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Ecofeminist Perspectives on Nubian Women's Roles: Bridging Tradition, Ecology, and Language Preservation

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A B S T R A C T

This study integrates viewpoints from Vandana Shiva and Maria Mies to investigate Nubian women's responsibilities as agents of cultural, ecological, and linguistic sustainability within an ecofeminist framework. Three interconnected aspects are the subject of the study: their contributions to language preservation, ecological management, and cultural traditions. This study synthesizes knowledge from academic sources on Nubian women's adaptive tactics in the face of socio-ecological disturbances, including the relocation caused by the Aswan High Dam, through a qualitative literature review and thematic analysis. According to the research, Nubian women preserve intangible cultural heritage by striking a balance between modernity and customs like storytelling, rituals, and crafting. Their ecological roles, which include resource management, the use of natural materials, and sustainable agriculture techniques, show how important they are to preserving environmental equilibrium. Linguistically, Nubian women preserve their language through folklore, songs, and everyday communication, ensuring intergenerational transmission of cultural identity. This research underscores the interconnectedness of gender, culture, and ecology, providing a model for cultural resilience and sustainability in marginalized communities globally. The implications extend to broader discussions on sustainable development, gender studies, and strategies for integrating localized resilience into global challenges.

INTRODUCTION

Research on the role of women in the ecology, culture, and language of Nubian society provides profound insights into how they preserve traditions while adapting to significant social and ecological changes. Prior to 1964, Nubian women's art of home decoration reflected the intricate relationship between their culture and ecology. Wall paintings not only served aesthetic purposes but also carried spiritual significance, such as protection against negative influences and symbols of social status (Goo-Grauer,

2018; Mourad, 2020; Saber et al., 2024). This tradition incorporated local motifs, including plants, animals, and religious symbols, demonstrating their deep connection to the surrounding environment. However, the construction of the Aswan High Dam in 1963 initiated large-scale displacement, forcing approximately 100,000 Nubians to abandon their ancestral lands (Janmyr, 2016; Elcheikh, 2018; Obluski et al., 2022; Stark et al., 2021). Despite this upheaval, Nubian cultural traditions have demonstrated remarkable resilience, with women playing a pivotal role in transmitting their heritage to younger generations (Ashby, 2018; Mohamed et al., 2022).

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The relocation disrupted physical and ecological landscapes (Ma, 2024), but Nubian women adapted by maintaining intangible cultural expressions such as songs and storytelling, ensuring the preservation of community identity (Stark et al., 2023; Rademakers et al., 2023; Fulcher & Budka, 2020; Paesler, 2018). The ecofeminist framework proposed by Vandana Shiva and Maria Mies (2018) in *Women, Culture, and Ecology* provides a valuable perspective for understanding these dynamics. This framework emphasizes women's domestic roles as custodians of sustainable ecological relationships (Schrader, 2022; Pempler, 2018). Nubian women, positioned as cultural stewards, bridge past and present, adapting traditions without losing their essence despite altered ecological contexts (Khalil, 2020; Mourad, 2020).

Furthermore, the incorporation of ecofeminism and frameworks for cultural sustainability emphasizes the diverse contributions that Nubian women make to language preservation, cultural transmission, and ecological management. By highlighting the interdependence of gender, culture, and ecology in tackling current issues, their contributions go beyond local contexts to support global sustainability objectives (Saber et al., 2024; Rademakers et al., 2023; Mohamed et al., 2022). This research contributes to ongoing discussions on the intersectionality of ecological resilience and cultural heritage, showcasing how gendered perspectives enrich understanding and strategies for sustainable development in marginalized communities (Stark et al., 2023; Obluski et al., 2022).

Through this lens, the present study bridges gaps in existing literature, providing an integrated analysis that positions Nubian women as pivotal agents of resilience and sustainability, offering models of cultural and ecological preservation applicable to similar contexts globally (Fulcher & Budka, 2020; Goo-Grauer, 2018; Shiva & Mies, 2018).

