

Ecofeminist Perspective in International Relations Study: #IAMWiSER Campaign Study at COP27

Rini Asriasni

Universitas Indonesia, Depok, Indonesia

Email: rinasriasni97@gmail.com

Abstract

This study aims to investigate the ecofeminist movement as manifested in the #IAMWiSER campaign at COP27 in Egypt, with the objective of advocating for gender and environmental concerns within the realm of global politics. It seeks to delve into the ecofeminist perspective embodied in the #IAMWiSER campaign at COP27 in Egypt and aims to elucidate the ecofeminist movement undertaken by female delegates representing nations and international organizations through their participation in the #IAMWiSER campaign. Furthermore, the research endeavors to delineate the ecofeminist movement within the #IAMWiSER campaign by examining how ecofeminist movements and perspectives can unveil the ways in which international control and authority may jeopardize planetary security, particularly through the lenses of patriarchy, capitalism, anthropocentrism, dichotomies, and exploitation. Methodologically, this study adopts descriptive-explanatory approaches utilizing data from the #IAMWiSER campaign available on the official Masdar platform, supplemented by relevant literature. It is anticipated that the findings of this research will yield novel insights into the interconnectedness of nature and humanity, highlighting the repercussions of environmental exploitation on women and girls. Consequently, policies concerning women and the environment should be crafted with due consideration to gender and ecological perspectives.

Keywords: Ecofeminism, Women, International Relations, COP27, #IAMWiSER.

A. INTRODUCTION

Post the Cold War, global threats have emerged in different dimensions, namely non-traditional security threats such as migration, terrorism, environmental degradation, gender, and economic well-being. The emergence of non-traditional global threats also contributes to the study of international relations with the presence of transnational studies. Transnational studies emerged to examine international issues that involve not only states as actors but also consider individuals, social movements, and civil society organizations playing roles in international relations. International issues involving non-state actors were present at the 27th Conference of the Parties/COP in Egypt in November 2022. COP is the highest decision-making forum related to the United Nations Framework Convention on Climate Change/UNFCCC. COP is the highest decision-making forum related to the United Nations Framework Convention on Climate Change (UNFCCC). During COP27, Masdar, based in Abu Dhabi and acting as a global company in renewable energy and green hydrogen, introduced the #IAMWiSER campaign as a product of its strategic platform, WiSER.

The Women in Sustainability, Environment, and Renewable Energy (WiSER) is a strategic platform established by Masdar in September 2015, coinciding with the

70th UN General Assembly. WiSER is specifically geared towards women, aiming to motivate them to actively participate in addressing global challenges. Masdar is not classified as a Non-Governmental Organization (NGO). However, its role as a global company in the field of renewable energy and sustainable development, engaging with numerous countries worldwide and operating across borders, positions Masdar as a transnational actor.

Masdar is not a Non-Governmental Organization (NGO), but its role as a global company in renewable energy and sustainable development involved with many countries worldwide, engaging in cross-border activities, making Masdar a transnational actor. Leading up to COP27, Masdar launched the campaign with the hashtag #IAMWiSER and invited the global community present at COP27 to support the campaign. This campaign aims to support women being at the forefront of addressing climate change and to draw attention from world leaders to sustainable development. This campaign represents the growing awareness that empowering women in climate policy-making will accelerate the transition to a sustainable future. Over seven years, WiSER has provided training to over 85 female representatives from 21 countries to hone their leadership skills through the WiSER Pioneer Program. Additionally, WiSER has organized high-level forums to promote sustainability and gender equality to 2,000 participants.

Despite WiSER's launch in 2015, over its seven-year existence, it has not found concrete concern regarding the empowerment of women in global climate policy at COP forums. Even after 26 COP forums, there hasn't been a serious concern shown for involving women more critically. WiSER acknowledges that women and girls bear a disproportionate burden of the impacts of climate change, resulting in gender inequalities that affect various aspects of their lives, including livelihoods, health, and safety. Therefore, the #IAMWiSER campaign at COP27 focuses on concrete persuasive actions towards women and their supporters for climate policy-making by involving more women. The emerging trend and gap in this issue are that the integration of gender discourse is increasing but is more integrated by developing countries than developed ones. While the reality is that although gender integration is increasing in Nationally Determined Contributions (NDCs), information and gender integration are still limited in Long-term Low Emission Development Strategies (LT-LEDS).

