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Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)Platform & Workflow by: [Open Journal Systems](#)**Lack of a Unified Global South Voice in Climate Discourse an Ecofeminist Perspective****Ms. Mahnoor Noshewan**

BS International Relations, University of central Punjab, Lahore

Ms. Bushra Hasnat

BS International Relations, University of central Punjab, Lahore

Dr. Muhammad Naveed Ul Hasan Shah

Assistant Professor, Department of Political Science and IR, University of Central Punjab, Lahore

ABSTRACT

This research precisely divides the profound and persistent fragmentation of the Global South's voice in international climate discourse. Particularly challenge the conventional wisdom that attributes this disunity to mere diplomatic failures. It posits a more radical and devastating explanation. This crisis is a logical and inevitable outcome of the deeply entrenched, intersecting systems of patriarchy, colonialism, and global capitalism. In this research rigorous ecofeminist theoretical framework has been followed. This study systematically refutes materialist rationalist views and instead argues that the climate crisis is a catastrophic symptom of the same hierarchical ideologies; that sanction the relentless exploitation of both women and nature. Through a qualitative discourse and historical analysis of negotiation texts, institutional reports, and grassroots movements, the paper reveals how the structural reality of "climate colonialism" and the pervasive, pro growth rhetoric of global governance actively reproduce divisions within the Global South. The research concludes that genuine solidarity and a truly effective political voice cannot be achieved by merely reforming a system designed to thrive on such disunity it demands a radical, transformative, and justice oriented paradigm rooted in the decolonial and intersectional praxis of women led movements on the frontlines of the crisis.

Keywords: Ecofeminism, Global South, Climate Justice, Colonialism, Patriarchy, Discourse Analysis.

Introduction

The global climate crisis is a radical and unparalleled threat to the human and environmental systems, and the global reaction is still characterized by the incapacity to reach equilibrium and prosperity of such solutions and an exception of a deeply-rooted geopolitical disintegration. One of the contradictions of such discourse is the role of the Global South. Since a large range of countries are classified as the Global South as a broad category including Africa, Asia, Latin America, and Oceania (UNCTAD, 2023), they are disproportionately susceptible to the negative outcomes of climate change as persistent drought and floods and food insecurity, even though most of the causes of the abundance of greenhouse gases in the atmosphere were concentrated in the industrialized countries of the Global North (Al Aqliyah, 2025; UN, 2023). This commonality of historical wrong and current day extremely exposed ness would provide what would appear a solid argument in joining a political front in the global arenas. Nevertheless, it is notable that a unified voice of the Global South has not come to the high stakes talks, including those that are under the United Nations Framework Convention on Climate Change (UNFCCC, 2014).

The division of this voice is not a random political aberration but is an in place systemic phenomenon. The same forces that left these countries at the mercy of extractive industries, and ingrained internal socio-political divisions are the very forces that discriminate against uniting these nations into a negotiating bloc. The interests of Least Developed Countries (LDCs) can be often conflicting with the ones of the major emerging economies such as China, Brazil, or India, and most of the countries have to challenge the presence of their climate doctrine and their need in industries such as coal and oil (Al Aqliyah, 2025). The collective bargaining power of these is aggravated as they do not have access to foreign funds and adaptation technologies, increasing their inner disunity (Al Aqliyah, 2025). The divides of long term and prevailing distinctions in power are proving to be stronger than the strong glue of common vulnerability making the Global South both an arcade and risky negotiator (Al Aqliyah, 2025).

To have a semblance of this fragmentation, there is a necessity to go beyond a simplified geographical conception of the Global South. The word does not simply serve as a definition of low or middle-income countries that are found in the Southern Hemisphere (Mahler, 2018). Rather, it has become a criticalizational phenomenon that crosses the physical frontiers, recognizing a common political predicament of subalternity and opposition to the dominating bodies of the world (global) corporate capitalism (Mahler, 2018). According to the scholars, the term recognizes that there is South in the geographic North and North in the geographic South (Mahler, 2018). This phenomenon of changing the label, language, and concepts of people who came before the label, such as Third World or developing nations is essential since it shifts the emphasis not on a deficit of development but on a community of subjugation and social power of dominated groups (Mahler, 2017). What this re framing is more a semantic change than it is a political act because, rather than seeing power as a position of material forces, the hard power of military capacity and economic gravity, it sees power as the collective productive force of ideas and stories (Stockholm Environment Institute, 2024). The genuinely global south voice would thus constitute the most valuable offering of this productive force, that is able to restructure the climate crisis towards a more pastorally invested jurisdiction as the problem of colonial injustice and structural inequality, but not the mere technical challenged phenomenon that will be managed through technology and market forces.