The literature on gender roles in cultural and ecological preservation, particularly in marginalized communities such as Nubia, provides a nuanced understanding of women's indispensable contributions. Previous studies emphasize the critical role of women in maintaining cultural practices, ranging from religious rituals to traditional agricultural knowledge, within North African and Middle Eastern contexts (Schrader, 2022; Saber et al., 2024). For instance, Schrader (2022) highlights how colonial strategies influenced Nubian women's health, as evidenced by the prevalence of osteoarthritis, while

Saber et al. (2024) points to the environmental degradation—specifically heavy metal pollution in water sources—that poses significant health risks and impacts natural resource sustainability. Furthermore, Stark et al. (2021) illustrate women's involvement in local ecosystems, particularly through monastic practices at Ghazali Monastery, which promote ecological sustainability via community-based rituals. Similarly, Mohamed et al. (2022) identify women's pivotal role in managing the Nubian Sandstone Aquifer, a vital resource for agriculture and community livelihoods.

Modernity, however, brings with it difficult problems. According to Mourad (2020), women must balance tradition and conformity to contemporary standards because of cultural globalization's erosion of regional languages and customs. Changes in Nubian production practices throughout Egypt's New Kingdom are examined historically by studies like Rademakers et al. (2023), which show the effects on gender roles and societal structures. Fulcher and Budka (2020) show how Nubian women help to preserve traditional practices, including employing natural colors and scents on Sai Island, whereas Stark et al. (2023) highlight the significance of women in transferring ecological values through art and ritual. The adaptive capacities of Nubian women in responding to ecological and social pressures are further exemplified in Obluski et al.'s (2022) study on Old Dongola, where women's roles in religious and social dynamics during the medieval period reveal their agency in cultural preservation amid environmental challenges. This body of work positions the current research to integrate these diverse dimensions, providing a holistic perspective on women's strategies for sustaining Nubian culture and ecology in the face of modern pressures, thereby contributing both theoretical and practical insights to global discussions on cultural and environmental sustainability.

The strategic role that Nubian women play in bridging socio-ecological transitions sets this study apart from another research. This study takes an integrative method, tying together three fundamental dimensions: culture, ecology, and language, whereas previous research frequently concentrated on discrete elements like language or resource management. According to this viewpoint, Nubian women are not only positioned as stewards of cultural heritage but also as essential players who may create strategies for their communities to adapt to changing circumstances. As a result, the study presents a fresh, comprehensive

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viewpoint that is both locally and globally applicable, serving as a template for the preservation of culture and the environment in comparable communities across the globe.

In the context of rituals, ecology, and language, the main research questions focus on the crucial role that Nubian women play in preserving and passing down their culture, ecology, and language in the face of social and ecological change. They also explore the difficulties that these women encounter and the ways in which they adapt to modernity. The goal of the study is to comprehend how Nubian women strategically contribute to maintaining traditions while negotiating the difficulties presented by ecological changes and modernity. The study offers a thorough examination of the connections among gender roles, ecological dynamics, and cultural sustainability by incorporating the framework of cultural ecofeminism.

The findings of this research have broad implications, offering insights into preservation models that can be adapted to similar communities. They also contribute significantly to gender studies within cultural anthropology and ecological sustainability. On a global scale, this research is crucial in understanding how minority communities can retain their heritage in an increasingly globalized world. By highlighting the practices of Nubian women in managing natural resources, traditional arts, and language, the study supports global sustainability efforts rooted in localized understandings, thus bridging the gap between local resilience and universal challenges.

METHOD

This research employs a literature review methodology to examine the pivotal role of Nubian women in preserving and transmitting their cultural, ecological, and linguistic heritage amidst socio-ecological transformations. The literature review method is well-suited for this study's objectives, as it facilitates the analysis of existing scholarly works and textual sources to construct a comprehensive understanding of the topic without requiring primary data collection. This approach allows for the synthesis of diverse perspectives, enabling a robust exploration of Nubian women's adaptive strategies and their contributions to cultural and ecological sustainability (Salleh, 2003; Mies et al., 2014; Szopa, 2021).

Data for this research are drawn from published academic sources, including journal articles, books,

research reports, and prior studies that focus on Nubian women, cultural preservation, and the nexus of gender and ecology. The thematic analysis method is employed to identify and analyze recurring themes across the literature, such as cultural practices, ecological sustainability, and linguistic preservation. This method provides critical insights into how Nubian women navigate challenges, maintain traditions, and devise strategies to adapt to socio-ecological changes while preserving their heritage (Das & Hossain, 2023; Markasović, 2023; Wambui, 2018).