The portrayal of the #IAMWiSER campaign movement was previously considered to represent the global ecofeminist movement. The perspective of empowering women and girls by rejecting gender inequality and other factors impacting their quality of life. Ecofeminism, according to Vandana Shiva and Maria Mies in their book *Ecofeminism*, argues that the ecofeminist movement and perspective can reveal that international ownership and power can threaten planetary security.

Therefore, this article will outline the reasons why the ecofeminist perspective is important in determining global climate policies. It will discuss the climate change's effects on women and girls. In the final section, this article will discuss the

implementation of the ecofeminist movement initiated by Masdar and followed by COP27 participants, with the hope that this movement will have a more concrete impact on global climate policy-making and serve as a reference for the ecofeminist movement.

B. LITERATURE REVIEW

The discussion of ecofeminist studies should begin with an ontological interpretation of the two interrelated words, namely ecology and feminism. Ecology comes from the Greek word "eko" in Oikos which is interpreted as the dwelling place for both men and women, animals and plants, as well as the elements that make up the earth, namely water, air, soil, and sunlight. Buntaran (1996) in Astuti (2012) entitled *Ecofeminism and the Role of Women in the Environment* elucidates ecology as the discipline that examines the interconnection between humans and the environment, emphasizing the interdependence between natural ecosystems and human sciences in an interdisciplinary manner. Awareness of this study expects that the world contains much diversity. In the same writing, Darmawati (2012) also describes ecology as a critical response to a world full of dualism and dichotomies. Therefore, human efforts collaborate to preserve the environment and maintain climate stability for the overall well-being of all elements on earth, which means recognizing and respecting the right to life of living beings, including humans, animals, and plants as independent and dignified subjects.

Feminism emerges as a response to issues of gender inequality, discrimination, exploitation, and violence against women. The three basic assumptions of feminism, namely realizing the existence of gender injustice, gender not being predetermined, and advocating for justice rights. Feminism also comes in many variants, including liberal feminism, radical feminism (libertarian and cultural), existential feminism, Marxist feminism, psychoanalytic feminism, postmodern feminism, and ecofeminism.

One strain of feminist ideology explored in this study is ecofeminism, which arose in reaction to the peace and environmental movements of the 1970s and early 1980s. The rise in popularity of the ecofeminist movement stemmed from its opposition to activities contributing to environmental crises. Ecofeminism delves into the injustices faced by both women and the environment, attributing these injustices to unequal treatment between humans and the natural world. This is grounded in the conceptual, symbolic, and linguistic interconnectedness between women and nature, as well as the intrinsic relationship between feminist and ecological viewpoints.

The interconnectedness mentioned also receives special attention, as it sees society shaped by values, behaviors, education, and beliefs that uphold a patriarchal system, institutionalizing and justifying relationships of domination, subordination, and exploitation of women by gender entities that feel more empowered.¹¹ Based on these thoughts, feminists realize that there is a connection between women and nature, namely the unequal power relations and domination over entities

considered weak.

C. METHOD

This research is descriptive-explanatory in nature with data collection techniques consisting of document and literature studies on the official Masdar platform (website and social media) as well as other literature, including books, journals, articles, reports from COP outcomes, and other relevant official sources related to the research problem.

D. RESULTS AND DISCUSSION

1. Ecofeminist Perspective in International Relations

Ecofeminism serves as a critique of prevailing societal structures, with its focus aimed squarely at addressing the subjugation of women and the exploitation of the environment. It operates as a critical framework that scrutinizes the confluence of environmental issues, feminist principles, and social justice concerns. This theoretical framework and activist movement assert that the exploitation of nature and the subjugation of women are intimately linked and have their roots in patriarchal and capitalist systems. However, it's worth noting that the pioneering figure of Ecofeminism, Francoise d'Eubonne, diverged from a Marxist perspective. Instead, she contended that both Capitalism and Communism are equally culpable for environmental degradation. The governments of the United States and the Soviet Union both pursue profits and engage in pollution and destruction simultaneously.

