

SUSTAINABLE, SMART, AND INCLUSIVE CITIES FROM AN ECOFEMINIST PERSPECTIVE

CIDADES SUSTENTÁVEIS, INTELIGENTES E INCLUSIVAS SOB A PERSPECTIVA DO ECOFEMINISMO

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RESUMO

Este artigo analisa como os princípios ecofeministas podem ser aplicados ao planejamento urbano para promover cidades sustentáveis, inteligentes e inclusivas. A partir da questão-problema “De que maneira as estruturas e as dinâmicas urbanas contribuem para produção e reprodução das desigualdades de gênero?”, discute-se como os espaços urbanos historicamente refletem desigualdades estruturais, especialmente de gênero, raça e classe, e como essas dinâmicas exigem uma revisão crítica das práticas urbanísticas. O ecofeminismo, ao conectar a luta por justiça de gênero à justiça ambiental, propõe uma abordagem transformadora que valoriza o cuidado, a sustentabilidade e a participação paritária como bases para um urbanismo mais equitativo. Além disso, destaca-se o papel das cidades inteligentes como modelos que utilizam tecnologia e inovação para enfrentar desafios contemporâneos, desde a degradação ambiental até a exclusão social. No entanto, a inclusão e a sustentabilidade devem ir além do tecnicismo, incorporando perspectivas interseccionais que considerem as necessidades de populações marginalizadas, especialmente mulheres. O método utilizado para a pesquisa foi o analítico. Conclui-se que um planejamento urbano fundamentado em princípios ecofeministas pode criar espaços mais democráticos, resilientes e justos, ao integrar tecnologias, inclusão social e sustentabilidade ambiental como pilares do desenvolvimento urbano.

Palavras-Chave: Ecofeminismo. Cidades Inteligentes. Sustentabilidade. Inclusão Social. Socioambientalismo.

ABSTRACT

This article analyzes how ecofeminist principles can be applied to urban planning to promote sustainable, smart, and inclusive cities. Based on the guiding question “In what ways do urban structures and dynamics contribute to the production and reproduction of gender inequalities?”, the discussion addresses how urban spaces have historically reflected structural inequalities, particularly those related to gender, race, and class, and how these dynamics require a critical review of urban planning practices. Ecofeminism, by linking the struggle for gender justice to environmental justice, proposes a transformative approach that values care,

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sustainability, and equal participation as the foundation for more equitable urbanism. In addition, the role of smart cities is highlighted as models that use technology and innovation to tackle contemporary challenges, from environmental degradation to social exclusion. However, inclusion and sustainability must go beyond technocratic solutions, incorporating intersectional perspectives that consider the needs of marginalized populations, especially women. The research method used was analytical. It concludes that urban planning grounded in ecofeminist principles can create more democratic, resilient, and just spaces by integrating technology, social inclusion, and environmental sustainability as pillars of urban development.

Keywords: Ecofeminism. Smart Cities. Sustainability. Social Inclusion. Socio-Environmentalism.

INTRODUCTION

This article has as its central problem a question fruit of reflection after reading the book *Feminist City: the struggle for space in a world designed by men*, author Leslie Kern. In this work, the author makes a critical analysis of urban space from her and many daily experiences of women, explaining how being a woman determines her daily life and their urban experiences, and questions: "Why and how do cities keep 'women in their place'?" (Kern, 2021, p. 21). From the questioning of the author, a new question arises that generated the central problem of this article: "In what way do urban structures and dynamics contribute to the production and reproduction of gender inequalities?".

Cities, as dynamic spaces of coexistence, innovation and development, are also territories of expression of the structural inequalities that permeate society. Historically conceived under the patriarchal and capitalist logic, urban environments reflect and reinforce gender, race and class hierarchies, perpetuating exclusions and vulnerabilities. These dynamics make it urgent to rethink urban planning, incorporating approaches that promote social justice, inclusion and sustainability.

In this context, ecofeminism emerges as a transformative theoretical and practical perspective that connects the struggle for gender equity to environmental justice. Recognizing the intrinsic relationship between the exploitation of nature and the oppression of women, ecofeminism proposes alternatives that value care, sustainability and equal participation as guiding principles for urban planning. This approach seeks not only to combat existing inequalities, but also to build more humane, resilient and balanced cities.

