Schools can be reformed for the better: Reflection on Pedagogy in the 21st Century

Las escuelas pueden reformarse para mejorar: Reflexión sobre la Pedagogía en el siglo XXI

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ABSTRACT

This essay addresses the question, "What if a different education were possible?" Although this has been a recurring question for humanity throughout history, it explores the historical evolution of pedagogy from Ancient Greece to the present day. Along the way, the main educational conceptions and transformations are described, taking into account the positions of some philosophers and educators regarding the notion of the human being and the sociocultural and political development of social groups. In this way, flaws, dogmas, and exclusions are revealed. The work focuses on the postulates of popular education, critical pedagogy, and pedagogies of resistance, which aim to question traditional structures and suggest a fundamental approach to social transformation, including communities, knowledge, and skills that have historically been marginalized. These classifications of different pedagogies support the perspective of teaching that is sensitive to diversity, affectivity, and social justice, as reflected in methodological proposals that intervene in higher educational institutions, especially in teacher training, and are evident in the work of various authors. The text concludes by affirming that a different kind of education can indeed be possible, based on the recognition of difference, collective work, historical memory, and respect for difference, in order to build a more just society.

Keywords: Popular education; critical pedagogy; pedagogy of resistance; inclusion; diversity.

RESUMEN

El presente ensayo aborda la cuestión ¿Y, si otra educación fuera posible? Aunque esta ha sido una pregunta recurrente para la humanidad a lo largo de cada época, se explora la evolución histórica de la pedagogía desde la Antigua Grecia hasta la actualidad. En el recorrido, se describen las principales concepciones y transformaciones educativas, teniendo en cuenta las posiciones de algunos filósofos y pedagogos, en relación con la noción de ser humano y el desarrollo sociocultural y político de los grupos sociales. De esta manera se evidencian falencias, dogmatismos y exclusiones. El trabajo centra su atención en los postulados de la educación popular, la pedagogía crítica y las pedagogías de las resistencias, que tienen como fin cuestionar estructuras tradicionales y proponen un enfoque fundamental para la transformación social, incluyendo comunidades, saberes y conocimientos que históricamente han sido marginados. Estas clasificaciones sobre las distintas pedagogías respaldan la perspectiva de una enseñanza que sea sensible a la diversidad, afectividad, justicia social, visibilizadas en propuestas metodológicas que intervienen instituciones de educación superior, especialmente en formación del profesorado, evidentes en los trabajos de distintos autores. El texto concluye afirmando que otra educación si puede ser posible desde el reconocimiento de la otredad, el trabajo colectivo, la memoria histórica, el respeto a la diferencia, con el fin de construir una sociedad más justa.

Palabras clave: Educación popular; Pedagogía crítica; Pedagogías de la resistencia; Inclusión y diversidad.

INTRODUCTION

There are various purposes that define pedagogy throughout the history of Western civilization, each of them in favor of a historical context from various areas such as: philosophical, religious, cultural, political, technological and psychological, each of them practical with highly reflective potential (Brailovsky, 2018).

On the other hand, the etymology of the word pedagogy comes from the Greek paidogogeo, which is divided into paidós, meaning "child," and agó, meaning "guide" or "direct." Therefore, it can be assumed that pedagogy is the art or science of educating children. However, there have been diverse definitions and purposes for pedagogy, depending on the different perspectives through which it has been evaluated and reformulated.

These horizons of thought have considered the effects of pedagogy on the child - Man, and how he can be included and contribute to society. Thus, thinkers of each era have promulgated the idea of focusing pedagogy on the individual, society, emancipation and/or inclusion, according to the historical contexts to which they belong, and in this way reform the school as suggested by Comenius in his Didactica Magna (1998). In accordance with these ideas, it is worth asking: What if another education were possible? Likewise,

throughout the ages, the notion of being human has been transformed, according to philosophical, social, economic and therefore educational needs; because these aspects are permeated by the culture of each society, which is configured according to the evolution of subjects in social groups.

