

The power and promises of ecofeminist pedagogy in realizing the United Nations' SDGs

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Abstract

Ecofeminist pedagogy is an emerging educational framework that bridges the gap between social and ecological justice. While reconstructionist pedagogies advance social justice, they often overlook ecological justice. Moreover, although environmental education is now mainstream, its approach remains predominantly scientific rather than cultural. This study proposes ecofeminist pedagogy as a practical alternative reconstructionist approach in accelerating the Sustainable Development Goals (SDGs) through education. The discussion begins by examining reconstructionist educational pedagogies, highlighting their limitations despite their goal of societal transformation, and contrasting them with the traditional "banking model" of education. The defining power of ecofeminist pedagogy lies in its central metaphor: the quilt, which represents the intricate weaving of diverse theories. This approach integrates educational practices and strategies that reinforce its overarching framework. Specifically, this manuscript incorporates the ecofeminist theories of Karen Warren, feminist theories and the engaged pedagogy of bell hooks, the critical pedagogy of Paulo Freire, the anti-oppressive education of Kevin Kumashiro, and the environmental education principles of the Earth Charter. Additionally, it includes transformative competencies developed by Johanna Helin for the OECD. The promise of ecofeminist pedagogy is transformation. The theoretical foundation weaved in the quilt underscores its alignment with the 17 SDGs through five key intersections: traces of interconnections, transformative goals, bridging the social and ecological, shared values, and a collective vision for the future. Finally, as schools, businesses, and nations increasingly embrace ecofeminist ideals, the feasibility of using ecofeminist pedagogy as a framework for realizing the SDGs through education becomes evident.

Keywords: ecofeminism, pedagogy, sustainability, reconstructionism, justice

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1. Introduction

The United Nations *Resolve 2024* Annual Report opens with a stark declaration: “The past year has tested humanity in every way.” Indeed, the world has faced an onslaught of crises. Global connectivity has transformed individuals into anxious spectators of rapidly unfolding events, each carrying profound implications. From persistent geopolitical instability—including post-civil unrest in Africa, ongoing war in Europe, and escalating conflict in the Middle East (TIME, 2024)—to climate disasters marked by record-high warmest temperatures (WMO, 2024), the challenges are multifaceted. Compounding these are economic struggles, including trade tensions, weak investments, and worsening food insecurity, which have deepened poverty worldwide (UNCTAD, 2025). All this unfolds while the world remains burdened by the lingering effects of the pandemic.

Similarly, non-human nature has also borne unimaginable devastation and torment. Countless human activities have fueled a range of environmental crises, including deforestation, air and water pollution, the pervasive problem of plastic pollution, soil erosion and degradation, ocean acidification, and the rapid loss of biodiversity (Robinson, 2025), among others. The planet has reached a tipping point where the suffering of humans echoes, and non-human nature aches with them. The United Nations' commitment to the 17 Sustainable Development Goals (SDGs) remains profoundly relevant. Established in 2012 to replace the Millennium Development Goals, the SDGs aim to address urgent environmental, political, and economic challenges (UNDP, 2012). Despite progress, significant efforts are still needed. The *UN Resolve 2024* report reaffirms its dedication to ensuring support and hope for all. However, sustainability extends beyond humanity to encompass the environment and all living beings which deserve to thrive.

This paper advocates a reconstructionist approach to achieving the SDGs, emphasizing education as a catalyst for a gentle revolution benefiting humans and nature. It proposes ecofeminist pedagogy as a practical framework, first critiquing traditional and reconstructionist pedagogies (Brameld, 1956; Dewey, 1986; Freire, 1993) before exploring its role in advancing the SDGs through five key intersections. A core strength of ecofeminist pedagogy is its *metaphorical quilt* (Warren, 2000), continuously weaving diverse theories, integrating social justice, and championing environmental justice.