The theoretical framework is rooted in ecofeminism, as articulated by Vandana Shiva and Maria Mies (2018), which holistically links gender, ecology, and culture. Ecofeminism posits that women have a critical role in maintaining environmental and cultural sustainability, often serving as custodians of ecological and cultural knowledge. This framework is particularly relevant for analyzing the Nubian context, where women's traditional roles, such as water management and ecological farming, underscore their intricate relationship with nature (Salleh, 2003; Dabrowska, 2023; Szopa, 2021).

Ecofeminism emphasizes the interconnectedness of women, ecosystems, and cultural systems, arguing that the exploitation of women often parallels the exploitation of nature. Within this context, Nubian women exemplify the principles of ecofeminism through their roles as stewards of both tangible and intangible cultural assets. Their activities, such as maintaining local agricultural practices, crafting traditional arts, and preserving language, demonstrate how cultural and ecological sustainability are interwoven in their everyday lives (Mies et al., 2014; Wambui, 2018; Markasović, 2023).

Applying this theoretical lens, the study examines how Nubian women sustain their cultural heritage and address modernization challenges. By aligning ecofeminist principles with the lived experiences of Nubian women, this research highlights their role as agents of resilience and adaptive strategies in the face of ecological and social disruptions (Salleh, 2003; Dabrowska, 2023; Das & Hossain, 2023). The findings contribute to broader discussions on sustainable development, cultural preservation, and the integration of gendered perspectives into ecological and cultural frameworks.



RESULTS AND DISCUSSION

The study's findings highlight the various facets of ecofeminism in Nubian society through three interrelated conversations. First, women's efforts as stewards of cultural values that have been passed down through the years are highlighted by their participation in Nubian traditions. Through rituals, art, and social activities, these ideals are upheld and passed down, highlighting the vital role women play in maintaining the community's intangible legacy. Second, women are essential to preserving the ecological balance of Nubia, especially when it comes to managing natural resources using indigenous knowledge to guarantee environmental sustainability. This covers culturally based methods including ecological stewardship, resource conservation, and traditional farming.

Third, women keep local knowledge and establish their positions in the community by using the Nubian language as a vital communication tool, which also helps to strengthen cultural identity.

The distinctive way that ecofeminism is incorporated into Nubian women's daily life is highlighted by these three factors: cultural, ecological, and linguistic. Their actions demonstrate how ecofeminist ideals are expressed in maintaining and modifying customs within this particular social setting, demonstrating the mutually reinforcing relationship between culture, environment, and language. In line with the community's legacy and larger ecological frameworks, this study offers a comprehensive view of how Nubian women function as agents of ecological sustainability and cultural transmission.

1. Nubian Women's Customs and Traditions

a. Marriage Traditions

In Nubian marriage customs, women play a central role in wedding preparations, including cooking, decorating the home, and organizing the "henna night." This event involves intricate henna adornment and a celebration that emphasizes social solidarity. Nubian women wear distinctive jewelry and adopt specific hairstyles that symbolize their social status or marital condition (Adams, 1977). For instance, young girls leave part of their hair on the forehead uncut as a sign of being unmarried, while married women wear particular pieces of jewelry (Nassar, 2022 Ahmed, 2009; Khalil, 2020).

From the perspective of cultural ecofeminism as articulated by Shiva and Mies (2018), women are viewed as irreplaceable custodians of culture and the environment, exemplifying the symbiotic relationship between humans, nature, and tradition. In Nubian marriage customs, women's roles extend beyond domestic responsibilities to encompass the preservation of cultural identity. Wedding preparations, such as cooking, home decoration, and organizing the henna night, demonstrate how Nubian women connect life events with local traditions imbued with symbolic meaning. Shiva emphasizes that women often possess profound local knowledge passed down through generations. This knowledge includes selecting henna motifs that reflect social solidarity or embody specific symbols within their traditions. By leveraging these skills, women not only sustain cultural practices but also reinforce collective values within their communities.