Cheney, as cited in Glazebrook (2022), writes that feminism and ecology are solidarity movements. Both are complementary projects that reinforce each other on environmental and feminist issues and share the same critique of patriarchal domination. Thus, feminists and environmentalists can form alliances to confront common enemies. In relation to International Relations, this feminist and environmentalist alliance can cross national boundaries and be viewed as non-state actors in transnationalism studies, the ecofeminist movement, as articulated by Ynestra King (1989), is seen as having the capacity to evolve into a global movement grounded in common interests and a rejection of dominance and violence. It is suggested that ecofeminism has transitioned into a global movement facilitated by globalization, enabling interactions across borders with non-state actors as active participants.

The Ecofeminist movement views the exploitation experienced by women and nature as interconnected. This exploitation can be overcome by opposing dominant global power hierarchies. Ecofeminists believe that the current global governance system is unable to address environmental issues and requires fundamental change. Therefore, ecofeminists offer more participatory, decentralized, and democratic ideas based on principles of social and ecological justice.

Returning to the initial discussion in this section, the environment, feminism, and social justice are interconnected and important studies in international relations.

Feminism, environmentalism, and social justice aim to create a fair and sustainable world. Therefore, they offer more critical views in analyzing global governance, diplomacy, and policymaking, one approach involves advancing the ecofeminist solidarity movement, which prioritizes the experiences and viewpoints of marginalized groups, including women, people of color, and indigenous communities. Ecofeminism acknowledges that these groups bear a disproportionate burden of environmental harm, often rendering them "the others" or Subaltern, as articulated by Gayatri Chakravorty Spivak, implying that their voices are frequently marginalized in global governance policymaking. Ecofeminists in international relations emphasize the need for participatory and democratic principles in global governance policymaking, taking into account the perspectives of marginalized groups.

2. Activism and Advocacy of Ecofeminism

The movement is a strong, global, and well-organized phenomenon that attracts media attention, policymakers, students, academics, and most importantly, the public.¹⁶ Meanwhile, Advocacy is conceptualized as more than just defending, advocating, or supporting a particular viewpoint. This idea is situated within the realm of politics, referring to deliberate endeavors by particular actors aimed at specific objectives (Moodie & Kennedy, 2004). Advocacy, similarly, constitutes a type of social engagement influenced by political norms, societal structures, and constitutional frameworks within the country where advocacy occurs. This action is deliberate and designed to effect change (influence public policy or public attitudes) for the benefit of marginalized groups.

As a movement, ecofeminism has become an important advocacy initiative in promoting sustainable environmental systems. Additionally, it also focuses on promoting women's leadership and marginalized groups in the environmental movement and advocating for greater representation of women in decision-making processes related to environmental policy and governance, which forms the basis of the #IAmWiSER campaign and will be discussed in the following sub-sections.

In addition to the #IAmWiSER campaign by Masdar and the women's delegations at COP27 in 2022, there have been many other ecofeminist activism and advocacy movements, outlined as follows:

- a. Love Canal-United States. A homemaker, Lois Gibbs, began leading the Love Canal community after her son experienced health problems in 1978. The Love Canal community was largely made up of lower-middle-class women who had previously never been environmental activists. However, due to politicization and the impact on their lives, they succeeded in receiving compensation from the State of New York.
- b. Chipko Movement-India. This resistance movement took place in the Garhwal hills in northwest India. The movement's objective was to protect trees from logging authorized by the government, which faced opposition from women in the hill villages of Garhwal who expressed their resistance by

embracing the trees. This movement emerged as a global emblem of ecofeminist activism, illustrating the subordinate position of women and nature and highlighting women's awareness of the significance of environmental preservation.

- c. Green Belt Movement-Kenya. In 1997, thousands of women initiated by Professor Wangari Maathai (recipient of the 2004 Nobel Peace Prize) launched a tree-planting program in rural areas. The aim of this movement was to address fuel shortages in rural areas and prevent erosion. The result of this movement was a reduction in deforestation impacts and the empowerment of women as leaders.