This research posits that an ecofeminist perspective provides the ideal theoretical framework for deconstructing the Global South's fragmented voice. Coined by French writer Françoise d'Eaubonne in 1974 (d'Eaubonne, 1974), ecofeminism is a theoretical and activist framework that links the oppression of women with the exploitation and domination of nature (Mies & Shiva, 1993). It presents a robust critique of the patriarchal, capitalist, and colonial systems that rely on hierarchical dualisms, such as man/woman, culture/nature, and human/nonhuman, to justify exploitation (MacGregor, 2020; Plumwood, 1992). A core tenet of this perspective is the understanding that environmental issues are not isolated problems but are deeply intertwined with social and political power structures (Sustainability Directory, n.d.). The history of the UNFCCC processes itself is marked by well documented, deeply entrenched systemic inequalities, where marginalized communities and Global South delegates have limited representation and voice (Sultana, 2023). The connection between climate change and historical colonialism, with its legacy of resource extraction and ecological sabotage, is now being explicitly acknowledged in major reports, linking past injustices to present day vulnerability (IPCC, 2022). Nevertheless, there is still a large literature gap. Though such analyses acknowledge the existence of power imbalance and gender matters, they tend to exclude these from the invoked whole being anti colonial and anti patriarchal criticism. The research material indicates a gap in which researchers have not entirely employed the application of intersectional ecofeminist

paradigm in knowledge of explaining the fracturing of the voice of the Global south. Indicatively, at least some analyses of environmental justice movements have been criticized on the grounds that they scarcely took gender as an important variable (Gaard, 2017). MacGregor (2020) reports that a blind spot to the element of gender and the applicability of the ecofeminist theory in the environmental social sciences has existed. The existing study will address this gap by hypothesizing that the fragmentation of the Global South is not an inherent limitation that needs to be conquered but rather the foreseeable attribute of a neocolonial regime that is successful in a system built on divisions. The pronouncedly influential and cohesive voice, in its true essence, therefore, has to be aided by a re-evaluated approach towards defining the very understanding of sustainability and justice, which the ecofeminist critique achieved (MacGregor & Mäki, 2023). By a statement published in 2013 by feminist organizations, which informed the headline in North American newspapers, it was essential to note that it did not require a superficial addition, but profound, radical transformation to the system (We do not want to be mainstreamed into a polluted stream, 2013).

The inability of the global south to speak with a unified voice in global climate is not a political accident, but a rational, and indeed predictable consequence of historical and continued subjugation to interacting processes of colonialism, patriarchy and international capitalism [Fig.1]. With an ecofeminist prism, this paper is able to show that a truly unified voice must rest on a seminal restructure toward a less-hierarchical, less-technocratic, and less-pro growth model of both climate governance and a less-colonial, less-intersectional, and justice oriented approach based on the consumable experiences of women and non-dominated classes in the Global South and their ecological insights.

