

ECOFEMINIST PEDAGOGY AND THE INTERNATIONALIZATION OF HIGHER EDUCATION: CHALLENGES, OPPORTUNITIES AND SOCIAL CHANGE

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Abstract. In today's globalized world, the significance of higher education's internationalization has increased. The need to navigate complicated policy frameworks, form alliances across many cultural and linguistic settings, and address problems of power and privilege in global collaboration are only a few of the challenges that this process frequently poses. Higher education's internationalization also provides opportunities for enhancing intercultural understanding, creating networks of international scholars and practitioners, and advancing global social justice goals. Ecofeminist pedagogy offers a distinct and unique framework for addressing these opportunities and challenges because it puts a significant emphasis on the intersection between gender, ecology, and social justice. This paper argues that ecofeminist pedagogy can assist students in building sustainability skills that go beyond technical knowledge and address the underlying beliefs, conceptions, and worldviews that affect how people interact with the natural world. Additionally, this paper outlines essential themes and concepts of ecofeminist pedagogy that could contribute to the development of “deep” sustainability capabilities in the context of the internationalization of higher education, drawing on a review of the literature on ecofeminism and ESD. Furthermore, this paper investigates how ecofeminist pedagogy can address some of the opportunities and challenges generated by the intersections of policy, diplomacy, and social change in the internationalization of higher education by unearthing the importance of intersectionality, care, activism, empathy, and advocacy. The paper concludes by underscoring the potential of ecofeminist pedagogy in establishing a more equitable and sustainable global higher education system.

Keywords: *ecofeminism, internationalization, sustainability, higher education*

Introduction

The internationalization of higher education has gained significant importance in today's globalized world. In the last decade of the 21st century, the growing globalization and regionalization of societies and economies, coupled with the ramifications of the Cold War and the increasing demand for the knowledge economy (De Wit and Merks, 2022), catalyzed a context for a more strategic approach to internationalization in higher education (De Wit et al., 2015). Internationalization thus became a determining change agent in higher education both in the developed world and the transitional democracies and developing societies, which espouse international trends to mitigate unpopular policies (De Wit et al., 2015). Today, the internationalization of higher education is, undoubtedly, one of the trendiest movements that continue to reevaluate governmental and university-level strategies alike (Deca, 2020).

The Sustainable Development Goals (SDGs) are closely linked to the internationalization of higher education as it promotes cross-border knowledge and ideas exchange, foster global citizenship, and advance sustainable development agendas. 193 nations have ratified the United Nations Agenda 2030, “Transforming our World for a Sustainable Development”, and its 17 Sustainable Development Goals and these objectives continue to be a major factor in all stakeholders' decision-making

processes (Curaj et al., 2020). In light of this, higher education institutions can play a significant role in cultivating the knowledge, attitudes, and abilities required to solve the complex issues mentioned in the SDGs and strive toward a more inclusive, equitable, and sustainable world by embracing internationalization. However, while there's unanimous agreement on the substantial importance of sustainable internationalization, its most common and outspoken threat remains the commercialization of higher education (Curaj et al., 2020). In many instances, students are frequently perceived as customers in the context of higher education, where diplomas are considered commodities with potential profitability. Numerous educational institutions heavily rely on tuition fees for a significant portion of their budget, while scholarships are limited and unequally distributed worldwide. As a consequence, the result is a progressively imbalanced recruitment process that favors students from privileged socioeconomic backgrounds as well as a drastic underrepresentation of female academicians in the internationalization of higher education (Taşçı, 2021).

