CULTIVATING LOVING-KINDNESS AND FRATERNITY IN THE EDUCATIONAL GARDEN: GUIDELINES FOR PUBLIC POLICIES

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ABSTRACT

This study investigates the impact of teaching practices based on the values of loving-kindness and fraternity to promote an inclusive and peaceful school environment, using the metaphor of the educational garden. The teacher is seen as a gardener who cultivates a fertile soil (ecosystem thinking), where the main plants are loving-kindness and fraternity. The research used a qualitative approach based on the content analysis of questionnaires applied online to 729 students from more than 40 courses at the Catholic University of Brasília, ensuring diversity and accessibility in data collection. For data analysis, the content analysis technique was used (BARDIN, 2011), which enables the systematic categorization of responses and the identification of emerging patterns. The data was organized into four main categories: (1) Dialogue and Active Listening, (2) Empathy and Acceptance, (3) Respect and Inclusion, and (4) Encouragement of Critical Thinking. The results indicated that humanizing and inclusive pedagogical practices are widely valued by students and positively impact their school experiences. The study proposes innovative guidelines for public policies, differing from previous research by establishing a structured model for the implementation of these values in educational practice. The study contributes in an unprecedented way by demonstrating how the inclusion of humanizing values in the formulation of public policies can transform the school environment, promoting more effective teaching and learning practices.

Keywords: Love-lovingness. Brotherhood. Ecosystem thinking. Teacher training. Public policies.

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INTRODUCTION

In an educational scenario marked by significant challenges, such as violence in schools, student disengagement, and the lack of teacher training based on human values, it is urgent to rethink educational practice. Contemporary education faces structural challenges that go beyond academic achievement, including the increasing dehumanization of relationships in the school environment. The prioritization of efficiency and standardization often neglects fundamental aspects for the integral development of students, such as welcoming, respect and diversity. This article proposes the metaphor of the educational garden to illustrate this need, positioning the teacher as a gardener who cultivates a fertile soil – ecosystem thinking – in which the two main plants, loving-kindness and fraternity, flourish and promote an inclusive and transformative school environment.

Just as a garden requires attention and care, the educational environment needs to be nurtured so that each individual can fully develop their potential. Paulo Freire (1996) emphasizes that education cannot be neutral; or it serves the liberation of man or his domestication (FREIRE, 1996). In this context, loving-kindness transcends simple affection and involves an active posture of respect and acceptance of the other, as proposed by Freire (1992), who sees loving-kindness as a commitment to the well-being and development of the student. Fraternity, by emphasizing equality and respect for diversity, contributes to an environment of peaceful and collaborative coexistence, where each student is valued in his or her uniqueness.

According to Freire (1992), loving-kindness transcends simple affection and implies an active posture of commitment to the well-being and development of the other, based on an ethic of respect and acceptance. This concept is opposed to the view of purely technical education, proposing that the teacher, by acting with love, not only transmits knowledge, but is committed to the integral growth of the student. In a context of growing dehumanization and mechanization of teaching, this practice stands out as a potential for a profound transformation in the school environment. Fraternity, on the other hand, by emphasizing equality and respect for diversity, contributes to an environment of peaceful and collaborative coexistence, where each individual is welcomed in his or her uniqueness.

Ecosystem thinking, defended by Moraes (2004), deepens this perspective by suggesting that the school is a living and interconnected system, where all elements – students, teachers, content and context – are in constant interaction and interdependence. Moraes (2004) proposes that education should be understood as a web of relationships, in

which knowledge is not transmitted in a linear way, but is built collaboratively. In this sense, ecosystem thinking guides pedagogical practices that value the interconnection between knowledge, encourage the active participation of students, and promote contextualized and meaningful learning. This view highlights that the relationships established in the educational environment are fundamental for the development of the individual, reinforcing the idea that education is a process in constant transformation, just like a garden that flourishes from the care and nutrition of the elements that compose it.

In the field of public policies, the development of an education that values welcoming and peaceful coexistence is central. Data from the United Nations Educational, Scientific and Cultural Organization (DISKIN and ROIZMAN, 2021) indicate that policies that promote a culture of peace in schools result in a significant reduction in conflicts and greater satisfaction among students and teachers. The Declaration on the Culture of Peace (DISKIN and ROIZMAN, 2021) reinforces that peace education should be one of the central objectives of public policies, oriented towards the development of socio-emotional skills and values of mutual respect and cooperation.

The analysis is based on the theory of ecosystem thinking, which proposes an integrative and interdependent view of education, understanding the school environment as a living and dynamic system, where the relationships between teachers, students and educational content are essential parts of the training process. This perspective allows us to approach education as an organism in constant transformation, where the success and health of the system depend on the quality of the interactions established between its members.

