
ECOFEMINISM IN TEACHER EDUCATION: BODIES, GENDER, CARE, AND SOCIO-ENVIRONMENTAL JUSTICE IN SCHOOL EDUCATION**ECOFEMINISMO NA FORMAÇÃO DOCENTE: CORPOS, GÊNERO, CUIDADO E JUSTIÇA SOCIOAMBIENTAL NA EDUCAÇÃO ESCOLAR**Angelita Belo¹¹Universidade Federal do Paraná, Matinhos-PR, Brazil**RESUMO**

Este artigo apresenta uma reflexão narrativa e autobiográfica sobre os impactos da formação ecofeminista na prática docente, com base na experiência vivenciada no *Mestrado Profissional em Rede Nacional para o Ensino das Ciências Ambientais* (PROFCIAMB/UFPR), especialmente na disciplina *Ecofeminismo: Mulher, Meio Ambiente e Ética do Cuidado*. O objetivo é compreender como esses princípios influenciaram a construção de práticas pedagógicas mais críticas, inclusivas e decoloniais na educação básica. Adotou-se uma abordagem qualitativa, com ênfase na escrita de si como método formativo e investigativo. Os resultados apontam para a resignificação da prática docente, evidenciada na valorização do cuidado, da escuta sensível, dos saberes não hegemônicos e da atenção às múltiplas opressões que atravessam o cotidiano escolar. A experiência contribuiu para o fortalecimento de uma postura ética e política na atuação docente, comprometida com a justiça socioambiental e com a transformação das relações de poder na escola, apontando que formações ecofeministas transformam a prática docente e produzem impactos éticos, políticos e pedagógicos. Conclui-se que a formação ecofeminista é uma ferramenta potente para o desenvolvimento profissional docente, articulando teoria e prática em processos capazes de gerar mudanças significativas no modo de ensinar, aprender e se relacionar com o mundo.

Palavras-chave: Ecofeminismo. Corpo. Gênero. Formação docente. Justiça socioambiental.

ABSTRACT

This article presents a narrative and autobiographical reflection on the impacts of ecofeminist training on teaching practice, based on the experience lived in the Professional Master's Program of the National Network for Environmental Sciences Teaching (PROFCIAMB/UFPR), particularly in the course *Ecofeminism: Woman, Environment, and the Ethics of Care*. The aim is to understand how these principles influenced the construction of more critical, inclusive, and decolonial pedagogical practices in school education. A qualitative approach was adopted, with emphasis on self-writing as both a formative and investigative method. The results indicate a re-signification of teaching practice, evidenced by the valuing of care, sensitive listening, non-hegemonic knowledge, and attention to the multiple oppressions that shape everyday school life. The experience contributed to strengthening an ethical and political stance in teaching, committed to socio-environmental justice and to transforming power relations within the school, suggesting that ecofeminist training transforms teaching practice and produces ethical, political, and pedagogical impacts. It is concluded that ecofeminist training is a powerful tool for teachers' professional development, articulating theory and practice in processes capable of generating significant changes in the ways of teaching, learning, and relating to the world.

Keywords: Ecofeminism. Body. Gender. Teacher education. Socio-environmental justice.

Introduction

We are living in a historical moment in which it is becoming increasingly urgent to rethink teacher education in light of complex and interconnected challenges, such as gender inequalities, the coloniality of knowledge, and the multiple socio-environmental crises. Schools, as spaces for the formation of individuals, cannot exempt themselves from the responsibility of addressing these issues in a critical, ethical, and transformative manner. In this context, there emerges a need to educate teachers who are capable of understanding and intervening in these realities, articulating pedagogical knowledge with a political and environmental awareness rooted in care, equity, and social justice.

My academic trajectory in the Professional Master's Program in the National Network for Environmental Science Education (PROFCIAMB) at the Universidade Federal do Paraná –

Litoral Campus was decisive in the maturation of this perspective. In particular, the course *Ecofeminism: Women, Environment and the Ethics of Care* promoted significant shifts in my understanding of the intersections between gender oppression, environmental destruction, and pedagogical practices, awakening in me the need to revisit my work in school education through different lenses.