It should also be noted that the internationalization of higher education also offers numerous opportunities for cross-cultural exchange, knowledge sharing, and collaborative research by building networks of international scholars and practitioners and advancing global social justice goals. Students who participate in international study experiences will gain non-financial benefits like skills and mobility capital, which can then be translated into financial gains like improved job prospects, including both national and international employment opportunities, higher salaries, and increased occupational prestige (Crăciun, 2018). Nevertheless, this process also presents various challenges that need to be thoroughly addressed. Navigating complex policy frameworks, fostering partnerships across diverse cultural and linguistic contexts, and addressing power dynamics and privilege in international collaborations are among the key obstacles. In this regard, this paper attempts to explore how ecofeminist pedagogy can contribute to addressing these challenges and seizing these opportunities, given its focus on gender equality, ecological awareness, climate advocacy, and social justice. The implementation of ecofeminist pedagogy as a theoretical framework has considerable benefits in the context of internationalizing higher education. Ecofeminist pedagogy offers an intersectional perspective that allows us to approach the challenges and opportunities associated with internationalization by emphasizing the interplay between gender, social justice, and environmental concerns. Furthermore, it aligns with the worldwide emphasis on environmental responsibility by encouraging ecological awareness and equipping students to engage in sustainable actions. Additionally, ecofeminist education condemns gender inequality and power structures while advocating for environmental and social justice in a globalized world.

Research question and hypotheses

To explore how ecofeminist pedagogy can address some of the challenges and opportunities presented by the intersections of policy, diplomacy, and social change in the internationalization of higher education and examine the importance of intersectionality, empathy, care, activism, and advocacy in addressing these challenges and opportunities, the following primary research questions guided this study: (1) What might be gained by bringing an ecofeminist perspective to the internationalization of higher education? (2) Does ecofeminist pedagogy contribute to promoting sustainable development within the internationalization of higher education? (3) What role does ecofeminist pedagogy play in fostering global citizenship among students in higher

education? and (4) How does ecofeminist pedagogy empower marginalized communities within the context of internationalizing higher education? To address the aforementioned research questions, the following hypotheses have been formulated:

H1: Incorporating ecofeminist pedagogy into higher education promotes sustainable development by fostering ecological literacy, encouraging critical reflection on gendered dimensions of environmental issues, and empowering students to engage in sustainable practices.

H2: By promoting intercultural understanding, encouraging international students to embrace different cultural and social backgrounds, and equipping them with the proper tools to work together to address global concerns, ecofeminist pedagogy cultivates global citizenship among students in higher education.

H3: In order to address the issue of gender inequities, dismantle conventional patriarchal structures and norms, and amplify the voices of oppressed groups, ecofeminist pedagogy must be integrated into higher education courses and practices.

The purpose, significance and scope of the study

This study focuses on examining the prospects of ecofeminist pedagogy within the context of higher education internationalization. This research intends to throw into relief the ways in which ecofeminist pedagogy can address both the challenges and opportunities provided by international collaboration in today's globalized society through an investigation of the intersections of ecofeminism, sustainability, and global citizenship within higher education. The study includes a thorough literature analysis that summarizes previous research and highlights significant themes and ecofeminist pedagogical concepts that are pertinent to the internationalization process. The significance of this study lies in its potential for promoting social justice, intercultural understanding, and sustainable development within the framework of global higher education.

Literature review and theoretical framework

Overview of ecofeminism and its principles

The term “ecofeminism” was coined by the French writer Françoise d'Eaubonne in her 1974 book “Le féminisme ou la Mort”, which advocates for women to spearhead an ecological revolution to save the planet. This revolution would involve redefining gender relations and re-establishing the connection between humans and nature (Merchant, 2012). Ecofeminism encompasses diverse influences, ranging from different forms of feminism (radical, Marxist, socialist, liberal) to environmentalism, political theory, history, and exposure to nature-based spirituality. While ecofeminism is not a singular ideology, its origins and trajectories have been subject to debate and differing ideological perspectives. Nonetheless, ecofeminism presents a distinct understanding of political change that emphasizes life-affirming, consensual, and non-violent approaches to addressing the severity of the ecological crisis. This progressive and critical social theory orientation, shared with feminist and environmental movements, holds significance in reshaping societal and institutional socio-economic relations and underlying values (Diamond and Orenstein, 1990). Since the term ecofeminism was

introduced in 1974 and named as a grassroots women-initiated environment movement, its meaning has expanded from being concerned with ecological feminism to now recognizing “that there are important connections between how one treats women, people of color, and the underclass on one hand and how one treats the nonhuman natural environment on the other” (Russell and Bell, 1996). This enriched vision of ecofeminism is inspiring the research and other work of scholars in a variety of academic and vocational fields including anthropology, biology, chemical engineering, communication studies, education, environmental studies, literature, political science, recreation and leisure studies, and sociology (Corcoran and Wals, 2004).