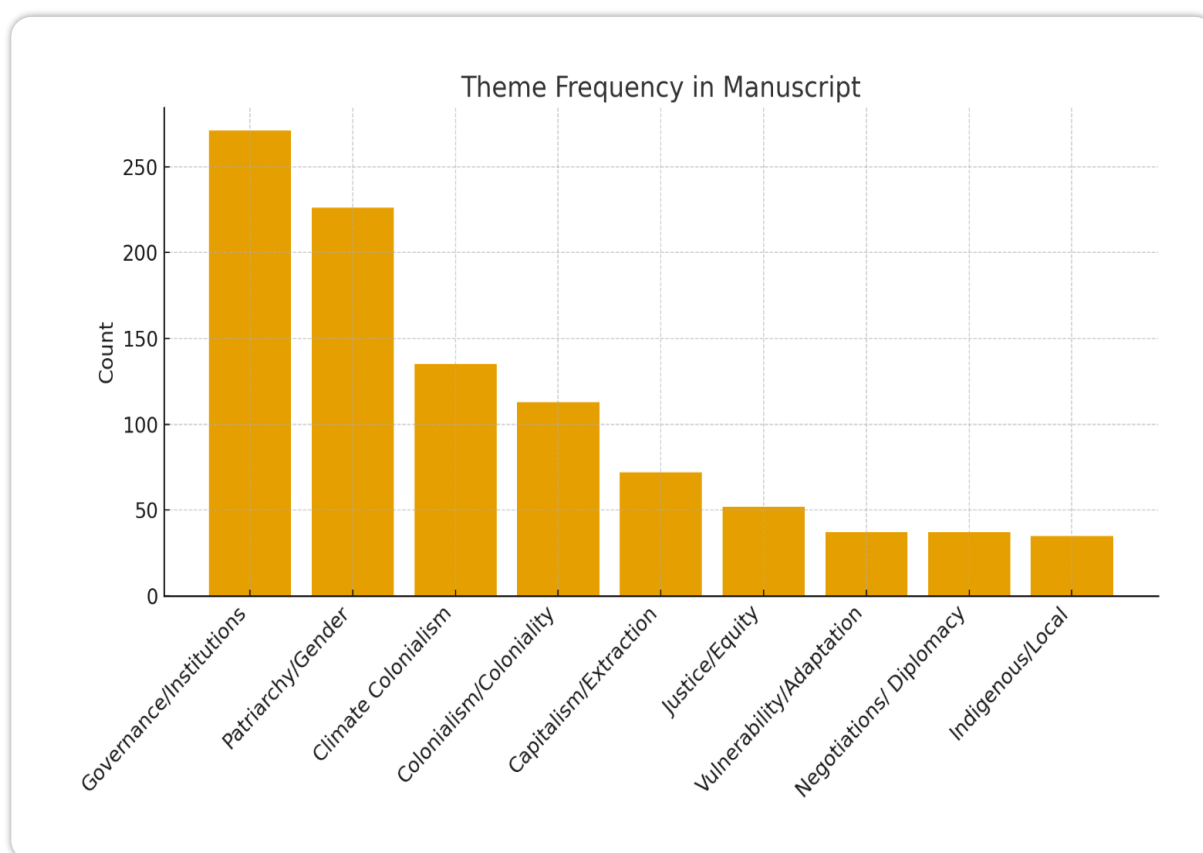


Figure.1. Frequency and per-1,000-word density of predefined thematic codes derived from the manuscript corpus.

Historical background

The conceptual and political identity of the Global South is not a recent invention but a geo historical construct forged through decades of shared struggle against a hierarchical world order. The term itself represents a critical evolution from its predecessor, the "Third World," moving beyond a state centric, Cold War era definition to a more expansive and transnational concept of resistance. The principle of "common but differentiated responsibilities" (CBDR), a cornerstone of the Global South's diplomatic stance, is a direct legacy of this history. Officially enshrined in the 1992 United Nations Framework Convention on Climate Change systemic roots , CBDR acknowledges that while all nations share a common responsibility to combat climate change {Fig.1.1}, their duties must be differentiated based on their respective historical contributions to the problem and their economic capacities (Kyoto Protocol, n.d.; UNFCCC, 2025). This principle is a normative victory for the Global South, forcing an acknowledgment of the greater historical responsibility of industrialized nations for the climate crisis. The demand for climate justice, therefore, is not a new issue but a continuation of the same campaign for systemic equity and a more just world order that began more than half a century ago. It is a persistent challenge to a system that, as the G-77 famously declared, has left many of its members as "dependencies semi colonies at best not sovereign States" (UN, n.d.-b).