In this article, I adopt a narrative and autobiographical approach, using the experience report as a methodology for analysis and critical reflection on my teaching and academic practice. The objective of this study is to reflect on how ecofeminist education has impacted and continues to impact my professional practice in school education, especially regarding the construction of more critical, inclusive, and decolonial practices concerning socio-environmental issues. By articulating theory and practice, I propose possible paths toward a pedagogical praxis committed to care, gender equity, and socio-environmental justice. In this context, ecofeminism is understood not merely as a school of thought, but as an ethical and political perspective grounded in respect for diversity, care for life, and social transformation – essential foundations for the construction of a more just and sustainable society.

Methods

Considering the objective of this study, I adopt a qualitative approach with a narrative and autobiographical emphasis. This choice is grounded in the understanding that research is a systematic process that articulates theory and practice in the pursuit of understanding complex phenomena of everyday life¹, especially those shaped by subjective and situated experience.

The qualitative approach allows for an in-depth exploration of the meanings attributed to teaching experiences, favoring the production of contextualized, interpretative knowledge that is sensitive to the real dynamics of educational environments². Within this perspective, the study also adopts a descriptive character, seeking to demonstrate how ecofeminist education influenced my pedagogical practice, based on a concrete educational experience lived within the scope of PROFCIAMB.

This is, therefore, a narrative and autobiographical investigation that recognizes self-writing as an epistemological and political device. Narrating one's own experience makes it possible to understand formative trajectories and reconstruct meanings attributed to professional practice, since life and profession are intertwined in narratives that foster processes of self-reflection and the resignification of teaching^{3,4}. Autobiographical writings enable multiple ways of being, acting, and knowing, promoting emancipation through a sensitive listening to oneself and to the world⁵.

The narrative developed in this study stems from my trajectory as a school education teacher and graduate of PROFCIAMB-UFPR, especially from my experience in the course *Ecofeminism: Women, Environment and the Ethics of Care*. This experience constitutes the turning point that enabled the resignification of my teaching practice in light of ecofeminist principles, such as the ethics of care, socio-environmental justice, and the critique of domination, as well as the oppression of women and the exploitation of nature. In this sense, the writing assumes an ethical and formative commitment, seeking to understand how the education received reverberates in my pedagogical practice through the construction of more critical, inclusive, and decolonial practices.

Results

The results of this investigation are manifested in the resignification of teaching practice from an ecofeminist perspective, developed throughout my education in PROFCIAMB/UFPR and, especially, through my experience in the course *Ecofeminism: Women, Environment and the Ethics of Care*. From the very first meeting, the guidance of Professor Eliane Regina Crestani Tortola, who was responsible for the course, was decisive in awakening not only in me, but in the entire class, the desire to learn more about a field of study that is as powerful as it is little disseminated. Her careful selection of theoretical references, the sensitivity embedded in the proposed activities, the active listening, and the welcoming manner in which she mediated our reflections and writing created a fertile environment for the development of new knowledge.

This teaching approach, marked by ethical commitment, well-grounded critical reflection, and active listening, contributed decisively to broadening horizons and sustaining deep, reflective, and affective formative processes. This concrete experience confirms the importance of inspiring teachers in teacher education, since learning the teaching profession without the presence, support, and collaboration of other teachers is not possible⁶.

The transformative potential of the course was not limited to the classroom space; it encouraged a continuous movement of writing and academic production. The first article, initially developed as part of the course assessment, was written collaboratively with classmates from the master's program under the professor's guidance and supervision, which were fundamental to the collective construction of the text. The work, which articulates ecofeminist principles with educational practices in school education, gained visibility and was later presented at a national environmental conference held in another Brazilian State.

This experience sparked not only the desire, but also the commitment to continue writing about and disseminating ecofeminism within the educational field. Since then, I have presented and published other articles that articulate ecofeminism with critical environmental education, bringing this perspective to the center of discussions on school education. This intellectual and affective mobilization was also decisive in my decision to continue my studies by applying for a doctoral program focused on the same theme. Thus, the course became a transformative milestone in my trajectory, generating academic, political, and pedagogical developments that continue to resonate to the present day.

Among the main transformations observed was the strengthening of a pedagogical perspective more attentive to the inequalities and exclusions present in school contexts. Through the incorporation of ecofeminist principles, such as the ethics of care, the valuing of embodied and experiential knowledge, sensitive listening, and the critique of the logic of domination, it became possible to develop educational practices that were more welcoming, critical, and connected to the realities of students and the communities served.

