

**WOMEN ENTERING THE PEDAGOGICAL WORK IN BRAZIL: WAVES OF FEMINISM AND EDUCATION**

***INGRESSO DE MULHERES NO TRABALHO PEDAGÓGICO NO BRASIL: ONDAS DO FEMINISMO E A EDUCAÇÃO***

***INGRESO DE LAS MUJERES EN EL TRABAJO PEDAGÓGICO EN BRASIL: OLAS DE FEMINISMO Y EDUCACIÓN***



Luisa Palma MENEZES <sup>1</sup>  
e-mail: [luisa.menezes@acad.ufsm.br](mailto:luisa.menezes@acad.ufsm.br)



Liliana Sores FERREIRA <sup>2</sup>  
e-mail: [anaililferreira@yahoo.com.br](mailto:anaililferreira@yahoo.com.br)

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<sup>1</sup> Federal University of Santa Maria (UFSM), Santa Maria – RS – Brazil. Master's student in Education (PPGE/UFSM) in Research line 2: Educational public policies, educational practices and their interfaces. Graduated in Pedagogy from the Federal University of Santa Maria/UFSM.

<sup>2</sup> Federal University of Santa Maria (UFSM), Santa Maria – RS – Brazil. Graduated in Pedagogy and Literature, specialist in Literature in Portuguese, Master in Education, Doctor in Education. Full Professor at the Department of Fundamentals of Education (CE/UFSM).

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**ABSTRACT:** This article systematizes the understanding of women's entry into pedagogical work in Brazil through a historical analysis of the waves of feminism based on studies of selected articles. In this study, we chose the theoretical-methodological foundation of Sense Movement Analysis (SMA) in order to understand the meanings that emerge when analyzing the entry of women into pedagogical work through the feminist movement. So, the question arises: what meanings are evident when analyzing, through the waves of the feminist movement, the entry of women into pedagogical work in Brazil? The first wave of feminism was not described in this way at the time, but it was known that women in the 19th century sought their rights by appropriating what was attributed to them. The second and third waves of feminism, on the other hand, are referred to as "waves", and women sought to achieve scenarios never before thought of for them.

**KEYWORDS:** Pedagogical Work. Waves of Feminism. Woman Teachers.

**RESUMO:** Este artigo sistematiza a compreensão sobre a inserção das mulheres no trabalho pedagógico do Brasil através da análise histórica das ondas do feminismo embasada em estudos de artigos selecionados. Para a realização da pesquisa, optou-se pelo fundamento teórico - metodológico da Análise dos Movimentos de Sentidos (AMS) com o objetivo de compreender os sentidos que se evidenciam ao analisar o ingresso feminino no trabalho pedagógico por meio do movimento feminista. Dessa maneira, surge o questionamento: quais sentidos se evidenciam ao analisar, por meio das ondas do movimento feminista, o ingresso das mulheres no trabalho pedagógico do Brasil? O feminismo de primeira onda não foi descrito na época desta maneira, mas soube-se que as mulheres do século XIX buscaram seus direitos apropriando-se do que lhes foi atribuído. Já a segunda e terceira onda do feminismo passam a serem enunciadas como "ondas" e as mulheres buscaram alcançar cenários jamais antes pensados para elas.

**PALAVRAS-CHAVE:** Trabalho Pedagógico. Ondas do Feminismo. Professoras.

**RESUMEN:** Este artículo sistematiza la comprensión de la inserción de las mujeres en el trabajo pedagógico en Brasil a través de un análisis histórico de las olas del feminismo a partir del estudio de artículos seleccionados. Para llevar a cabo la investigación, optamos por la fundamentación teórico-metodológica del Análisis de los Movimientos de Sentido (AMS) con el objetivo de comprender los significados que emergen al analizar la entrada de las mujeres en el trabajo pedagógico a través del movimiento feminista. Surge entonces la pregunta: ¿qué sentidos se evidencian al analizar la entrada de las mujeres en el trabajo pedagógico en Brasil a través de las olas del movimiento feminista? el feminismo de la primera ola no fue descrito de esta forma en la época, pero se sabía que las mujeres del siglo XIX buscaban sus derechos apropiándose de lo que les era asignado. La segunda y la tercera ola del feminismo, en cambio, fueron etiquetadas como "olas" y las mujeres buscaban alcanzar escenarios nunca pensados.