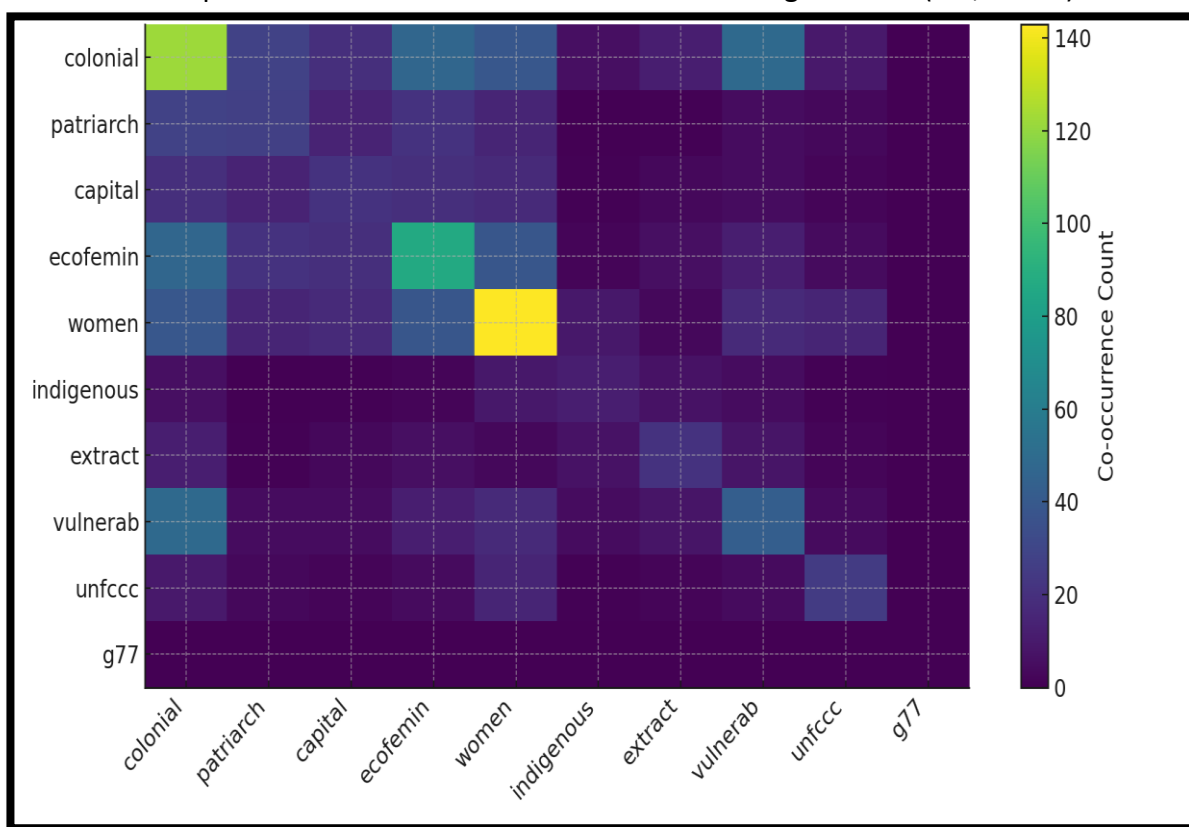


Figure 1.1

The critical aspect of this historical background, especially viewed in the ecofeminist lenses, is the idea of climate colonialism, which is a structural fact that can refer to the historical injustice and connect it to the contemporary vulnerability (Reearthin, 2025). Traditionally, the world powers of Europe managed to extract resources of the Global South to become industrialized, which did not only presuppose financial pillaging, but also significant ecological sabotage

(Reearthin, 2025). Timber farming and plantations had cleared forests, the systems of Indigenous land stewardship had been destroyed, and they were left with a degraded ecosystem with fewer resources to withstand environmental shocks in the future (Reearthin, 2025). This is an acknowledged historical heritage which the Intergovernmental Panel on Climate Change (IPCC) states contributes the vulnerability of climate due to historical and continued patterns of disparities, such as colonialism (IPCC, 2022). This colonial perspective of nature as a limitless source that can be exploited still offers the motivation behind the process of modern formulations of development, as observed in the so-called new wave of community displacement and dispossession leviathan throughout the Global South in the name of the so-called critical minerals intended to fuel the transition toward a green power source (Waronwart, n.d.). This points out that struggle of Global south, is not about adaptation but resistance towards the economic system that is based on outsourcing of environmental costs, and social costs.

Intellectual and political reaction against this kind of injustice has also been a product of the historical movements at the grassroots level and this has offered an essential ecofeminist outlook that plays a significant complement to formal diplomacy. One of the landmark cases was the Chipko movement in India that started in the 1970s and is considered to be one of the first ecofeminist movements (Earth.org, 2025; d'Eaubonne, 1974). This was a nonviolent, a tree-hugging demonstration that was organized by peasant women who were the group that experienced the immediate impact of the deforestation that resulted in a lack of water, fodder and fuel (Earth.org, 2025; Simply Psychology, n.d.). Their activism was not born from a detached political ideology but from a deep, lived knowledge that the value of the forest lay in its ecological services its ability to protect water sources and soil rather than its commercial timber value (Earth.org, 2025). This struggle, which saw women risk their lives to protect the trees they depended on for survival, was a direct critique of the male dominated, pro profit development paradigm (Earth.org, 2025). The movement profoundly influenced the work of Indian ecofeminist scholar Vandana Shiva, who credits the Chipko women as her "professors in biodiversity and ecology" (Kosmos Journal, n.d.).

OBJECTIVE

The primary objective of this research is to; Analyze the disunity of the Global South's voice in international climate discourse through an ecofeminist perspective. The study suggests that this disintegration is a predictable consequence of the unified systems of colonialism. Patriarchy, global capitalism, is systematically oppressing women and exploiting nature

Research Question

How the system of patriarchy is intersecting through colonialism, and global capitalism, what ecofeminist lens suggests. What is the persistent deficiency of a unified Global South voice in international climate discourse?

Problem Statement

The structural reality of "climate colonialism" demonstrates how the ecological debts accrued from centuries of resource plunder by the Global North have compounded into the modern day climate burdens of the Global South (Reearthin, 2025; Sultana, 2023). This colonial legacy has left formerly colonized territories with degraded ecosystems, economic dependencies on extractive industries, and fragmented institutions, thereby undermining their capacity for collective action and heightening their vulnerability to climate shocks (IPCC, 2022; Mahler, 2018). This crisis of disunity is further exacerbated by the nature of mainstream climate governance itself. Ecofeminist theory offers a powerful critique of the dominant discourse, which tends to frame climate change as an apolitical, scientific, and technological problem requiring solutions that do not fundamentally challenge the status quo of a pro-growth, capitalist economy .In this