On a practical level, the ecofeminist experience directly influenced the development of activities that integrated nature, sensitivity, and expression, such as outdoor experiences, projects emphasizing traditional and popular knowledge, and pedagogical approaches that respect cultural, gender, and environmental diversity. These strategies came to value time devoted to listening, contemplation, and the collective construction of knowledge, in contrast to the fragmented, content-centered logic marked by the celebration of specific dates, such as Water Day or Environment Day, which still characterizes a large part of school practices.

Furthermore, becoming aware of my own condition as a woman, teacher, and researcher immersed in contexts of coloniality and patriarchy proved fundamental for the development of a more critical and situated teaching practice. The self-analysis promoted through narrative and autobiographical writing brought to light tensions, silences, and forms of resistance that marked my formative trajectory, while also revealing the transformative and liberating potential of

education from an ecofeminist perspective.

Thus, the results of this research are not limited to objective data, but are manifested in the constitution of a new way of being and acting in teaching: more conscious, more connected to the world, and more committed to the construction of an education that recognizes the interdependence among all beings and the urgency of care and the valuing of life in all its forms. Throughout this journey, my identity as a woman, teacher, and researcher was also strengthened, as well as my appreciation for reading and writing as continuous practices of reflection, education, and transformation.

Discussion

Ecofeminism, as both a social movement and a theoretical framework, proposes an articulated critique of gender oppression and environmental degradation, highlighting how both are sustained by patriarchal, capitalist, and colonial structures of power. This perspective is strengthened through its dialogue with intersectionality, a transdisciplinary approach that seeks to understand the complexity of identities and social inequalities through an integrated and relational perspective⁷. By bringing these lenses together, ecofeminism broadens the field of Critical Environmental Education, enabling the construction of pedagogical practices that are sensitive to multiple forms of oppression. Critical Environmental Education is understood as an approach that articulates ecological and social knowledge with struggles for justice, rights, and sustainability, addressing issues related to citizenship, democracy, participation, emancipation, conflict, environmental justice, and social transformation⁸.

The intersectional approach rejects the isolation or hierarchization of the main social markers of difference, such as sex/gender, class, race, ethnicity, age, disability, and sexual orientation, understanding that these categories operate in an interconnected manner in the constitution and reproduction of inequalities⁷. By integrating feminist and ecological struggles, ecofeminism denounces the fact that the oppression of women and environmental degradation derive from the same patriarchal, capitalist, and colonial logic, proposing practices grounded in care, solidarity, and the valuing of life.

Ecofeminism, understood as a recent designation for ancestral knowledge, was consolidated through the convergence of different social movements – feminism, peace mobilizations, and ecological struggles – especially between the late 1970s and the early 1980s. Although the term was coined by Françoise d'Eaubonne, it only gained broader visibility within the context of the multiple demonstrations and acts of resistance that emerged in response to environmental destruction made evident by successive ecological disasters⁹.

Understanding ecofeminism as the result of long trajectories of resistance allows us to recognize that its roots are deeply intertwined with the historical forms of oppression experienced by women. The inequalities and forms of violence that motivated the rise of feminist and ecological movements in the twentieth century are connected to much earlier processes marked by the control of women's bodies, the delegitimization of their knowledge, and attempts to silence community practices associated with care and autonomy. It is precisely this historicity of patriarchal domination that broadens the understanding of the political and social foundations sustaining contemporary ecofeminist struggles.

In the book *Women and Witch-Hunting*, Silvia Federici demonstrates that throughout history women have systematically been targets of violence, persecution, and accusations aimed at controlling their bodies, knowledge, and autonomy. The author interprets the witch hunts of the sixteenth and seventeenth centuries not as isolated episodes of superstition, but as part of a political and economic project that reinforced patriarchal structures and disciplined women

considered resistant to the emerging social order. This process inaugurated forms of violence that have persisted across centuries and continue to manifest themselves in contemporary society, revealing gender oppression as a structural and enduring element in Western societies¹⁰.

Ecofeminism may be defined as a branch of environmentalism that works alongside women, denouncing forms of domination over bodies, territories, and ways of life, especially those affecting Black, Indigenous, and marginalized women, while advocating for a rationality grounded in reciprocity and in the valuing of non-hegemonic forms of knowledge, thereby departing from the culture/nature dichotomy¹¹. By incorporating women's perspectives into environmental discussions, ecofeminism values dimensions such as quality of life and sociocultural values, challenging traditional criteria such as production and income¹¹. This is because ecofeminism emphasizes the importance of gender equity by expanding women's participation in political and social spaces; however, it is important to remain alert to the risk of essentialist interpretations that naturalize women's role in environmental preservation⁹.