The problem that this study seeks to address is the lack of humanizing values, such as loving-kindness and fraternity, in teaching practice and in the school environment. Such values are fundamental for the construction of an inclusive education, which respects diversity and promotes peaceful coexistence. The absence of these qualities impacts the integral education of students, limiting the role of the school as a space for social transformation. In view of this, there is a need to understand how educational practice based on loving-kindness and fraternity can transform the school environment, generating positive impacts that contribute to the development of public policies aimed at humanizing education and a culture of peace.

The central question that guides this study is: How does the development of educational practices based on loving-kindness and fraternity contribute to the creation of a

more inclusive and peaceful school environment, and what guidelines can guide public policies for the implementation of these practices in the educational context? To answer this question, we used a qualitative approach with content analysis, analyzing students' reports about teachers who positively impacted their academic trajectories.

The analysis of this study is initially based on the values of loving-kindness and fraternity, considered essential to promote an education based on respect, acceptance and inclusion. These values, applied to educational practice, provide a teacher-student relationship marked by ethical bonding, where acceptance and respect are central components of the teaching process.

These principles are directly related to ecosystem thinking, which offers an integrative and interdependent view of education, treating the school environment as a living and dynamic system. In this context, the school is seen as a web of relationships, where all elements – teachers, students, content and context – are in constant interaction and mutual dependence. Each interaction between these elements contributes to the integral formation of individuals, reflecting a perspective in which education is continuously transformed, like an organism that flourishes from relationships and mutual care.

Based on these foundations, this study argues that public policies should promote an institutional culture that values welcoming and peaceful coexistence, integrating continuing education programs to enable teachers to exercise humanizing pedagogical practices. Such policies must guarantee the appropriate conditions for the values of loving-kindness and fraternity to be cultivated in the daily school routine, enabling a more inclusive and transformative education. In this way, public policies guided by these principles can contribute to the development of a school environment that favors the construction of a fairer and more collaborative society.

This article proposes an innovative look at these themes, by associating teaching practice with the values of loving-kindness and fraternity and by proposing guidelines for the formulation of public policies that integrate these values into the school routine. The concept of loving-kindness applied to the educational environment, for example, is a novelty that reinterprets the teacher-student relationship as an ethical bond, where acceptance and respect are as important as academic content. Fraternity, in this context, takes on a transformative function, promoting a culture of inclusion where everyone – regardless of their differences – is treated with dignity and respect.

This study suggests that, for the school environment to thrive as a healthy ecosystem, public policies must ensure the appropriate conditions for the "cultivation" of these values, offering continuing education programs for teachers and promoting an institutional culture that values welcoming and peaceful coexistence. Based on UNESCO data and UN guidelines, this article offers guidelines for public authorities to integrate education as a space for social transformation and human development. The promotion of a culture of peace, according to these organizations, is not only a pedagogical alternative, but a necessity for the development of more just and inclusive societies.

The survey collected testimonies from students about the most valued characteristics in teachers that positively impacted their academic trajectories. Data analysis followed the method of Bardin (2011), categorizing the answers into central themes, such as empathy, respect and welcoming. Ecosystem thinking was adopted as the theoretical basis to interpret the data, considering the school environment as a network of interdependent relationships, where the development of practices of loving-kindness and fraternity is essential for the promotion of an integrative and humanizing education.

The differential of this study, in comparison with previous research that deals with these concepts in a theoretical or philosophical way, is in the proposal of concrete guidelines for their practical implementation in educational public policies, enabling their effective application in the school context.

LITERATURE REVIEW

The theoretical foundation of this study is based on three central pillars: loving-kindness and fraternity as essential values for teaching practice, ecosystem thinking as an integrative approach to education, and a culture of peace as a fundamental objective of educational policies. In this context, ecosystem thinking represents fertile soil, while loving-kindness and fraternity are the two central plants that promote an inclusive and transformative educational environment. These values are connected to the other elements discussed in the literature – respect, empathy and the encouragement of critical thinking – which, together, offer a solid basis for the construction of public policies aimed at the development of a school environment where welcoming and peaceful coexistence are central values, contributing to the construction of a culture of peace.

LOVING-KINDNESS AS A PILLAR OF HUMANIZED TEACHING

The concept of loving-kindness, as articulated by Paulo Freire, is fundamental for the construction of an education that transcends mere technical instruction and reaches a dimension of welcoming and respect for the individuality of students. Freire (1992) defines loving-kindness as a posture of consideration, respect and affection that allows the educator to see the student as an integral being, going beyond the simple transmission of knowledge. Unlike generic humanizing approaches, loving-kindness implies an active commitment to the development of the student, promoting an ethical and transformative bond in the pedagogical relationship. According to the author, loving-kindness is the act of caring for the other, promoting a learning environment where error is part of growth and not a reason for punishment (FREIRE, 1992). This love is a commitment to the dignity and development of the other, allowing learning to take place in a safe and collaborative environment.

Complementing this view, Hooks (1994), an American author, proposes that educational practice needs to be rooted in love and acceptance to become a liberating act. In *Teaching to Transgress*, Hooks argues that the teacher has a responsibility to create a space of safety and respect, allowing students, especially those in marginalized situations, a space to develop their autonomy. Education based on loving-kindness, according to Hooks, represents a resistance against oppression and a means of supporting the integral growth of students.