In her ecofeminist viewpoint, Maria Mies draws attention to the frequently unseen exploitation of women in patriarchal societal structures. Nonetheless, women's responsibilities in wedding ceremonies demonstrate their strength as traditional pillars within the Nubian community. Traditions pertaining to jewelry and hairstyles that denote marital and social status provide tangible proof of how women's bodies function as cultural communication vehicles. In addition to enhancing women's personalities, hair and jewelry also act as community-wide reminders of shared ideals.

As living stewards of social memory, Nubian women are essential in this regard, supporting Shiva and Mies' beliefs on the relationship between women and ecological and cultural preservation. Nubian women are not merely passive participants in sustaining their traditions; they are active leaders and stewards, proving that the continuity of local culture depends on their active engagement as social leaders and guardians of tradition.

b. Dance Traditions

Pemler (2018) documented the depiction of Nubian women on the walls of Egyptian tombs and temples during the New Kingdom period. These women were often portrayed as offering bearers or dancers participating in the rituals of Hathor. Their iconography included leather garments, distinctive jewelry, and characteristic hairstyles. Pemler also highlighted gender differences in these artistic representations, reflecting varied cultural perspectives

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on Nubian women. These depictions underscore the significant role of Nubian women in Egyptian religious rites, particularly in the worship of Hathor. As dancers and singers, Nubian women played a central role in symbolizing the spiritual and sensual connection with the goddess. This role demonstrates the integration of Nubian culture into Egyptian religion and underscores the position of Nubian women as cross-cultural mediators (Ashby, 2018).

According to Pempler's analysis, Nubian women's portrayal in New Kingdom Egyptian art demonstrates their function in upholding and fostering spiritual principles that transcend cultural boundaries. These ladies, who were portrayed as singers and dancers in Hathor's rites, represented the interdependence of the divine, nature, and humanity in addition to serving as ritual performers. A major theme in cultural ecofeminism, the Hathor rites praised feminine creative and nurturing force and were intricately entwined with dance, music, and sensuality.

As a kind of cultural resistance against standardization, Nubian women's involvement in Egyptian rituals represents the incorporation of Nubian cultural aspects into Egyptian customs. By preserving unique elements such as their distinctive clothing, jewelry, and hairstyles, Nubian women served not only as cross-cultural intermediaries but also as guardians of Nubian traditions within a broader context. In line with ecofeminist perspectives, this role illustrates how women utilized ritual and artistic spaces to create spiritual connections that transcended political and cultural boundaries.

Thus, Nubian women in Hathor's rituals symbolized not only spiritual relationships but also acted as agents of cultural preservation and tradition. Through their involvement in religious rituals, they reinforced their position as cultural mediators nurturing a spiritual heritage. This role exemplifies the essence of cultural ecofeminism: a harmonious relationship between humanity, culture, and nature as the foundation for sustainability and social justice.

2. The Ecology of Nubian Women

a. Agriculture and the Sale of Agricultural Produce
Nubian women play a critical role in managing agricultural activities, particularly the cultivation and sale of crops such as dates and cereals. They are actively involved in planting, maintenance, harvesting, and distributing produce, often performing these activities through traditional rituals.

This highlights their integral role in preserving cultural traditions while promoting sustainable resource management (Fuller & Lucas, 2021; Khalil, 2020). Additionally, Nubian women contribute to family farming by managing waterwheels to facilitate irrigation. Their involvement includes regulating water distribution and taking over operational responsibilities during their husbands' absence, underscoring their vital role in ensuring natural resource sustainability and agricultural productivity.

According to Shiva and Mies (2018), the idea of cultural ecofeminism highlights how women have a strong bond with the natural world, which is demonstrated by their responsibilities as stewards of agricultural customs and sustainable resource managers. One concrete manifestation of this viewpoint is the involvement of Nubian women in the production of crops such as cereals and dates. According to Shiva's view, women have a deep grasp of plant life cycles that has been passed down through the centuries, making them both producers and protectors of biodiversity. Women in Nubia manage resources holistically, from agriculture to harvest distribution, within the socio-ecological framework. This strategy promotes the survival of regional ecosystems in addition to meeting economic demands.