The diverse range of ecofeminist movements, from spontaneous and organized collective movements, also involve many actors from different backgrounds, including Civil Society Organizations such as Women Engage for a Common Future (WECF) and Greenpeace, Social Movements such as the Chipko Movement, Love Canal, Green Belt Movement, and Women of Kendeng, as well as individual women like Greta Thunberg. Murphy in her article explores the rise of Greta Thunberg as a global environmental celebrity centered in the media. For her, Thunberg is an "ideal artist". Media referred to her as an ordinary girl, yet Thunberg achieved her popularity as an environmental activist through the dialectical discourse she constructed in the media. Whether intentional or not, her actions have made her a non-state actor. The difference highlighted by Thunberg and other philanthropists is that Thunberg did not leverage her pre-existing status; instead, her popularity as an environmental activist elevated her to celebrity status. Her appeal comes from her confrontational actions and various criticisms from ruling figures, which have garnered sympathy from many people.

In short, what is defined as a movement is a strong, global, and well-organized phenomenon that attracts the attention of the media, policymakers, students, academics, and most importantly, the public, as depicted in the Ecofeminist movement. The advocacy of the Ecofeminist movement also brings about change and supports marginalized groups. Therefore, the process of the Ecofeminist movement in the study of International Relations will have a global impact on awareness and influence in the global environmental governance system.

3. #IAMWiSER Campaign: Background and Objectives

#IAMWiSER originates from Masdar's strategic initiative, WiSER (Women in Sustainability, Environment, and Renewable Energy). Apart from the #IAMWiSER campaign, WiSER has introduced other programs, including the WiSER Pioneers Program, which aims to promote women's participation in the sustainability sector, targeting women aged 25-35 to become authentic leaders in sustainability. The WiSER Mentorship Program is tailored for women signed up in the WiSER Program of Pioneers, granting them entry to influential people across various disciplines and industries to enhance their career progression. WiSER Cares is a program designed for WiSER Pioneers to gain educational experiences by using a multidisciplinary

strategy with community development focus via exchange of cultural initiatives. The WiSER Wisdom Series offers a platform for discussions and debates on sustainable issues, while the WiSER Annual Forum promotes ideas and solutions to empower both current and future generations on topics related to sustainability and gender equality.

Meanwhile, the #IAMWiSER campaign is a global initiative that encourages policymakers, industry leaders, and individuals to participate in taking the #IAMWiSER pledge with the aim of advocating for women as agents of sustainability changes. Commenced in October 2022 with the backing of female participants, the campaign has also garnered global support and recognition.

As part of the WiSER program, the #IAMWiSER campaign is automatically built on WiSER's three fundamental pillars: education, with the aim of developing empowerment, fostering women's participation with industry leaders, researchers, policymakers, and community figures through mentorship, networking, and internship opportunities to cultivate constructive ideas; empowerment, aiming to create opportunities for women to become leaders and make meaningful contributions to sustainability and environmental issues, empowering women with real-world experiences to become leaders and achieve success in every area of the sustainable industry.

The people involved in the #IAMWiSER campaign are divided into two categories. First, those who are involved in the WiSER platform as advisors, as shown in Table 1. WiSER Advisory Board.

Table 1. WiSER Advisory Board

Name	Institution
HE. Dr. Sultan Ahmed Al Jaber	Special Envoy for Climate Change, Minister of Industry and Advanced Technology, and Chairman of Masdar
H. E. Mariam Almheiri	Environment and Climate Change Minister
H. E. Nawal Al Hosany	Permanent Representative of the UEA in IRENA
Damilola Oganbiyi	Co-chair of UN-Energy, CEO, and Special Representative of the UN Secretary-General on Sustainability Energy for All
Deb Frodl	Board of Directors for XL Fleet, ITC Holdings, and Renewable Energy Group
Dymphna Van der Lans	Chief Operating Officer of Clean Cooking Alliance
HE Ambassador Lana Nusseibeh	Permanent Delegate of the UEA to the UN in New York
HE Razan Khalifa AL Mubarak	The International Union for Conservation of Nature's president
Linda Fitz-Alan	Chief Executive and Registrar of ADGM

	Courts
Michael Liebreich	Chief Executive Officer and Chairman of Liebreich Associates
Adnan Z Amin	Senior Research Fellow, Belver Center, Harvard University
Dr. Kandeh K Yumkella	Director General of UNIDO, Special Representative for Sustainable Energy for All. Former Under Secretary General of the UN, and CEO of Energy Nexus Network

Second, those involved voluntarily out of awareness and shared values, as shown in Table 2. #IAMWiSER Campaign Volunteers. Those involved also come from diverse backgrounds, including corporate leaders, policymakers, and individuals (both women and men).