Education as a Social and Ecological Venue for Transformation

The education system has always been a prominent driver in steering the direction of a particular society. The system works in a framework that is either an instrument to bring conformity or freedom, humanization, or dehumanization. That is why there is no such thing as neutral education (Freire, 1993). A framework can enrich, derail, or overlook aspects of society. In the 19th century PISA (2019), schools focused on preparing students for industrial jobs, measuring success by technological progress while neglecting human and environmental impacts. By the 20th century, globalization shifted education toward individual achievement, promoting a fast-paced lifestyle but marginalizing those who could not keep up and worsening ecological destruction. Humanity's misdefined pursuit of success has led to severe consequences. As a deeply rooted institution, the education system can promote justice. The UN acknowledges that education is key to accelerating the SDGs, noting that it breaks poverty cycles, reduces inequalities, and fosters healthier, sustainable lives.

Reconstructionist Education vs Traditional Education and their Limitations

The reconstructionist movement in education began in 1932 when George Counts, at the Progressive Education Association's annual meeting, criticized progressive education for failing to address the economic depression and urged it to drive social change (Clarke, 1975). Rooted in late 19th-century progressivism, progressive education, championed by John Dewey, emphasized child-centered, inquiry-led learning with

real-world applications (Reese, 2001). Theodore Brameld advocated for reconstructionism as its influence waned, arguing that education should drive cultural transformation and social reform (Barton, 1956). Social reconstructionists like Counts and critical theorists like Paulo Freire emphasized systemic change to address real-world issues such as violence, hunger, and inequality.

The traditional banking system of education is one of the fundamental issues both progressive education and reconstructionism reject. Dewey (1986) criticizes its “obvious brutal features,” including rigid standards and outdated knowledge that remains as “*educational food in a society where change is the rule, not the exception*.” Freire (2005) condemns it as a system where students passively receive and store information, reducing education to rote memorization rather than understanding. This leads to “narration sickness,” where students become mere “receptacles” of static content, stifling creativity and reinforcing oppression. Similarly, hooks (1994) critiques traditional education for its rigid objectivity, single “correct” perspectives, and exclusion of lived experiences. Osman and Specia (2015) argue that the traditional banking model emphasizes progress, authority, objectivity, and conformity. This hinders the effective integration of sustainable development goals in schools.

The Social and Ecological Divide

The progressivist and reconstructionist movements burgeoned several educational frameworks. A few that this paper adopts are critical pedagogy, anti-oppressive education, and engaged pedagogy. As Shor, Giroux, McLaren, and Apple discussed, critical pedagogy critiques education for sustaining capitalist values, patriarchy, and white supremacy (Generett 2009). Freire, a key figure in this field, argues in *Pedagogy of the Oppressed* that education is an ongoing act of freedom and humanization (1993). He advocates for a pedagogy of liberation, where the oppressed actively shape their own emancipation through reflection, dialogue, and transformative action, overcoming their status as “beings of another.”

bell hooks, inspired by Paulo Freire, grounds her *engaged pedagogy* in critical, feminist, and anti-colonial traditions. Viewing education as a “practice for freedom” (hooks, 1994) advocates transgressing boundaries to resist oppression and power structures. Her pedagogy emphasizes inclusivity, critical thinking, and a community of love, centering race, gender, and class as roots of oppression. Like Freire’s vision of humanization, *engaged pedagogy* demands active self-actualization (Generett, 2009; Yancy, 2009). For hooks, teachers and students must continuously self-examine, heal, and grow, making education a collective struggle toward a self-actualized community (hooks, 1993).

Kevin Kumashiro’s *anti-oppressive education* advocates social reform by examining oppression’s dynamics and challenging its effects (Kumashiro, 2000). Rooted in feminist, critical, and multicultural perspectives, it highlights how oppression privileges some while marginalizing others. In schools, this appears through direct harm (e.g., harassment, violence, exclusion) and neglect (e.g., unsafe conditions). Institutional assumptions and stereotypes further shape how Others are treated, often pressuring them to conform (e.g., indigenous students adopting Manila culture—author’s example). The goals of these reconstructionist frameworks are noble despite criticisms regarding their shortcomings in fully achieving their intended purposes. However, in recent decades, there has been a growing concern about the environmental issues that disrupted human living and the planet itself. Hence, environmental education was introduced into the school’s curriculum.