Ecofeminism may also be understood as a counter-hegemonic epistemology that values connections to the land, women's autonomy, and resistance, while critically exposing the relationship between women's subordination and environmental destruction as products of the same matrix of domination based on accumulation, control, and exploitation⁹.

A study conducted with peasant communities in India demonstrated how neoliberal policies directly affect women responsible for food production, water care, and environmental preservation¹². From this perspective, the environment cannot be viewed merely as an available resource, and excessive consumption represents an assault on nature. Thus, the recovery of feminist principles becomes necessary in order to overcome cycles of violence and restore relationships among nature, gender, and creative ways of existence¹².

In dialogue with the ecofeminism of Vandana Shiva¹² and other authors who reflect on the Indian context, it becomes evident that environmental exploitation and the oppression of women are directly linked to colonial processes, capitalism, and patriarchal logic. However, these reflections are not limited to the reality of India; they also resonate within the Brazilian context, especially in Indigenous territories, quilombola communities, and rural communities led by women, where practices of caring for the land and for life itself constitute forms of resistance. In this sense, decolonial critique makes it possible to connect different territories and recognize that socio-environmental impacts and gender inequalities are not isolated phenomena, but structural ones. By bringing these discussions into schools, it becomes possible to question curricula centered on colonial perspectives and to expand dialogue with local and community-based knowledge, valuing other ways of existing and producing knowledge.

The ethics of care, situated within this ecofeminist perspective, offers a powerful lens through which to think about educational practices that value human relationships and responsibility toward others. This approach privileges empathy, listening, and commitment to collective well-being, contributing in school education to the creation of more welcoming and inclusive environments, in which students' socio-emotional development is valued as much as their academic performance. Carol Gilligan, a pioneer in the debate on the ethics of care from a gender perspective, highlighted in *In a Different Voice* two complementary forms of morality: a masculine morality centered on abstract principles of justice, and a feminine morality based on relational responsibility and mutual care¹³.

Therefore, the ethics of care discussed in the course and present in ecofeminist authors shifts the idea of care away from being understood as a naturalized and exclusively feminine act, reframing it instead as a political practice involving responsibility, justice, and the defense of life. In the school context, this means transforming pedagogical relationships by promoting sensitive listening, dialogue, cooperation, and respect for differences. This perspective becomes

even more powerful when articulated with decolonial critique, which challenges hierarchies of knowledge and creates space for non-hegemonic epistemologies, such as the knowledge produced by Black women, Indigenous women, women farmers, and community leaders in Brazil. Thus, ecofeminist education contributes not only to rethinking curricular content, but also to transforming the power relations that permeate everyday school life.

Thus, the ethics of care challenges traditional dualisms such as culture/nature, emotion/reason, and man/woman, valuing the feminine perspective and the equality between human and non-human life¹⁴. This ethical framework promotes an integrated and inclusive vision of relationships on the planet, proposing mutual respect as the foundation for coexistence. Women's knowledge and experiences can foster a cultural transformation toward a more just and sustainable model of development.

In this sense, the ethics of care applied to school education contributes to the creation of empathetic, inclusive environments centered on students' well-being. Ecofeminism, as a theoretical and political branch of feminism, articulates the critique of women's oppression with environmental exploitation, proposing new ways of thinking about and practicing care. By integrating gender and environmental issues, it offers a critical lens through which to rethink power relations and practices of domination, which are essential for the construction of formative values from early childhood onward.

Educating involves a profound commitment to care, manifested through welcoming, listening to, encouraging, and supporting students, while promoting the development of critical thinking and responsible action. Education means engaging with complex and unique individuals who are inserted within a network of human and social relationships. Therefore, educating through care implies cultivating mature love and sensitivity in relationships with oneself, with others, and with the environment, seeking the integral development of the human being¹⁵. This perspective directly dialogues with the principles of ecofeminism and the ethics of care¹⁴, which recognize care as an ethical, empathetic, and relational attitude fundamental to the construction of a more just, balanced, and sustainable world.