**PALABRAS CLAVE:** Trabajo pedagógico. Olas de feminismo. Profesoras.

## Introduction

The historicity of women in the educational scenario is described in relation to public space being for “men”; sometimes with the woman being called and/or possessing the gift and mission for pedagogical work. In view of this context, to understand this historicity, a study was carried out on the waves of the feminist movement in Brazil, which were historically demarcated as fundamental moments of demands for women's rights and achievements. According to Doctor of Philosophy Zirbel (2021), “Wave of feminism” is an expression that initially appears in the work of Martha Lear in 1968, in which she writes an article for the New York Times newspaper in the United States portraying the which was historically demarcated as second wave feminism. Yet,

A few decades later, Rebecca Walker (1992) published the essay “Becoming the Third Wave”, in which she argued that feminist struggles were far from over and committed to continuing with them. The metaphor of waves was then consolidated as a way of naming moments of great feminist mobilization (Zirbel, 2021, p. 10, our translation).

In this study, systematized in this article, the question is: what meanings are evident when analyzing, through the waves of the feminist movement, the entry of women into pedagogical work in Brazil?

As a systematization of the study carried out, this article aims to present the relationship between feminist movements and the occupation of women in scenarios that, historically, were attributed to them or not. The analysis was carried out from the 19th century, when their career in teaching began. After this period, they became the majority as Basic Education teachers and accessed positions in Higher Education.

Methodologically, the Analysis of Sense Movements (AMS) was applied to the production, analysis and systematization of data, a theoretical-methodological foundation being developed by the Kairós academic community. According to Ferreira (2022), the focus of AMS is on the analysis of discourses, which are in constant movement and indicate the place that subjects occupy in society. The objective of this theoretical foundation is

[...] as the designation evidence itself, study the senses in their variations, incidences, repetitions, lacks and exaggerations, etc., that is, in their movements. Methodologically, it is characterized as a study of language, carried out based on organization, reorganization, comparison, comparison and systematization of discourses (Ferreira; Braido; De Toni, 2020, p. 150, our translation).

Thus, in relation to the speeches, it is necessary to organize the analysis instruments for the development of the study by the researchers. Data organization can occur through “[...] tables, summaries, diagrams, drawings, tables, etc. In these instruments, an in-depth reading is composed, in which the meanings become evident as results of the analysis” (Ferreira; Braido; De Toni, 2020, p. 150, our translation). In this way, the Analysis of Movements of Meaning implies: “[...] interpretation, analysis, understanding, aiming to enter into the discourses, highlighting meanings that will be confirmed or not, when compared with others” (Ferreira; Braido; De Toni, 2020, p. 150, our translation). For this study, the data production technique was a bibliographic review using selected articles and books.

Initially, a bibliographic study was carried out. Authors and works were selected to delve into the topic and dialogue with the research. As the reading took place, syntheses were created to understand the meanings in movement. An elaboration followed, which required further deepening of themes, returning to a new phase of bibliographic study, now more dense. Furthermore, it describes the understanding of social imaginaries attributed to women that currently reflect on the difficulty they face in appropriating themselves as pedagogical workers.

This article was prepared with three sections, semantically interconnected, which, together, develop the meanings elaborated with the research. It begins with a description of women and their relationship with work, from the 19th century onwards. Next, the waves of feminism and their relationship with Education are described and, finally, addressing, in this context described, the pedagogical work of women. It ends with considerations that aim to outline possibilities for a debate on the topic and enable the study to continue.