Therefore, this document will provide a brief overview of pedagogy by period, from its origins and influence in Europe to Latin America, and will delve into popular, critical, and resistance education in order to consider the reasons for the need to transform schools through pedagogical reflection and the causes of this need. This reflection on pedagogy is part of my interest as a teacher-researcher who continues to consolidate a classroom practice.

1. Pedagogies before the 19th Century

a. Pedagogy of Ancient Greece

As Böhn (2010) mentions in his book The History of Pedagogy: From Plato to the Present Day, the educational phenomenon in ancient civilizations is given by example and the oral transmission of beliefs and customs. In Ancient Greece, education was conceived as the formation of free citizens, with the aim of preparing future leaders, philosophers and warriors who would guarantee the proper functioning of the Polis. Civic values, oratory, good argumentation and philosophy constituted the axis of teaching, which was reserved for a privileged minority, such as the elite and their male offspring, guided by

private teachers.

For Socrates, the goal of humanity was the pursuit of wisdom, accepting that there will always be something to discover and learn. His teaching methodology began with irony, knowing that we are ignorant; followed by dialogue, as an argumentative exercise; and finally, maieutic, which consisted of elaborate questions that conveyed knowledge, while at the same time, the learner generated reasoning, that is, learned.

For Plato, politics and pedagogy depend on each other. He believed that each person should develop the tasks assigned to them by destiny and become a farmer or artisan, that is, the producer class; while the military protected the citizens; and the philosophers, the ruling class that led and controlled the state. In The Republic (1988), the author argues for the importance of certain areas of knowledge, such as music and poetry as moral and emotional training; gymnastics to develop the physique of guardians; philosophy as intellectual and ethical education; mathematics and science as rational education to understand the order and structure of the world; and dialectics, so that rulers develop the capacity for analysis, questioning, and debating complex situations.

Aristotle believed that humankind needed to be virtuous, through understanding nature, adapting to their environment, and developing reason. In this regard, three fundamental characteristics stand out in Aristotelian thought. In pedagogy: first, the

correspondence between education and the conduct of human life and the practical sciences, differentiating praxis from poiesis; second, the relationship between the psyche, ethos, adaptation, and doctrine. Therefore, humankind develops reasoning to make choices and take responsibility for their decisions; and, third, accepting that human action cannot be scientifically precise.

For Stoicism, Man must live in harmony with nature and with himself, for this it proposes to teach apathy and in this way free himself from his passions, already in this state, he will achieve ataraxia, that is, he will be able to resist the influences of vices, such as: wasting time, lack of goals, running away from himself or his minimal or non-existent autonomous decision.

It is evident that the purposes of pedagogy in Ancient Greece focused on the ethical development of the individual and their understanding of nature, in relation to and opposition to humanity. This was an era that laid the foundations for Western thought in all areas of knowledge, such as science, mathematics, law, and arts; however, education was restricted to foreigners, artisans, farmers, women, and the slaves of the time.

b. Pedagogy in the Middle Ages, Reformation, Counter-Reformation and Renaissance

In the Middle Ages, education was directed and influenced by the Church, with monasteries being the main centers of teaching. The purpose of teaching was based

on Man recognizing himself as a child of God; therefore, perception and wisdom had to be in accordance with faith. The scholastics sought to collect knowledge through the encyclopedia, in this way knowledge was recorded in books, codices, manuscripts and libraries. The value of writing was also promulgated, for which the office of the scribe would become a profession. In scholasticism, the learning process was based on three stages: lectio, questio, and disputatio, as mentioned by Vergara (2018).

For Agostino, education was due to the interweaving of memory, freedom, reason, and being, knowledge, and will; therefore, it cannot be brought about by external elements. For his part, Anselm of Canterbury's thought focused on the development of dialectics and teaching methods in order to eliminate the opposition between reason and faith (Böhn, 2010).