Table 2. #IAMWiSER Campaign Volunteers

Name	Institution
Dr. Angela Wilkinson	Secretary-General and CEO, World Energy Council
Dr. Gayle Schueller	Senior Vice President and Chief Sustainability Officer at 3M
HH Sheikha Shamma bint Sultan bin Khalifa Al Nahyan	President and CEO of UAE Independent Climate Change Accelerators (UICCA)
Laura Lane	EVP & Chief Corporate Affairs Sustainability Officer at UPS
Paul Dickinson	Founder Chair, CDP

The role of involvement of the WiSER Advisory Board and #IAMWiSER Campaign Volunteers will be analyzed by presenting three important documents from COP27 in 2022 related to the discussion of Gender and Climate. These three documents include pre-session documents, and documents during the Session which consist of negotiation documents and decisions.

Pre-session documents will be analyzed comprehensively using several methods. First, categorizing reports and communications based on evidence of gender analysis or consideration, with indicators of significant, limited, or unspecified gender. Second, analyzing the level of gender inclusion in the Nationally Determined Contributions (NDCs) to ensure that the Parties' the strategies for incorporating gender are classified as cross-cutting with a focused approach, exclusive, or unclear regarding adaptation or mitigation, allowing for a comparison of existing data with previous NDCs. Thirdly, examining the contents of the National Adaptation Plans (NAPs), National Adaptation Programme of Actions (NAPAs), and National Communications (NCs) to assess the level of gender integration reported within priority areas A-D25 of the Gender Action Plan (GAP).

Based on the analysis results of the pre-session documents, it is concluded that: *The analysis revealed several trends and patterns. Firstly, there is an increasing mention of gender by a majority of Parties within the context of climate policy and planning. Secondly, there exists a disparity in how gender integration is reported between developed and developing countries. Developing and least developed countries have consistently integrated gender into their regular communications under the UNFCCC, whereas developed countries have made limited or no mention of gender, particularly in LT-LEDS and NDCs. Nonetheless, ensuring gender equality in tackling the effects and resolutions of climate change remains a pivotal component highlighted in most NDCs. Rectifying this disparity is essential as LT-LEDS set the overarching goals for Parties. Additionally, although demographic data garners the most attention in terms of gender references, numerous Parties have conducted thorough gender analyses to bolster the efficacy of climate policy and initiatives, while others have expressed their intention to do likewise.*

Following analysis, the findings suggest a rise in the inclusion and integration of gender considerations, observed in both developed and developing nations. However, compared to developing countries, developed countries mention gender to a lesser extent. It was also found that in most Long-term Low-emission Development Strategies (LT-LEDs), there is still limited information about gender and its integration, which contrasts with the increased gender integration in most NDCs.

The second document is the in-session document, divided into two parts: the negotiation document and the draft decision. Upon examination, both documents do not show significant differences. These documents emphasize there is a necessity to advocate for endeavors aimed at attaining gender parity and fostering greater inclusivity within the UNFCCC process. The efforts outlined in the draft decision are as follows: *(a) Encouraging upcoming Conference of the Parties Presidencies to appoint women as high-level climate champions;(b) Encouraging Parties to advocate for increased gender parity in national delegations during negotiation sessions under the UNFCCC, including those focusing on gender and climate change;(c) Encouraging the secretariat, relevant presiding officers, and event organizers to facilitate events with balanced gender representation;*

The draft decision of COP27 on gender and climate clearly shows a commitment by emphasizing to the next COP Presidency to provide greater opportunities for women and encourage a stronger gender balance in UNFCCC agendas.