manner, the situated knowledge and lived experiences of women and Indigenous communities are systematically undermined and marginalized, meanwhile these are the communities that are forced to exit these decision-making forums, as the majority of them avoid being on the frontline of the crisis (UN Women, 2023; UNFCCC, 2025). The very fact that women are more vulnerable to effects of climate, due to their lack of economic and political power and traditional roles of ensuring household sources are overlooked, therefore, leading to the inability of a truly unified and fair solution without a dramatic paradigm change because the institutions coded to solve the climate crisis are also founded on the same patriarchal and colonial ideologies that have created the crisis in the first place (UN Women, 2023). The proposed research should address this analytical gap by showing that the consistent voice of the Global South should be formed not through concession to the current system, but its complete undermining, as well as its unsuccessful replacement by an ecofeminist ethic of care, mutual reliance, and justice (Estévez-Saá & Lorenzo-Modia, 2018).

Significance of Study

The study has important theoretical, practical, and political implications since it transcends the traditional themes of the fragmented voice of Global South in the climate discourse. Theoretically, the analysis diffuses a severe literature gap in which the intersectionality of gender, colonialism, and capitalism has been claimed to be, however, it has rarely been combined into a unified system (MacGregor, 2020). Through the ecofeminist prism, the study offers and interprets a more traditional, state centric perspective of international relations that solely contributes to disunity by differences in national interests and material realities. Rather, it restates the issue as an inevitability of a world order founded on a hierarchical domination and exploitation rationality (d'Eaubonne, 1974; MacGregor, 2020). This offers a stronger and more comprehensive reasoning about the lack of unity around the diplomatic plane, instead of addressing the effects of the lack of unity, it speculates on the underlying causes. The research is part of a broader literature on climate decolonization that aims to unveil the link between contemporary vulnerabilities and historical injustices and presents a persistence of climate colonialism (Reearthin, 2025; Sultana, 2023). It demonstrates that policy interventions aimed at simply "mainstreaming" women into the existing system what ecofeminists have termed being "mainstreamed into a polluted stream" are insufficient and risk perpetuating the very inequalities they are meant to solve (MacGregor & Mäki, 2023).

Literature Review

The academic literature on climate change and its geopolitical and social dimensions is vast, but a critical gap persists in the cohesive application of an ecofeminist framework to explain the fragmentation of the Global South's political voice. This review synthesizes key scholarly and institutional analyses across three major domains the nature of Global South disunity in international negotiations, the ecofeminist critique of dominant climate discourse, and the interconnected systems of colonialism and patriarchy that create uneven climate vulnerability. Comprehends the difficulty of finding common ground among the major negotiating bloc of the Global South, the Group of 77 and China (G77). As observed by different scholars, even though the G77 unity was created on a common anthem of historical colonial exclusion, they are equally threatened by the rising yet contradicting interests and swirling erosion of collective identity among the members (Vihma et al., 2011). Such a breaking is not an emerging phenomenon, but rather an ever present balance between normative agenda towards Third World unity and vision

of material rationalism, where states are making judgments out of utilitarian relations of the national interest in relation to their decisions (Vihma et al., 2011; Barton, n.d.).

This situation is further complicated by the presence of robust though smaller subgroups of G77. In this example, the Alliance of Small Island States (AOSIS) has long been a voice of strength within global climate and environmental negotiations, advocating that the developed farce countries should make bold and legal contributions to reduce their emissions, the motivation behind this position is the existential risk that sea levels rise and extreme weather will pose (AOSIS, n.d.; UNFCCC, 2025). In a sharp difference, the BASIC Group (Brazil, South Africa, India, and China) tends to hold a more moderate role and tries to balance the interests of the developing and developed nations and ensure their own area of development (UNFCCC, 2025). This right-to-exist/ right-to-develop conflict, which is reflective of differences between the position of AOSIS and the BASIC Group, show-cases a core internal fracture that undermines the global south collective bargaining strength (Al Aqliyah, 2025). These partitions are not merely a geo political issue of climate policy but a result of larger geopolitical changes such as a growth of multi alignment, intensification of South South collaboration to mitigate perils in an atomic world (Ben Hammouda, 2025). On the one hand, these initiatives have resulted in major victories including the establishment of the Loss and Damage Fund at COP27 (Al Aqliyah, 2025), on the other hand, however, they also reveal the flaws of the entirely state centric utilitarian view of solidarity.

Ecofeminist Critique of Dominant Climate Discourse

One of the main ecofeminist points is that the mainstream discourses around a crisis tend to be Western, masculine, and technocratic in general, bringing attention to the fundamental reasons of the crisis (Gaard, 2015; Sustainability Directory, n.d.). This criticism shows that the prevailing paradigm of profit and consumption, including focus on profit maximization and coagulation of labor and nature, enables and sustains dehumiliation of the unpaid labor of women and ecology services rendered by nature, which remain off the record of economic measurements (Shiva, 1988).