Consequently, the prominent themes of the Middle Ages were directed toward the encounter with God. Philosophy and law, for their part, were considered pertinent to the preservation of knowledge and maintaining social order. The beneficiaries of education were both clerics and nobles who benefited from it. They had the obligation to spread religious values and thus ensure obedience to the ideals of Christianity. In turn, peasants, artisans, and low-ranking military personnel acquired basic knowledge through their daily work, such as agricultural techniques or crafts, which were passed on, for example,

within the family or community, demonstrating their exclusion from formal education.

With the arrival of the Renaissance in the 15th century, pedagogy was influenced by humanism, a movement focused on the potential of the human being, highlighting the importance of the arts, sciences and mathematics, which acquired a central place in understanding nature and reality with thinkers such as Galileo Galilei.

Humanists such as Erasmus of Rotterdam promoted teaching based on critical thinking and the study of classical texts in order to develop individual skills. The philosopher considered education to be a new birth, as he proposed that the goal of humankind was to find its place in the world of objects and knowledge and become its own center.

Already in the early decades of the 16th century, with the Protestant Reformation, led by Martin Luther, the importance of literacy was disseminated, allowing all people to read the Bible and develop an individual relationship with religion. This resulted in the creation of schools for the working classes in Protestant regions, breaking the ecclesiastical monopoly on education.

At the same time, the Counter-Reformation in Catholic territories strengthened education to evangelize the people, with the Jesuit orders leading the promotion of academic excellence and spiritual formation.

While the less privileged population was allowed to learn to read, women, indigenous

communities, and Afro-descendants were limited to evangelization, cultivating moral virtues to preserve traditional roles in the home, servitude, or slavery.

c. Pedagogy in the Modern Age

In the Modern Age, pedagogy was influenced by rationalist thought and aligned with emerging humanist thought. Thus, education ceased to be centered on religious dogma and shifted toward the development of critical thinking, individual autonomy, and experience-based learning.

Comenius, considered the father of modern pedagogy, established 10 fundamental principles for education with his work Didactica Magna (1657). These principles included universal education, accessible to all people regardless of gender, origin, or social class. He envisioned a progressive approach based on the stages of human development and promoted the use of the senses and practical learning through experience (Comenius, 1998).

Although the theologian-pedagogue's proposal was innovative and inclusive, it has also been strongly questioned because its approach is rigid, limited to a Europeanizing, theocentric context, and denies the knowledge and wisdom of other cultures and the learning gained from contexts such as family or community.

In parallel, René Descartes, as a philosopher, influenced education through his rationalism and method by promoting analytical thinking based on reason and

evidence, rather than dogmatic memorization. His emphasis on logic and mathematics reinforced the idea of structured, orderly, and principled learning.

For his part, Rousseau, with his work Emile, or On Education (1762), experienced and defended education as natural, free, and adapted to the development of children. He questioned traditional methods of authoritarianism and respected the stages of child growth centered on experience and discovery. Rousseau emphasized that children should not be treated as small, adult children; rather, they should be understood as individuals with different needs. In this evolution, children grow to participate in a democratic society, accepting the social contract based on popular sovereignty for the common good.

During this period, hierarchical roles based on socioeconomic status were maintained, although educational opportunities were opened, but these were limited for the majority of the population. Even Rousseau believed that women should be focused on their status as mothers and wives.

2. Pedagogy in the 19th and 20th centuries

Consequently, the vision of education in the 19th century can be divided into three horizons: the work of nature, the work of the individual, or the work of society. Each of these focuses on a specific aspect; for example, for Pestalozzi, with the pedagogy of Hope, he intended to direct education toward the goal of generating in young people the possibility of

discovering their freedom and dignity (Böhn, 2010).

On the other hand, in favor of pedagogical realism, Herbar highlights Kant's transcendental thought, directing the ultimate and absolute goal of education as the moral development of the individual. For his part, Schileiermacher understood pedagogy as a two-pronged hermeneutical interpretation: first, to develop the individual qualities of the individual, and second, to ensure that each person contributes to the well-being of society.