By incorporating gender, territory, and nature into the same analytical framework, ecofeminism significantly broadens Critical Environmental Education, including dimensions historically marginalized within teacher education policies. This perspective strengthens pedagogical practices that are more sensitive to multiple forms of oppression and grounded in socio-environmental justice.

Within the context of PROFCIAMB, the importance of articulating academic knowledge with knowledge derived from teaching practice becomes evident¹⁵. The course *Ecofeminism: Women, Environment and the Ethics of Care*, by integrating issues of gender, socio-environmental justice, and transformative pedagogical practices, exemplifies this articulation, broadening the understanding of the intersections among science, ethics, and school reality. The course promoted not only theoretical content, but also the collective construction of knowledge aimed at overcoming oppression and building a fair, inclusive, and sustainable form of education.

The course focused on discussing the social constructions of gender and their implications for socio-environmental practices, addressing concepts such as patriarchy, intersectionality, decolonial feminism, and ecofeminism. Throughout the course, different feminist movements and the protagonism of women in socio-environmental struggles were studied, relating these debates to the development of an ethics of care. The formative activities included guided readings, lectures, seminars, research activities, and the production of individual and group assignments, with continuous assessment and a final presentation. This methodological proposal enabled the articulation between theory and practice, dialogue with

school experiences, and the construction of critical reflections on teaching, which contributed to the formative impacts analyzed in this report.

In this context, the reflections of Maria Mies and Vandana Shiva⁹ reinforce the understanding that the ethics of care, central to the ecofeminist approaches studied in the course, requires recognizing the Earth as a living organism endowed with intrinsic value and of which we are a part. The authors argue that overcoming the patriarchal logic of domination implies assuming responsibility for preserving the diversity of life and adopting ways of existing, producing, and consuming that respect ecological limits. This perspective broadens the debates carried out in the classroom by demonstrating that transformative socio-environmental practices depend not only on a critical stance, but also on a profound change in the way we relate to nature and to all species that comprise it.

The authors warn that the survival of humanity depends on this reconciliation with the Earth, since persisting in destructive practices means increasing the risk of human extinction and the extinction of countless other species, thereby constituting an unsustainable path⁹. This reflection directly dialogues with the educational proposal of the Master's Program in Environmental Science Education and, in particular, with the course *Ecofeminism: Women, Environment and the Ethics of Care*, which seeks to problematize the power structures responsible for the socio-environmental crisis.

By discussing the role of women in ecological struggles, the centrality of care as a political practice, and the critique of the patriarchal model of exploitation, the course demonstrates that teacher education must consider not only scientific content, but also ethical, critical, and sensitive approaches to the complexity of relationships between humans and nature. Thus, by preparing educators to understand and act upon urgent environmental challenges, the program contributes to the construction of pedagogical practices committed to the preservation of life, environmental justice, and the transformations necessary to prevent the worsening of socio-ecological damage on the planet.

In this way, teacher education within PROFCIAMB, by incorporating ecofeminism as both a reflective and practical axis, contributes to the construction of a shared space between university and school, where critical and emancipatory environmental education is developed in a situated, participatory, and transformative manner⁶.

It is also important to emphasize that teaching, as a highly complex profession, requires the constant reconstruction of knowledge and the continuous updating of practices, articulating pedagogical know-how with a reflective and investigative approach⁴. The personal, ethical, and political dimensions of the teacher are fundamental for acting within diverse and challenging social contexts. In PROFCIAMB, this perspective aligns with the Ecofeminism course, which invites master's students in education to adopt a critical and ethical stance toward the multiple forms of oppression present in schools.

By reflecting on the role of women in environmental conservation, care as a political practice, and the valuing of marginalized forms of knowledge, the course encourages a teaching practice committed to social and environmental transformation, strengthening the personal and socio-political dimensions of teaching. This perspective directly dialogues with the foundations of ecofeminism, which understand the relationship among women, nature, and care as a field of resistance and of constructing other ways of existing and educating. In the preface to the work *Ecofeminism*, Kelli Mafort argues that ecofeminism can be understood both as a theoretical legacy and as part of the feminist struggle, but above all as a vital force and an instrument of resistance capable of balancing love and indignation in the reconstruction of the human being as part of nature¹¹.