Loving-kindness does not imply a posture of complacency, but an active practice of respect and acceptance, where the teacher is willing to listen and understand the student in his or her totality. By practicing loving-kindness, the teacher creates a learning space where the student feels valued and encouraged to actively participate in the educational process. In terms of public policies, the promotion of loving-kindness as an educational value implies the creation of teacher training programs that emphasize the importance of welcoming and respect, promoting practices that allow teachers to develop a genuine relationship with their students.

FRATERNITY: FOUNDATION FOR SCHOOL COEXISTENCE

Fraternity, like loving-kindness, plays an essential role in creating a healthy educational environment. In the educational context, fraternity manifests itself in the promotion of equity, ensuring that each student, regardless of their origin or social status,

has access to a respectful and welcoming learning environment. This concept reinforces the role of the school in building a fairer and more inclusive society. This value is especially important in a school setting, where the diversity of backgrounds, cultures, and experiences requires an inclusive and respectful approach. In a fraternal educational practice, students learn the importance of respect and cooperation, essential values for peaceful coexistence and the construction of a more just society.

The American psychologist Rogers (1969), in *Freedom to Learn*, highlights the importance of an educational environment of mutual respect, in which the teacher acts to create a safe space that promotes the student's self-expression and autonomy. Rogers proposes that fraternity, as an educational practice, creates an atmosphere in which students feel welcomed and respected in their diversity, which in turn facilitates deeper, more collaborative learning.

Fraternity as an educational value connects to the idea of community, where each member is recognized as part of a larger and interdependent whole. In public policies, the promotion of fraternity implies the creation of guidelines that encourage respect for diversity and the construction of a school environment where each student feels welcomed and valued. This focus can be achieved through programs that encourage empathy and respect in interpersonal relationships, promoting a culture of peace and inclusion in the school environment.

ECOSYSTEM THINKING AND INTEGRATED EDUCATION

Ecosystem thinking, defended by authors such as Maria Cândida Moraes, is a paradigm that understands the educational environment as an interconnected system, where all elements are in constant interaction and mutual dependence. According to Moraes (2004), this approach proposes that education be understood as a network of interdependent relationships, in which each individual plays a fundamental role in the vitality and transformation of the system as a whole. In this sense, the quality of interactions, cooperation between agents and the system's ability to adapt and evolve are essential aspects. This concept is fundamental for the formulation of public policies that recognize the need for an integrated education, in which the school space is configured as an environment of harmonious, collaborative and transformative coexistence.

Fritjof Capra (1996), an Austrian physicist and one of the leading proponents of systems thinking, explores the interconnectedness of all living systems in The Web of Life.

Capra argues that this approach can be applied to education, emphasizing collaboration and interdependence as central to developing a healthy educational ecosystem. According to Capra, ecosystem education recognizes that the success of an individual is deeply linked to collective well-being, and that learning takes place in the relationships and exchanges of experiences among all those involved in the educational environment.

Edgar Morin (2000), a French philosopher and one of the main theorists of complex thought, argues that knowledge should be approached in a transdisciplinary way, where the interactions between different areas of knowledge are recognized and valued. In The Seven Knowledges Necessary for the Education of the Future, Morin argues that ecosystem thinking in education allows for a more holistic understanding, in which learning is not seen as a linear process, but as a construction that considers the complexity of life and human relationships.

In addition, the concept of autopoiesis by Humberto Maturana and Francisco Varela (1992), presented in *The Tree of Knowledge*, contributes to the understanding of a self-organized and interdependent educational system, where teachers and students co-create knowledge in a continuous cycle of learning and development. This model of education suggests that the school environment should promote interconnection and mutual development, strengthening relationships of cooperation and empathy.

CULTURE OF PEACE IN THE SCHOOL ENVIRONMENT

The literature on a culture of peace in the school environment highlights the importance of pedagogical practices that promote inclusion and respect as essential elements for building a safe and collaborative environment. The culture of peace in education is not restricted to the absence of violence, but involves the active construction of a school environment based on mutual respect, cooperation and the peaceful resolution of conflicts. Public policies that encourage teacher training in conflict mediation and inclusive pedagogical strategies play a key role in promoting this culture.

John Dewey (2022), an American philosopher and educator, in his work *Democracy and Education*, proposes that education should be a means of promoting democracy and social peace. For Dewey, the educational environment should prioritize cooperation and dialogue, where each individual feels valued and included. His ideas that education is a key element for building a more democratic and just society are in line with the principles of

the culture of peace and reinforce the importance of inclusion and respect in pedagogical practices.

Research indicates that promoting a culture of peace in the school environment reduces violence and improves student satisfaction. In Brazil, Assis et. al. (2023) highlights the negative impact of school violence on students' academic performance and emotional well-being. Fante (2005) reinforces that pedagogical practices based on the culture of peace significantly reduce the rates of violence and promote a more harmonious environment.