At the same time, the concept of smart cities is gaining relevance as an urban model capable of integrating technology and innovation to face contemporary challenges such as environmental degradation and social inequalities. However, in order to be truly inclusive and

sustainable, these cities must incorporate an intersectional perspective, considering the diverse experiences and needs of the most marginalized groups, such as women, peripheral populations and ethnic minorities.

Therefore, the method used for the research was analytical with study of references about the subject. This article aims to analyze how the eco feminist principles can be integrated into the concept of sustainable and intelligent cities, contributing to the construction of more equitable and inclusive urban environments. Therefore, the impact of gender inequalities in urban planning, the relationship between technology and social inclusion and the role of eco feminism as a critical and innovative approach to rethink the future of cities are discussed. From this perspective, we propose an urbanism that not only responds to technological and environmental challenges, but it is also deeply committed to social justice and human dignity.

1. ECOFEMINIST PERSPECTIVES ON URBAN PLANNING

The city is historically a space of power, where social, economic and political relations are articulated that perpetuate structural inequalities, including those of gender. Historically, urban spaces were designed to meet predominantly the needs of the patriarchal and capitalist model, which is reflected in the physical and symbolic organization of cities. Urban planning has reflected an androcentric perspective, in which the spaces were designed predominantly to meet the needs of a production and consumption model based on gender hierarchies. This translates, for example, into a lack of infrastructure that considers the disproportionate role of women in family care, displacement and community life.

In addition, decisions on land use, infrastructure and public policies often privilege economic interests and dominant social groups, neglecting the demands of women, especially those in situations of vulnerability. This dynamic creates urban environments that reinforce social isolation, economic exclusion and insecurity for women, while legitimizing gender hierarchies.

Thus, the debate about the right to the city comes to light. This discussion is not new; however, much still needs to advance if we seek a women's perspective on the subject. Vanin (2023), by making a parallel among Urban Law, Urban Policy and Right to the City, explains that unlike the first two institutes, there is no definitive concept in Brazilian legislation for the right to the city, "but the doctrine that works the subject understands that it can be deduced from the idea of "social functions of the city", provided for in the art.182 of the Federal

Constitution and the general normative context of the Statute of the City" (2023, p. 14). The author summarizes the right to the city as follows: absence of legal provision may indirectly cite the art. 182 of the Federal Constitution of 1988, when dealing with the social functions of the city, having a high index of interdisciplinarity and influence in the field of human rights, as well as "catalyzing the Urban Law and Urban Policy ensuring its approximation to humanitarian precepts" (Vanin, 2023, p. 21).

Thus, the City Statute is invoked to guarantee "the right to urban land, housing, environmental sanitation, urban infrastructure, transport and public services, work, leisure, for present and future generations" (Brazil, 2001), as minimum precepts of the right to the city (Art. 2, I, of the Law no 10.257, of July, 2001). It is noted that the legal device brings a list of rights that must be implemented by public policies, i.e. depend on planning and political will.

In an article published on the website of the Observatory of Metropolis, France (2024, s.p.) points out that "historically, women's participation has been neglected, requiring a critical review of policies and practices to ensure that cities are inclusive for all people". This reality requires a critical review of public policies and urban practices, with the aim of building inclusive and sustainable cities.

Women represent half of the urban population of the world, but cities were not designed with them in mind, much less with their contribution. The report on "Living Cities: Planning Cities that Work for Women", published in October of 2022, emphasizes that "it is necessary that managers, urban planners and urbanists work so that the cities, where 4.5 billion people are concentrated, are more inclusive, safe and fair for women" (UN Brazil, 2022).

In this sense, Kern is assertive when she states that "taking a feminist position on cities is to fight against a set of entangled power relations" (2021, p. 33). The author reflects on why the stroller of your baby does not have space in urban public transport, or why she cannot take a shortcut down an alley to get to her home, seeing herself forced to walk much more along the conventional route (Kern, 2021, p. 22). But this is not a reality only of Kern. The research underlying the report of the Living Cities of the UN shows that this is the reality of thousands of women around the world.