Maria Mies (2018) further asserts that women's contributions, particularly in subsistence economies, are often overlooked in capitalist frameworks yet hold immense value for community sustainability. In Nubian traditions, rituals accompanying harvests reflect the spiritual dimensions of women's relationships with nature. Agrarian activities are not merely physical tasks but represent efforts to maintain harmony between humanity and the environment. Beyond addressing food security, Nubian women act as cultural intermediaries, preserving local traditions through the intergenerational transfer of knowledge.

According to this perspective, Nubian women's roles embody ecofeminist ideals by highlighting the interdependence of sustainability, nature, and culture. In addition to maintaining cultural customs, Nubian communities create resource management models that are responsive to current environmental issues by placing women at the heart of socio-ecological systems. This proves that women are stewards of their community's cultural identity in addition to being agents of ecological sustainability.



b. The Use of Natural Materials

Nubian women have a long-standing tradition of crafting perfumes and incense using natural materials such as sandalwood and nutmeg. This practice reflects their knowledge of sustainably utilizing natural resources while preserving cultural traditions. The use of natural ingredients in perfume-making also avoids the production of harmful chemical waste (Khalil, 2020). The Nubian women's tradition of creating perfumes and incense from natural materials like sandalwood and nutmeg embodies a profound connection between women, culture, and ecology. Cultural ecofeminism emphasizes the unique bond women share with nature through their roles as life-sustainers, both biologically and culturally. Vandana Shiva (2018) argues that women are often custodians of traditional knowledge that harmonizes with ecosystems, while Maria Mies highlights the importance of need-based production systems that do not exploit natural resources. In the Nubian context, this practice demonstrates how women act as guardians of sustainable cultural traditions while simultaneously protecting the environment.

Using natural resources to create incense and perfumes is a concrete example of ecofeminist production that is in line with ecological principles. In this sense, Nubian women support the sustainability of regional ecosystems in addition to conserving their cultural legacy. This process's lack of chemical waste reflects ecofeminist principles that oppose using nature for financial advantage. These behaviors demonstrate how women promote harmony between culture and the environment by fusing ecological knowledge with traditional knowledge.

Moreover, Nubian women play a crucial role in passing this knowledge to future generations. By ensuring the transmission of these skills and values, they preserve the cultural identity of their community. Through such practices, women emerge as agents of cultural preservation and local ecological stewardship, demonstrating that community well-being is intrinsically linked to the balance of nature. This analysis underscores the central role of women in building sustainable life systems, positioning them as pivotal pillars in the effort to safeguard both culture and the environment.

c. Traditional Household Tool Production

Nubian women play a central role in maintaining harmony between humans and nature through daily activities that promote sustainability, such as crafting baskets, woven plates, and brooms from natural materials (Budka et al., 2023; Khalil, 2020). In the context of Nubia, the use of natural materials for household items reflects the deep respect women have for ecological cycles. Their efforts not only utilize natural resources but also contribute to their preservation. Through these practices, Nubian women produce functional goods while transmitting values of sustainability to their communities. By carefully utilizing local resources, they mitigate environmental degradation often associated with overproduction and excessive consumption prevalent in modern capitalist systems.

According to Shiva, this strategy is in line with "people's ecology," in which women take the lead in safeguarding and managing natural resources in ways that respect ecological interdependence. Their work demonstrates a philosophy that strikes a balance between resource use and preservation by fusing environmental stewardship with sustainable living.

d. Ecocultural Tourism

The role of Nubian women in cultural tourism in Gharb Soheil and Ballana is evident through their utilization of traditional skills imbued with ecological value, such as handicrafts, cooking, and dance, to attract tourists. Nubian women actively engage in various activities, including selling handicrafts, serving as tour guides, and offering culturally inspired accommodations. These endeavors not only bolster the local economy but also serve as instruments for preserving the Nubian language and culture amidst the forces of modernization (Elcheikh, 2018).

Women are essential in the Nubian context because they are the keepers of traditional knowledge and cultural preservationists through their abilities in dance, cooking, and crafting. In addition to strengthening Nubian cultural identity, these events establish forums for protest the globalization of culture that jeopardizes regional uniqueness. Nubian women adhere to ecological sustainability principles that are consistent with the philosophy of ecofeminism by using locally available, eco-friendly materials like clay, natural textiles, and indigenous spices in their crafts and cooking.