### **Women (plural) as a category**

Woman, a six-letter word with countless meanings, the best-known being: “Female human being or female gender”<sup>3</sup>. In addition to this popular meaning, there is another in which “woman” is socially recognized: “A person of the female sex or gender married to another person, in relation to this person (e.g.: *the priest declared them husband and wife.*)”<sup>4</sup>. The historical relationship of women's dependence on men is not only linked to the term, as in the last meaning presented, it is also linked to the development of a sexist, patriarchal and misogynistic society, built with arguments that placed and still place women in situations of

<sup>3</sup>“woman”, in Priberam Dictionary of the Portuguese Language [online], 2008-2021. Available at: <https://dicionario.priberam.org/mulher>. Accessed on: May 5, 2023.

<sup>4</sup>“woman”, in Priberam Dictionary of the Portuguese Language [online], 2008-2021. Available at: <https://dicionario.priberam.org/mulher>. Accessed on: May 5, 2023.

inferiority and/or fragility. These conditions seem to assume that the feminine constitution, that is, of women, is historically and socially linked to the social imaginaries attributed to them such as emotional instability, intellectual inferiority and, in its entirety, fragility

Men are “naturally” superior, stronger and more rational, which is why they were created to dominate. As a result, men are political citizens and represent and are responsible for the system. Women are “naturally” weaker, have inferior intellectual and rational capacity, are emotionally unstable and, therefore, incapable of political participation. They are left out of the system (Lerner, 2022, p. 24, our translation).

The complexity of analyzing in a generalized way a group of people, even of the same gender, with these extremely different characteristics is considered. Each woman can be related to a different characteristic and social position: mother, wife, teacher, black, white, activist, lesbian, transgender, heterosexual, etc. These are just a few examples of a category that can be said to not be singular. Therefore, this reductionism of “woman” when presented in the singular does not correspond to the totality of being.

No one is born a woman: they become a woman. No biological, psychic or economic destiny defines the form that the human female takes within society; “it is the entirety of civilization that produces this intermediate product between the male and the castrated that they classify as feminine” (Beauvoir, 1967, p. 9, our translation).

By highlighting “woman” in this research, the multiple dimensions of being a woman are understood, which does not categorically correspond to gender studies, as:

Feminist researchers use gender as the explanatory model for understanding the subordination and oppression of women around the world. At once, they assume the category “woman” and its subordination as universal (Oyěwùmí, 2004, p. 98, our translation).

In this way, by singularizing a group of people who represent numerous dimensions, we are reiterating the possibilities of oppression and, by understanding gender as a sociocultural construction, it is historically understood that there was a delimitation of the feminine in the time-space of subordination and reproduction, that is, a unique way of being a woman: wife, mother and homemaker. Furthermore, understanding these different ways of being, by placing “woman” as the central category of analysis, is dialectically intertwined with the question: what is not being a woman?

[...] Well, children, I dare to say something on this subject. I think that whether Southern blacks and Northern women are talking about rights, white men will

be in trouble soon. But what is this they are talking about? That man just said that women need help getting into carriages and lifting over puddles, and giving me the best seats [...] and am I not a woman? Look at me! Look at my arms! (she rolled up the right sleeve of her shirt) [...] I plowed, planted and harvested for the barns and no man could help me – and am I not a woman? I can work as hard as any man (when I can do it) and be whipped too – and am I not a woman? I gave birth to five children and saw them all sold into slavery and when I cried my mother's pain, no one but Jesus heard – and am I not a woman? (Hooks, 1981, p. 115, our translation)<sup>5</sup>.

The discursive excerpt above may, who knows, allude to the thoughts of countless women, who, in this case, do not act due to the imposed norms and, therefore, follow the historically attributed profile of submissive and obedient. For this reason, when treating women as a central focus of study, it is necessary to deepen the topic, as different fundamental struggles, not only related to gender, have been marginalized. Scott (1990, p. 04) emphasizes that, during the development and debate regarding the topic,

How this new story would simultaneously include and present women's experience would depend on the way gender was developed as a category of analysis. Here the analogies to class and race were explicit; In fact, women's studies researchers who had a more global political vision regularly resorted to three categories to write a new story (Scott, 1990, p. 04, our translation).