The Intersections of Colonialism, Patriarchy, and Climate Vulnerability

One of the most important research fields, in conformity to the ecofeminist approach, identifies the modern climate vulnerability with the past colonialism. The notion of climate coloniality is applied by scholars such as Farhana Sultana to explain that climate change is a non-universal phenomenon but rather a structural injustice generated out of the antecedents of imperial exploitation (Sultana, 2023). This relationship has been formally recognized by the Intergovernmental Panel on Climate Change due to its observation of that vulnerability to climate is fueled by old and present patterns of inequity, such as colonialism (IPCC, 2022). This has been proven quantitatively by a study by Wageningen University which showed that colonized countries are showing greater susceptibility to climate changes than are non colonized countries despite the period or the hunger of the colonial kindrule (Wageningen University, 2025).

The research presents a direct cause and effect relation between past activities of resource drawal and the contemporary climate demands. In the development of the European empires, the resources of the Global South are enriching their own industrialization, which contributed to the further development not only of an economic enrichment but also of an ecological sabotage (Reearthin, 2025). They had destroyed indigenous land custodianship systems, which left a shattered ecosystem which further explained why such areas were susceptible to climate shocks such as floods and droughts (Reearthin, 2025; Whyte, 2023). This can be further elaborated using a Marxian approach because the particular types of exploitation inherent in colonial capitalism,

like the development of cash crops monocultures, led to a spiralling system of ecological exploitation and the state of owedness forcing producers into a series of unsustainable production methods (Dieng, 2025). This discussion brings out issues of how climate vulnerabilities are not premeditated but a direct consequence of the long term patterns of exploitation that were peculiar to colonial political economies (Dieng, 2025).

The same colonial reasoning persists even in our age as the so called green reduction is based upon a new generation of extractivism in the Global South, the harvester of the so-called critical minerals to currents of clean energy technologies with the result of the displacement and dispossession of communities (Waronwant, n.d.). It is based on the same mentality that has produced the issue of the climate crisis in the first place, but it is an extractivist model, and uniquely focused on profit and consumption (Waronwant, n.d.).

Ecofeminist Grassroots Movements: An Alternative Paradigm

The literature is rich with case studies of women-led grassroots movements that embody a decolonial, ecofeminist response to these systemic injustices. These movements offer a counter-narrative to the fragmentation of state-level diplomacy by demonstrating how a unified and effective voice can emerge from the ground up. The Chipko movement in India, for example, is widely considered one of the first ecofeminist movements (Earth.org, 2025; d'Eaubonne, 1974). Led by rural peasant women, the nonviolent "tree hugging" protests in the 1970s were a direct response to deforestation that threatened their livelihoods by causing scarcity of water, fodder, and fuel (Earth.org, 2025). The women's protest was rooted in their experiential, situated knowledge that the forest's true value lay not in its timber but in its life sustaining ecological services (Kosmos Journal, n.d.). This resistance against a male dominated, pro profit development model was a powerful articulation of ecofeminist principles, influencing the work of Indian scholar Vandana Shiva, who credits the Chipko women as her "professors in biodiversity and ecology" (Kosmos Journal, n.d.; Shiva, 1988). Shiva's work provides a rigorous critique of Western development paradigms, arguing they are a continuation of colonial logic and systematically devalue women's labor and nature's productivity because they do not align with profit driven metrics (Shiva, 1988).

Similarly, the Green Belt Movement in Kenya, founded by Wangari Maathai, empowered women to combat desertification through tree planting programs, which not only restored ecosystems but also built community leadership and resilience (Earth.org, 2025). In Latin America, Indigenous women like Nemonte Nenquimo and Berta Cáceres have led campaigns to protect their ancestral lands from extractive industries, linking the violation of land with the violation of their bodies (Nenquimo, n.d.; Zúñiga Cáceres, n.d.; *The Journal of Global South Studies*, 2025; Deranger, 2025). These movements are not just protests they are a form of political action that centers justice, local knowledge, and an ethos of care and reciprocity, providing a powerful vision for a new, non hierarchical relationship with the environment (Sustainability Directory, n.d.; Simply Psychology, n.d.).

Literature Gap

This study is crucial as it provides quantitative evidence that colonised countries are more climate vulnerable than non colonised ones, regardless of the duration of colonial rule (Wageningen University, 2025). Yet, even this work, which provides a powerful historical context, does not always explicitly bridge the gap between this inherited vulnerability and the specific, day to day diplomatic failures of the G77. The precise mechanisms through which the colonial patriarchal dualisms of Western modernity continue to influence and fragment a collective political identity in the present day UNFCCC negotiations remain underexamined.

