Coexistence, School Climate, and Basic Education: possible paths to overcome violence[1]

Convivência, Clima Escolar e Educação Básica: caminhos possíveis para superar a violência

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ABSTRACT

This article aims to discuss the issue of school climate and coexistence with a view to better understanding the relational processes that take shape in everyday school life, within the context of Basic Education and their implications for learning. It is based on the premise that learning processes are interconnected with the social practices of coexistence that express the possibilities of interpersonal and group relationships established within the school environment. To this end, we analyze: (a) educational data that reveal the challenges faced by schools due to the rise of extreme and violent actions; (b) the relevance of the concept of school climate in assessing relational practices across their multiple dimensions; (c) principles for understanding an ethical and participatory education; and (d) proposals for actions aimed at improving the quality of school relationships and the teaching-learning process. The development of educational practices grounded in participatory, supportive, caring, and

RESUMO

Este artigo tem por finalidade tematizar a questão do clima e da convivência escolares na perspectiva de melhor compreender os processos relacionais que se materializam na vida diária escolar, no âmbito da Educação Básica e suas implicações na aprendizagem. Partimos do pressuposto de que os processos de aprendizagem estão interligados com as práticas sociais de convivência que expressam as possibilidades de relações interpessoais e grupais constituídas no espaço escolar. Para tanto, analisaremos: a) dados educacionais que apresentam os impasses vivenciados nas escolas por meio do avanço de ações extremas e violentas; b) a relevância do conceito de clima escolar na avaliação das práticas relacionais em suas diversas dimensões; c) princípios para a compreensão de uma educação ética e participativa; d) proposições de ações para a melhoria da qualidade das relações escolares e do processo de ensino-aprendizagem. A construção de práticas educativas centradas em ações participativas, solidárias, cuidadosas e democráticas permite a constituição de um clima escolar que amplia

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democratic actions fosters the creation of a school climate that broadens forms of coexistence, learning, and institutional management.

Keywords: Violence. School Coexistence. School Climate.

as formas de convivência, de estudo e de realização de ações de gestão.

Palavras-chave: Violência. Convivência Escolar. Clima Escolar.

1 Introduction

When we observe the paths taken by schooling in recent years, we encounter issues of great relevance that have stood out in the discourse of administrators and educators, parents, students, and researchers, expressing a growing process of increasing acts of violence in the school, against it, or originating from it (Ristum, 2010). The feeling of insecurity, helplessness, or discouragement is constantly mentioned by all those involved in everyday school life. The need to understand such situations and to find ways to confront and overcome the relational issues that occur in schools is increasingly evident and necessary. If, on the one hand, we have witnessed social advances that ensure civil rights in their various dimensions, on the other hand, we face the spread of extremist, violent, and destructive ideas, structured upon feelings of hatred and discriminatory acts.

Violent attacks against schools have become a matter of concern for researchers, teacher educators, school and educational administrators, students, teachers, parents, and the community at large, with the aim of understanding the factors and causes that have led to this alarming situation for all involved. National data on violent attacks against schools, which have occurred since the early 2000s, show that their perpetrators have used bladed or firearm weapons, causing fatal victims, including cases of suicide after the act of violence.

To contribute to this debate and advance reflections within the scope of ongoing research[5], this article aims, at first, to present updated data on the

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topic, especially regarding episodes of extreme and violent actions that have taken place in schools. Next, we discuss the relevance of the concept of *school climate* for the evaluation of relational practices in their multiple dimensions, as well as we intend to highlight, from a philosophical perspective, principles and ideas that may support the understanding and proposition of an ethical, emancipatory, and convivial education. Finally, and before the final considerations, proposals for possible — and, in some cases, necessary — actions aimed at improving the quality of school relationships and the teaching-learning process will be presented.