Thus, class, race and gender were guided by studies that until then were characterized by a singular reductionist perspective, therefore becoming plural and intersectional. In this context, we sought to understand “women” as a category, no longer “the woman”. Another factor is the generalized analysis of what a “woman's thing” would be, because by attributing a certain “thing” as being “women's” they would all be able to do it, without considering the unique factors of each of these and what makes them different from one another, reinforcing conceptions and stereotypes that ended up attributing to the feminine characteristics such as: lovingness, affection, weakness, sensitivity, dependence, motherhood, etc. Consequently, the widespread attribution of femininity to women has historically resulted, and which reverberates today, in a standardization of what they can or cannot do, whether professionally or academically, and even their attitude towards society. Therefore, the feminist movement was and is important, adding to the fight for rights, to confronting issues naturalized in and by society. It is a movement beyond gender itself, also through mobilization and understanding

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<sup>5</sup>Sojourner 's speech Truth , on May 29, 1851, at the Women's Rights Convention in Akron, Ohio, in the United States, following a white man's speech against equal rights for women by stating that they are physically inferior to men. Available at: <https://www.geledes.org.br/e-nao-sou-uma-mulher-sojourner-truth/>. Accessed on: 11 April. 2023.



resulting from social conditions/attributions for a given gender. From this perspective, Costa cites S. Álvarez.

The feminist movement, despite being part of the broader women's movement, stands out for defending women's gender interests, for questioning the cultural and political systems built on the basis of gender roles historically attributed to women, for defining its autonomy in relation to other movements, organizations and the State, and due to the organizational principle of horizontality, that is, the non-existence of hierarchical decision-making spheres (Álvarez, 1990, p. 23 apud Costa, 2005, p. 2, our translation).

That said, it is understood that feminism does not just correspond to a single agenda, but to a broad and complex movement in search of the recognition of rights which, when conquered and/or granted, indicate that challenges will arise. Furthermore, it also aims to overcome the social, cultural and ideological aspects that have historically attributed “feminine” as an adjective to explain the fragility of a biological gender/sex. As Lerner (2022) explains, in the work “The creation of feminist consciousness - The 1200-year struggle of women to free their minds from patriarchal thinking”, Aristotle (384 BC – 322 BC) naturalized women as submissive to men, stating that socially one dominates and the other is dominated. With this, he attributed to women a position of less than human: “Woman is, in his words, 'so to speak, a mutilated male’” (Lerner, 2022, p. 27, our translation).

As mentioned above, it is possible to see that, throughout history, women have been subjugated and/or made invisible in such a way that patriarchy and misogyny are still present in society. Therefore, feminism was created and continues to be fundamental in the face of women's struggles to reach public spaces and be able to occupy them.

### **Waves of feminism: meanings in historical and social movements**

To begin the discussion proposed in this chapter, we seek to elucidate the understanding of the emergence of feminism in Brazil, the aspects related to the term “waves” of feminism and the reason for this nomenclature to characterize a movement in the country and the world. There is a consensus that feminism in Brazil emerged with the women's movement in the fight for the right to female education during the imperial period. The country's feminist precursor was Nísia Floresta Augusta (1810-1885), when she founded the first school for girls, considered revolutionary for teaching languages and science to girls<sup>6</sup>.

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<sup>6</sup>In February 1838, in Rio de Janeiro, Nísia Floresta founded Colégio Augusto, a school for girls that became known as revolutionary for teaching subjects such as Portuguese, Latin, geography, history and foreign languages, in addition to manual labor. Available at: <https://www.camarapoa.rs.gov.br/noticias/historia-de-nisia-floresta-e-riaee> – Revista Ibero-Americana de Estudos em Educação, Araraquara, v. 19, n. 00, e024103, 2024. e-ISSN: 1982-5587  
DOI: <https://doi.org/10.21723/riaee.v19iesp.2.18668>

The fight for women's right to education was just one of the reasons why they began to demand their social space. After this achievement, other issues began to be presented, related to equal rights between men and women, such as: the right to vote, work in public spaces, access to politics, etc. Thus, the process known worldwide as waves of feminism began.