In contrast to Kant's concept of man, whose ethics are constituted by universalist categorical imperatives, Marx proposes a different notion of the human being, one that distances itself from the philosophical contemplations of German idealism in previous centuries and focuses more on a transformative meaning. To this end, his philosophical analysis contemplates: a new man, a social being who freely expresses his humanity through activity (work); a non-alienating type of activity; and a precise relationship between this subject and the product that emerges from this activity (Moreno and Vergel, 2024). This clearly has educational implications, not only for the classroom, because in school, from this perspective, a transformative meaning of the individual and social groups should be sought. This is possible through the formation of critical individuals, aware of social structures and capable of transforming human

environments, in the search for a more just society, where work is a source of individual and collective fulfillment.

On the other hand, in Latin America, thanks to the independence ideas and events of the 19th and 20th centuries, education and reflection on pedagogical phenomena gained strength in order to transform the realities of communities from different perspectives.

a. Popular education and critical pedagogies

Popular education was born in Europe thanks to the Condorcet Plan (1972), which created a single, free, compulsory, and non-denominational school, influenced by a universal education conceived from the ideas of the Protestant Reformation, the Catholic Counter-Reformation, Comenius's Magna Didactic, and the French Revolution. As previously stated, the idea of the universal is limited by the historical and cultural context of each human group and issues related to Eurocentric colonialism (Mejía 2011).

However, Mejía (2011) warns that before independence, Simón Rodríguez, Simón Bolívar's teacher, laid the foundations for a popular educational thought oriented by and for the Americans, because his proposal sought the formation of independent individuals through the learning of an art or trade, in order to avoid servitude. By the 20th century, examples of the creation of popular universities for workers are evident in Mexico, Peru and El Salvador, which promoted critical awareness about the place and role of workers

in their social and political contexts.

Another example that stands out in Ecuador is the Ayllu de Warisata School (1931), which stood out for defending its own education for indigenous groups, strengthening their identity through their cultural traditions and values to confront the historical dynamics of exclusion.

In Colombia, the initiative of Priest José Vélaz, Fe y Alegría, founded in 1955, became a model of comprehensive popular education accessible to disadvantaged and rural communities.

Along the same lines, Paulo Freire, in his work Pedagogy of the Oppressed (1970), considers banking education to be dehumanizing because it promotes an authoritarian hierarchy between those who are considered the possessors of knowledge, the teachers, and those treated as mere passive recipients, the students, who are forced into the decontextualized memorization of information that does not link to their life stories, or to their communities, interests and needs. On the other hand, it promotes the construction of a being, a political teacher who dialogues and constructs knowledge with his students, who debates the hierarchy, the ways in which power is exercised through the exchange of ideas, experiences and reflections in a joint transformation of reality by the hand of historical and social beings who seek emancipation (Freire, 2005).

Likewise, in The Teacher Without Recipes, Freire (2016) emphasizes the idea

that education alone cannot completely transform the dynamics of societies. However, social transformation does require education to achieve these goals. The predominant question in his discourse is: what can political educators, unlike banking educators, change in their educational practice and thus contribute to social transformation?

This questioning, like previous initiatives, reflects liberatory educational thinking in search of social transformation through the appropriation of contexts, justice, and equity. But how has this been possible in schools and in societies? Without seeking to diminish the response, the collective work of thinkers, philosophers, educators, and, of course, communities has contributed to the constant change in the dynamics of schools. While flaws and the persistence of colonizing thinking and practices that seek to homogenize communities and beliefs are still evident, these actions have not stopped, and pedagogy now, guided by different nuances, seeks to bring about positive change in educational processes that will hopefully also transform societies.

This is how reflection and ongoing action with observations on critical pedagogies recognize that teaching plays a fundamental role in sociocultural and ethical transformation. Pedagogical action acts as a privileged space where both established structures and norms, i.e., what is instituted, and new ideas, approaches, and values that may emerge, i.e., what constitutes, can be modified and molded (Quintar, 2018).

In accordance with the positions and actions aimed at recovering critical thinking, Ortega (2018) recognizes the rebirth of popular education, which also provides ways to redefine Colombia, at a time after the peace process, agreements and the educational implications in the construction of a historical memory, that is, that adds to a pedagogy of otherness, of the link and of an us-others in which one teaches and learns: a know-how, a know-how and a know-how to give.