The document (UN, 2022) identifies four critical themes that permeate urban centers: security and protection; justice and equity; health and well-being; and personal enrichment and fulfillment, bringing relevant statistical data, how: 97% of women aged 18-24 in the UK have experienced sexual harassment in public spaces, lack of access to adequate facilities, with a third of women worldwide without proper toilets, homage to past and present heroes

through public monuments, with only 2% or 3% of the statues representing women worldwide. Gender barriers are everywhere.

Research shows that women of different ages, gender identities and expressions, and socio-economic conditions face a range of specific barriers and vulnerabilities in cities. The impacts of gender-based discrimination on women include, but are not limited to, higher rates of poverty, unemployment, unpaid care duties, barriers to education, and experiences of violence and street harassment.⁹ Women also suffer disproportionately from the consequences of climate change, and have unequal participation in public and private decision-making. Failing urban systems place limitations on the lives of women that further compound these disparities, which leaves women vulnerable and underserved in ways that men rarely experience (ONU, 2022, p. 16.).³

Hence the importance of thinking about urban space from a gender perspective. In Brazil, several feminist initiatives highlighted the struggle for the right to the city, considering the specificities of women and their demands. Freitas and Gonçalves (2021) historicize important milestones in this theme. Report that in 2002, at the National Conference of Brazilian Women, the "Feminist Political Platform" was produced, which brought fundamental issues such as land and housing. The following year, in 2003, the National Forum for Urban Reform launched the "Feminist Platform for Urban Reform", expanding the discussion to topics such as violence against women and public transport, going beyond the patrimonialist vision prevalent in legislation. In 2005, the "Feminist Agenda" was developed for the II National Conference of Cities, advocating the incorporation of guidelines from the "Feminist Political Platform" of 2002 and the National Policy Plan for Women into future urban reforms. Already in 2011, social movements from the North and Northeast created the "Platform of Periurban Cities", focusing on the recognition of these cities and the formulation of specific policies under the National Policy for Urban Development (PNDU). In addition, the booklet: "Women in action in periurban cities", published in 2011 by FASE, sensitively addressed the inequalities faced by women in periurban regions.

The publication highlights the importance of considering the diversity among women - including riverside, indigenous and quilombola - and proposes policies that take into account the different realities, emphasizing that the right to the city must not only include but also small municipalities and rural areas (Freitas; Gonçalves, 2021).

³Pesquisas mostram que mulheres de diferentes idades, identidades e expressões de gênero e condições socioeconômicas enfrentam uma série de barreiras e vulnerabilidades específicas nas cidades. Os impactos da discriminação de gênero sobre as mulheres incluem, mas não estão limitados a maiores taxas de pobreza, desemprego, tarefas de assistência não remuneradas, barreiras à educação e experiências de violência e assédio nas ruas. As mulheres também sofrem desproporcionalmente com as consequências das mudanças climáticas e têm participação desigual na tomada de decisões públicas e privadas. Sistemas urbanos falhos colocam limitações nas vidas das mulheres que agravam ainda mais essas disparidades, o que as deixa vulneráveis e mal atendidas de maneira que os homens raramente vivenciam (tradução livre).

The inclusion of women in the planning and management of cities is a fundamental strategy for building fairer, equitable and sustainable urban environments, as explained France (2024, s.p):

A inclusão da mulher, cidadã, profissional e usuária da cidade, traz a possibilidade de um olhar diferenciado sobre as dinâmicas sociais, econômicas e ambientais, que reflete a diversidade da população e impulsiona soluções mais equitativas, sustentáveis, e mais sensíveis às questões de gênero. O ganho é a transformação das cidades em espaços que atendam as necessidades e demandas variadas de todos seus habitantes.

Thinking a feminist city is the challenge that is posed, and this perspective must cover all the intersectionality that contemporary feminism understands, interconnecting racist oppressions, homophobic, class-based, among others.