Carvalho (2021) shows that in current studies there is a consensus, establishing three feminist waves, even if there are debates about a possible fourth wave. To go more specifically, it explains the meanings of the term “wave”, sometimes from a Physics perspective, in which waves can be found in different places, such as sea waves or sound waves; sometimes through the bias of social studies, which understands waves as moments that emerged from events that preceded them. What's more, there is no movement that appears out of nowhere, that is, there are always issues to be discussed and struggles to be won. In feminism, changes also occur according to space/time, explains Costa:

In fact, it has been changing daily, with each confrontation, with each achievement, with each new demand, in a dynamic that is impossible to be followed by anyone who does not experience its insides. In the feminist movement, dialectics travels at the speed of light (Costa, 2005, p. 1, our translation).

In this way, waves of the feminist movement emerged to put on the agenda the social needs that were being questioned, mainly the equality of rights between genders considered the trigger for the first wave, marked by the fight for women's right to vote.

### **The first wave of the feminist movement: social, political and economic rights**

The first feminist wave, or first wave feminism, arises with the struggle of women in European countries and the United States of America. Moura (2018) states that in these countries the female struggle was based on ideals such as equality, originating from the French Revolution in 1789. Another fundamental milestone for the feminist struggle to occur was the Industrial Revolution, a period in which women left the domestic space (private sector) and went to work in factories

[...] the break with domestic isolation brought by the Industrial Revolution and female factory work, together with the ideals of equality circulating in the period, led women to realize the exploitation and oppression in which they lived (Moura, 2018, p. 66, our translation).



This first phase (wave) of the feminist movement had as its centrality the demand of women in relation to political, social and economic rights, that is, they sought the right to be elected and vote, to work remuneratedly, to study and to have inheritance and property, just like men. According to Moura (2018), Latin America noticed the movement in European countries and the USA. Then, the introduction in Brazil of what became known as the first feminist wave in the 19th century with Nísia Floresta was consolidated.

[...] Nísia Floresta is important mainly for having put into Portuguese the outcry that came from Europe, and made the cultural translation of new ideas into the national context, thinking about women and Brazilian history (Duarte, 2003, p. 154, our translation).

From then on, other women became protagonists of the struggle in this first wave. In agreement with Caetano (2017), anarchist working-class women, led by Bertha Lutz (1894-1976), who was a biologist and scientist at the time, propagated what became known as suffrage, or, the fight for the right to vote for women in Brazil. The suffragettes, mostly upper class and white women, who participated in the 19th century in the fight for women's right to vote, carried out a movement that was marked in history. For a first wave, they caused a social flood (Carvalho, 2021), which, as a whole, reverberated in the achievement of the right to vote in Brazil in 1932, but did not take on emerging agendas/needs, such as those of racial and class origin.

Furthermore, another fundamental characteristic of this wave was what Ana Costa (2005) called “well-behaved feminism”, which maintained conservatism in the sexual reproduction of gender roles. In this way, women reiterated and appropriated these “feminine roles” to enter the world of work, such as, for example, the virtue of mothering<sup>7</sup> and domestic tasks resulted in their entry into teaching. The significant increase of women in teaching in Brazil, from the 19th century, more precisely in the 20th century, historically characterized teaching as a profession for women, as

Since the 19th century, men have been leaving the classroom in primary courses and Normal Schools have been training more and more women. At the end of the 1920s and beginning of the 1930s, the majority of primary teachers were already female. In 1920, the Demographic Census indicated that 72.5% of all Brazilian teaching staff in primary public education were made up of women and, among the total number of teachers, without distinction of teaching degrees, women accounted for 65% (Vianna, 2002, p. 165, our translation).

<sup>7</sup>The term mothering is used in areas such as Psychology and Nursing to designate the care of mothers or other caregivers with children under their responsibility (Souza, 2021).

