

Family and school relationship: enhancer family¹

Relación familia y escuela: las familias potenciadoras²

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ABSTRACT

The present work, based on a historical-cultural foundation of human psychic development, aims to show the need for a comprehensive and full education, which is guaranteed, among other ways, through a close relationship between education carried out in the family and at school. In the following pages this relationship is emphasized, highlighting the role that the school and other specialized centers, including social organizations created for this purpose, must have in the preparation and care of families so that they can perform with the

RESUMEN

El presente trabajo, basado en una fundamentación histórico cultural del desarrollo psíquico humano, pretende mostrar la necesidad de una educación integral y plena, que se garantice, entre otras vías, por medio de una estrecha relación entre la educación que se realiza en la familia y en la escuela. En las siguientes páginas se insiste en esta relación, destacándose, el papel que ha de tener la escuela y otros centros especializados, incluidos organizaciones sociales creadas a tal efecto, en la preparación y atención a las familias para que éstas pueden realizar con la mayor calidad posible, la labor educativa de las

¹ This term or concept was used systematically by many of the families studied who, when speaking and describing how they carried out their educational work, considered themselves enhancers or promoters of the development of their sons and daughters. It is therefore a category that names what fathers and mothers understood as an educational work that generated and produced, in historical and cultural terms, development.

² Este término o concepto fue empleado de forma sistemática por muchas de las familias estudiadas que, al hablar y describir como realizaban su labor educativa, se consideraban a si mismas *potenciadoras* o *promotoras* del desarrollo de sus hijos e hijas. Es por lo tanto una categoría que denomina lo que los padres y madres entendían como una labor educativa que generaba y producía, en términos históricos y culturales, desarrollo.

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highest quality possible, the educational work of the new generations, together with the school and the rest of society.

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nuevas generaciones, en conjunto con la escuela y el resto de la sociedad.

Palabras claves: Escuela y familia. Educación. Desarrollo. Labor educativa integral.

1 Introduction

When parents, teachers, and students cooperate in education, each contributing their part as outlined in this brief sketch, when the three members of this trinity, bound by ties of affection and respect, work together and are animated by the same spirit to save men and peoples from the original sin of ignorance, then and only then can education become the fertile source of all desirable goods, the inexhaustible source of all imaginable progress (LUZ Y CABALLERO, 2001, p. 358)⁶

Employing the fundamentals and explanations of the historical-cultural approach to human psychological development leads us to a specific theoretical and methodological orientation that is essential for addressing the topic we wish to develop on its proper basis. The explanations we intend to provide in this chapter require us to justify the importance of studying human development in its entirety and, consequently, the work of education due to its essential role in this process, rather than the fragmented study of this topic in traditional psychology and pedagogy.

Vygotsky, the main author of this approach, set out to clarify that traditional psychologies up to his time were biological determinists because they were based on the idea that this development was produced by biological, genetic, and physiological mechanisms or by a pure spiritual quality inherent in human beings.

⁶ José de la Luz y Caballero was one of the 19th-century Cuban thinkers who, together with Agustín Caballero, Félix Varela, and José Martí, among others, contributed to shaping an educational approach aimed at developing in human beings a consciousness that would enable them to fight for their independence and emancipation. This historical legacy has contributed to the Cuban conception of the role of education in human development, reinforced in the 1960s, 1970s, and 1980s by studies and knowledge of the historical-cultural approach to human psychological development.

According to this author, these psychologies renounced the scientific causality of this phenomenon, which, for him, was related to the interrelation of the conditions in nature that explain its evolution, in our case: the cultural development of the child. (VYGOTSKY, 1993, 1995, 1996).

Biological reductionist tendencies, or those with remnants of preformationism, continue to be a strong orientation in traditional psychological and pedagogical sciences today. And they still do not accept the essential role of cultural development that Vygotsky highlighted in the 1930s.

This author challenged these explanations, pointing out, based on the materialism of Espinoza, Marx, and Engels, that human psychic development is governed by the same laws that govern nature, where everything is interrelated and interconnected, and in this way, incessant changes and transformations take place that lead to the higher organization of matter, which allows for the formation of the human psyche, consciousness, the formation of a worldview, and the mastery of one's own behavior and personality.