Masahisa Sato (2000) traces the formalization of *Environmental Education* (EE) to the IUCN’s 1970 meeting. Over three decades, EE evolved through conferences like the Tbilisi Intergovernmental Conference, the Rio Earth Summit, and the WSSD. EE transformed into *Environment and Population and Information for Human Development* (EPD) and later *Education for Sustainable Development* (ESD), expanding from environmental concerns to include social and economic dimensions. Unlike EE’s technocratic approach, ESD emphasizes participatory learning, critical thinking, and lifelong education. The UNESCO-UNEP *International Environmental Education Programme* (IIEP), established in 1975, played a key role in integrating EE into global education.

EE, EDP, and ESD promote environmental preservation, but their impact remains limited. Harvester (2009) notes that EE emphasizes education *about* rather than *in, through, or for* the environment. Studies across regions, including the US and Asia-Pacific, reveal its failure to match environmental degradation or inspire action due to weak evidence-based assessment. Despite school awareness and leadership, inconsistent implementation and evaluation hinder its success (Blumstein & Saylan, 2007a; Blumstein, 2007b; Abe & Bandhari, 2000; Tarubal, 2021).

Critical pedagogy views education as liberation but neglects women. Critics claim it remains abstract, overly critical, and lacking practical application (Breunig, 2005, 110; McArthur, 2010). It is also phallogocentric, equating liberation with patriarchal manhood “*as though they are the same*” (hooks, 1994, 10, 49). While hooks values Freire’s pedagogy, she critiques its patriarchal tone, which Freire (1994) acknowledges. Anti-oppressive and engaged pedagogy addresses marginalization but ignores non-human nature. Likewise, anti-oppressive education overlooks diverse forms of oppression, as Kumashiro (2000) himself argues. Despite advances in reconstructionist pedagogies (social justice) and environmental education (ecological justice), a gap remains. Ecofeminist pedagogy bridges this divide, advocating for the well-being of the biotic community.

Grounding from Ecofeminism: Bridging the Social and the Ecological

Ecofeminism, rooted in feminist, environmental, peace, and ecological movements, has evolved into a significant philosophical framework (Shiva, 1993; Godfrey, 2006). It critiques oppression through the *Up-Down* system, where women, nature, and the *Other*—such as children, the disabled, and the poor—are marginalized. Its strength lies in the metaphor of a quilt, with theories “*not static, preordained, or carved in stone but always a theory in process*” (Warren, 2000). This manuscript explores three key ecofeminist claims essential for fostering social and ecological renewal: oppressive conceptual frameworks, the logic of domination, and the women-nature-other interconnection. Although there are competing claims on ecofeminism, this paper steers clear from the pitfalls of essentialism, which takes the concept of women as univocal, biological determinism, which wrongly espouses biology as destiny, and universalism, which equates all women share the same experiences (Warren, 2000). Moreover, the quilt is bordered by ecofeminist core values of freedom, hope, love, and justice.

Ecofeminist Pedagogy: An Alternative Approach

Ecofeminist pedagogy, rooted in ecofeminism, bridges education’s social and ecological divide. Its strength is fostering alternative solutions for global justice and ecological well-being (Cuomo, 2002). In ecofeminist pedagogy’s quilt, theories intertwine; eco in ecofeminism points to ecology, which must not be understood just as a scientific study of organisms in an ecosystem but as the position to act on the abuse of nature caused by humans’ damaging culture over non-human nature (Mayer, 1994). Feminism, despite its various theories, is fundamentally a movement to end sexist oppression (hooks, 1984). It seeks to uplift all women, regardless of race or class, while viewing men as comrades, not adversaries, in the fight against the real enemies: sexism and patriarchy. This is why feminism is for everybody. Warren (1990) defines patriarchy as a systemic male dominance upheld by institutions, behaviors, and ideologies, granting men greater power and value. hooks (1984) and Warren (2000) assert that sexism is interlinked with other forms of oppression, such as racism and classicism. Overall, the oppression and domination of the “Downs,” the “Others” or the “being for another” such as women, nature, children, the poor, and the disabled, operates in the Up-Down system of the white-supremacist capitalist patriarchy, which privileges the “Ups” and disadvantages the “Downs” (Freire, 1994 borrowed from Hegel, 1949; Murphy; 1991; Warren, 2000; Kumashiro, 2000). Pedagogy here is employed as the enactment of power relations, Gore (1993 and 1995), in contrast to education as learning for its own sake. Pedagogy is learning oriented toward social *and ecological* (Italics mine) goals (Hinchliffe, 2001). In essence, ecofeminist pedagogy is another reconstructionist approach. In the quilt, there is an ongoing labor of knitting and reknitting that untangles the women-nature-others interconnections, rejects the logic of domination, and questions the oppressive conceptual framework, hence a framework for social and ecological justice for a sustainable biotic community.