In a recently published study, Soares Lima and Freitas (2024) highlight that the production of an urban space is not neutral, but is rooted in a system of exclusion inherited from colonialism and reinforced by contemporary coloniality. This exclusion is supported by social markers of difference, such as race and gender, which perpetuate a social division of labor. In addition, this dynamic results in a concrete materiality, that is, a visible spatial segregation in cities that is not only economic, but also affects the way individuals live and perceive urban spaces from their bodily experiences. Thus, for the authors, cities are described as divided into at least two realities: 1. The "A side", which is produced and narrated by the hegemonic group. This side represents the dominant version of the city, benefiting from privileges, and usually corresponds to a quantitative minority that benefits from segregation; 2. The "B side", which is produced by marginalized and subalternized groups. These groups experience and narrate the city in a distinct way, shaped by exclusion and oppression dynamics based on race and gender (Soares Lima; Freitas, 2024, p. 224-225).

In the same sense, Linke and Tavares (2024, p. 33) state that "the worsening of socio-spatial, gender and race inequalities has required a profound theoretical and practical review in the field of urbanism". The authors criticize the marginalization of social groups and daily practices by hegemonic approaches that prioritize patriarchal, racist and technocratic values, proposing the replacement of these assumptions with a feminist urbanism that values reproductive work and care, mostly carried out by women, as a basis for cities structured by the ethics of care (Linke; Tavares, p. 34-35).

When approaching the ethics of care, it is important to bring the reflections of the eco feminist Philosopher Alicia Puleo. The author discusses the ethics of care as a central approach to address the ecological, social and gender problems of our time, highlighting that

this ethics involves values and practices such as empathy, compassion and attentive care that have historically been attributed to women and devalued in patriarchal and androcentric cultures. For Puleo (2019, p. 59-61), care ethics is seen as a transformative alternative to the dominant paradigm, which prioritizes exploration and competition. By universalizing care and integrating it into everyday life and social structures, it is possible to move towards a more equitable, sustainable and supportive culture.

It is in this sense that eco feminism can contribute to the debate about the city, understanding the various oppressions that are configured in urban spaces and proposing alternative paths. We live in a time of environmental crises, climate change, depletion of natural resources. Thus, the alternative path that is sought for urban centers must be associated with the environmental debate. The exploitation of nature and the oppression of women have many points in common. In this sense, Puleo (2010, p. 16) explains that the ecofeminism "relates different types of oppression: among human beings (on the basis of sex, class, choice, race, ethnicity...)"⁴.

Ecofeminism emerges as an interdisciplinary approach that connects the principles of feminism with environmental justice, recognizing the intrinsic relationship between the oppression of women and the exploitation of nature. This perspective offers analytical and critical tools to rethink urban planning, addressing gender inequalities and environmental challenges in an integrated and sustainable way.

Eco feminism, by uniting feminist and environmentalist struggles, offers a unique perspective for urban planning considering the connections between environmental exploitation and gender inequalities, since this theory/social movement "shows a concern not only for the survival of the planet, but for a dignified, democratic and fair survival for all who inhabit it" (Duarte, 2016, p. 67). This perspective promotes a reflection that goes beyond environmental preservation, seeking to create a world in which power relations are balanced, and natural and human resources are treated with respect and responsibility.

According to Shiva (1993), the oppression of women and nature are deeply intertwined, both being exploited by patriarchal and capitalist systems. Shiva and Mies (1993, p.) argue that these systems prioritize profit and economic growth, often at the expense of environmental sustainability and rights of women. Thus, for the authors, eco feminism is presented as an alternative that unites the struggle for social justice, gender equality and environmental sustainability, to point out ways of living and producing that respect the

⁴Relaciona diferentes tipos de opressão: aquelas que existem entre os seres humanos (por razão de sexo, classe, orientação, raça, etnia...) e aquela que os humanos exercem sobre a natureza (Trad. Livre).

ecological limits and value the interdependence between human beings and nature. From this perspective, eco feminism emerges as a critical approach that challenges these structures, proposing an integrated vision of environmental and social justice.

This approach is particularly relevant in the urban context, where unequal access to resources and infrastructure amplifies both women's and environmental vulnerabilities. Thus, integrating eco feminism into urban planning means recognizing the contributions of women to sustainable practices and the need to create public policies that respect both the environment and the needs of the most vulnerable populations.