For traditional psychologies, human psychic development occurs in a fragmented way because it is the internal biological mechanism that is responsible for ensuring its process of growth and maturation (CHOMSKY, 1968, 1972, 1976, 2004; PINKER, 1995). Each function, each characteristic, and each higher psychic process is formed in itself. For these psychologies, it is like a seed that has everything preformed inside it and with the necessary energy so that, as the subject grows, these qualities are expressed and become more complex. The social or cultural acts circumstantially, at best, inhibit or stimulate the universally existing mechanism, allowing this development to occur and not be formed. These conceptions of traditional psychologies, according to Politzer's study (1965, 1966), are characterized by abstractionism, realism, formalism, and transposition.

Vygotsky's study, based on his ontological and gnoseological orientation, is diametrically opposed, as he conceives everything in an integrality, in a concatenation, and in an incessant movement, where the necessary

transformations and changes take place, due to the mediations that arise in the process of acquiring the means of culture employed and contained in the interpersonal relationships that people experience.

This process leads him to affirm that the formation of structures and their functions, as well as the conditions that underlie them, develop; they are not created or given universally from the beginning. Therefore, explanations of human psychic development must be elaborated based on an appreciation of how the interrelationships between the subject and nature, other people, and the social and cultural processes that take place allow for the relevant changes that constitute the increasingly complex development of internal psychological processes.

Within this comprehensive, dialectical, historical, and monistic materialist view, the organization of education must be conceived as part of culture. This is an essential process that allows for changes and transformations of the psychological functions with which we are born, both in nature and content, mainly biological, into specifically human psychological functions, mediated by the aforementioned social and cultural conditions. This complex process even determines that the basic biological mechanisms and their sustenance also become historically determined.

If a child, from an early age, does not receive such education organized according to specifically human nature, they will not become the full and integral human being that they could become. All of this naturally shows the role of culture itself in the process of humanization, which is not necessarily composed of preformed structures in biological mechanisms.

Leontiev (1974, 1981), Vygotsky (1995), and Gould (1997, 2007) argue that the development and higher organization of matter, the human brain, is due to phylogeny and the historical cultural process that takes place within it.

The human brain and its biological mechanisms, during the phylogeny and history of human society, have acquired greater flexibility in their relationship with the environment, especially the social and cultural

environment, compared to the instinctive biological environment of living beings that preceded it, which allows it to consciously introduce and organize because these social, cultural, and psychological mechanisms participate decisively in its transformations.

We would say that this is the new quality of highly organized matter that has been formed in human beings, representing a qualitative leap in relation to the living beings that preceded them.

This has been proven by studying the development of people who have not had access to the social and cultural influences of humanization. It has also been proven in studies of the historical process of culture production in human society in anthropological research (VYGOTSKI AND LURIA, 1996) and in studies of the processes that occur in the education and training of people with some type of biological deficit, which guarantee psychological development through alternative means to those used with other people (VYGOTSKI, 1993).

Since the 16th century, this educational work has shown that human development is not only a biological or evolutionary process but also, and essentially, a cultural and historical one.

Another extreme situation is found in Spitz's studies (1945, 1946) on hospitalism and emotional deprivation, where newborns did not experience the specifically human effects of interpersonal relationships, and, currently, in cases that present serious alterations in the development of psychological processes due to the excessive use of technology at a very early age, which limits children's social and emotional bonds with adults and peers.

In all these cases, since the necessary social and cultural conditions are not suitably organized to influence the developing subject to allow for specifically human behaviors, psychic development does not occur adequately, according to its own internal laws. Instead, due to the lack of interrelation between these conditions, the specifically human higher psychic functions do not begin to form, and the process of humanization does not create the basis for their full formation.

