, have unrestrained access to needed resources, and confront the cultural, political, and institutional constraints that hold them back. To achieve this, women must be supported in accessing education that will enlighten and motivate them, thereby facilitating their individual decision-making processes and choices. Women must be accorded opportunities to be in decision-making debates or gate keeping processes on the production, access, and control of needed resource/assets such as land, education, information, capital, or money, which will enhance their bargaining power.

Future Directions

Recently, scholars and activists have paid considerable attention to the intricacies of the relationship between women and the environment. A plethora of studies has revealed how women and men are differentially affected by environmental degeneration. However, few studies have critically examined how women take an actively participate in the sustainable management of the environment. The gendered nature of the environment and society has been largely been ignored in both scholarship and in activism. Addressing the gendered nature of environmental issues is extremely pertinent, because knowledge otherwise remains superfluous to activism. Gender scholars and activists, while portraying women's eco-activism, have unwittingly wiped women's agency of women. Women's efforts to address pollution issues are reduced to the mere function of their gendered roles. Gender scholars and an increasing number of feminist activists have addressed how women's environmental knowledge of the environment is rendered inferior to scientific knowledge by government officials and corporate interest groups. Women's understanding of how pollution occurs, its effects, and how it can be controlled is belittled. Contrary to substance misuse as practiced by governments, some women have sought to draw the government's attention to the harmful effects of pollution and have taken steps to curb it (Olugbenga Samson Owolabi & O'Neill, 2013). Most Often, such activism is derided and dismissed. Environmental activists and environmental scholars have often focused on the social inequities surrounding environmental discourses. However, they have failed to elucidate the gendered nature of society and, therefore, environmental equity discourses. The issues of Pollution is not just an environmental issue, but also an issue of gender inequity, as one of the hallmarks of an inequitable society is pollution. In these societies, women are the worst affected by economic exploitation and environmental degradation. In educated and financially prosperous societies, women are lynched by socially and politically powerful male relatives and are denied employment. Far other countries with an inequitable gender order are denuded of trees, polluted with poisonous waste, and drinkable water is unavailable, even for a few elite women. However, ecoactivists and gender scholars have

largely ignored this. Environmental scholars need to elucidate the gendered nature of environmental issues so that knowledge can be used for a more effective understanding of the issues and their possible resolution.

1. Research Gaps and Opportunities

Within the social sciences, ecology is a precondition for development, but men can ignore ecology to focus on development alone. At the same time, development that ignores ecology might lead to the loss of fertility on land and the extinction of species. While the social sciences have long viewed development and gender as deeply intertwined, these links have rarely included a sufficiently nuanced view of ecology and nature. In some parts of the world, women have robust traditions of using wild plants as medicine or food. Globalization has begun to undermine these practices by introducing pesticides, over-harvesting often-valuable root sources, and inducing distrust among female herbalists (Olugbenga Samson Owolabi & O'Neill, 2013).

All social development, politics of nature, and ecological science must be viewed with gender in mind. A good dialectic of gender focuses on where patriarchy intersects with a given comparative developmental level. What may seem reasonable critiques within one society may be off-putting or irrelevant to another, favoring the patriarchal structure at the expense of social development. Studies examining these dynamics are vital. As feminist studies are collective in nature, they often remain qualitative and anomaly focused. More socioecological studies should focus on quantitative methods such as hard-statistic relevance tests or agent-based modelling. While these methods cannot capture the entirety of the feminist perspective, they can show parallels with non-feminist work in demonstrating rigor and falsifiability, and avoiding cherry-picking of data. In addition, these are proven techniques. Plausibly, drawing the connections of feminist work from this base may bring more attention to gender.

It would appear that much grassroots feminist work is untutored in rigor, relying upon aptness; however, loss of validity and generalizability may have expanded the volume of gendered work suitable for researchers. Such Community-led research practices are complementary and should be shared. Most importantly, the existing infrastructure for knowledge generation must change. Such shifts would need to occur commonly and simultaneously across the social, biological, and management disciplines. Once the epistemology of these disciplines has been reconciled, joint transdisciplinary collaboration should flourish. Although research has been largely isolated in distinct communities, biodiversity across the globe is a threat. The flora and fauna were mined for curiosity. Socio-ecological problems are multi-scalar and new local problems may emerge following socio-spatial and temporal social changes. Such threats can only be combatted through knowledge sharing across ecological communities, and such communication should blossom.