Thus, sustainability is impossible in the absence of environmental justice, which, in turn, can only be achieved when equitable relationships exist among women, men, and different generations⁹. In dialogue with this perspective, the course specifically addressed how gender inequalities and social hierarchies influence the ways in which different groups experience socio-environmental impacts. By discussing patriarchy, intersectionality, ecofeminism, and the ethics of care, the curricular component demonstrated that sustainable practices can only be realized when we recognize and confront these structural inequalities. In this sense, the reflections proposed throughout the course fostered among participants the understanding that socio-environmental justice is inseparable from gender justice and from an education committed to equity and the preservation of life – essential principles for the education of teachers working in a world marked by multiple ecological crises.

The formative dynamics adopted in the course enabled the concepts discussed to be experienced beyond the theoretical sphere, mobilizing personal, school-based, and community experiences. Contact with authors such as Judith Butler, Michel Foucault, Emma Siliprandi, Lessa, and other references from feminist and ecofeminist thought, combined with discussions on the ethics of care, power relations, and women's protagonism in socio-environmental practices, produced reflections that transformed understandings of curriculum, school relationships, and pedagogical practices. Therefore, the impacts reported in this article are the result of the formative process developed within the course and arise not only from theoretical reading, but also from experience, listening, and academic dialogue.

Finally, Ecofeminism within PROFCIAMB becomes a powerful tool for teacher professional development, articulating critical reflection, educational action, and commitment to socio-environmental justice. Experience is that which traverses us, affects us, and transforms us¹⁷, and this was precisely the movement that the course provoked in me. More than theoretical content, it became a meaningful lived experience that mobilized feelings, reflections, and profound questions about my role as a woman, teacher, researcher, and citizen in a world marked by social, environmental, and gender inequalities. Ecofeminism ceased to be merely a topic of study and became a lens through which I perceive, act, and intervene with greater responsibility and empathy.

Conclusions

This study reaffirms that ecofeminist education, especially through the course *Ecofeminism: Women, Environment and the Ethics of Care* offered within PROFCIAMB, significantly impacted teaching practice in school education by promoting a resignification of professional practice grounded in critical, inclusive, and decolonial principles. As proposed in the initial objective, the autobiographical analysis revealed that the incorporation of ecofeminist knowledge contributed to the construction of pedagogical practices committed to the ethics of care, socio-environmental justice, and gender equity, highlighting the importance of articulating theory and practice in educational transformation.

Considering that “ecofeminisms” still occupy a relatively unconsolidated place within Brazilian academic production and that studies incorporating this approach remain scarce¹⁸, the offering of this course assumes a strategic role in strengthening this theoretical field within the university environment. By introducing ecofeminist debates into the curriculum of the Master's Program in Environmental Science Education, the course contributes to increasing the visibility of the topic, promoting its scientific legitimacy, and encouraging new investigations. Its formative impact becomes evident when one observes that, as a result of the discussions developed throughout the course, academic productions begin to emerge — as occurred in my

own case, in which the first article written during the course paved the way for the development and publication of other works on the subject, as well as fostering my interest in pursuing doctoral studies and continuing research on ecofeminism. In this way, the course not only fills an existing gap in the literature, but also stimulates the construction of knowledge that articulates gender, socio-environmental justice, and education, thereby strengthening a field that is still underexplored yet essential for understanding and confronting contemporary challenges.

Furthermore, this report demonstrated how the course stimulated a continuous movement of reflection, academic production, and political commitment, confirming the relevance of inspiring professors in professional education. The dialogue between ecofeminism and Critical Environmental Education, mediated by intersectionality and the ethics of care, fostered the construction of a pedagogical praxis that recognizes multiple forms of oppression and values traditionally marginalized forms of knowledge, aligning itself with the commitment to educate ethical and politically engaged subjects.

Finally, the study demonstrates that ecofeminist education within PROFCIAMB not only prepares teachers to face contemporary educational challenges, but also strengthens teaching identity and the appreciation for critical reflection and writing – essential elements for the constitution of an emancipatory and transformative education. Moreover, the reflections developed throughout the course demonstrate that educational experiences of this kind not only transform teaching practice, but also generate ethical, political, and pedagogical impacts. Thus, this experience may contribute to encouraging the incorporation of courses with an ecofeminist approach into other Master's curricula, thereby strengthening critical and socio-environmental perspectives within Brazilian education.

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