This whole process can be explained by the following principles drawn from the dialectical, historical, and monistic materialist conception that serves as the basis for L.S. Vygotsky when he tells us:

Dialectical psychology starts from the unity of psychological and physiological processes. For dialectical psychology, the psyche is not, as Spinoza put it, something that lies beyond nature, a state within another state, but rather a part of nature itself, directly linked to the functions of the highly organized matter of our brain. Like the rest of nature, it has not been created but has emerged in a process of development. Its embryonic forms are present from the beginning: the living cell itself retains the properties of changing under the influence of external actions and reacting to them⁷. (VYGOTSKI, 1991, pp. 99-100).

[...] The profound difference between psychological and physiological problems is completely insurmountable for metaphysical thinking, while the irreducibility of one to the other does not constitute any obstacle for dialectical thinking, which is accustomed to analyzing developmental processes on the one hand as continuous processes and, on the other, as processes accompanied by leaps, by the emergence of new qualities. (VYGOTSKI, 1991, p. 99).

[...] culture gives rise to special forms of behavior, modifies the activity of psychological functions, and builds new levels in the system of developing human behavior. This is a fundamental fact, and every page of primitive man's psychology that studies cultural psychological development in its pure, isolated form convinces us of this. In the process of historical development, social man modifies the modes and procedures of his behavior, transforms his natural inclinations and functions, and elaborates and creates new forms of specifically cultural behavior. (VYGOTSKI, 1995, p. 34).

And it is monistic, because this ontological orientation is achieved in the following way, according to M. Rosental and P. Iudin (1981, p. 323):

Monism (from the Greek *μόνος*: one). A philosophical theory that takes a single principle as the basis of all that exists. There are two types of monism: materialistic monism and idealistic monism. Materialists believe that the principle of the world, its basis, is

⁷ GAB italics for emphasis.

matter, while idealists believe that the sole principle of all phenomena is spirit, idea, etc. The most consistent form of idealistic monism is the philosophy of Hegel. Scientific and, consequently, materialistic monism is characteristic of dialectical materialism, which assumes that the world is material in nature and that all phenomena in the world constitute different aspects of matter in motion. In Marxist philosophy, materialism also extends to social phenomena. The opposite of monism is dualism.

This, in turn, contrasts with dualism, which, according to the dictionary itself, is defined as follows:

Dualism. A philosophical doctrine that, in contrast to monism, considers material and spiritual substances as principles that are on an equal footing. Often, what initially leads to dualism is the attempt to reconcile materialism and idealism. Ultimately, the dualistic separation of consciousness and matter leads to idealism. Dualism in its most extreme manifestation is characteristic of the philosophy of Descartes and Kant. Dualism serves as the philosophical basis for the theory of psychophysical parallelism. (ROSENTAL, IUDIN 1981, p. 128).

2 Development

The topic we will address in this chapter is based on these fundamentals for education and teaching, which must be organized and carried out in a comprehensive and complete system that responds to the conditions that can produce and generate comprehensive and complete human psychological development. If education and teaching are to guide and produce this development, these processes cannot be separated.

Therefore, the relationship between education in the family, school in a more formal setting, and other institutions in society must constitute a systematic, indivisible, and conscious process. Hence, we can appreciate the importance posited by the title of this chapter.

However, the work of education and teaching requires cultural preparation for those who carry it out in one way or another, because they are also a cultural, social, and historical product, which will guarantee the

multiple influences that can be exerted in the formation of the developing subject. For this reason, it is necessary to create conditions that allow families to be prepared, like any other educator, to carry out with the necessary scientific rigor the task of caring for, educating, and training their children from the moment of birth.

Families must know, for example, that the processes of feeding, hygiene, and care, although they are biological needs, are also the ideal support and context for initiating the social and cultural education that will guarantee the psychological, cultural, and specifically human development of their children. Thus begins the process of social and cultural humanization of the new being, which, as we have already said, is not given or created, but must be developed.

Given these conditions that newborns must receive from their families, it is essential that families be prepared to fulfill them in the most correct way possible.

For this reason, we wanted to discuss in this chapter some results obtained from research we conducted at different times in Cuba.

3 The relationship between family, school, and society

Since the triumph of the Revolution in Cuban society, various efforts have been made to promote quality education for all, enabling the comprehensive development of Cubans. Within this process, great attention has been paid to the family as a fundamental pillar of these educational aspirations. The family, in close interrelation with the school and other social organizations, would contribute to the comprehensive education of new generations of Cubans.