The Power and Promises of Ecofeminist Pedagogy in Realizing the United Nations' SDGs

Anne Archambault (1993) believes that despite the weaknesses of ecofeminism, it remains one of the most promising movements in feminism. This section surveys and weaves the crucial part of the theory: the quilt. The emerging patterns inform its power as a framework to accelerate the SDGs through education.

The Metaphor: The Quilt

At the onset, we are informed that the quilt is enriched by reconstructionism's critical, anti-oppressive, and engaged pedagogies. In the next section, the author attempts to add knits of the EE framework based on the Earth Charter and the transformative competencies of OECD. In recent years, ecofeminist pedagogy has been applied to several fields in the academe, like literature, popular culture, social work, and environmental education (Anderton, 2000; Chattopadhyay, 2019; Barton, 2013; Blekinsop & Harvester, 2010; Goralnik & Nelson, 2014; Gough, 2006; Pilgrim & Davis, 2015). It was even integrated with Mathematics to see the subject's role in the logic of domination (Wolfmeyer, Lupinacci & Chesky, 2017). It has also had a significant impact in Asia. In Indonesia, the ecofeminist pedagogical model of learning shows positive behavioral outcomes (Wiyatmi et al., 2023). In China, ecofeminist literary criticism has become a budding powerful discourse (Li, 2012), and Li (2007) concludes the importance of ecofeminist praxis. In Pakistan, Saleem, Saleem, and Azim (2021) reveal oppression through an ecofeminist analysis of fiction. Since ecofeminist pedagogy embodies theory in practice, the integral question goes, how does this translate to teaching and learning? Ecofeminist weavers already envision the answer.

The school functions as a "*mini-society*" (Kumashiro, 2000), an apprentice commune, or an ecofeminist village (Harvester & Blenkinsop, 2010). Its design immerses students in human and nonhuman interconnections through ecological design theory, emphasizing sustainability and ethical practices. As reimaged by Smith and Seal (2021), the curriculum rejects rigid, outcome-driven models, instead fostering inclusivity, critical inquiry, and boundary-pushing engagement. The classroom becomes a space for "wholeness" (hooks, 1994) and ecofeminist activism (Bullis & Houde, 1999). Gaard (2008) further advocates experiential learning beyond classrooms, integrating urban, natural, and nonhuman perspectives.

Herles (2018) advocates for students and teachers to be co-producers of knowledge, engaging in dialogue to challenge hegemonic and dualistic thought. Drawing on hooks (1994) and Freire (1994), this shift transforms students into active subjects while teachers relinquish absolute authority (Cook-Sather, 2002). Freire (1994) rejects the "banking" model, redefining teachers as holistic beings rather than mere knowledge dispensers (hooks, 1994). As vulnerable individuals, Ecofeminist teachers embody their political ideals and serve as agents, learners, mentors, and models (hooks, 2010).

Ecofeminist pedagogy calls for a radical relational shift that fosters dialogue and equitable engagement among humans and non-human nature, challenging the mind-body split and academia's privileging of intellect over social and spiritual well-being (Harvester & Blenkinsop, 2010; hooks, 1994). Rooted in interdependence and reciprocity, it promotes social and environmental justice through dialogue across intergenerational, intercultural, and interspecies communities (Herles, 2018; Gaard, 2008). The ethical regard for the *Other* and the self is central to this shift. Li (2007) argues that ecofeminist praxis enables transformation when dominant and subordinate groups engage in respectful dialogue and solidarity (Freire, 1994; hooks, 1994). The self, shaped by psychological, social, and cultural forces, requires critical self-awareness to resist commodification, recognize privilege, and challenge oppression (Bullis & Houde, 1999; Gaard, 2008). Pulkki, Varpanen, and Mulle (2020) conceptualize the *ecological self* as an adaptable, world-conscious grounded in epistemic humility.