It can be said that an eco feminist ethic applied to urbanism can help to question traditional hierarchies and propose more democratic and accessible urban spaces. By integrating eco feminist principles into urban planning, it is possible to promote significant changes in the way urban spaces are designed and used. Examples include projects that prioritize efficient public transport, green areas and accessible infrastructure, benefiting not only women but the entire community. Eco feminism challenges the traditional logic of thinking about the city, proposing an inclusive and equitable approach to the design and management of urban spaces.

In addition, urban initiatives such as community gardens, local renewable energy and inclusive public spaces can be analyzed from this perspective, promoting a balance between human needs and environmental preservation. These practices reinforce the need to rethink cities from an ethic of care and interdependence.

Thus, the ecofeminist theory allows a transformative vision, suggesting that urban planning consider the intersectionality of gender and environmental oppressions and incorporate values of justice, equity and sustainability.

2. SUSTAINABLE, SMART AND INCLUSIVE CITIES

The term "smart city" (smart city) was popularized in the early 1990s, especially in academic studies and initiatives related to urban technology. The term has evolved over time, gaining broader connotations, including aspects of social inclusion, sustainability and participatory governance.

Smart cities are designed as urban ecosystems that use advanced technologies to improve citizens' quality of life, promote social inclusion and ensure environmental sustainability. These spaces propose, or should propose themselves, to solve contemporary urban challenges, such as social inequalities, environmental degradation and inefficiencies in

public services, in an integrated and innovative way. Thus, smart cities should not only focus on technological advances but also on integrating ethical and social approaches. Sustainability projects should include the needs of the most vulnerable populations, such as residents of peripheral areas, women and ethnic minorities, ensuring that benefits are widely distributed.

O ponto fundamental para uma cidade ser inteligente é trabalhar com Tecnologias Inteligentes (TICs) de Cidades, que agreguem informações, que façam delas um sistema interconectado, um conjunto orgânico e sistêmico. A tecnologia pode garantir resiliência e sustentabilidade, por isso a cidade inteligente precisa interligar diversos fatores, tais como: eficiência energética em construções, transporte integrado e multimodal, manejo de resíduos, projetos de governança, zoneamentos sustentáveis, entre outros, quando a tecnologia é um instrumento ou meio valioso e necessário a ser acrescentado (Rech, 2020, p.106).

Social inclusion is one of the pillars of smart cities. Initiatives that use technology to democratize access to public services have been instrumental in reducing inequalities, as they ensure (or should guarantee) that the technological benefits reach all citizens, regardless of their social status, gender and race. Initiatives such as accessible public transport, mobile apps for citizen participation and free digital networks are examples of how technology can reduce inequalities. These examples are already found in several cities around the world.

In addition, digital platforms that promote participatory public management, used in several Brazilian cities, allow citizens to collaborate in municipal decisions, promoting more representativeness. These tools strengthen citizenship and help build more inclusive cities. Participation is one of the great pillars for achieving justice, as taught by the American Philosopher Nancy Fraser. For Fraser (2002), the participation of citizens is directly related to their recognition. Recognition must be understood as an essential element in inter subjective relations, since it is from it that the basis for promoting equal participation among individuals is created. For this reason, the author proposes "the principle of parity of participation, according to which justice requires social arrangements that allow all members (adults) of society to interact with each other as peers" (Fraser, 2002, p. 13).

It sounds simple, but it isn't. Ensuring parity is not just about making technological tools available to everyone. Fraser (2020) brings us two important questions that should be on the radar of smart city planning. It is necessary to ensure a distribution of material resources that allows the independence and expression of the "voices" of all participants. This implies eliminating forms and levels of dependence and economic inequality that may hinder equality in participation. In addition, to ensure participatory parity it is necessary that institutionalized standards of cultural value promote equal respect for all participants, ensuring them the same opportunities to achieve social recognition and consideration (Fraser, 2020, p. 13).