Analysis of the contribution and success of the #IAmWiSER campaign can also be seen in the annex of the decision on Initiatives within the Gender Action Plan. Firstly, capacity-building, knowledge management, and communication with the outcome of "dialogue with the United Nations Entity for Gender Equality and the Empowerment of Women, national gender and climate change focal points and other relevant stakeholders on how their work contributes to the achievement of the objectives of the gender action plan." Second, gender balance, participation, and women's leadership by adding "including young women, indigenous women, and

women from local communities" as delegates. Third, compatibility with the emphasis on Parties and relevant bodies established by the UNFCCC to assist in the execution and implementation of LWPG and GAP, as well as advice to the Standing Committee on Finance to prepare its budget proposal.

During the #IAMWiSER campaign period, the importance of involving, educating, and empowering women and girls as sustainable leaders was emphasized. The initiatives proposed by the involvement of Masdar in the WiSER Platform illustrates that the impact of the #IAMWiSER campaign and gender-inclusive delegations can influence negotiations and result in sustainable decisions regarding gender and climate. This decision also presents an opportunity for HE. Dr. Sultan Ahmed Al Jaber, Minister of Industry and Advanced Technology, Special Envoy for Climate Change & Chairman of Masdar, who is a candidate for the Presidency of COP28 in the UAE, under the direct guidance of President Sheikh Mohamed bin Zayed Al Nahyan. In his acceptance speech, Dr. Al Jaber emphasized the use of an inclusive approach in driving the energy transition, involving all stakeholders, including the private sector, civil society, the scientific community, women, and youth.

4. Analysis of the #IAMWiSER Campaign from an Ecofeminist Perspective

The ecofeminist viewpoint regarding the nexus of gender, climate change, and environmental justice acknowledges that women and marginalized groups are disproportionately affected by environmental degradation and the consequences of climate change. The participation of women and marginalized communities in the #IAMWiSER campaign is attributed to the interconnected patriarchal, capitalist, and environmental exploitation systems that perpetuate both social and environmental inequalities.

Initially, women and marginalized communities frequently bear a disproportionate burden of climate change consequences, including droughts, floods, and natural calamities, owing to their economic and social vulnerabilities. Women, in particular, tend to reside in impoverished conditions with restricted access to vital resources like land and water, rendering them more susceptible to the adverse effects of climate change. Similarly, indigenous groups and custodians of traditional knowledge, possessing profound insights into their local ecosystems, also encounter disproportionate impacts from climate change, stemming from the erosion of their customary livelihoods.

Secondly, ecofeminists posit that the fundamental origins of environmental deterioration and climate change are intricately intertwined with patriarchal and capitalist structures. The exploitation and supremacy over nature correspond to the exploitation and supremacy over women and marginalized groups. This is apparent in the assignment of conventional roles to women, such as agriculture and food cultivation, which are directly affected by climate change. However, women are often excluded from decision-making processes concerning climate policy and governance.

Lastly, ecofeminists stress the necessity of environmental justice, which acknowledges the significance of tackling social and environmental disparities in tandem. This includes promoting the leadership of women and marginalized communities in climate and environmental policy-making, and addressing systemic injustices that perpetuate environmental degradation and climate change.

Although the #IAmWiSER campaign constituents do not explicitly mention the campaign as an ecofeminist movement, the way they construct a narrative about the importance of making women the primary promoters of climate change is considered to align with ecofeminist perspectives. Ecofeminist narratives are also mentioned in the #IAmWiSER pledge video quoted from Masdar's YouTube social media. It can be debated and further studied that some ecofeminist narratives oppose women's involvement in the public sector with the view that public positions will perpetuate environmental exploitation.

The strategies and tactics used by women and gender constituents in the #IAmWiSER campaign are considered to involve two important issues: identity with gender identity narratives and environmental issues. Women's involvement in COP27 compared to previous COP forums has increased in several agencies, making it easier to build support and solidarity by leveraging the quantity of women and gender balance narratives as a shared value and norm. Masdar effectively leverages social media as a campaign instrument, notably through the introduction of the "take the pledge" feature and its integration with YouTube. This campaign uses a top-down approach and has a higher success rate, but it is vulnerable to vested interests.