This is how, through the pedagogy of recent memory, understood as "an epistemic field whose objective is for students to critically read the acts of sociopolitical violence that occurred in certain coordinates of time and space, problematized by different social actors from the present" (Amador-Baquiro, et al. 2021 p.1), subjects are guided to understand what happened, how these events affect the coexistence and stability of society, and transformative actions are proposed.

This exercise of political will, carried out by the conflict's actors and affected communities, has found in the pedagogy of recent memory one vehicle, among many others, to give voice to the victims, promote the truth, and build tools to repair the damage caused. In this context, the interventions of academics, in spaces for reflection, have played an invaluable role in building paths toward non-repetition (restorative justice), offering tools that allow us to reflect on the past and promote the construction of more

just societies that are more aware of their history (Amador Báquiro et al., 2021; Amador-Baquiro, 2023; Gómez, 2020; Restrepo, 2022; Serna et al., 2024; Pérez, 2025; Murillo-Arango, 2024).

b. Pedagogy of resistance

In parallel with popular and critical pedagogies, another strand is emerging: pedagogies of resistance. These pedagogies consider resistance to be political and moral indignation over the behavior of those in power and those subjected to it. Furthermore, they allow for the transformation of realities by being implemented in local contexts (Trujillo Castillo et al. 2024).

For his part, Giroux expresses three main notions about how to view the school and those who belong to it. First, he considers that there is a notion of human agency, which is neither complete nor static; that is, subjects are not passive subjects who assume domination, but rather seek to understand the hierarchical structures of power that dominate and their limitations, both those of the exercise of power and those that subjects possess in challenging it. A second notion considers power to be a dynamic relationship that operates in multiple directions and contexts; that is, both in the modes of domination and in acts of resistance, there is a tension that exerts power. Finally, resistance must transcend challenging the system, because in this way, subjects would prioritize thinking about and transforming social structures (Giroux, 1986).

Thanks to these pillars that reflect on the

purposes of the school and, in turn, propose epistemic tools to question the production of knowledge from dominant perspectives and open spaces to alternative epistemologies, is the research trajectory of Soler (2019). She focuses on discourse analysis, promoting a critical understanding of racism especially in educational contexts, in order to propose pedagogical strategies through reflective questioning (Soler, 2024) from the philosophical perspective of Echeverría (1996), who conceives language as a central dimension of the construction of human reality.

Similarly, Soler (2020) addresses resistance pedagogies as an approach that "explores the ways in which opposition to power is produced, maintained, and posed" (p. 52). These resistances manifest themselves in different areas such as: resisting with consciousness, through agency, critically, from discourse, in and with difference.

This vision of language as a device that constructs reality, in addition to the various forms of resistance proposed by the author, aims to transform pedagogical practices and change social relations in favor of the emancipation of the individual in communities. Emancipation, understood "from Freire and Adorno […] as the construction of autonomous subjects, critical of reality and aware of their unwavering humanity and dignity; committed… to the transformation of situations that oppress and subjugate individuals […]" (Soler, 2020; p.

67), projects the possibility of developing alternative pedagogies that configure acts of teaching and learning in, for, and with the other. An ethical-political proposal that seeks to question and diminish social prejudices and cultural hierarchies.

Another example, from the pedagogy of resistance, with a high degree of reflection as an African-American woman and influenced by Freire, is Bell Hooks[1], who promoted an engaged pedagogy that fostered dialogue, participation, and ethical knowledge. For the author, learning should integrate mind, heart, and spirit, considering emotions as essential elements of criticism. She argues that education should be a space that liberates and is capable of challenging established norms. Apart from her position on the pedagogy of transgression, the author proposes an educational approach that encourages constant questioning, critical reflection, and creativity in students; therefore, she invites educators, and herself, to "recognize that perhaps our teaching styles need to change" (hooks, 2021; p. 63).