Another way that Nubian women are resisting industrial exploitation is through their participation in cultural tourism. They challenge contemporary industrial development strategies that frequently ignore sustainability objectives while simultaneously preserving local knowledge by upholding environmentally mindful traditional practices.

Additionally, their attempts to use tourism to revive indigenous languages and dances highlight how important it is for them to preserve community identity in the face of modernization's challenges. Therefore, Nubian women's contributions to this field go beyond financial assistance; they are a concrete manifestation of the ecofeminist movement, which prioritizes harmony among people, culture, and the environment.

3. Preservation of Language by Nubian Women

a. Folklore

Nubian women actively pass on the Nubian language to younger generations through folklore, songs, and traditional poetry. They often use the Nubian language to narrate traditional stories to children, thereby sustaining both the language and the oral cultural heritage (Abuoaf & Osman, 2022 Khalil & Sheikh, 2020).

Nubian women play a central role in preserving their language and culture through mediums such as folklore, songs, and traditional poetry. Within the Nubian context, this role becomes particularly evident in their active efforts to transmit the Nubian language to younger generations. Language serves not only as a means of communication but also as a repository of ecological values, spirituality, and collective history.

Within the context of ecofeminism, the process of language transmission embodies the idea of "cultural sustainability," in which women not only transmit information but also promote peaceful coexistence between people and their surroundings. For instance, folklore frequently tells stories about how people and nature interact, giving kids a deep appreciation for sustainability and the value of preserving ecological balance. Additionally, traditional poems and music are used to preserve shared values, foster community cohesion, and strengthen cultural identity. According to the

ecofeminist worldview, these acts represent a resistance against exploitative practices that ignore regional difference as well as to the standardization of global culture.

This community creates a paradigm of sustainability based on social and ecological justice and subtly opposes cultural marginalization by placing women at the forefront of Nubian language preservation. This is in line with the viewpoints of Shiva and Mies, who contend that tolerance for variety and acknowledgment of women's roles as biological and cultural stewards of life are essential to achieving true sustainability. In the face of modernization's demands, these initiatives uphold regional values based on social peace and ecological while also preserving the Nubian language.

b. Traditional Songs

When it comes to performing traditional songs and dances in the Nubian language, Nubian women are essential. Through common cultural manifestations, this cultural activity promotes communal cohesion in addition to language preservation. Nubian women aggressively oppose the cultural deterioration brought on by industrialization and globalization by spearheading these performances. Their efforts, which show their deep engagement with their cultural ecosystem, help to preserve the Nubian language through song and dance (Ashby, 2018).

Through cultural expressions such as music and dance, Nubian women preserve the language as a vital element of identity while simultaneously building solidarity within their community. This creates collective spaces to reaffirm traditional values. Traditional songs performed in the Nubian language act as vehicles for transmitting cultural narratives, values, and histories to younger generations. This strategic function is critical in maintaining cultural identity, especially amidst globalization, which often undermines local diversity.

Traditional songs serve not only as artistic expressions but also as living archives that encapsulate ecological knowledge, social values, and the philosophical foundations of the community. By leading these performances, Nubian women actively combat cultural amnesia, fostering community solidarity and connecting younger generations with their cultural roots.

Moreover, these efforts have ecological implications. By preserving the language and its



artistic expressions, Nubian women maintain perspectives that emphasize a harmonious relationship with nature, as highlighted by Shiva (Author et al., year). For instance, the lyrics of traditional songs frequently reflect respect for natural cycles, promoting a mindset of sustainability within the community.

Women's roles in this environment demonstrate how art and culture can be powerful instruments of resistance and preservation, bolstering communal cohesion and fending off the dangers of cultural uniformity. Their initiative in maintaining these customs highlights how language, identity, and ecological consciousness are interconnected and shows how cultural practices can promote sustainability and resilience in the face of global difficulties.

c. Prayers and Praises

The Nubi language is used for prayers, praises, and ceremonial directions at traditional rites, including wedding ceremonies and harvest celebrations, which are primarily led by women (Khalil, 2020). Their leadership role in these traditional rites emphasizes their role as stewards of ecological sustainability and tradition.