To understand how Cuban families carried out their educational work and how objective and subjective conditions related to this phenomenon, various studies were conducted on Cuban families, notably those led by Dr. Guillermo Arias Beatón on the educational work of mothers and fathers with their children. (ARIAS BEATÓN, 2020; LÓPEZ, ARIAS, GUTIERREZ, 2007)

This research allowed us to understand the complexities of the educational process that emanates from the home, based on knowledge of the great diversity of realities and particularities of the human drama that is experienced and contributes to the psychological development of human beings. Families reflect the influence of society in general, social organizations, and schools as possible relationships that, throughout history, can explain the richness of the educational work of Cuban families in close relation to schools.

The realities shown to us by mothers and fathers, with their conflicts and outcomes, allowed us to delve deeper into the scientific concepts of the historical-cultural approach that best explained the human drama presented to us and that was closely related to the lines of thought and action of our founding thinkers of the 19th century and the best of Cuban pedagogy of all time.

The essence of human development, as pointed out in the foundations of this work, lies in how people live their diverse interpersonal relationships, which, depending on their organization, direction, and systematicity, increase the probability of the emergence of certain psychological contents. This, which has its source mainly in the nucleus of the home, is sustained by the society of which the family is a part as the basic cell.

The family, in this way, is the human group that constitutes the first social context that carries out the actions of care and early education of the human being and later acts as an essential companion to early childhood education centers and schools. For this responsible work, this institution must receive the necessary preparation and social and cultural support (ARIAS et al., 1977; ARES MUZIO, 1990, 2002; IBARRA, 1993, 1999; CASTILLO Y CASTRO, 1989; CASTRO, 1996; VERA ESTRADA, 2007).

We assume this in families as a point of study for all the work that has been done through government public policies (GONZALEZ, RODRÍGUEZ, DÍAZ, JIMÉNEZ, RODRÍGUEZ, 2015).

This work began in 1971 with TV programs, radio, and specialized publications and continued with longitudinal research on the cohort of children

born in the first week of March 1973, in which they and their families were studied at four different points (at birth, at age 7, at age 11, and at age 17). (ARIAS, 1977; GUTIERREZ, LÓPEZ, & ARIAS, 1990; LÓPEZ, ARIAS, & GUTIERREZ, 2007). This longitudinal research provided a large amount of data that allowed hypotheses to be made about the characteristics of this process, and subsequently to delve deeper with the use of qualitative research, which continued in subsequent years to find possible explanations for the educational work carried out by families.

The main findings revealed a positive relationship between the educational level of parents and the achievements of their children. Families that were well integrated into society and had high macro-social indicators were able to organize and systematize the educational process with their children, promoting better overall development.

In most of the cases studied with high levels of education, in which families had ideas and beliefs that allowed them to consciously explain their role as important educational agents, the organization, and development of educational activities contributed positively to the development of their children.

In addition, they knew and used pedagogical or educational procedures and methods that allowed them to help their children with their studies, and they were concerned with establishing good social and emotional relationships with them, among other essential aspects to ensure higher quality education.

Here, a finding emerges that marks a particularity not found in other studies in Latin America, as working mothers in our society were more effective in their educational and empowering role than non-working mothers, with their children showing better learning outcomes as a cause and consequence of their comprehensive development. This particularity is supported by the great process undertaken to achieve the real emancipation of women within Cuban society.

The Cuban state directed policies, studies, and practices for the creation of Children's Circles, where the education and preparation of children in early

childhood and preschool age is articulated, beyond mere childcare, which is more traditional (SIVERIO, 1988, 1995; LÓPEZ HURTADO, SIVERIO, 1986, 1996; LÓPEZ HURTADO, LEÓN, SIVERIO,

1990, 1991, 1992). Protection for working parents, especially working mothers, was provided through the Federation of Cuban Women (FMC), which organized and designed these centers with the Ministry of Education and Public Health, demonstrating the paramount importance of training, stimulation, and education for the new generations in the new revolutionary society.