E. CONCLUSION

This conclusion is contextual only to this study, and there is a high possibility of other more comprehensive opinions. After analyzing in the study titled "Exploring the Ecofeminist Dimension in International Relations: Analyzing the #IAmWiSER Campaign at COP27," the author suggests that the #IAmWiSER Campaign can be characterized as an Ecofeminist movement in the realm of International Relations, particularly when viewed through the lens of transnationalism. This assertion stems from the comprehensive involvement of actors representing leading corporations, influential figures, scholars, and policymakers from diverse nations, all integrated within the framework of the #IAmWiSER Campaign initiative. The implications derived from the #IAmWiSER Campaign for the ecofeminist perspective are anticipated to be multifaceted, especially concerning the forthcoming discourse on women's engagement in the public sphere on a global scale environmental governance, and its implications for International Relations studies theoretically contribute and critique past IR theories by introducing variants of Constructivist Paradigm that tend to be new. In terms of application, the success of this campaign will provide greater opportunities for women to lead environmental sustainability in future global environmental governance policy forums.

REFERENCES

1. #IAmWiSER. (n.d.). *Strategic Global Initiatives*. Retrieved from: <https://masdar.ae/en/strategic-global-initiatives/wiser/iamwiser/take-the-pledge>
2. Masdar.ae. (n.d.). *About Us*. Retrieved from: <https://masdar.ae/en/our-company/about-masdar>
3. Astuti, T. M. P. (2012). Ekofeminisme dan Peran Perempuan dalam Lingkungan. *Indonesian Journal of Conservation*, 1(1), 49-60.
4. el-Sheikh, S. (2022). *Synthesis report by the secretariat: Implementation of Gender-Responsive Climate Policies, Plans, Strategies and Action as Reported by Parties in Regular Reports and Communications Under the UNFCCC*. Conference of the Parties Twenty-seventh session Gender and climate change.
5. el-Sheikh, S. (2022). *Proposal by the President: Intermediate review of the implementation of the gender action plan*. Conference of the Parties Twenty-seventh session Gender and Climate Change.
6. Gates, B. T. (1966). A Root of Ecofeminism. *Interdisciplinary Studies in Literature and Environment*, 3(1), 7-16.
7. Glazebrook, T. (2022). Karen Warren's Ekofeminism. *Etika Lingkungan Hidup*, 7(2), 12-26.
8. Isshiki, Y. (2000). *Ecofeminism in the 21 Century*. In *God's Image*, 19(3), 27.
9. King, Y. (1989). *Healing the Wounds: Feminism, Ecology, and Nature/Culture Dualism*. New Brunswick and London: Rutgers University Press.
10. Lahar, S. (1991). Ecofeminism Theory and Grassroots Politics. *Hyptia*, 6(1).
11. Merchant, C. (1980). *The Death of Nature: Women, Ecology and the Scientific Revolution*. San Francisco: Harper and Row.
12. Moodie, G. C., & Studdert-Kennedy, G. (1970). *Opinions, Publics and Pressure Groups*. London: George Allen and Unwin Ltd.
13. Murphy, P. D. (2021). *Speaking for the Youth, Speaking for the Planet: Greta Thunberg and the representational Politics of Eco-Celebrity*. Popular Communication.
14. PR Newswire. (2022). *Masdar Meminta komunitas global di cop27 Untuk Mengikrarkan Dukungan bagi Perempuan Yang menangani Perubahan Iklim*. Retrieved from <https://id.prnasia.com/story/84220-5.shtml>
15. Rahman, F. (2022). *COP27: Menyesap Rasa Pesimistis di cop ke-27*. Retrieved from: <https://pslh.ugm.ac.id/cop27-menyessap-rasa-pesimistis-di-cop-ke-27/>
16. Salman, A., & Iqbal, N. (2007). Ecofeminist Movements—from the North to the South [with Comments]. *The Pakistan Development Review*, 853-864.
17. Shiva, V., Mies, M., Ismunanto, K., & Lilik. (2005). *Ecofeminism: Perspektif Gerakan Perempuan dan Lingkungan*. Yogyakarta: IRE Press.
18. Tong, R. P. (1998). *Feminist Thought: Pengantar Paling Komprehensif kepada Aliran Utama Pemikiran Feminis*. Yogyakarta: Jalasutra.
19. Wan.ae. (2023). *Mengikuti Arahan Presiden, Mansour bin Zayed Menunjuk Calon presiden COP28 UEA*. Retrieved from: <https://wam.ae/id/details/1395303118572>