In the environmental field, smart cities stand out by adopting technological systems that optimize resources and promote sustainable practices. Intelligent sensors are used to monitor energy and water consumption, reducing waste. Sustainable urban mobility is another priority. Encouraging the use of bicycles, shared electric vehicles and efficient public transport is at the heart of city policies that rank among the smartest cities of the world (IMD Smart City Index, 2024)⁵.

Sustainability in cities is not limited to the environment, but covers economic, political, social, inclusion, accessibility and mobility aspects. A sustainable city should be a space that promotes quality of life for its residents, ensuring that everyone can enjoy it fully, as it appears from the study published by the Chamber of Deputies in 2021 entitled on "Smart cities: A human and sustainable approach":

Planejamento urbano, de mobilidade e transporte, recursos hídricos, saneamento, remoção e gestão de resíduos, geração e transmissão de energia, infraestrutura residencial e industrial, redução no risco de desastres, segurança, acesso à informação e à educação, e comunicação: todos esses são temas relevantes em uma cidade que quer ser sustentável, seja ela inteligente ou não (Câmara dos Deputados, 2021, p. 89).

It should be noted that, although the Brazilian cities have occupied low positions in the ranking of the IMD Smart City Index 2024 (Brasília: 131st place, São Paulo 133rd and Rio de Janeiro at the 140th place, out of 143 evaluated cities), good initiatives are seen here. At the national level, one initiative of great relevance can be mentioned. The result of the above-mentioned study "Smart Cities", carried out between 2019 and 2020 by the Center for Strategic Studies and Debates (Cedes), of the Chamber of Deputies, is the bill to institute the National Policy of Smart Cities (PNCI) (House of Representatives, 2021).

The Bill no 976, of 2021, consists of 20 articles that define concepts, establish principles, guidelines, objectives and instruments to promote the development of smart cities in Brazil. Among its provisions, two stand out: the creation of the Smart City Plan, which should be integrated into the municipal master plan, and the creation of the National Fund for the Development of Smart Cities (FNDCI), aimed at financing initiatives in this field. The Project also establishes actions for digital education, sustainability, social inclusion and e-governance, prioritizing the fulfillment of the Sustainable Development Goals (SDGs).

The connection between social inclusion and environmental sustainability is essential for the success of smart cities. Without integrating the most vulnerable populations,

⁵No ranking de 2024, as 20 primeiras cidades eleitas como mais avançadas na adoção de tecnologias de Smart Cities ("cidades inteligentes") pelo instituto em questão são: 1. Zurique, 2. Oslo, 3. Canberra, 4. Genebra, 5. Singapura, 6. Copenhague, 7. Lausanne, 8. Londres, 9. Helsinque, 10. Abu Dhabi, 11. Estocolmo, 12. Dubai, 13. Pequim, 14. Hamburgo, 15. Praga, 16. Taipei, 17. Seul, 18. Amsterdã, 19. Xangai, 20. Hong Kong.

technological benefits can exacerbate inequalities. Notably, urban policies should include strategies to ensure equity in access to services such as free internet in peripheral regions and quality public transport in remote areas.

In this sense, smart cities have the potential to promote gender inclusion, especially when needs and perspectives of women are incorporated into urban planning and public policies. From the perspective of the eco feminism, these cities can become spaces that not only respect gender equality but also promote a harmonious relationship with the environment, valuing care practices and sustainability.

It is important to make a small parenthesis to mention a Brazilian legislative news in force, the Law no 15.069, of December 23rd of 2024, which establishes the National Care Policy, "aimed at guaranteeing the right to care, through the promotion of social co-responsibility and between men and women for the provision of care, considering the multiple inequalities" (Brazil, 2024). This is an important initiative that formalizes care as a social right and recognizes its centrality for the well-being of people, especially in relation to children, the elderly, people with disabilities and those in addition to seeking the appreciation and professionalization of care work.

Smart cities emerge as an urban model that seeks to integrate technology and innovation to solve social, economic and environmental problems. However, in order to be truly inclusive, these cities need to incorporate a gender perspective that promotes equity and ensures that the needs and voices of women and voices are effectively considered in the planning and implementation of public policies. From the perspective of the eco feminism, these cities can also act as spaces of resistance to the patriarchy and capitalism, by valuing care practices and sustainability as bases for urban development.