2 Violent attacks against schools: an open wound in contemporary society

At the very moment this text is being written, yet another piece of news about violence is released:

> Shooting attack in a school in Ceará leaves two dead in a city known for good education indicators. Two teenagers, aged 16 and 17, were killed on Thursday (September 25) in a public school in Sobral, in the countryside of Ceará, according to information confirmed by the state government. Three other students were injured (Tavares, 2025).[6]

This event adds to many others experienced by students, teachers, administrators, and parents in recent years. Research conducted at the State University of Campinas, in the State of São Paulo, indicates that there has been a significant increase in acts of violence in and/or originating from schools (Vinha & Garcia, 2025). According to the researchers, the episodes of attacks in basic education institutions, generally carried out by students or former students, are characterized as manifestations of extreme violence involving intentionality, planning, and the use of different types of weaponry. Such actions have as their central objective the elimination of one or more lives, thus constituting crimes of high social gravity.

The motivations associated with these acts are not limited to interpersonal conflicts but encompass broader factors such as accumulated resentments, ethnic-

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[6] All quotations from works originally read in Portuguese were translated into English for the purposes of this article.
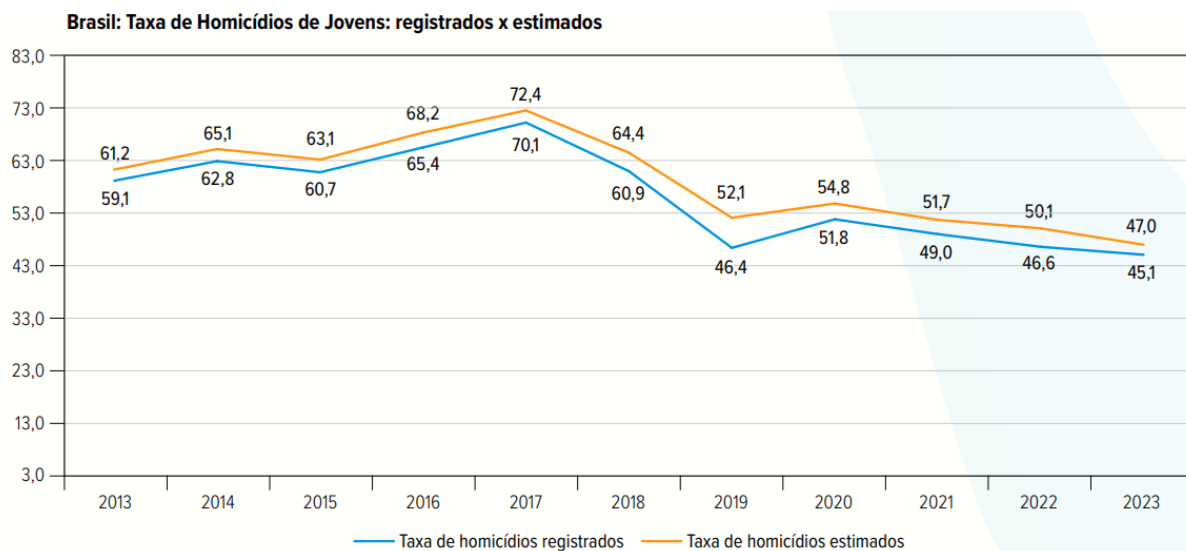
racial prejudices, various forms of discrimination, misogyny, and religious, political, or cultural intolerance, as well as elements linked to feelings of exclusion and marginalization. These events are often interpreted as hate crimes and/or acts of revenge, revealing a complex phenomenon that articulates individual, collective, and structural dimensions of violence.

2.1 Violence against children and youth in Brazil

In a recent publication, the Institute for Applied Economic Research (Ipea, 2025)[7], a public foundation linked to the Ministry of Planning and Budget, presented a comprehensive overview of violence in Brazil, offering essential data for understanding the social reality experienced in the country over the past decade. Within the scope of this article, we are particularly interested in highlighting information related to violence affecting young people, children, and adolescents, considering that these age groups figure predominantly both among the main victims and among the perpetrators of attacks that have taken place in school settings.

According to Ipea (2025, p. 26), lethal violence constitutes the main cause of mortality among the young population in Brazil. Data referring to the year 2023 indicate that 34% of deaths among individuals aged 15 to 29 resulted from homicides. In that same period, of the total 45,747 homicides recorded in the country, 47.8% had young people within this age range as victims, representing 21,856 lives prematurely cut short. In proportional terms, this figure corresponds to an average of approximately 60 young people murdered per day. The analysis of the historical series covering the period from 2013 to 2023 reveals the magnitude of the phenomenon: 312,713 young people were fatal victims of violence during that time. These numbers demonstrate the persistence of a structural pattern of youth lethality in Brazil, constituting a serious social problem and even a public health issue.