Women actively conserve local cultural heritage that is intricately linked to ecological value systems by using the Nubi language in prayers, praises, and ceremonial instruction. Harvest ceremonies, for example, serve as a means of teaching the value of preserving soil fertility and ecological balance in addition to strengthening the community's spiritual ties to the land.

d. Daily Communication

Women play a central role in maintaining and preserving the use of the Nubi language within domestic environments, such as at home or local markets, thereby reinforcing its presence in daily life (Jaeger, 2018; Jakobi, 2021; Weschenfelder, 2018; Starostin, 2021). Language, as a key element of culture, becomes a heritage actively safeguarded by women through their roles in the domestic sphere. The data reveals that women frequently utilize the Nubi language in settings closely tied to daily social and economic reproduction, such as homes and local markets. From an ecofeminist perspective, this underscores how women serve not only as nurturers of biological life but also as custodians of cultural ecosystems, including linguistic preservation.

As an integral part of local identity, the Nubi language thrives as a cultural asset through women's everyday interactions. Women play a fundamental role in sustaining informal economic systems, such as local markets, where the Nubi language functions as the primary medium of communication. In this context, the use of the Nubi language by women symbolizes resistance to the homogenization of global culture, which often threatens local diversity. For instance, local markets that employ the Nubi language serve not only as economic spaces but also as symbolic arenas where cultural identity is preserved through communication practices.

Thus, women actively contribute to the survival of the Nubi language, both as a communication tool and as a symbol of collective identity. This role highlights the pivotal position of women in leading cultural ecofeminist movements by nurturing and safeguarding linguistic and cultural heritage as a form of resistance against modern systems that often overlook local values. Consequently, women in the Nubi community not only protect the language but also foster community awareness of the importance of cultural sustainability through their everyday actions.

4. Challenges and Strategies in Nubian Traditions

a. Challenges to the Continuation of Nubian Women's Cultural Rituals

Nubian women's cultural practices, which are essential to the community's identity, are seriously threatened by modernization. Urban migration, changes in societal ideals, and limited access to traditional materials have all led to the gradual abolition of numerous rites. Due to pressure to fit in with modern lifestyles, customs that formerly strengthened community ties—like marriage rituals, childbirth celebrations, and group prayers—are becoming less meaningful. The decline of these customs is further accelerated by the loss of natural components that are essential to these rites, such as fragrant plants or unusual textiles. It is concerning to note that younger generations are becoming less involved in cultural preservation due to globalization and a predilection for popular culture over traditional knowledge.

Nubian women have created several tactics to guarantee the survival of their customs in reaction to these difficulties. The revival of community rituals

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through their adaptation to contemporary settings has been a noteworthy strategy. For example, to be current and more accessible, traditional rites are frequently conducted in metropolitan public areas. To keep rituals authentic, women also employ locally accessible materials, such as traditional textiles for ceremonial clothing and aromatic plants for incense. Furthermore, cultural events have become successful venues for advancing customs and generating revenue through cultural tourism. These celebrations give Nubian women a platform to practice and share their customs while also bringing Nubian cultural diversity to a wider audience (Hassan, 2023).

To improve these preservation efforts, future work should concentrate on collaborations, education, and innovation. The significance of rituals in preserving community identity can be better understood through cultural education initiatives aimed at women and young people. Documenting and promoting these practices, including educating women to act as cultural facilitators, requires collaborations with non-governmental groups or cultural institutions. Furthermore, using modern media—like blogs, social media platforms, and videos—can help spread knowledge about cultural customs to a larger audience and raise young people's awareness of their importance. Nubian women can ensure that their cultural legacy remains relevant in the modern period while maintaining its traditional core by taking these steps to preserve it.

b. Challenges and Strategies in the Nubian Ecology

The lives of Nubian women have been profoundly affected by modernization, especially in regard to their access to natural resources, which are the foundation of their customs and indigenous knowledge. The supply of necessities like firewood, water, and medicinal plants—all of which are crucial to everyday life and cultural rituals—has decreased due to the loss of traditional ecosystems like forests, rivers, and grasslands. Additionally, communities have been forced to rely on commercial materials—which can go against local values—due to urban migration. The use of natural materials, land management, and handicrafts are among the practices that are becoming more and more endangered due to urbanization and changes in lifestyle. These circumstances hasten cultural deterioration and jeopardize centuries-old customs (Saleh, 2023).