Examination of ecofeminist perspectives on sustainability, intersectionality and social justice in the context of the internationalization of higher education

Knowledge pertaining to sustainability runs the risk of being narrowly focused on the environment alone (Iverson, 2015). It is thus crucial to recognize the significance of understanding the intricate connections between economics, equity, and the environment. However, expanding our knowledge requires incorporating an understanding of anthropocentrism, which perceives nature solely as a resource for human exploitation (Russell and Bell, 1996). Additionally, it necessitates awareness of ethnocentrism, which deems certain races or cultures as superior, justifying the exploitation and oppression of others. Furthermore, critiquing androcentrism, the belief in male superiority, is particularly essential (Lowenstein et al., 2010). In this respect, adopting an ecofeminist perspective facilitates this broadened knowledge by analyzing the systemic oppression of women and nature as well as other marginalized communities, leading to transformative social change (Russell and Bell, 1996). By doing so, ecofeminist knowledge exposes the presence of sexist tendencies and the disregard for gender and other dimensions of identity within prevailing understandings of sustainability.

As was pointed out in the introduction to this paper, examining ecofeminist viewpoints on social justice, intersectionality, and sustainability in the context of higher education's globalization provides insightful knowledge for promoting inclusive and transformational learning experiences. The principles of ecofeminism, which emphasize the interdependence of gender, the environment, and social injustices, are consistent with internationalization's aims to advance global citizenship and intercultural understanding. The ability to address systemic factors and act as a catalyst for change within organizations encompasses various skills, including advocacy, policymaking, negotiation, and organization (Reason, 2005). According to Reyes (2017), ecofeminism is regarded as a comprehensive and effective theory within environmental philosophy, particularly concerning matters of social and environmental justice. Reason (2005), for example, emphasize the importance of taking action that disrupts the existing order, while Theoharis (2007) advocates for leaders to cultivate the capacity to enact resistance. Kirk (1997) research on ecofeminist work highlights the need to develop skills such as building movements, forming alliances, and facilitating public discourse. Subsequently, the incorporation of ecofeminist perspectives into the curriculum and pedagogical practices galvanizes higher education institutions to encourage students to critically analyze the intersections of gender, race, class, and other identities in relation to an environmental issue. When considering the internationalization of higher education, infusing ecofeminism into Education for Sustainable Development (ESD) can, therefore, offer unique benefits (Iverson, 2015).

Another significant aspect of the ecofeminist perspective is that it directs focused attention toward power dynamics present within the environmental, institutional, and sociocultural settings where sustainability efforts take place (Iverson, 2015). This perspective, termed a "politically engaged sense of responsibility and compassion" by Russell and Bell (1996) empowers international students not only to recognize and tackle personally significant issues but also critically evaluate the underlying structures that contribute to these problems and their own involvement in perpetuating such structures. The theory encompasses all the necessary criteria for a robust framework of environmental ethics. From an ecofeminist perspective, there are many challenges for higher education institutions' research, teaching, internationalization, and administration if they are to have a role in sustainability. The future of higher education, therefore, necessitates the cooperation of higher institutions and organizations on the basis of trust and respect (Fredman, 2020). Furthermore, international collaboration should contribute to capacity building and increase the international awareness and commitment of students to global issues. Nevertheless, for that to become a reality, internationalization needs to be ethical and inclusive, and sustainable (Fredman, 2020). All things considered, with the incorporation of ecofeminist principles into internationalized educational practices, institutions can move beyond individual-level changes and foster systemic thinking and action. This approach not only allows for the development of critical consciousness and activist skills but also for a deeper understanding of sustainability among students from diverse cultural backgrounds. By embracing ecofeminist perspectives within the internationalization process, higher education institutions can empower students to become global citizens who are deeply committed to sustainability. This approach aligns with Susan Griffin's perspective, envisioning graduates as citizens who possess a profound and heartfelt commitment to sustainability (Plant, 1989). This not only enhances the overall quality of education but also equips graduates with the tools and knowledge to contribute to positive social and environmental change on a global scale.