Santos et. al. (2024) highlight that conflict mediation and community involvement are effective strategies for building peace in schools. These authors emphasize the importance of incorporating values of social justice and respect for human rights into daily school life.

In the international context, Wilson and Lipsey (2007) demonstrate that well-structured programs for the prevention of school violence significantly reduce aggressive behavior. This evidence reinforces the need for public policies that encourage pedagogical practices aimed at a culture of peace, making schools safer and more inclusive environments.

The evidence presented demonstrates that the implementation of practices aimed at the culture of peace in schools, as defended by Assis et. al. (2023), Fante (2005), Santos et. al. (2024), and Wilson and Lipsey (2007), contribute significantly to the creation of more harmonious educational environments, reducing violence rates and promoting more respectful interpersonal relationships. In this sense, effective public policies should encourage pedagogical strategies that strengthen mutual respect and social justice within the school environment.

By integrating the principles of loving-kindness and fraternity with the ecosystem perspective and the promotion of a culture of peace, this study proposes an educational model that transcends mere academic instruction, promoting a profound transformation in the relationships between educators and students. These theoretical foundations serve as the basis for the public policy guidelines presented in this article, which aim to consolidate a humanizing and equitable education.

METHODOLOGY

To investigate the impact of the values of loving-kindness and fraternity on teaching practice and its implications for the formulation of public policies, a qualitative approach

with content analysis was used. The sample was composed of 729 students from the Catholic University of Brasilia, representing more than 40 courses, including Law, Accounting, Pedagogy and Psychology. The selection of participants followed a non-probabilistic approach by convenience, ensuring the participation of students who were available and willing to contribute to the study, aiming to capture diverse perceptions about teaching practices and inclusive educational environments.

The research followed the ethical principles established by Resolution No. 466/2012 of the National Health Council, ensuring confidentiality, voluntariness and anonymity of the participants. Before applying the questionnaires, the students received a Free and Informed Consent Form (ICF), informing them about the objectives of the research, the confidentiality of the data and the possibility of withdrawal without prejudice. No sensitive or identifiable information was collected, ensuring compliance with ethics guidelines in research with human subjects. Data were collected in 2019, through questionnaires, in which participants reported their experiences with professors who positively influenced their academic trajectories. The application took place online, ensuring anonymity and accessibility. Participants were invited to respond voluntarily through a link sent via institutional email and academic platforms. Data collection took place over three months, allowing for broad participation.

The content analysis was conducted based on the method proposed by Bardin (2011), which involves the systematic categorization of the answers into central themes, facilitating the interpretation and identification of significant patterns. The answers to the questionnaires were organized into four main categories: (1) Dialogue and Active Listening, (2) Empathy and Acceptance, (3) Respect and Inclusion, and (4) Encouragement of Critical Thinking. These categories represent the qualities most valued by students in teachers, revealing the importance of a pedagogical approach that prioritizes welcoming and human development. Data analysis was carried out in three main stages:

1. **Floating Reading and Initial Coding:** The answers to the questionnaires were read and coded to identify recurring themes and keywords associated with teaching practices based on loving-kindness and fraternity.
2. **Thematic Grouping and Category Review:** Data were classified into the four previously defined categories, with constant revisions to ensure that each response was aligned with the appropriate central theme.

3. Frequency Analysis and Interpretation of Results: The frequencies with which each category was mentioned were calculated, allowing an overview of the most significant values and practices for students.

Table 1 summarizes the distribution of participants by course and the recurring themes by the students in relation to teaching practices:

Table 1 – Participants of the Research

Course	Number of Students	Recurring Themes
Right	120	Respect, Dialogue
Accounting	85	Empathy, Critical Thinking
Pedagogy	75	Reception, Active Listening
Psychology	90	Inclusion, Fraternity
Other courses	359	Diversity of themes, including empathy and inclusion
Total	**729**	

Source: prepared by the authors

For the detailed analysis of the results, priority was given to the identification of consistent patterns in the courses with greater representativeness and similar pedagogical characteristics, covering Law, Accounting, Pedagogy and Psychology, with a total of 370 subjects. The choice of focus on these specific courses is justified by the homogeneity in the students' perceptions, which reflect attributes and teaching practices more aligned with the objectives of the study. In this way, it was possible to establish a solid basis for comparison, highlighting how the values of dialogue, empathy, welcoming, and encouragement of critical thinking are perceived and valued in areas that share common traits, enabling a deeper and more structured analysis.

The remaining group, composed of 359 subjects from a wide variety of other courses, was not included in the individual category analysis for methodological reasons. The diversity of courses, with different approaches and pedagogical contexts, could dilute the consistency of the results and make it difficult to identify meaningful patterns. From a scientific perspective, focusing on the areas that presented greater uniformity and relevance allowed a more rigorous examination of the attributes valued by the students, maintaining the integrity of the analysis and ensuring the validity of the observed results.