These institutions place special importance on the relationship and guidance of the family in their educational work, which accompanies the educational work to achieve the development of the children who attend them. Meetings and schools for parents are held where they learn and share their particular knowledge with others, a process through which parents can find explanations for the educational and parenting actions and methods they use in the education of their children, enabling them to consciously systematize them and enrich their conceptions of education and development with the practices of other families. Official documents on the organization and management of the childcare center stipulate that the circle and school councils must carry out joint activities with families with the aim of “preparing families to participate actively and proactively in stimulating the comprehensive development of their children” (GONZALEZ, RODRÍGUEZ, DÍAZ, JIMÉNEZ, RODRÍGUEZ, 2015, p. 74).

Childcare centers, as educational and guidance centers for families in general, are another element of all the efforts made by the Cuban state to support the educational work of mothers and fathers. This is part of a system that begins from the moment a woman becomes pregnant or when family planning begins.

The maternal and child program, where mothers and fathers receive guidance on care in terms of nutrition and hygiene in early childhood, prepares parents to assume their new role as parents.

Another element of this system of family assistance and support is the Educate Your Child program, which exemplifies the intention to bring the best advances in education to the entire population, including those families who, for various reasons, do not have their children attending a daycare center. This program was created as a solution to the problem of children who, because they did not attend daycare centers, did not have the necessary development to acquire the content of primary school. Thanks to this program, the cultural development that is shaped by organized, guided, and systematized interpersonal relationships in different educational programs is guaranteed.

The contribution of this program became even more significant when it became impossible to continue building new circles to provide full coverage to the population due to the economic crisis the country was experiencing, known as the Special Period.

In these spaces, parents receive guidance and support to become the best enablers of their children through activities that provide them with the real development necessary for primary school studies. This process continues in essence at other educational levels, with the relevant changes being made according to the needs and demands of the educational work to be carried out by the family.

This preparation is in line with the findings of the longitudinal research regarding the importance of parents' level of education for the educational work. This was an indicator that had been worked on extensively and was now correlated with parents who managed to provide an empowering education for their children.

Since the triumph of the Revolution, various efforts have been made to educate all Cubans. First, with the literacy campaign, Cuba was declared a territory free of illiteracy in 1961. Second, with campaigns to ensure that the population reached 6th and 8th grade. Such has been the educational revolution that today almost the entire population has an average of 9th grade schooling. This also influences Cuban families to seek and contribute

to their preparation for their educational role. This last point is significant to put into context the next piece of data we are going to present, obtained from longitudinal research and qualitatively reaffirmed in case studies, participant observation, and action research carried out in collaboration with the families studied.

Although most parents with a low cultural level were unable to perform a good educational role with their children, an issue we will explore in more depth later, there was a small group of families with a low level of schooling who did manage to enhance their children's learning to the highest levels, achieving good results in their learning and overall development.

Despite their low level of education, these families had educational and pedagogical resources from their families of origin, with positive traditions that allowed them to receive help, guidance, and resources that contributed to their learning and overall development, which they in turn passed on to their children, enabling them to achieve higher levels of education than their parents. As a result of their traditions, these families were able to empower their children to better support themselves in the educational and social conditions developed in Cuban society.

With families that empower their children's development, we learned and confirmed that it is essential for mothers and fathers to be prepared to carry out their educational work. This preparation was based on a complex mediation involving various conditions, such as: the organization of society to ensure a humanistic conception of development and education through the promotion of relationships of respect, exchange, and collaboration; the existence of programs in the media that address the issue of education as the main source of human development; a guidance system in educational institutions in which both children and parents participate; the work of social organizations in family guidance created by the FMC, the Ministry of Public Health, and the Ministry of Education; as well as a family history that is becoming a tradition and, in turn, is being nourished by all these public

policies, programs, and social changes that are taking shape over time as an expression of the will of the state and government.

All of this forms a complex process, as none of the above conditions alone can explain the pedagogical and psychological content that comes into play in this family education that enhances the development of their children, allowing them to achieve significant results in their learning.

We also learned this from those families who were unable to provide a quality education. There are a few families who, even with high macrosocial indicators, including a high level of schooling, were unable to provide a good education, and their children did not achieve good results in learning and development compared to the previous families.