Transformative teaching requires ecofeminist methodologies such as narratives, dialogue, conscientization, praxis, and self-actualization. Bakhtin (1981) views dialogue as fostering self-questioning and rejecting a single "correct" worldview. Freire (1994, 35) defines *conscientização* as critical thinking that exposes social, political, and economic contradictions, emerging through teacher-student dialogue and praxis—reflection followed by action. "*For apart from inquiry, apart from the praxis, individuals cannot be truly human*" (Freire 1994, 72).

Effective dialogue methods include problem-posing, labor-citational practices, marginal perspectives, pedagogy of persuasion, and engagement through literature (Kumashiro, 2000; Tassoni, 1994; Bizzell, 1994; etc.). Dialogue must be authentic, cooperative, and power-sharing.

What about the dialogue with non-human nature?

Harvester (2008), drawing on Wolfe (2003), argues that language differs in degree rather than kind, enabling human-animal communication. Citing Haraway (1992, in Houde et al., 1999, 151), Harvester adds that while “*Nature may be speechless... nature is highly articulate.*” Wolfe (2003) stresses active listening and rethinking language to engage meaningfully with nature. Similarly, Abrams (1996) underscores sensory engagement, suggesting that when direct interaction is impossible, educators can use images, plants, animals, recordings, or videos for immersive experiences. Narratives are also integral to ecofeminist classes, serving as powerful entry points across social divisions, facilitating healing, reshaping misinterpreted histories, and preserving lived experiences. Ecofeminist teaching comes with critical thinking, as Freire (1993, 73) contends, “*not developing critical thinking would only serve the interests of the oppressors.*” Critical thinking stems from a deep desire to understand life hooks, drawing on Paul and Elder, define it as a self-directed, disciplined, and reflective process that involves analyzing and evaluating thought to enhance understanding, beginning with questioning the who, what, when, and how, and determining what is significant (hooks, 2010).

Assessment shapes knowledge priorities and worldviews, yet traditional assessments are often hierarchical, competitive, and unjust (Harvester & Blenkinsop, 2010). Conventional grading fosters fear of failure. Ecofeminist educators advocate for equitable, eco-social assessment reforms, emphasizing student involvement. Alternative assessments prioritize real-world applications, shared projects, and communal learning (Tassoni, 1994). Helin (2021) stresses the need for collaborative, transformative assessment methods. Language can reinforce or challenge domination. Warren (2000) argues that linguistic differences shape perceptions of women and nature, sustaining oppression. However, hooks (1994) asserts that language can resist hegemony, as seen in enslaved Black people’s adaptation to their colonizers’ language. Similarly, *Nūshu*, a women’s script from Jiangyong County, counters women’s educational exclusion (Li, 2012). Ecofeminist pedagogy fosters linguistic reflexivity to challenge dominant discourse (Bullis & Houde, 1999). Reconstructing oppressive grammars enables alternative human and nonhuman relationships (Frey et al., 2015).

The framework integrates the Earth Charter and OECD transformative competencies into the ecofeminist agenda for environmental education. Harvester (2009) advocates using the Earth Charter (2009), a product of a global, decade-long dialogue on shared values and goals. This integrative framework addresses interconnected human and environmental challenges, emphasizing intellectual, ethical, and spiritual potential. Key themes include global challenges, interdependence, sustainability, universal rights and responsibilities, ecological integrity, justice, ethics, and governance. Unlike conventional environmental education, the Earth Charter aligns with ecofeminist pedagogy by bridging scientific, cultural, and social dimensions, enriching efforts to close social and ecological gaps.

Transformative competencies have gained recognition globally, particularly through SDG Target 4.7, which promotes sustainable development, human rights, and global citizenship. Johanna Helin’s framework integrates Education for Global Citizenship (GCED) and Education for Sustainable Development (ESD), highlighting their synergies and differences—GCED being more human-centered and ESD more nature-focused. Global competencies encourage critical engagement and participation in shaping education. UNESCO outlines its learning objectives across cognitive, socio-emotional, and behavioral domains. These competencies emphasize the ability to analyze complex problems, collaborate across differences, and contribute meaningfully to societal progress.