This research aims to fill this gap by proposing an integrated ecofeminist framework that directly connects the macro level ideological drivers of environmental exploitation with the micro level dynamics of international climate negotiations. The existing literature has largely treated the political economy of disunity, the ecofeminist critique of development, and the colonial history of climate injustice as separate analytical domains. This study, guided by its central research question will provide a legitimate and coherent synthesis of these fields, arguing that a more profound and lasting form of Global South solidarity can only be achieved by dismantling the foundational systems of domination that ecofeminist theory critiques. It is in this synthesis, where the theoretical historical and geopolitical are intertwined, that this research will make its primary contribution.

Theoretical Framework

This dualism is not benign it is a conceptual tool that justifies the domination of one group by another (Plumwood, 1992; Simply Psychology, n.d.). Within this logic, the Global North's domination over the Global South mirrors the patriarchal domination of men over women and humans over nature. This hierarchical mindset, which prioritizes short term profit and economic growth over long term ecological balance, is a direct consequence of a capitalist patriarchal system that externalizes its environmental and social costs onto marginalized communities and ecosystems (Sultana, 2023; Waronwant, n.d.). According to this theoretical perspective, as long as the international climate regime is orchestrated on the basis of this fallacious logic, there will always be lack of actuality of equity and solidarity.

This framework, the ecofeminist framework, is especially useful in the current research because of its decolonial and intersectionalism. It goes against the essentialist idea that all females are more likely to be exposed to nature because of their biological difference, yet their susceptibility to climate change during crises is directly linked to their marginal space in the current societal set-ups (Gaard, 2015; MacGregor, 2020). This intersectionality is essential in light of the fact that the experiences of women is never monolithic and rather is a compound of influences such as race, class and geography as well. Moreover, it is also possible to directly address the notion of the concept of climate colonialism, which states that the modern tendencies of the Global South can be discussed as the direct extension of historic atrocities (Reearthin, 2025; Sultana, 2023). Extraction and ecological sabotage policies established colonial environments that were marked by degraded environments and economic dependencies, which naturally affect the ability of the Global South to act in solidarity and resiliency up to the present (IPCC, 2022; Wageningen University, 2025).

Through the use of an ecofeminist intersection, Prove that the fragmentation of the Global Southern voice is actually not a glitch, but a characteristic element of a global system that breeds on division and competition. It offers the means of reaching out to overcome the short-sightedness of a focus on state level diplomacy but, instead, of putting the clout in the mouths of the grassroots movements as to saw over history have been the only classical advocates of an ecofeminist form of caring, interdependence, and a respect toward the natural in the deepest sense of the words (Earth.org, 2025; Kosmos Journal, n.d.). Such a framework eventually provides a way of redefining climate justice as neither a political compromise, but as a leading and transformative struggle to establish truths of both gender inequality and ecological decimation which have largely come as a result of the ideologies of patriarchal and colonial supposed dominance.

Application of Theoretical Framework

This ideological foundation is evident in the negotiating priorities of many Global South nations themselves, who often face a conflict between their climate commitments and their reliance on

extractive industries, thereby replicating the very capitalist systems that created the crisis in the first place (Al Aqliyah, 2025; Waronwant, n.d.). The ecofeminist lens thus reframes the political disunity of the Global South not as a lack of resolve, but as a direct consequence of a collective adherence to a patriarchal capitalist worldview that ultimately undermines genuine solidarity. What is more, this framework is highly important to comprehend the structural reality of the so-called climate colonialism (Reearthin, 2025). The Global South is facing a crisis directly related to the past in terms of ecological sabotage and plundering of resources by colonial forces (Sultana, 2023). Ecofeminism makes it possible to discuss the further functioning of this colonial logic that, systematically undermining Indigenous and non Western knowledge, is working today not only in uneven distribution of the deterioration of climate change on once colonized countries but also the unequal distribution of power concerning climate negotiations (IPCC, 2022; Wageningen University, 2025). The undeniable resemblance of the marginalization of Global South representatives at climate summits, such as the implementation of alternative inviolable civilization displays, is not only a logistical issue but a contemporary form of reflection of the colonial subjugation of the voices and the knowledge of local representatives (Reearthin, 2025; SEI, 2024). According to the solutions presented by the Global North, the framework shows that they tend to reflect this colonial past, including the practice of green grabbing of land to develop conservation plans, which have the potential to drive communities off the land and re create patterns of displacement (Reearthin, 2025; Sultana, 2023).

Finally, the ecofeminist framework offers a powerful counter narrative by highlighting the political potential of grassroots, women led movements. The Chipko movement in India serves as a primary example of ecofeminist praxis, where women's direct, experiential knowledge of the environment challenged the top down, commercial model of development (Earth.org, 2025; Kosmos Journal, n.d.). These movements embody an alternative, non hierarchical paradigm of "care, equity, and ecological awareness" that is rooted in interdependence rather than domination (Estévez-Saá & Lorenzo-Modia, 2018; Sustainability Directory, n.d.). By applying this framework, the research will demonstrate that a truly unified Global South voice is unlikely to emerge from the compromises of state level negotiations that are beholden to capitalist and patriarchal logics.