The data indicate that students value a teaching practice that combines technical knowledge with a human approach, promoting a safe and inclusive learning environment. These results are fundamental to support public policies that encourage the development

of pedagogical practices based on loving-kindness and fraternity, promoting a culture of peace and respect in educational institutions.

The combination of a diversified sample, validated questionnaires, and rigorous analysis of the data gives methodological robustness to the study. Thus, the findings presented reflect students' genuine perceptions of humanizing teaching practices and offer solid subsidies for the formulation of public educational policies.

RESULTS

The results revealed that students value, above all, the qualities of dialogue, empathy and acceptance in teachers who had a positive impact on their academic trajectories. These qualities reflect the impact of a pedagogical practice guided by human values and dialogicity, in which the teacher acts as a facilitator of the integral development of students. These values, represented by loving-kindness and fraternity, sustain the relationship between teachers and students, creating an environment of care and inclusion. The analysis of the answers revealed four main categories that summarize the teaching practices most valued by the students: (1) Dialogue and Active Listening, which strengthens the teacher-student bond and increases academic engagement; (2) Empathy and Acceptance, essential for the creation of a safe and motivating environment; (3) Respect and Inclusion, fundamental to ensure equity in access to learning; and (4) Incentive to Critical Thinking, which promotes intellectual and reflective autonomy in students. Next, each of these categories is presented in detail, with representative statements from the students and a comparison with the literature reviewed.

1. Dialogue and Active Listening

Dialogue and active listening were aspects widely highlighted by the students as fundamental teaching practices. Teachers who encourage dialogue create a safe space where students feel comfortable expressing their ideas and emotions. This environment of respect and openness contributes to meaningful learning, where the student feels part of the educational process and is encouraged to actively participate.

- E1: "My teacher always listened to my opinions and gave me space to question, even if I didn't have the right answer."
- E2: "She always said that dialogue was a two-way street and that, in order to teach, she had to listen first."

- E3: "That teacher who encouraged me to speak without fear was the one who made me like the subject."
- E4: "Knowing that I can share my doubts and be heard has made all the difference for me."
- E5: "The environment of respect created by the teacher, where he listened to each one of us, made me realize that my opinion mattered."

These reports corroborate the view of Freire (1992) and Hooks (1994), who highlight the role of loving-kindness and active listening in the construction of a transformative educational environment. In addition, the findings align with the contributions of Rogers (1969) on the importance of an empathetic environment for meaningful learning, as well as the UNESCO (2013) guidelines on promoting a culture of peace in education. As described in the literature, the practice of active listening improves student engagement and strengthens the teacher-student relationship, essential aspects for a healthy educational environment. By opening space for students to express their opinions, teachers not only promote active participation, but also consolidate a pedagogical practice where the student is valued. This confirms the perspectives of Freire (1992) and Hooks (1994) on the importance of dialogue for a liberating and critical education, in addition to complementing the concept of empathy presented by Rogers (1969), which suggests that the teacher should create a safe and respectful space.

2. Empathy and Welcoming

Many students mentioned that professors who showed empathy and acceptance made a difference in their academic life. These teachers stood out for being attentive to the students' difficulties, promoting an environment of support and encouragement.

- E1: "When I struggled, my teacher was understanding and helped me find ways to overcome the challenges."
- E2: "She listened to me when I needed it and never judged me, this gave me the strength to continue."
- E3: "Knowing that he understood my personal problems made me feel safer to study."
- E4: "Even when I failed, my teacher welcomed me and encouraged me to try again."

- E5: "The welcome I received from the teachers was fundamental for my growth. They really cared."

Empathy allows the teacher to better understand the individual needs and difficulties of students, facilitating the creation of personalized pedagogical strategies, something essential for an inclusive and respectful education. This practice reflects the value of loving-kindness, where the teacher acts with care and promotes a welcoming and humane environment, attending to the student's emotional well-being. These observations confirm Freire's (1992) approach of lovingness, where the teacher acts with care and promotes a safe environment for the student's growth. This welcoming also dialogues with Hooks' (1994) ideas about teaching as a practice of freedom, a practice that transcends academic content and is genuinely concerned with the student's emotional well-being. These findings reinforce what the literature defends, showing that empathy and acceptance are essential traits to create an education based on respect and inclusion.

3. Respect and Inclusion

Respect was another core value identified by the students, who mentioned the importance of being treated with dignity and without prejudice. Teachers who adopt an inclusive and respectful stance foster an environment where every student feels valued, regardless of their cultural, social, or economic differences.

- E1: "I have always been treated with dignity, I have never felt less than my colleagues because of my origin."
- E2: "The inclusion practiced by the teacher was inspiring. He treated us as equals."
- E3: "In every class, he stressed that diversity was something we should value."
- E4: "The teacher's respectful posture made me see that I was really part of that environment."
- E5: "I have never felt discrimination or prejudice. I was embraced for who I was, and that changed my academic experience."