Sustainability competencies, rooted in the Delors Report and later expanded by UNESCO, emphasize transformative learning to foster ecological responsibility, systems thinking, and proactive engagement in societal change. Together, these competencies equip learners with the skills and mindsets needed to address global

challenges holistically, ensuring that education serves as a foundation for a just, resilient, and sustainable future. Enriched by diverse theories, the quilt remains an evolving work—"a theory in progress" that continuously advances, showcasing the multifaceted power of ecofeminist pedagogy. First, it fosters resistance to oppressive structures. Second, it promotes inclusivity by engaging the broader community and nature. Third, it upholds ecological and social justice by addressing intersecting oppressions. Fourth, it redefines power as creative and life-affirming. Fifth, it necessitates transformation for both oppressors and oppressed, as "*true justice emerges when no one remains trapped in structural oppression*" (Frey et al., 2015, 112). Sixth, it remains open to critique and adaptation. Seventh, it is rooted in humility and recognizing differences. Eighth, it integrates political action with holistic education, ensuring intellectual, emotional, social, and spiritual well-being. Ninth, it values lived experience, reinforcing hooks' (1984, 24) assertion that "*the personal is political.*" Lastly, it adapts to the local and global context, addressing environmental and social concerns.

These powers are crucial and can inform key intersections of advantages with the United Nations' SDGs, traces of interconnections, transformative goals, bridging the social and ecological, shared values, and a collective vision for the future.

Traces Interconnected Issues, Roots, & Solutions

Ecofeminist pedagogy, aligned with the SDGs, emphasizes tracing interconnections between issues, roots, and solutions. The UN (2015) highlights SDG interlinkages for effective progress. Ecofeminism identifies oppression as systemic barriers restricting certain groups (Frye, 1984), paralleling the SDGs' address of poverty, inequality, and environmental degradation as forms of oppression when viewed as structural injustices embedded in social institutions, manifesting as exploitation, marginalization, powerlessness, cultural imperialism, and violence (Young, 1990). Both ultimately address oppression. hooks and Warren argue that oppression's roots are interconnected—sexism, racism, classism, ableism, and colonialism shape discrimination and exploitation. hooks (1989) urges confronting sex, race, and class realities, while Warren (2000) advocates recognizing systemic oppression's reinforcement to resolve it.

SDGs are highly interlinked. Pradhan et al. (2017) found that *SDG 1 (No Poverty)* had the greatest synergy, while *SDG 3 (Good Health and Well-Being)* strongly aligned with SDGs 1, 4, 5, 6, and 10. Conversely, *SDGs 12 and 15* often conflict with other goals. Addressing racism, Balakrishnan (2020) urges the UN to recognize intersecting oppression in reports. The UN (2025) highlights the interconnected crises of debt, inequality, and climate change. Ultimately, SDGs are cross-cutting as progress in one area advances others. If oppression's roots are interconnected, as ecofeminism suggests, solutions must address these links. The SDGs should also examine "Up-Down systems" that sustain systemic white-supremacist capitalist patriarchy as potential causes of the issues behind the 17 goals.

Transformative Goals

This paper adopts three pivotal cores of ecofeminism that inform the SDG goals: the conceptual framework, the logic of domination, and the women-nature-interconnection. Warren (1999) defines a conceptual framework as a socially constructed lens shaping beliefs, values, and perceptions. These are not always neutral, as there are oppressive ones, such that they justify domination, such as patriarchy, which subordinates women to men. The logic of domination is the most critical feature of an oppressive conceptual framework. It assumes superiority, justifies subordination, and serves as the moral stamp of subordination. The logical formula for this is for any X and Y. If X is conceptualized as morally inferior to Y, Y is "justified" in subordinating (or dominating) X. Warren identifies ten key interconnections among women, nature, and the Others, categorized into three types in this study: historical/spiritual, contextual/linguistic, and socioeconomic/political. The first traces patriarchy's roots through recorded data and causal analysis. The second examines hierarchical dualisms like reason over emotion, while the third critiques capitalist patriarchy and maldevelopment using scientific and historical materialist approaches. These interconnections reveal not just "special connections" of oppression but a system sustaining systemic domination.