This phenomenon was historically marked as “feminization”, which means the increase in the number of females in the workforce in a given profession, as described by Yannoulas (1992). Also, concomitantly with feminization, there was another process that the author describes as “feminization”, corresponding to the transformations of a certain profession due to feminization, transforming the profession into a predominantly female scenario at the time.

Women found in this first wave of feminism a way to be heard, to achieve rights and indicated that they felt they needed to echo these voices together to demonstrate that they were alive.

### **The second wave and domestic work: naturalization of the vocation**

The second wave of the feminist movement took place in Brazil to break and question the conservatism and authoritarianism of the decade, since the Civil and Military State <sup>8</sup>was present in that historical scenario. Melo and Schumacher argue:

It was in this context of crisis of democracy, but also of construction of new social models, that the organized feminism of the 1970s emerged. The new feminist wave, on the one hand fought against the military dictatorship, on the other also fought against male supremacy, sexual violence and the right to pleasure (Melo; Schumacher, nd, p. 01, our translation).

Thus, the movement for women's rights was no longer about making them protagonists in public settings, but aimed at removing what for them should be political from the private, giving rise to the *slogan* of the second wave of feminism written by Carol Hanisch: “The personal is political”. The *slogan* was fundamental to the understanding that women's bodies were not the property of men and that they should not be seen as objects of reproduction of the species. As a result, the results of these issues began to emerge, such as the beginning of the sale of the first contraceptive pills in Brazil in 1962. Furthermore, as Costa (2005) states, television advertisements at the time were no longer just cooking or maternity programs. that women were being represented, also in themes never thought of before, such as: women's sexuality, female orgasm, domestic violence, etc. In the educational scenario, debates arose such as women's double working hours and their competition between being a mother (a

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<sup>8</sup>According to Lara e Silva (2015), the coup of April 1, 1964, against the then President João Goulart was a moment in which the conservatism of the high hierarchy hindered the advance of popular forces, as the President at the time valued labor rights and defended basic reforms. Still for the authors, the Civil Military State acted “through violence, the reactionary sectors acted with arrests of leaders, torture, murders, expulsion of leftist leaders from the country and intervention in unions”.

“housewife”) and working in schools. These debates began to be discussed due to the fact that, mainly from the 1970s onwards, in Brazil, women consolidated their space as the majority in teaching Early Childhood Education and gradually became the majority in teaching Basic Education.

However, it is clear that, between advances and setbacks, while the level of education increased, the number of women decreased. This was an important issue, since the repeal of feminists in the 1980s was related to issues such as the fact that they were a majority in Basic Education, but a minority in Higher Education, even in “feminine” ghettos such as Education and areas such as Human Sciences they have consolidated their space, becoming the majority (Araújo, 2016).

### **The third wave of feminism: they are more educated than them and the possible fourth wave of the movement**

The third wave comprises the moment of pluralization of the struggle in which women began to analyze different contexts of feminist subjects. The debate emerged that not only did gender become the center of the feminist struggle, as it in itself did not correspond to the totality of causes linked to feminism such as race and class. In this way, recognizing the different hegemonic systems of oppression and fighting against them became the movement known as intersectional feminism. This, in addition to analyzing the tripod of class, race and gender as constituents of the same history, did not hierarchize oppression, but fought against all these forms

[...] it is observed that the rights against intersectional discrimination already exist, that is, the right to non-discrimination in itself already encompasses the right to non-discrimination qualified by any other markers of oppression; but these issues often tend to be made invisible based on paradigms of hegemony (Caetano, 2017, p. 23, our translation).

Furthermore, the movement advanced to the point where party politics in Brazil, even the right, incorporated the Women's Departments and began the process of thinking about women's demands, inserting them into political parties. However, the battle to consolidate listening and decisions regarding attitudes towards the agendas of the feminist movement, as well as demands related to gender equality, was not simple. To this end, as Costa states:

Through direct action to convince parliamentarians, which was identified in the press as the lipstick lobby, the feminist movement managed to approve around 80% of its demands, becoming the organized sector of civil society that achieved the most victories. The novelty of this process was the joint

action of the so-called “female bloc”. Acting as a true “gender bloc”, the constituent deputies, regardless of their party affiliation and their different political nuances, overcoming their ideological differences, presented, as a bloc, the majority of proposals, in a supra-partisan manner, thus guaranteeing the approval of the demands of the movement (Costa, 2005, p. 7, our translation).