On the political side, Hooks (2021) adopted an approach that addressed gender, race, and class as structures of oppression; therefore, her notion of feminism questioned

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[1]The author Gloria Jean Watkins, decided to change her name to that of her maternal great-grandmother bell hooks and writes it in lowercase as a form of resistance in order to emphasize that the most important thing is not the proper name or the individual, but the message it transmits as well as its political and collective meaning. Sáenz del Álamo. bell hooks: a language in lowercase https://www.elsaltodiario.com/el-rumor-de-las-multitudes/bell-hooks-una-lengua-en-minusculas

capitalism and imperialism, with the aim of seeking social justice that recognizes and dignifies differences.

It should be noted that, despite her admiration for Freire, Hooks (2021) points out the presence of sexist language in the author's work, given that some of his expressions perpetuate gender inequalities. However, as a social activist, she emphasizes "the importance of maintaining recognition of everything that must be valued and respected in his work" (Hooks, 2021; p. 79), and the potential that Freire's critical pedagogy itself proposes when critically analyzing itself.

Finally, it is worth highlighting the work of teams or communities of practice, from institutions that promote pedagogical concepts that integrate groups or individuals who have not yet been considered or who continue to be marginalized in education (Calderón, 2019; León and Romero, 2020); therefore, they struggle to achieve optimal social, cultural, and employment conditions.

Thus, Calderón's (2014) work incorporates technology to create a proposal for curricular frameworks to train language and communication teachers focused on and for diversity, promoting an inclusive approach by reflecting on the curriculum's varying and invariant aspects. While the invariant elements provide a structural theoretical foundation, the varying aspects allow teaching practice to respond to the changing needs of students and their communities, balancing universal principles with the flexibility necessary to address diversity.

From the invariant aspects of the epistemology of language, pedagogy, and didactics, Calderon (2014) concludes that teachers will be trained to understand that language is more than a communication tool, since it allows for the transmission and preservation of culture; therefore, teachers in their practice will be able to act as agents of social transformation.

Furthermore, the varying aspects of the curriculum will allow teachers to adapt to the sociocultural and linguistic contexts of educational communities. From the epistemological level of language, these variables could include the diversity of linguistic, verbal, and nonverbal forms of communication that enhance the teaching and learning processes. From a pedagogical perspective, practices could be adjusted to contextual and cultural factors and the specific needs of students. Therefore, teaching strategies adapted to the objectives, content, and dynamics of each group could be used. These adjustments could ensure that language teaching is inclusive and relevant in diverse environments.

Consequently, the research trajectory shows the implementation of a teacher training curriculum focused on diversity and difference in the joint work of a community of practice, in the creation of virtual learning environments designed for students with sensory, cultural and social diversity (Calderon, 2019).

In parallel, it is important to highlight the

research by León and Romero (2020) on methodologies that consider the creation of learning environments from an affective and accessible perspective, taking into account cognitive, affective, and cultural aspects in order to guarantee inclusion for educational success in university institutions. Therefore, the construction of learning environments designed to meet the diversity of students can be addressed by taking into account their specific needs through strategies that address physical, technological, and pedagogical barriers. In this sense, accessibility will be understood as a universal principle, which includes the use of technological tools and teaching methods that favor equitable distribution to promote meaningful learning.

Furthermore, considering the affective approach as a key element for learning, leads to fostering empathetic, motivating, trusting, and mutually supportive relationships, strengthening students' emotional well-being. This positive interaction between teachers and students, as well as among peers, will promote a sense of belonging and group cohesion, elements that contribute to educational success and can reduce dropout rates.

The methodology proposed by the authors incorporates innovation and continuous assessment to ensure the effectiveness of learning environments. The use of design, implementation, and review of pedagogical strategies allows for adaptations based on emerging needs. This approach also aims to

ensure that learning environments are flexible and responsive to changing conditions, promoting the incorporation of innovative and culturally sensitive practices for diverse and different individuals and contexts.