Students value an environment where everyone feels welcomed and respected. This respect is aligned with the value of fraternity, where the teaching practice is inclusive, promotes dignity and values the uniqueness of each student. This respect is aligned with the concept of fraternity described by Rogers (1969), where the teacher acts to create a

welcoming and inclusive environment. The literature emphasizes that, by valuing diversity and treating each student with dignity, the teacher promotes an environment that transcends cultural and social barriers, becoming a space for growth and appreciation of differences. These results also connect to UNESCO's guidelines on culture of peace, indicating that respect and inclusion are key to building a just and equitable school environment.

4. Encouraging Critical Thinking

Teachers who encourage critical thinking were praised by students, who stressed the importance of questioning and reflecting on knowledge, rather than simply memorizing it.

- E1: "My teacher always told me to question everything, and that helped me grow as a person."
- E2: "He didn't want us to memorize; He wanted us to understand and reflect on each point."
- E3: "I learned that thinking critically is more important than memorizing answers."
- E4: "The debates in the classroom helped to develop my capacity for reflection."
- E5: "He taught me that it's okay to question, that it's part of learning."

Encouraging critical thinking stimulates curiosity and the development of analytical skills, which are essential for forming critical citizens who are aware of their role in society. This incentive represents an extension of the values of loving-kindness and fraternity, because by promoting intellectual autonomy, the teacher helps to build an education where the student feels valued and supported in his individuality and freedom of thought. The promotion of critical thinking reflects the ecosystem thinking of authors such as Capra (1996) and Morin (2000), who value the complexity and interdependence of human knowledge and experiences. This practice is in line with the ecosystem perspective, which argues that knowledge is built in a collaborative and transdisciplinary way, fostering reflection and critical analysis. These findings confirm the view of the literature, reinforcing the importance of promoting questioning and reflection in an education focused on the integral formation of the student.

ANALYSIS OF STUDENTS FROM VARIOUS COURSES

Although the main analysis focused on the 370 students from specific courses, the statements of the other 359 students from different courses also reflect the same main categories: dialogue and active listening, empathy and welcoming, respect and inclusion, and encouragement of critical thinking. These reports corroborate the importance of the values of loving-kindness and fraternity, regardless of the area of training, revealing a universal demand for inclusive and humanizing pedagogical practices. Their perceptions confirmed the universality of these pedagogical values, showing that they are widely valued, regardless of the course or area of training.

Regarding **Dialogue and Active Listening**, a Business Administration student commented: "The professor always encouraged everyone's participation and made a point of listening to what each one had to say" (E371), while an Engineering student observed: "The way the professor listened to our doubts and respected our opinions created a safe environment for learning" (E372). These statements reinforce the understanding of Freire (1992) and Hooks (1994), who emphasize the value of active listening as part of a dialogical and transformative education. The practice of dialogue, by encouraging listening and respect, strengthens student engagement and consolidates a relationship of trust, fundamental elements for the development of a liberating education.

In the **Empathy and Welcoming** category, students from different courses mentioned the importance of teachers who demonstrated understanding and support. One Biological Sciences student stated, "I always felt that my professor understood my challenges and was there to support" (E373), while another Architecture student mentioned, "He noticed when we were overwhelmed and adjusted the way we taught" (E374). These statements reinforce Freire's (1992) ideas about loving-kindness, where the teacher must act with care and understanding to create a safe and welcoming environment. This concept is also in line with Hooks' (1994) view of teaching as a practice of welcoming and liberation, suggesting that empathy is an essential element for a truly inclusive pedagogical practice.

Regarding **Respect and Inclusion**, the speeches of students from different courses also demonstrated the importance of an environment in which everyone feels respected and valued. An International Relations student reported: "I was treated with great respect, and he always made it clear that everyone had the same value in the classroom" (E375). This respect is central to inclusive pedagogical practice and aligns with Rogers' (1969)

view of the importance of creating an environment of respect and inclusion, where each individual is seen as a complete and unique being. This approach is reinforced by UNESCO's guidelines for the promotion of a culture of peace, showing that respect for diversity is essential for building a fair and equitable school environment.

In the case of the Incentive **to Critical Thinking** category, the students' statements also show the appreciation of teachers who stimulate questioning and reflection. One physics student commented: "I was always encouraged to question and not accept everything without thinking" (E377), while another communication student observed: "Curiosity and reflection were stimulated, which helped me develop a critical view" (E378). These reports are aligned with the ecosystem thinking of Capra (1996) and Morin (2000), who value the complexity of knowledge and defend an education that stimulates interdependence and critical reflection. By promoting critical thinking, the teacher allows the student to actively position himself in his learning process, which is essential to form conscious and engaged citizens.