Nubian women have responded to these issues by using a variety of tactics to uphold

environmental sustainability and maintain their customs. Small-scale farming in community plots or family gardens, where traditional crops like sorghum and dates are grown, is an attempt to revive traditional land management. To maximize resource use, generations-old water-efficient irrigation techniques are used. Additionally, handicrafts like weaving, incense, and perfumes use natural materials like palm leaves and regional plants. These initiatives not only help to maintain customs but also generate extra revenue. Additionally, Nubian women make use of the distinctiveness of their surroundings to promote river tourism and local marketplaces that offer environmentally friendly goods to grow nature-based tourism.

Strategic long-term actions are necessary to bolster these projects. Prioritizing environmental education and establishing training programs for women and younger generations to embrace eco-friendly technologies can help maintain local ecosystems. Access to more sustainable resources, such regional seed distribution and energy-efficient irrigation systems, can be made possible through collaborations with ecological groups and environmental authorities. Through these partnerships, Nubian women establish themselves as important agents for cultural and environmental preservation while simultaneously preserving their traditions and developing sustainable models that tackle today's issues.

c. Challenges and Strategies for the Nubian Language

The dominance of Arabic in media and education is the main factor endangering the survival of the Nubian language. Because of a prevailing society that minimizes Nubian's usefulness and symbolic meaning, the younger generation is becoming less and less inclined to use it. Because there are so few public areas in metropolitan areas that encourage the use of the Nubian language, most everyday interactions take place in the majority language. Furthermore, it is more difficult to preserve and teach the Nubian language due to the dearth of written and digital material. The fragility of the language is increased by this circumstance, bringing it closer to extinction.

Numerous tactics have been used to overcome these issues, with Nubian women being essential in the preservation of the language. One of the main initiatives is the informal community classes, in which women use imaginative teaching techniques including games, music, and folklore to teach children

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the Nubian language. Additionally, they use digital technology to spread traditional stories and terminology via social media channels, utilizing contemporary formats such as podcasts and short videos. Nubian linguistic components are incorporated into cultural products such as dances, music, and weaving art to produce interactive media that enhance cultural identity while simultaneously preserving the language.

Other actions can be taken to increase the impact of these initiatives. To attract younger audiences, one such attempt is the creation of interactive Nubian language learning programs that incorporate audio pronunciation, folklore, and vocabulary. Local governments' supportive measures, such incorporating the Nubian language into school curricula and setting aside areas for its usage in community media or cultural events, are also very important. The Nubian language has a better chance of enduring and staying relevant in the face of modernization if grassroots initiatives and institutional backing are combined.

CONCLUSIONS

According to this study, despite social and environmental changes, Nubian women are essential to maintaining and passing on their culture, ecology, and language. They play a part in maintaining intangible values through rituals, songs, and folklore in addition to protecting material traditions like handicrafts and artwork used for home décor. Nubian women have created adaptive tactics, such as reviving rites in modern settings and using digital media for language preservation, in spite of the difficulties presented by modernity and globalization. As intergenerational connectors who incorporate ecological and cultural values into contemporary life, these findings demonstrate that Nubian women play a role that goes beyond the simple preservation of local culture.

The study's emphasis on the intimate connection between women, culture, and ecology makes a substantial contribution to ecofeminist philosophy. It supports the theories of Maria Mies and Vandana Shiva and emphasizes the critical role that women play in maintaining cultural and environmental sustainability. By showing how traditional traditions can be balanced with the difficulties of modernization to preserve cultural identity while promoting ecological sustainability, these findings offer a

paradigm of localized empowerment that can be extended to other minority communities worldwide.

However, there are certain limitations to this study, especially with relation to the comprehension of the Nubian language. Examples of Nubian language usage could be used in future studies to examine gender roles in a more contextualized manner and evaluate the direct effects of modernization on ecological and cultural practices. Additionally, incorporating digital approaches and working with local people may create new avenues for recording endangered customs, enhancing ecological and cultural sustainability in the age of globalization.

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