Challenges and opportunities in the internationalization process

The internationalization process in higher education presents both challenges and opportunities. As universities endeavor to enlarge their global reach, they face multiple difficulties related to policy frameworks, power dynamics, and cultural differences. Nonetheless, this process also provides significant chances for advancing cross-cultural understanding, collaboration, and knowledge exchange on a global scale. The following are some of the issues and possibilities that occur during the internationalization process and that can be examined from an ecofeminist perspective. Overcoming Gender Bias: Internationalization stands as a pivotal objective in higher education, wherein academics play a crucial role in facilitating knowledge exchange and driving the process forward. However, the representation of female academics remains disproportionately low within the internationalization of higher education. Given the significance of Sustainable Development Goal 5, which emphasizes the relevance of gender equality as a fundamental aspect of sustainable development for all people by 2030, it is undisputed that additional encouragement should be offered to female faculty members in their participation in the internationalization process of higher education (Taşçı, 2021). Additionally, studies have repeatedly demonstrated that there is a gender gap in academic mobility. Female academics are often less mobile than their male counterparts, according to research conducted by Bayazit (2020) and Morley et al. (2018). According

to the Elsevier analysis, there are fewer female researchers who are immigrants than there are total active female researchers in nations like the United Kingdom, Canada, and Brazil. The survey also highlights the fact that female scholars participate in international academic activities at a lower rate than their male peers. Similarly, a study conducted in Sweden revealed that male researchers demonstrate higher levels of international mobility compared to female researchers (STINT, 2020). Ecofeminism addresses gender inequalities and challenges patriarchal structures. However, gender bias and discrimination may persist within higher education systems, hindering the adoption of ecofeminist pedagogy. In order to actively combat gender prejudice, advance inclusive behaviors, and provide underrepresented voices a chance to be heard and respected during the internationalization process, institutions must actively address these issues.

Cultural Sensitivity: Since the late 20th century, the idea of cultural sensitivity has become increasingly crucial in a variety of contexts, including personal, professional, and educational ones. The prevalence of intercultural interactions in higher education is essential for maintaining the validity and applicability of cultural sensitivity (Szóke, 2023). An increasing number of students are choosing to pursue their education abroad, and cultural sensitivity has recently become recognized as a crucial competency for successful and amicable interaction between people from different cultural backgrounds (Chen and Starosta, 2000). Since many nations globally place a strong emphasis on the internationalization of their higher education systems, this skill is particularly pertinent in the context of tertiary education. Making sure that cultural sensitivity is adequately taught and practiced is a chief concern pertaining to the internationalization of higher education. Although it is widely recognized that cultural sensitivity is a crucial aptitude, it can be difficult to give students and teachers the thorough training and assistance they need to develop this ability. The increasing number of intercultural encounters in higher education brings opportunities for cross-cultural understanding, but it also requires addressing potential cultural misunderstandings, biases, and stereotypes (Nyangau, 2020). Ecofeminism promotes an inclusive and equitable approach to education that values multiple perspectives and ways of knowing. Students can gain empathy, critical thinking abilities, and a greater understanding of power relations through ecofeminist teaching, preparing them to move sensitively and respectfully across a variety of cultural situations. Universities can establish an atmosphere that fosters intercultural discourse, challenges preconceptions, and promotes a more inclusive and socially fair internationalization process by incorporating ecofeminist concepts into curriculum design, teaching techniques, and classroom debates.

Inclusiveness and Equity: Throughout the last three decades, a number of significant movements have had an impact on the globalization of higher education. It's crucial to neutrally and unbiasedly characterize these patterns, though. One significant change has been a shift away from achieving outcomes from a global and international viewpoint that are inclusive of all people toward serving the interests of a select group of privileged students and instructors. This has significantly contributed to a lack of inclusivity and equity in the internationalization process (Deca, 2020). a meaningful contribution to society (De Wit et al., 2015). It is, thus, important to move beyond the notion of higher education being confined to an elite club of individuals who can afford to study abroad. True integration should extend beyond economic considerations and encompass cultural integration as well. By promoting a more inclusive and equitable approach, the internationalization of higher education can truly fulfill its potential in

creating a meaningful societal impact. Ecofeminism emphasizes the importance of ecological and cultural diversity, advocating for a more inclusive and equitable approach to education that embraces multiple ways of knowing.