These families were unable to explain why they did not take the appropriate educational actions or use the corresponding methods, as they did not have the necessary pedagogical and educational resources to carry out the educational and cultural role they should have performed with their children, as the other families did. According to the data found in the interviews and observations, this was a consequence of the fact that, despite having positive macrosocial characteristics, the families were not well prepared to fulfill their educational and developmental role based on their families of origin or because of the need to receive assistance for specific preparation.

Among these cases, there were unresolved issues and serious conflicts with parents regarding the use of educational methods, procedures, and actions that had caused them very inappropriate and painful experiences. In these cases, these experiences led to psychological states that interfered with their ability to have a healthy relationship with their children and to use appropriate methods and procedures with them. We refer to this as unresolved conflicts experienced by parents in the education they received in their family of origin.

These findings allowed us to identify the necessary conditions for intervention and thus find a way to help these families who were suffering from their situation.

These families, even those with high levels of education who had received guidance from educational and health institutions, social organizations, and the media, were unable to put it into practice fully because, in one way or another, they repeated inappropriate parenting styles used and learned in their families of origin, even though they considered them inappropriate.

These parents, lacking an explanation for the causes of their discomfort, suffering, and conflicts with their families of origin, were unable to educate their children without using the methods, procedures, or actions that their families had used with them. These parents even criticized on several occasions the events they had experienced in their upbringing; however, they unconsciously repeated them in the educational work they carried out with their sons and daughters.

The different experiences attributed to negative feelings, produced by interpersonal relationships with their parents, did not help them, nor could they be the basis for organizing and systematizing an educational effort that would enhance their children's development at home. The human drama experienced by these families demonstrates the need to accompany government and social policies with the work of educational institutions and mass organizations dedicated to guiding families with specialized centers that help them in a more individualized and particularized way in each case.

In a more in-depth study with a group of these families, we found a predominance of an analysis that we call: “critical and intolerant of the educational styles of their families of origin,” which was rooted in their discomfort and suffering, as a result of which they were unable to explain or systematize the actions they took with their children, resulting in a scattered and conflicted education, marked by the conflicts and situations of the moment.

The situation mentioned above is theoretically documented by other psychological explanations (FREUD, 1968; HAUSER, 2003), which point out that those individuals (parents or teachers) who experience discomfort, conflict, or

emotional and cognitive trauma due to the methods or concepts used in their education and development, and who have been unable to process or illustrate them adequately, reject them for themselves but tend to reproduce them in one way or another, unconsciously, in the practice of their educational work with their children or students.

However, it was observed that, with individualized attention in the form of counseling, psychotherapy, and group work with psychodrama, families improved their educational actions and methods by beginning to build and assume more fully in the process, explaining the problem that afflicted them and thereby gaining a deeper understanding of the concept of human development and the organization of actions and tasks. This allowed them to carry out appropriate educational work with greater consistency and systematicity. This shows the importance of creating this type of care for families through specialized centers that accompany them when these particular problems arise, both past and present.

Such centers could also help families with low levels of education and a lack of specific preparation to organize and carry out systematic educational work, which, in most cases, does not allow them to achieve good results in their children's learning and development. When interviewing these families, we found that they did not have the necessary pedagogical and educational resources to organize and help their children, and therefore could not guarantee an education that would promote their development.

For this reason, the balance tilts toward the work done by teachers in educational institutions who try to compensate for the difficulties that arise at home, an extremely difficult task to achieve. Here, too, specialized attention helps families find the best ways to position themselves in their children's education, taking a more proactive role with them by systematizing new ways of carrying out their children's educational work in their own educational activities. These processes prepare them to participate differently in the guidance sessions held in their children's schools and in social organizations.

Some empowering families that manage to provide a quality education were not exempt from conflicts in their families of origin. However, they had managed to work through these conflicts through other interpersonal relationships that had been very significant for them. Through these relationships, they had come to understand many of the dissimilar conditions that were present in their negative or frustrating experiences, which had caused them various feelings of discomfort and dissatisfaction and which they could now refer to critically, without necessarily repeating them in the education of their children.