The work of researchers contributing from formal educational institutions to ethically and politically transform teacher training through the curriculum and learning environments is evident. This critical perspective does not view academia as an ideological apparatus of the State that oppresses and homogenizes students, but rather as a proposal that energizes the changes necessary to build a more equitable society, committed to the transformation of education and societies.

CONCLUSIONS

The above exposition leads to a resounding affirmation in response to the question: What if another form of education were possible? Yes, it is. It has been and continues to be so through the reflective construction and joint action of social and academic communities. In the reviewed works, the individual and collective effort to question social, educational, political, and economic relations has allowed for the consolidation of solid foundations for addressing aspects of change within education. These changes are the product of the natural adaptation of schools to the social requirements of each era; therefore, schools change, transform, and adapt to the cultural, social, and economic evolution of societies.

Equally, the notion of Man has transformed throughout the ages. For example, in ancient times, civic preparation and public life were promoted, but subordinated to those with certain privileges; while in the Middle Ages, cultural theocentrism and religious formation prevailed. With the Renaissance and the promotion of humanism, the human being became the focus of attention for philosophy and the subsequent scientific development of societies. This evolution of the notion of Man generated new reflections from the perspective of pedagogy, given that the topic of education (what to teach, whom to teach, and how to teach) transformed alongside the cultural, scientific, and socioeconomic development of nations.

Although education in ancient times and up until the 18th century was reserved for the elite, ensuring obedience to the values established by the social hierarchy of their historical period, various forms of knowledge and skills were developed that are relevant today and enable us to understand history, its disagreements, interconnections, and consequences in political, social, economic, and pedagogical terms.

It is worth highlighting that the horizons of pedagogies such as popular, critical, and resistance, among others, foster the formation of political and ethical subjects who do not perceive difference and diversity as problems to be eradicated, but rather as opportunities to build rapprochements through programs, guidelines, and public policies that promote

recognition, acceptance, understanding, and working in communion with, in, and for diversity.

The struggle for inclusion, understanding affectivity, and transforming the curriculum is a form of resistance to the abandonment and neglect that many communities have experienced throughout history. Therefore, the proposals of academic researchers aim to ensure that no person, regardless of their ethnicity, physical or psychological condition, diversity, or sexual orientation, is excluded from the educational system and that they, in turn, enjoy opportunities that allow them to develop a trade or profession that stems from their interests.

The different directions of pedagogy, compared to the perspectives of nature, the individual, and the community, have contributed to the formation of these changes that education has undergone and will surely continue to undergo. However, these changes are not possible based on the idea of universalizing a single form of knowledge and a single way of teaching, but rather on the possibility of ensuring that all human beings are recognized, included, and respected, based on a communion of teamwork, based on an exercise in communality that strengthens bonds that preserve the values of an equitable society. This will be possible by considering a distinct human being, not conceived from the foundation of the individual learning in school, as has been the case in recent centuries, but rather from the consideration of otherness as a

possibility for collective transformation, in the pursuit of the well-being of all.

3. Final considerations

Questions will constantly arise as to whether pedagogy fulfills its purposes in different historical contexts. For example, current research explores the different perceptions of the training received by students specializing in education regarding the rights of people with disabilities and inclusive education (Morales-Endrino et al., 2024). It analyzes the attitudes and aptitudes of educators toward inclusive education that enables the educational success of this population so that they feel included in the classroom (Culque Núñez et al., 2024) and that they can achieve significant achievements in their training to exercise their rights as citizens. It even traces the main reasons why the Colombian population abandons higher education in digital spaces (Segovia-García, 2024).

According to the above-mentioned, it is worth asking: Are community beliefs considered in curricular guidelines or orientations? Are the connections with nature and the differences of others respected in the construction of educational institutions? Are educational communities truly created that understood students' contexts and that empower them to inquire, question, and react to the injustices of discrimination based on their differences and diversity within society and at school? These and other concerns have permeated discussions in the field of

pedagogy for the construction of schools that have an impact on the foundation of a world that includes everyone, transforms realities, and offers the possibility of being emancipated subjects.

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