Environmental Degradation: The internationalization of higher education can inadvertently contribute to environmental degradation through increased travel, resource consumption, and carbon emissions. The climate crisis stands as a prominent example of the social consequences resulting from global mobility patterns, particularly in relation to extensive air travel. These patterns contribute to substantial environmental harm. Additionally, the response of curricula, pedagogies, and institutional strategies toward the climate crisis often appears uncertain or conflicting (Shields and Lu, 2023). Furthermore, the entanglement between colonialism, and climate change, is an exceptionally complex issue. In the context of the internationalization of higher education. During the colonial period, international education served as a "social technology" with dual purposes (Rizvi, 2011). It trained the indigenous elite to manage and control the colonized society, meeting the demand for skilled labor by colonial powers. Simultaneously, it provided European university graduates with higher professional and social status upon their return home. Access to higher education in colonial centers became symbolic "pilgrimages," offering limited social mobility for individual elites within the colonial hierarchy while reinforcing the power of the colonizers (Shields and Lu, 2023). This asymmetrical mobility facilitated the establishment and dissemination of Western notions of modernity and civilization (Rizvi, 2011). The historical accumulation of greenhouse gases and carbon dioxide can be seen as a consequence of these unjust relationships from a decolonial perspective. Addressing climate change requires not only reducing emissions but also acknowledging and rectifying the historical injustices that have perpetuated these emissions (Mahony and Endfield, 2018). Higher education institutions have a responsibility to address these entanglements by recognizing and confronting the historical and ongoing colonial legacies within their structures and practices. This entails encouraging cooperation with indigenous people, supporting indigenous knowledge systems, and decolonizing curricula to guarantee a more inclusive and ecologically sustainable approach to higher education. Institutions can thus contribute to a more fair and sustainable future by addressing the connections between colonialism, climate change, and higher education. Ecofeminist pedagogy emphasizes ecological sustainability and encourages practices that minimize the ecological footprint of international education. It promotes a sense of environmental responsibility and fosters a deeper understanding of the interconnectedness between social justice and environmental well-being.

Western-centric Perspective: One challenge is the dominance of Western knowledge and perspectives in international education. The internationalization of higher education is often promoted as a means to foster cross-cultural understanding and appreciation of diversity. However, it can also have negative consequences by perpetuating Westernization and further the exclusion of marginalized communities (Sperduti, 2017). Examples of this include the spread of Western educational practices, such as the use of the English Medium of Instruction (EMI) and the dominance of English language journals. The global diffusion of Western ideas has resulted in a universalized approach to education that is rooted in neoliberal discourse (Sperduti, 2017). These assumptions are based on the belief that non-Western societies are homogeneous, lacking in agency, and deficient, while the West is portrayed as heterogeneous and supportive of individual

freedom (Andreotti and De Souza, 2008). This perpetuates the notion that Western values, pedagogies, and the English language are superior to others, reinforcing binary divisions between the East and West (Tawake, 2000). An ecofeminist pedagogy challenges this hegemony by promoting diverse ways of knowing and integrating marginalized voices and indigenous knowledge systems. It encourages a more inclusive and equitable approach to knowledge production and exchange. Addressing these challenges requires a collaborative and inclusive approach, involving stakeholders from diverse backgrounds, engaging in dialogue, and continuously adapting and evolving ecofeminist pedagogy to suit the specific context of internationalization in higher education.