2. Building Resilient Communities

Much of the world today has been affected by the COVID-19 pandemic and war in Ukraine. Food and fuel prices are escalating in both the developed and developing world, while global temperature is increasing and extreme weather events are intensifying. The confluence of these pressures is exacerbated by climate change and threatens humanity's the future of humanity. Global, national, and local efforts are needed to confront these threats; however, the efforts of communities at risk of climate change and related impacts are paramount. The COVID-19 pandemic has demonstrated that top-down solutions and advanced technologies have little value without adequate local processes and knowledge that can be mobilized and built on to tailor solutions to community vulnerabilities and valued resilience options. As reflection on experience reveals, although vulnerable communities can be highly effective in mobilizing to address shocks and stresses to create resilient communities, such efforts are rarely recognized, sustained and replicated because they lack formal support and resource backing (Olugbenga Samson Owolabi & O'Neill, 2013). Thus, how to mobilizing communities, partnerships, and resources to enable vulnerable communities to learn and act together is crucial for resilience building.

Rural people occupy a significant number of places on the Earth. About 3.5 billion rural people depend on the natural environment for their food, health, and livelihood. The consequences of climate change are felt in rural communities, where extreme weather conditions are becoming the norm. Caught with a vicious cycle of rising risks and vulnerabilities, rural communities will either adapt to the new conditions or perish. What is the secret to resilience in the face of adversity? When vigorous people face the challenges of food shortages, they become even more motivated to share the techniques and skills to grow food. During this process, they preserve and pass on diverse food-related traditions. Resilience breeds' resilience and the legacy of resilience endure.

People are endowed with the capacity to collectively resist forced change and engage in a process of locally shaped and self-determined evolution. What is this capacity, and how can it be nurtured? In examining the evolutionary process propelling the emergence of the beyond-silos approach, the focus lies on understanding the nature of resilience and the conditions under which it can be nurtured (systems frameworks). Furthermore, it considers the factors that favor this approach emerging in rural settings and, more generally, at the frontier between silos. Finally, the past half-century's work on local-level resilience-building initiatives was examined, specifically, the influence of formal support and the mechanisms through which this can contribute to successful resilience building.

Conclusion

A gendered perspective on ecology studies would attempt to better understand how the study of interactions and relationships between organisms and their environment works out in a predominantly patriarchal society such as Nigeria, especially its effects on the systemic vulnerability of women. Are women vulnerable to environmental problems

such as global climate change because they are women? Alternatively, are they vulnerable simply because they are socio economically disadvantaged among men? Certainly, both reasons hold true. They can be said to be affected both directly because they are women and through the lens of socio economic disadvantages, all of which can be traced to gender discrimination. Gender issues are part of social issues, which are at the root of environmental problems; inequalities in society lead to patterns of exploitation that are largely responsible for ecological problems. A suitable approach that recognizes the multi-faceted nature of gender discrimination and its fundamental impact on ecology is required. It is humbly hoped that this consideration and the perspectives on the effects of such discrimination/actions contained in this article will break new grounds for understanding ecology from a more global perspective and begin an ongoing dialogue in this community to understand the scope of ecology (Olugbenga Samson Owolabi & O'Neill, 2013). By bringing awareness to women about their rights and responsibilities towards ecology, their sysopico-ecological consideration would also work towards empowering women to better understand their vulnerabilities to ecological problems. Such empowerment would include exposure to qualitative education and hence enlightenment about their rights and duties towards nature, awareness within the ambit of religion about their rights to make Godly decisions regarding the environment, access to resources needed to tackle ecological problems, and confrontational measures against cultural, legal, economic, and institutional impediments.

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Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

Ethical Considerations

This study research is based entirely on secondary sources and a review of the existing literature. None of the No human or animal subjects were included in this study involved. Therefore, ethical approval was not required for this study. This work adheres to the principles of academic integrity, proper citation, and responsible scholarship.

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