These observations indicate that, although the 370 students from the most representative courses formed the basis of the analysis, the reports of students from different courses corroborate the universality of the qualities valued, regardless of the area of study. The alignment between the groups reinforces that pedagogical practices based on loving-kindness and fraternity not only improve the educational environment, but also contribute to a peaceful and collaborative coexistence. Such practices, by promoting dialogue, empathy, respect and critical thinking, stand out as fundamental for the creation of public policies that encourage the formation of inclusive school environments, contributing to the integral development of students and the construction of a more just and humanizing society.

The findings of this study reinforce the need for a humanizing and inclusive pedagogical approach, based on loving-kindness and fraternity. The appreciation of these practices by students demonstrates their effectiveness in building a welcoming and engaging learning environment. Considering the relevance of these factors for educational development, it is suggested that public policies and teacher training programs be reformulated to include strategies that promote respect, inclusion and the strengthening of interpersonal relationships in the school context.

PUBLIC POLICY PROPOSAL

Based on the results obtained in this study, which highlight the positive impact of teaching practices based on the values of dialogue, empathy, respect, inclusion and encouragement of critical thinking, we propose guidelines to support the construction of public policies aimed at education. These policies should seek the humanization of the school environment and the promotion of a culture of peace, aligned with the principles of loving-kindness and fraternity in pedagogical practice. Below are the main recommended guidelines, accompanied by justifications based on the data and the reviewed literature.

1. Continuing Education of Teachers in Socio-emotional and Inclusive Skills

- Justification: The results showed that students deeply value qualities such as empathy, warmth and respect in teachers, which confirms the importance of an educational practice guided by human values. As emphasized by Freire (1992) and Hooks (1994), a truly transformative education requires that teachers have training that transcends technical content and contemplates socio-emotional skills.

- Guideline: Implement continuing education programs for teachers that include the development of socio-emotional skills and inclusive practices. These programs should cultivate loving-kindness and fraternity in teachers, values that act as essential plants to nurture a welcoming and inclusive school environment. These trainings should prepare teachers to deal with diversity, practice active listening, welcome differences and promote an environment that supports the integral development of students.

2. Promotion of a Culture of Peace in Schools

- Rationale: The appreciation of respect and inclusion by students highlights the need for environments where everyone is treated with dignity and equity, without discrimination. The literature, including UNESCO's guidelines for the promotion of a culture of peace, reinforces the importance of environments that value cultural, social and economic diversity.

- Guideline: Institute policies that ensure the inclusion of all students in the school environment, promoting respect for diversity and combating discriminatory practices. In addition, it is essential that schools implement awareness programs on the value of differences, creating a space where diversity is understood as a resource and a

fundamental right. The promotion of a culture of peace in schools must be based on fraternity, creating a fertile ground for harmonious coexistence and collaboration.

3. Incorporation of Ecosystem Thinking into Education

- Justification: Ecosystem thinking proposes an integrative view of the educational environment, understanding it as an interconnected system, where each element – teachers, students, content and context – relates and influences each other. This perspective maintains that the success of the school environment depends on the quality of the interactions established between its members. Ecosystem thinking, as defended by Capra (1996) and Morin (2000), values the complexity and interdependence of knowledge, emphasizing that education should encourage questioning and critical analysis.

- Guideline: Ecosystem thinking should be integrated into educational guidelines, encouraging an interdependent and holistic view of the educational process. By integrating ecosystem thinking with education, we encourage a school environment seen as a garden, where loving-kindness and fraternity are central plants that sustain relationships and promote the growth of all. This approach can be promoted through practices of inclusion, dialogue, and respect that strengthen the development of a balanced and collaborative educational environment.

4. Creation of Spaces for Reflection and Dialogue in School Daily Life

- Rationale: The analysis of this study and UNESCO's recommendations highlight the relevance of an education that promotes a culture of peace, dialogue and the peaceful resolution of conflicts. Students reported that environments where there is dialogue and active listening significantly improve coexistence and well-being.

- Guideline: Establish coexistence programs in schools that encourage a culture of peace, dialogue and the peaceful resolution of conflicts, with the active participation of students, teachers and the school community. These spaces allow the values of loving-kindness and fraternity to take root in the school routine, strengthening interpersonal relationships and promoting a more humanizing education. As demonstrated in the students' reports, active listening and dialogue are fundamental for a welcoming and collaborative environment, offering opportunities for the integral development of students.

5. Implementation of Teacher Evaluation Policies Based on Humanizing Competencies

- Justification: The humanizing teaching practice was mentioned as a differential by the students, who reported the importance of being treated with empathy, acceptance and respect. To ensure that these values are sustained in practice, it is important that the teacher evaluation also takes into account these competencies.

- Guideline: Create teacher evaluation policies that include, in addition to technical skills, indicators of humanizing practices, such as empathy, active listening, respect and the ability to promote inclusion. The evaluation should value teaching practices that cultivate loving-kindness and fraternity in the educational environment, reinforcing the importance of these values for a transformative education. These evaluations can be applied through feedback from students and the school community, encouraging teachers to develop and maintain a welcoming and inclusive pedagogical posture.