Women began to reach occupations never seen before, whether in public spaces, as well as in professions and/or management positions, albeit gradually. The year 1990 was marked by a considerable increase in female professors at universities in Brazil. Due to the feminized ghettos and the change in the research-related scenario, they surpassed men in scholarships from the Coordination for the Improvement of Higher Education Personnel CAPES for master's and doctorate degrees, with 195 thousand enrolled out of a total of 364 thousand students (Brazil, 2020). However, it is necessary to reiterate that, in higher education teaching, they are a minority. Backes; Thomas; Silva (2016) point out:

The 2012 Higher Education census (INEP, 2012) shows that of the total number of teachers, in office and on leave, at Higher Education Institutions in Brazil, there are a total of 378,939. 207,342 are male, while women number only 171,597 in HEIs. Even with the inclusion of women in Brazilian higher education, these data reflect, from the point of view of gender relations, how preferences regarding the choice of professional careers were constructed throughout the schooling process of female and male subjects (Backes; Thomaz; Silva, 2016, our translation).

It is known that, as the level of education increases, the number of women decreases, but some changes in the social scenario regarding gender that specifically involve women are taking place. To explain these transformations, it is necessary to focus the debate on digital technologies and tools, as it is from them that “[...] feminist ideas previously restricted to small groups take on large proportions” (Perez; Ricoldi, 2019, p. 8-9, our translation)). Therefore, there is a debate going on about the possibility of a fourth wave of the feminist movement taking place.

### **Pedagogical work: the work of teachers**

Pedagogical Work (TP), in this study, was designed and systematized according to the bibliographic review and the debate with the literature on the subject, taking into account the understanding of Fuchs, Braido and Ferreira (2022), who understands pedagogical work as a category/concept of analysis. To make the explanation about PD clearer, a graphic representation was developed with keywords that characterize its occurrence, they are: intentionality, historicity, didactics, politics, organization, methodology, work, pedagogical,

socialized knowledge, school, subjects and language. At the center, there is “production of knowledge”, which is the objective of pedagogical work, that is, for the production of knowledge to actually occur, each of these conditions mentioned are necessary, which, in the end, make up the pedagogical work, as shown in Figure 1:

**Figure 1** – Graphical representation of the keywords for the occurrence of TP



Source: Prepared by the author, based on Ferreira (2018).

When analyzing the keywords around the center in the image above, it is understood that these are some of the fundamental characteristics for carrying out Pedagogical Work, considering that one of the *locus* for its effective carrying out is the *school*. Ferreira (2018) states that there is an institutional pedagogical project and an individual pedagogical project for teachers. In this way, the *work* of teachers, whose purpose is to produce knowledge, has an *organization, is planned, denoting methodology* supported by individual and institutional pedagogical projects, as well as

This elaboration is called an individual pedagogical project, but it is understood to be dialectically constructed between the individual and the collective, endorsing and substantiating itself collectively. Therefore, the originality of this project is relative; since it results from historicity, it is a cultural substrate, however, it is assumed by a subject within the group that is also historically constructed and whose work will be produced in the midst of their beliefs and co-living. Therefore, originality lies in the choices repeatedly made. Hence its eminently political character (Ferreira, 2018, p. 602, our translation).

Furthermore, for Ferreira (2017), PT has a *historicity* and produces historicity through language, whether in the classroom or outside it when the socialization of knowledge takes

place between the subjects involved in this process. In the author's words: “Based on this general conception, pedagogical work is the work of *subjects* who, when carrying it out, produce historicity and self-produce”. It is essential to reiterate, through the arguments of Libâneo (2001), that Pedagogy and *Didactics* are not synonymous, but elements that complement each other to carry out the work of teachers:

Didactic refers specifically to the theory and practice of teaching and learning, considering teaching as a type of educational practice, that is, a modality of pedagogical work. In this way, teaching work is pedagogical because it is an intentional activity, implying a direction (although not all pedagogical work is teaching work) (Libâneo, 2001, p. 9, our translation).