The significance of ecofeminist pedagogy in addressing these challenges and opportunities

The internationalization of higher education operates within a complex web of policy, diplomacy, and social change. In navigating and resolving the difficulties and possibilities that result from these intersections, ecofeminist pedagogy can prove quite beneficial. First and foremost, the intersectionality theory, a cornerstone of ecofeminist teaching, highlights how many types of oppression—including gender, racism, class, and environmental exploitation—are interrelated. By incorporating intersectional perspectives into internationalization efforts, universities can foster inclusive and equitable practices that challenge systemic inequalities. Ecofeminist teaching also places a strong emphasis on empathy and care for both living things and inanimate objects. This strategy promotes cross-cultural empathy and the development of connections across a variety of cultural and language contexts by encouraging teachers and students to have a profound knowledge of the experiences and viewpoints of others. By promoting empathy and care, ecofeminist pedagogy can facilitate meaningful dialogue, bridge cultural gaps, and foster mutual understanding in international collaborations. Importantly, the inclusion of "care" is not meant to prioritize or favor caring and other values typically associated with the private realm, which has often resulted in ecofeminism being marginalized within the sustainability movement. It is crucial that students understand that the notion of environmental responsibility is a socially and politically created problem rather than a purely individual and private one as they become more conscious and concerned about environmental challenges. They must also realize that environmental responsibility resides in the public and political sphere, and that only then can real change be realized.

Accordingly, ecofeminist pedagogy emphasizes activism and advocacy as integral components of education. This entails encouraging international students to critically engage with global challenges and actively contribute to social change. Ecofeminist pedagogy gives students the information, skills, and drive they need to confront global crises and take an active role in social change by fostering their sense of agency and empowerment. In the context of internationalizing higher education, ecofeminism, and diplomacy intersect in their shared goals of promoting sustainability, justice, and equality on a global scale. Ecofeminism highlights the interconnectedness of environmental issues, gender inequality, and social justice, while diplomacy aims to foster collaboration and dialogue among nations. Integrating ecofeminist perspectives into the internationalization process involves promoting inclusive dialogue, knowledge exchange, and partnerships that address these interconnected challenges. Furthermore, through ecofeminist pedagogy, institutions can cultivate diplomatic skills that prioritize social and environmental justice, promoting partnerships and collaborations that aim for

positive social change. Ultimately, by embracing ecofeminist diplomacy, higher education institutions can contribute to a more just and sustainable world through education, research, and cross-cultural understanding.

Materials and Methods

The research questions in this study are investigated using a qualitative research methodology. A thorough assessment of the literature is undertaken, focusing on the literature on ecofeminist pedagogy, global citizenship, higher education's internationalization, sustainable development, and social justice. Through this review, the study aims to establish the theoretical foundations and identify key themes and principles of ecofeminist pedagogy relevant to the internationalization of higher education. By analyzing relevant literature, the study aims to present a nuanced understanding of how ecofeminist pedagogy can be effectively implemented and its potential impact on sustainable development, fostering global citizenship, and empowering marginalized communities within the context of internationalizing higher education.

Results and Discussion

The influence of patriarchal culture extends to various domains, including university management. Hence, it is crucial to adopt an alternative approach that acknowledges this reality. Universities need to embrace social and environmental responsibility that aligns with the objectives of transformative ecofeminism as a means of addressing diverse social and environmental issues. Ecofeminist pedagogy offers valuable applications in the context of internationalization within higher education. The first benefit is that it encourages critical analysis of the power dynamics, social inequities, and environmental injustices that take place within international systems (Buckingham, 2015). Students can acquire a thorough understanding of the relationships between gender, ecology, and social justice by including ecofeminist viewpoints in the curriculum (Gough, 2004). This will encourage a more inclusive and all-encompassing approach to internationalization. Second, ecofeminist education places a strong emphasis on hands-on learning and direct involvement with contemporary challenges. It promotes a feeling of global citizenship and a dedication to sustainable development objectives by encouraging students to investigate and understand the connections between environmental sustainability, gender equality, and cultural diversity. The findings further support the contention that ecofeminist pedagogy promotes interdisciplinary and collaborative learning methods. It encourages communication, empathetic behavior, and teamwork across various student groups, enabling the sharing of information and experiences across disciplinary, cultural, and geographic borders. This approach not only enhances the learning process but also equips students to deal with difficult global issues and take transformational action. Lastly, ecofeminist pedagogy challenges traditional hierarchies and binary thinking by embracing diverse voices and perspectives (Kirk, 1997). It fosters a more inclusive and fair learning environment by promoting self-reflection, critical thinking, and the challenge of prevailing paradigms. Higher education institutions may advance social justice, cultural diversity, and environmental sustainability, while also making a positive impact on the internationalization process, according to Russell and Bell (1996). Implementing

ecofeminist pedagogy in the internationalization of higher education can take various forms. The following are some examples:

Curriculum development: Institutions of higher learning can include ecofeminist viewpoints into already-existing courses or develop brand-new courses that are expressly centered on ecofeminism and internationalization. These programs can include issues like cultural diversity, environmental justice, gender equality, and sustainability.

Experiential learning: Students can directly interact with ecofeminist ideals in various cultural and environmental settings by incorporating experiential learning opportunities, such as field excursions, community involvement projects, or study abroad programs. Students may use their academic knowledge in practical settings thanks to this hands-on approach, which also helps them comprehend how linked the world is.

Interdisciplinary collaboration: Higher education institutions may support interdisciplinary departmental partnerships by bringing together academics and learners from many fields to tackle challenging global issues. This cooperative method promotes the sharing of various viewpoints, information, and skills, which produces creative solutions and a more comprehensive comprehension of ecofeminist concepts.

Campus initiatives and organizations: Higher education institutions may help departments collaborate interdisciplinary, bringing together academics and students from many fields to tackle difficult global issues. Innovative solutions and a more comprehensive understanding of ecofeminist principles are produced as a result of this collaborative approach, which promotes the sharing of varied viewpoints, information, and skills.

Faculty development and training: It is possible to improve faculty members' capacity to integrate ecofeminist concepts into their teaching practices by offering professional development opportunities and training on ecofeminist pedagogy and its application in internationalization. Workshops, seminars, or other resources that assist professors in incorporating ecofeminist ideals into course design, instructional approaches, and evaluation processes fall under this category.

Conclusion

By addressing the complex issues and opportunities in policy, diplomacy, and social change, ecofeminist pedagogy offers a comprehensive and transformational approach to the internationalization of higher education. Ecofeminist pedagogy's acknowledgment of the connections between gender, ecological, and social justice issues is one of its key benefits. Understanding and restoring the underlying power dynamics and structural disparities that influence international cooperation can be accomplished by acknowledging the intersections of these aspects. In addition to instructing students and teachers to reflect on their own presumptions, biases, and privileges in the context of globalization, ecofeminist pedagogy further promotes critical thinking and reflexivity. Self-reflection helps people gain a more nuanced knowledge of the difficulties at hand and cultivates a greater respect for various cultural viewpoints and worldviews. The value of relationality and empathy in cross-cultural relationships is also emphasized by ecofeminist pedagogy. That is, it promotes a sense of connection and shared responsibility for global issues by encouraging students and educators alike to cultivate sympathetic and respectful relationships among individuals from various cultural and

linguistic roots. Although the concept of care is fundamental to ecofeminist education, it transcends the conventional definition of care that is connected to the private territory. Instead, it emphasizes the necessity of extending care to the public (political) sphere, acknowledging that resolving environmental issues and bringing about social change call for collective effort and paradigm shifts. This viewpoint underscores the significance of incorporating care and sustainability into mainstream discourses and actions while challenging the narratives that relegate ecofeminism to the periphery.

Ecofeminist pedagogy can be utilized in educational settings through advancing interdisciplinary and intersectional research, engaging international students in community-based projects which tackle environmental and social justice issues, and incorporating diverse voices and perspectives into the curriculum. Higher education institutions can assist in establishing a more equitable and environmentally conscious society by incorporating ecofeminist concepts into their research, teaching, and institutional practices. Ultimately ecofeminist pedagogy offers an effective paradigm for tackling the issues and changes brought about by the globalization of higher education. It enables students and educators to negotiate the complexity of international collaboration, question power structures, and strive toward a more equitable and sustainable future by building critical consciousness, encouraging empathy, caring, and action, and embracing multiple viewpoints.

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Conflict of interest

The author confirms that there is no conflict of interest involved with any parties in this research study.

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