These guidelines seek to foster an educational practice that prioritizes human development, inclusion, and the construction of a culture of peace, transforming the school environment into a space of welcome and respect. By subsidizing public policies with these values, it is expected that schools will become places of harmonious coexistence and integral education, contributing to the development of a more just and equitable society. Thus, loving-kindness and fraternity, like the two central plants of the educational garden, nourish school coexistence and strengthen the foundations for an education that promotes integral human development and social peace.

FINAL CONSIDERATIONS

The findings of this study demonstrate that the development of an educational practice based on the values of loving-kindness and fraternity can significantly transform the school environment, promoting a peaceful, inclusive and collaborative coexistence. Returning to the metaphor of the educational garden (FREIRE, 1996), we observe that teachers who cultivate these values act as gardeners who take care of the educational soil, preparing a fertile space where each student can grow and develop fully, integrating himself into the educational ecosystem. Thus, the values of dialogue, empathy, respect and encouragement of critical thinking work as essential nutrients in this garden, providing the

integral development of students and a truly humanizing educational experience. Loving-kindness and fraternity, like the two central plants, sustain this ecosystem, nurturing relationships and ensuring an environment where everyone is respected and welcomed.

The results showed that these qualities are widely valued by students, regardless of the course or area of training. Teachers who practice active listening, promote inclusion, and encourage critical analysis stand out as central figures in building an education that values human and social development. In order for these values to be systematically incorporated into the educational environment, we propose guidelines aligned with the public policies previously suggested, now reinforced by data and literature:

CONTINUING EDUCATION OF TEACHERS IN HUMANIZING AND INCLUSIVE SKILLS:

Public policies should include continuing education programs that emphasize the importance of loving-kindness and fraternity as pillars of teaching practice. These programs should address active listening techniques, empathy, and encouragement of critical thinking, promoting the development of a pedagogical practice that values dialogue and inclusion. The valorization of these qualities, widely defended by Freire (1992) and Hooks (1994), is confirmed by the results of this study, which demonstrate the positive impact of these practices on the education of students.

PROMOTION OF A CULTURE OF PEACE IN SCHOOLS:

The creation of programs that encourage a culture of peace in the school environment is essential for building a respectful and collaborative coexistence. Public policies should encourage actions that promote respect for diversity and the peaceful resolution of conflicts, contributing to the creation of a safe and welcoming environment for all students. This guideline is aligned with both the principles of fraternity and respect observed among students and the UNESCO guidelines, which reinforce the importance of an environment of respect for the construction of a culture of peace.

INCORPORATION OF ECOSYSTEM THINKING INTO EDUCATION:

Ecosystem thinking must be integrated into educational guidelines, encouraging an interdependent and holistic view of the educational process. The school should be seen as an ecosystem where all elements – teachers, students, content and context – relate to and influence each other. In this fertile soil, loving-kindness and fraternity become the core

values that sustain the balance and development of all its members. This perspective, based on the concepts of Capra (1996), Morin (2000) and Moraes (2004), maintains that the school environment works as a living network, where practices of inclusion, dialogue and respect promote the balance and development of all its members.

CREATION OF SPACES FOR REFLECTION AND DIALOGUE IN EVERYDAY SCHOOL LIFE:

Schools should be encouraged to create spaces for dialogue and reflection, where teachers and students can discuss and share their experiences and perspectives. These spaces allow the values of loving-kindness and fraternity to be incorporated in a practical way into the daily school life, strengthening interpersonal relationships and promoting a more humanizing education. As demonstrated in the students' reports, active listening and dialogue are fundamental for a welcoming and collaborative environment, offering opportunities for the integral development of students.

IMPLEMENTATION OF TEACHER EVALUATION POLICIES BASED ON HUMANIZING COMPETENCIES:

The implementation of these guidelines must be accompanied by mechanisms for evaluating and monitoring pedagogical practices, based on humanizing competencies, such as empathy, respect, and the ability to promote inclusion. This monitoring is essential to identify good practices, ensure that teachers continue to develop skills aimed at welcoming and adjust policies according to the needs of the educational environment. Assessments that include student feedback are key to ensuring that teaching practice continues to foster an environment of inclusion and respect.

We conclude that an education guided by loving-kindness and fraternity is essential for the construction of an inclusive and transformative school environment, which contributes to the formation of citizens committed to peaceful coexistence and social development. The present study offers subsidies for the formulation of public policies that promote the appreciation of these values in the school routine, enabling the creation of an educational ecosystem that cultivates respect, empathy and cooperation. Thus, loving-kindness and fraternity, like the two central plants of the educational garden, nourish school coexistence and strengthen the foundations for an education that promotes integral human development and social peace.

FUTURE RESEARCH

Although this study has highlighted the importance of loving-kindness and fraternity in teaching practice, future research can explore concrete strategies for measuring these impacts over time. In addition, comparative investigations between different educational contexts can provide subsidies for the adaptation of these practices in different realities.

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