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## "Roots and Deep Respect: Indigenous Ecological Knowledge in Literature and Poetry"

*Suma K<sup>1</sup>, Dr. Kashif Ilyas<sup>2</sup>*

<sup>1</sup> Research Scholar, Presidency University, Private University, Itgalpura, Yelahanka, Bangalore

Contact number-9353689174,

Email ID- sumagowda97766@gmail.com.

<sup>2</sup> Assistant Professor Department of Languages, Presidency School of Engineering, Itgalpura, Yelahanka, Bangalore,

Contact number- 8979274801,

Email ID- kashif.ilyas@presidencyuniversity.in.

### ABSTRACT :

The Indigenous Ecological Knowledge (IEK) is defined as the system of indigenous people's customs, beliefs and philosophies that ensure the sustainability of ecosystems. This paper attempts to demonstrate the depiction of Indigenous Ecological Knowledge (IEK) in other cultures literature with Ceremony by Leslie Marmon Silko, The Plague of Doves by Louise Erdrich, Why I Wake Early by Mary Olivers, and Monkey Beach by Eden Robinson. These novels are highlighting primary ecological issues such as interdependency, reciprocity, cultural survival and environmental ethics and stress the crucial role of literature in supporting and transmitting ecological knowledge. In these respects, Silko's put down Ceremony it explains illustrate the intersection between land and identity in Pueblo metaphysics, demonstrates in what terms healing is connected to caring for the environment.

**Keywords:** Sustainability, environmental ethics, harmony, interconnectedness, resilience, storytelling, Indigenous Ecological Knowledge,

### Introduction :

Indigenous Ecological Knowledge (IEK) provides a rich model for realizing the interdependent relationship between human and the environment. It's informed by hundreds of years of observation, practice and spirituality. Also, IEK focuses on sustainability, reciprocity and a respect for the natural world. These values are defining the Indigenous peoples' interactions with the nature and their environment, it leading to ecological balance and stability. As the globe is struggling with environmental degradation and climate change it is the significance of IEK has been more and more understood in debates about sustainability and environmental ethics. Literature is a crucial tool for articulating and maintaining these ecological views.

It means of narratives, poetry and fiction and writers transmit Indigenous environmental philosophies also solidifying their importance in modern ecological discourse. This essay examines the way, kind of Ceremony by Leslie Marmon Silko, The Plague of Doves by Louise Erdrich, Why I Wake Early by Mary Oliver and Monkey Beach by Eden Robinson is weave IEK into their literature. While Silko and Erdrich infuse Indigenous cosmology and practice into their writing even Robinson interweaves Haisla myth with environmental consciousness. Oliver explains the while not Indigenous it reflects the same awe of nature also conforming to IEK's themes of mindfulness and appreciation. Through an analysis of these texts are research identifies the function of literature in promoting the Indigenous ecological knowledge, cultural resilience and ethical environmental stewardship. Literature is not only maintaining these traditions but also encourages the modern-day audiences to become involved with sustainable living and develop a greatest respect for nature.

### IEK and Literature Review:

An Introduction IEK stems from Indigenous customs that emphasize interrelatedness, reciprocity, and environmental stewardship. Stories, myths, and everyday living are used to transmit ecological knowledge from one generation to the next in Indigenous cultures. Fiction and poetry, for example, present a dynamic voice for articulating these values as well as speaking to modern-day environmental issues.

Ceremony by Leslie Marmon Silko: Land, Identity, and Healing Silko's Ceremony weaves together Pueblo cosmology, ecological interconnectedness, and the process of healing. The process is experienced through the journey of Tayo as he is again disconnected with the land, signifying the nature of reciprocity and sustainable livelihood. Silko's work continues to affirm the perception that rehabilitation of the environment is closely interconnected with cultural identity and individual healing.

The Plague of Doves by Louise Erdrich: Resilience and Ojibwe Ecological Traditions are expressed by Erdrich's and The Plague of Doves traces Ojibwe traditions and their resilience in the face of historical trauma. The novel highlights the important point on intergenerational narratives in transmitting

ecological knowledge and cultural resilience. In these lives of its characters intertwined with the novel and it brings into relief the natural connection between Indigenous heritage and environmental awareness.

**Why I Wake Early by Mary Oliver:** This Poetry and the Reverence for Nature While not for Indigenous. Mary Oliver's poetry in *Why I Wake Early* demonstrates a profound reverence for nature, which resonates with IEK values of mindfulness, thankfulness and wholeness. Her writing is consistent with Indigenous approaches to environmental ethics in encouragement the sacred and philosophical connections between people and nature.

**Monkey Beach by Eden Robinson:** Haisla Mythology and Ecological Storytelling *Monkey Beach* written by Robinson combines. Haisla mythology explore the theme of modern ecological issues and illustrating the place of storytelling it explores of keeping Indigenous knowledge alive. The novel shows the picture of land and sea as sentient beings also stressing the need to respect and uphold ecological balance. In combining myth and realism, *Monkey Beach* is repeating the continued relevance of IEK in today's world.

**Comparative Analysis and Discussion** Each of these works adds to the conversation on Indigenous ecological knowledge and sustainability. While Silko and Erdrich situate their stories in cultural and historical settings, Robinson synthesizes mythology and Oliver presents a wider poetic reflection on nature. Knowing, these texts are call for a new appreciation for traditional ecological methods and their applicability to resolving current environmental issues.

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## Conclusion :

Literature is important in the maintenance and passing on of Indigenous Ecological Knowledge (IEK) so that traditional ecological philosophies are remain of relevant to modern debates on sustainability and environmental ethics. Through narrative, poetry and cultural stories are written to underscore the strong relationships between Indigenous people and their nature, also it focusing on principles of harmony, interconnectedness and ecological stewardship. Silko and Erdrich combine Indigenous perspective and oral narratives in their fiction. While Robinson mixes Haisla mythology with an awareness of nature. Such literature not only presents bank of information but also works as strong media for promoting eco-friendly practices and creating environmental awareness. Silko, Erdrich, Oliver, and Robinson's texts are providing evidence for the long-time applicability of IEK towards understanding human interactions with nature.

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