As discussed in the previous topic, in many contexts women face greater challenges related to urban mobility, public safety and access to essential services. Well-lit public spaces, public transport adapted to the needs and policies of women that prioritize the safety of women are key examples. In addition, digital tools can amplify the voices of women, allowing them to actively participate in urban planning. Digital exclusion is a significant obstacle, especially for low-income women and residents in peripheral areas. Technological education programs and free connectivity in vulnerable regions are strategies to reduce these inequalities. In this sense,

Para que as cidades sejam acessadas mais democraticamente, é necessário que deixemos de conceber, planejar e executar a infraestrutura e os serviços urbanos a partir de um ponto de vista único ou, ainda, a partir de um discurso tecnicista que prega uma suposta neutralidade ao olhar para a totalidade da população e, dessa forma, nega a multiplicidade de experiências e necessidades de diferentes grupos no

cotidiano das cidades. Para que espaço urbano se transforme, é essencial ampliar radicalmente as possibilidades de participação e incorporar outros sujeitos, diferentes pontos de vista e vozes dissonantes no planejamento das cidades. São muitos os desafios experimentados pelas mulheres nos espaços públicos e no acesso aos serviços; não à toa, somos minoria em posições de poder e espaços de tomada de decisão (Correia; Coelho; Salles, 2018).

As already discussed, eco feminism establishes a direct relationship between the exploitation of women and nature, both often treated as resources to be dominated in patriarchal and capitalist systems (Shiva; Mies, 1993). Thus, in the construction of smart cities, this perspective proposes the valorization of care work, sustainable mobility, participation of women and other excluded groups, and, of course, a harmonious relationship with nature. As outlined by Rech (2020), smart cities invest in shared inclusion and efficient public services, with the aim of creating opportunities for building an ideal society; and "the organization of this type of city passes through an Intelligent Master Plan, as a legal instrument for planning" (Rech, 2020, p. 114).

It is essential that the concept of smart cities be reinterpreted in the light of eco feminism, recognizing that innovation and technology cannot be dissociated from social, environmental and gender dimensions.

CONCLUSION

This article analyzes how urban planning can integrate the principles of sustainability, social inclusion and environmental justice, especially from an ecofeminist perspective. Cities, historically conceived under patriarchal and capitalist paradigms, perpetuate inequalities of gender, race and class, reflected in the physical and symbolic organization of urban spaces. Given this, it is essential to rethink urban practices to make them more equitable and inclusive.

From the perspective of ecofeminism, this work highlighted the intrinsic relationship between the exploitation of nature and oppression of women, both structured by exclusionary power systems. By proposing an ethic of care and the integration of feminist values, eco feminism offers a transformative approach that not only addresses environmental challenges but also promotes social justice and gender equity.

In addition, the concept of smart cities was analyzed as a potential tool to address contemporary urban challenges. However, the implementation of these technologies must go beyond technocratic bias, considering the needs of vulnerable populations and integrating

principles of inclusion and citizen participation. The connection between social inclusion and environmental sustainability is essential to ensure that technological benefits are widely distributed and that all inhabitants can enjoy quality of life in urban centers.

It is concluded that the construction of truly sustainable, intelligent and inclusive cities requires an urban planning that recognizes the intersectionality of oppressions, promotes equity and values the interdependence between humans and nature. An urbanism based on ecofeminist principles has the potential to transform urban spaces into more democratic, accessible and resilient places, able to meet the demands of present and future generations.

Finally, it is essential that the development of smart cities be aligned with an ethical vision that values collective well-being, sustainability and inclusion. Building truly smart cities requires a joint effort between governments, private initiative and civil society.

For smart cities to be truly inclusive, it is necessary to adopt a gender and ecofeminist approach that values care practices, sustainability and equal participation. This model requires an ethical commitment to equity and social justice, integrating women and their perspectives as key agents in the planning and execution of public policies. Only in this way will it be possible to build cities that not only meet technological demands, but also respect and promote human dignity and environmental sustainability.

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