It is understood that pedagogical work takes place through *knowledge socialized* through language between subjects, socially, *politically* and economically inserted. When this occurs and there is an intention to produce knowledge, it becomes pedagogical work, which is why it is understood that pedagogical work is carried out par excellence by teachers.

Knowing these characteristics, it is possible to understand how feminine is produced and is consistent with school education. Until recently, women were attributed characteristics that favored school education. For example, if they were mothers, they would have characteristics appropriate for working with children. However, the advancement of access to degrees as a condition for working as a teacher, required by LDB 9394/96, requires a change in this type of reasoning. Teachers are now seen as pedagogical workers (Ferreira, 2017).

It is in this context that the female work of teachers begins to become scientific, that is, it requires planning in accordance with clear and well-founded theoretical and methodological concepts; it requires a purpose centered on the production of knowledge; and all of this places women at the center of the educational process, no longer as holders of characteristics of family life, but as subjects of pedagogical work.

Thus, the inclusion of women, at the beginning of this century, considered in the case of women teachers as a characteristic present in pedagogical work, is no longer a result of the social, but becomes political, cultural, sociological, etc. This is because, as already mentioned, pedagogical work as a description of the teachers' work becomes an enhancer of their activities, giving them the place of pedagogical workers, as participants and committed to the production of school knowledge.

It was in this centrality that the study was systematized in this work, focusing on the debate on education and “feminine” as an adjective historically attributed to gender. The “feminine” used as a tool of oppression when placed in other subjects, times and spaces,



reiterating the difficulty of equal rights between men and women, in contemporary times becomes a vector of recognition and rearticulation of the social position of women teachers as pedagogical workers.

### **Final remarks**

The analyzes proposed in this study aimed to understand and/or elucidate the historical process of the waves of feminism and how this movement resulted in the process of feminization and feminization of pedagogical work, understanding this as the category of work of teachers. Some hypotheses were developed throughout the production, analysis and systematization of data to respond to the research problematization.

Thus, when resuming the theoretical-methodological foundation of AMS, the meanings highlighted were: a) gender is a social construction and along with this construction, attributions to women emerged in times and spaces that continue to be reproduced by patriarchy to this day. However, when considering women as central in this study, it is clear that, in addition to dominating these spaces, they gradually aim to occupy those that were not historically assigned to them; b) The waves of the feminist movement in Brazil resonated results in different scenarios, even though Education was not central to the struggle in the three (possible four) waves, it was during the demands in them that women managed to guarantee their insertion, even if they were not complete, but they continue to seek rights together with equity; c) The process of feminization occurred, gradually, in Higher Education and in areas considered masculine in History; d) The feminist movement presents that the next wave tries to meet demands that the previous wave was unable to achieve and expands issues that begin to emerge. In this way, the possibility of a fourth wave of feminism is important in the debate about the fight for women's rights, as the historical scenario is in constant transformation.

The feminization/feminization of teaching in the first wave of feminism relocated women in the social scenario of the time, considering that they went from being “housewives” to teaching outside their homes. Even though the first wave of feminism was not titled in this way, it is understood that for the development of women's pedagogical work it was essential, as the focus was on girls' education. On the other hand, the second wave was not demarcated with this scope, but the changes in the situation at the time meant that society naturally recognized women as teachers. And the third wave, followed by a possible fourth wave, demarcates not only the female struggle, but what surrounds the scenario of years of patriarchy and oppression.

As a result of this process, women teachers, when they direct their actions and describe them as pedagogical work, find politically and socially critical means, vectors for enhancing the insertion of the feminine, as it relocates subjects, giving them places as pedagogical workers. In this sense, the choice of pedagogical work to describe what they do is attributed to these workers, in the midst of their struggle for stabilization and respect for their social place, power and political strength.

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