The goal is to challenge oppressive frameworks, reject domination, and untangle women-nature-human interconnections. Hooks (2000) calls this a "gentle revolution" and "cultural transformation," emphasizing inclusive, justice-centered power. In this shift, love, justice, and well-being are inseparable—" *without justice, there can be no love*" (hooks 2000, 30). Justice extends beyond Western equality, as justice is possible without equality. Similarly, the SDGs aim for global transformation by 2030, prioritizing people, planet, prosperity, peace, and partnership. Achieving these requires a gradual cultural shift through ecofeminist teaching and methodologies.

How else can we achieve these goals? The author has two proposals: untangle the women-nature-others interconnection or tear down the Up-Down system and differ from espousing gender equality. Untangling requires examining the tangled interconnection of the problem from the root. That is the proposal on the case of the various Philippine laws promulgated to address social and ecological issues. For instance, there are environmental, gender, human rights, multicultural, and indigenous education. This individualized catered education seems unorganized and heedless. In contrast, if these are all brought under the ecofeminist framework, the educational process goes deep to the root of the interconnection and targets SDGs effectively.

It may be counter-intuitive to break off with purporting gender equality. After all, this is SDG5, and respectable organizations use it globally. However, practice necessitates a strong theoretical foundation. bell hooks (1984, 18) warns against universalizing women since their backgrounds differ. The logic is that men are not equals in white supremacist, capitalist, patriarchal class structure, so *which men do women want to be equal to?* Another question is, *do women share a common vision of equality?* This is where the importance of interconnection comes in. Again, justice can take place even without equality. The author proposes respect for all genders instead.

Closing the Social and Ecological Gap

From the onset, this paper argues that ecofeminist pedagogy bridges the social and ecological gap in education. As previously shown, the quilt weaves patterns that are not partial to but are genuinely concerned with social and ecological flourishing. This makes the pedagogy a compatible framework for the SDGs. The shift from MDGs to SDGs accommodates human and non-human nature's well-being from previously only social aims. Some SDGs fall into social aims, others as economic aims, which are covered in reconstructionism and environmental aims, altogether scopes of ecofeminist pedagogy.

Shared Values

Deputy Secretary-General Amina J. Mohammed emphasizes democracy's role in achieving the SDGs, "*everyone has a voice: use it,*" stressing inclusivity, collaboration, and collective action. Likewise, ecofeminist ideals also center on *democracy, freedom, power, hope, and love* to foster justice-driven communities. The SDGs—life, equality, peace, justice, partnership, dignity, health, and well-being—are bold yet leave room for hope. hooks (2003) highlights imagination's role in envisioning a life-affirming future. Hope fuels resistance, while *love* for self and others counters systemic violence and oppression (hooks, 2009; Freire, 1993).

Collective Vision of the Future

The UN's sustainable goals emphasize dignity, equality, environmental protection, climate action, prosperity, justice, and global solidarity. Similarly, ecofeminist pedagogy promotes the well-being of the biotic community, aligning with Allardt's (1993) concept of well-being—*Having, Loving, Being, and Doing*—which Hirvilammi and Helne (2014) expand. *Having* meets material needs within planetary limits, *Doing* involves actions shaping well-being, *Loving* fosters solidarity through relationships, and *Being* integrates self-actualization with nature. These principles reflect the SDGs' "*No one left behind.*" While ecofeminist pedagogy is not a definitive solution, it is a practical tool for advancing SDGs through education, with challenges offering opportunities for dialogue and refinement.

The Application of the Framework in Various Spheres

The vision of achieving the SDGs may seem far-fetched, considering the conditions of humans and the planet today. However, some examples of the application of ecofeminist ideals in schools, businesses, and countries reveal that transformation is feasible. Consider the green schools worldwide. For instance, the Green School in Bali, Indonesia, reflects the ecofeminist school; it is a mini-society where buildings and materials are ecologically sourced and sustained. The organizational structure is inclusive and democratic. The teachers and students collaborate and dialogue; the curriculum is "the hands-on, mud-between-your-toes approach." The classroom is wall-less and happens in the mud, river, and neighbors. They have transformative projects that benefit the community. Their graduates are also transforming the world (Green School Bali). There are also unprecedented shifts in businesses. To name a few, Amazon, Ikea, and Hyundai share sustainability efforts and fair working conditions. Member countries of the United Nations also exert effort to achieve this. Realizing the SDGs through ecofeminist pedagogy is a bold and ambitious work, but it is possible. Transformation is the only way.

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