The Persistence of Climate Colonialism in Policy

The connection of the historical colonial exploitation and the modern climate injustices is unquestionable as well due to the application of the ecofeminist lens. The concept of climate colonialism is an essential interpretative instrument, as it has allowed evidencing that the present-day vulnerability of the Global South is the effect of the centuries-long exploitation of the resources on the one hand and the sabotage against the ecological specifics of the territory on the other one (Reearthin, 2025). The IPCC has formally recognised this legacy as it observed that the vulnerability to climatic changes is fueled by enduring and current, historical trends of inequity, such as colonialism (IPCC, 2022; Global Justice, 2023). This has been empirically upheld by quantitative research indicating that countries that have previously been colonized are more climate-vulnerable than countries that have never been colonized irrespective of the period and the severity of the colonial rule (Wageningen University, 2025).

This insights obtained through the analysis indicates that this colonial reasoning is not merely a thing of the past and is being actively replicated in the modern climate policy. The new forms of exploitation are such initiatives as climate finance and carbon markets. Richer countries can apparently provide aid in the form of loans and not grants and put the indebted nations in a debt trap. Likewise, the recruitment of a new wave of extractivism and dispossession in the Global South through so-called "green" transitions with their emphasis on such so-called critical

minerals as lithium and cobalt is also rearmed with an already existing predisposition of exploitative mentality that gave rise to the crisis in the first place (Waronwant, n.d.; Global Justice, 2023). This proves that the Global South is not only fighting to take climate action and but to oppose a world structure which persisted with the outerizing of ecological and social expenses.

Discussion

The preceding analysis reveals that the fragmented state of the Global South's voice is not a sign of political weakness but a logical symptom of a global climate governance system that reproduces the very power structures ecofeminism seeks to dismantle. The disunity among nations is an inevitable outcome of a paradigm that prioritizes economic competition, nationalist self-interest, and a masculinist, technocratic view of the world. In this context, the path to a genuinely unified and effective Global South voice cannot be found by simply reforming the existing system; it requires a transformative shift towards a decolonial, anti-capitalist, and ecofeminist ethic.

This alternative paradigm is not a mere theoretical ideal; it is actively being lived and practiced by women-led grassroots movements across the Global South. Movements like the Chipko movement in India and the Green Belt Movement in Kenya demonstrate that a powerful, coherent, and unified voice for climate justice already exists at the community level (Earth.org, 2025; UNESCO, 2025). These movements, led by women who are on the frontlines of both environmental degradation and social oppression, embody an ecofeminist praxis that values care, local knowledge, and interdependence over domination and resource extraction (Simply Psychology, n.d.; RFLD, 2025). Their resistance is not just against deforestation or desertification, but against the entire ideological apparatus that justifies these destructive processes.

Ultimately, the true significance of the Global South's fragmented voice is that it reveals the profound moral and political failures of the existing system. The challenge is not to force a disunified group of nations to speak with one voice, but to listen to the unified voice that is already emerging from the grassroots. The work of scholars like Vandana Shiva, who learned about ecology from the women of the Chipko movement, provides a clear example of how to build a new paradigm by centering the lived experiences of those on the margins (Kosmos Journal, n.d.). The path to a powerful, coherent Southern voice lies not in conforming to a flawed global order, but in forging a new one based on the decolonial and ecofeminist principles of solidarity and a shared commitment to justice for all.

Conclusion

This research has demonstrated that the persistent lack of a unified Global South voice in international climate discourse is a complex issue that cannot be understood through traditional geopolitical analysis alone. By applying an ecofeminist theoretical framework, this paper has shown that the fragmentation of state-level diplomacy is a logical and predictable outcome of a global system rooted in the intersecting systems of patriarchy, colonialism, and global capitalism. These systems through their perpetuation of hierarchical dualisms, a pro-growth economic model, and a history of extractivism actively create and reinforce the disunity that undermines collective action.

The analysis has provided three key findings: First, the internal fragmentation of the G77 and China is driven by a "materialist-rationalist" logic where national economic interests, often tied to extractive industries, consistently trump a shared ideology of solidarity. Second, mainstream climate policies, which frame the crisis as a purely scientific problem, systematically devalue and exclude the situated knowledge and leadership of women and Indigenous communities on the frontlines. Finally, the legacy of "climate colonialism" is not a historical artifact but an ongoing

structural reality, wherein modern climate policies and "green" transitions continue to re-enact patterns of exploitation and dispossession

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