Some members of these families told us that they were “tolerantly critical” of their mothers and fathers because they came to understand that their parents had also suffered from these methods of education but that they had not had the public education that today's parents have achieved, nor the support that they had received.

These families were constantly learning and enriching their conceptions of development and education, as well as their role in the educational work that changes over time, according to the new needs of their children, while maintaining the essence of relationships marked by a positive emotional environment, respect, and good communication. In this way, they sustained the educational work that promoted their children's learning and development. However, this was not without conflict, but these conflicts were overcome as part of the learning process itself. With these families, we learned that they were promoters of human development and, therefore, of their children's development. They were supported by a society that provided them with various macro and micro spaces so that they could prepare for a higher quality educational system.

One of the conditions that must be guaranteed for the family to perform a good educational function is the material conditions and experiences that they can generate within the home by relating to the needs, expectations, and desires of the different family members. Material conditions are essential for human development. These range from nutrition that allows children to

participate in the educational process to a place with the minimum conditions for studying and a wide variety of interpersonal relationships. These material conditions are not an absolute indicator, but a relative one, as they depend on the different experiences of family members and the social conditions in which the family lives.

In our research, we have found very humble families who, for example, with few resources, organized a small space for their children to study. In addition, they used the household's own needs as spaces for everyone to collaborate, where their children learn, without material deficiencies negatively impacting their development. However, it should be noted that this is possible in Cuban society, which provides full and free access to education. This way of managing resources for the education of children is a necessary point to highlight in the organization of the family's educational work in the face of the superficial consumerist trends that prevail in today's world.

4 By way of conclusion

This paper is based on the concept that all good education that promotes learning and development is founded on a process that guarantees the cultural development of the student, as studied by the historical-cultural approach since the 1920s and 1930s, and not essentially on a process of maturation of biological structures and mechanisms, as is typical of the foundations of traditional psychology in vogue.

A brief explanation is given of why and how this process of cultural development operates, based on a genuine dialectical conception of human development, since from this philosophical perspective, the existence of a complex and integral interdetermination of various conditions is conceived: biological, social, cultural, and historical, such that they shape, in their interrelationships, the processes and formations in a spiral development that is not evolutionary but qualitative and revolutionary.

It highlights the need to ensure a close interrelationship between the educational work of the school and the home, from the moment of birth, which will consolidate the work of quality education as a product of the materialization of cultural development essential for the formation of the human being. A qualitative and comparative study of families grouped according to whether they achieved an educational task that enhanced the development of their children was used to explain the characteristics of these families and the educational methods and actions they carry out in their children's upbringing. In this process, conditions were also identified that needed to be addressed so that families with difficulties could perform their educational, cultural, and developmental role with the highest possible quality. The objectives of the preparation, support, and assistance that social and cultural institutions, especially educational institutions, should offer families were detailed.

Thus, the research indicated that it was necessary to systematically provide pedagogical and psychological preparation and assistance to parents and families in general, even the most proactive and best prepared, to enable them to meet the demands of educational and cultural work with much higher quality, contributing to better learning and development in their children with schoolwork.

Finally, it has been shown that families that promote the best learning and development of their children are characterized by a conception of education and development that consciously and systematically guides them to organize and carry out quality educational and pedagogical activities within the home. These families feel responsible for their work because they understand its importance, as they contribute significantly to supporting and consolidating the educational work carried out in early childhood education centers, preschools, and general education.

These families, therefore, consciously share their personal and social responsibility for their children's education at home, which is constantly linked to the work done at school, creating an organic and close relationship between the school and the family in terms of education, learning, and development. In

addition, they constantly and systematically seek information and acquire knowledge about how to better educate their children, both from the school and through other channels that exist in society.

In Cuba, this process corresponds to the fact that since the 1960s, the need for schools and families to work together through school councils to educate new generations from an early age has been established, which has been consolidated over more than 40 years of work. In this way, we can show how the legacy contained in the epigraph that opens this work is being realized in our country, as well as the many challenges that remain to be resolved, because this is required by the complexity of the family-school relationship in the comprehensive, quality education that human beings need.

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