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[7] Instituto de Pesquisa Econômica Aplicada – Ipea.

Source: IBGE – Continuous National Household Sample Survey (PNADc) and MS/SVS/CGIAE – Mortality Information System (SIM). Prepared by: Diest/Ipea and FBSP. (Ipea, 2025, p. 26).[8]

As we can see in the graphic above, despite the high rate of youth victimization in Brazil, there has been a downward trend in the homicide indicator per 100,000 young people since 2017. That year, considered the peak of youth mortality, the rate reached 72.4 deaths per 100,000 individuals aged 15 to 29. In 2023, this figure was reduced to 47.0, representing a significant decrease over the analyzed period. Only in the last year of the series was there a negative variation of 6.2%, indicating that although lethal violence remains at high levels, there are signs of decline in the homicide rate affecting the young population in Brazil.

Among the various indicators related to lethal violence in the country, the prevalence of male victims within the youth group stands out during the period from 2013 to 2023. In that interval, men accounted for 94.0% of all youth homicides, highlighting the centrality of this demographic segment within the phenomenon. This scenario not only reflects structural gender inequalities and unequal access to social opportunities but also produces significant negative side effects for society. Among these effects are the deceleration of economic growth, due to the loss of human capital in the productive age group; the

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[8] Brazil: Youth Homicide Rate — Recorded vs. Estimated In blue: recorded homicide rate. In orange: estimated homicide rate.

reduction in the educational development of children and adolescents, due to the impact of violence on school and family dynamics; and the decrease in future participation in the labor market. On the individual level, premature death deprives young people of the possibility of experiencing other stages of the life cycle, constituting an irretrievable loss of both personal and collective trajectories (Ipea, 2025).
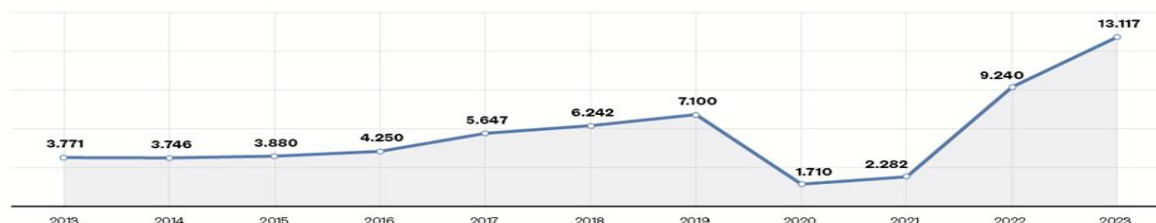
Still according to Ipea (2025, p. 35), the situation is equally alarming when observing the impact of lethal violence on children and adolescents. Between 2013 and 2023, 2,124 homicides were recorded among children aged 0 to 4 years. During the same period, 6,480 children aged 5 to 14 were victimized, in addition to 90,399 adolescents aged 15 to 19. These figures correspond to thousands of prematurely interrupted lives, representing school trajectories cut short before they even began or were completed, as well as the denial of the possibility of building a professional path and achieving full social integration.

2.2 Violence in schools: the major challenge

If the panorama previously presented is already concerning (see graphic below), the severity of the problem becomes even more evident when we turn our attention to the school environment — a space that, in principle, should constitute a privileged locus for the promotion of a healthy school climate of teaching, learning, and positive interpersonal coexistence.

Violências no ambiente escolar
Pessoas atendidas em serviços públicos e privados de saúde com lesões autoprovocadas, vítimas de agressões físicas e verbais

Source: Notifiable Diseases Information System/Datasus; Brazilian Forum on Public Security. Prepared by CGIE/MDHC. (Brasil, 2024)[9]

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[9] Violence in the school environment Individuals assisted in public and private services with self-inflicted injuries, victims of physical and verbal aggression
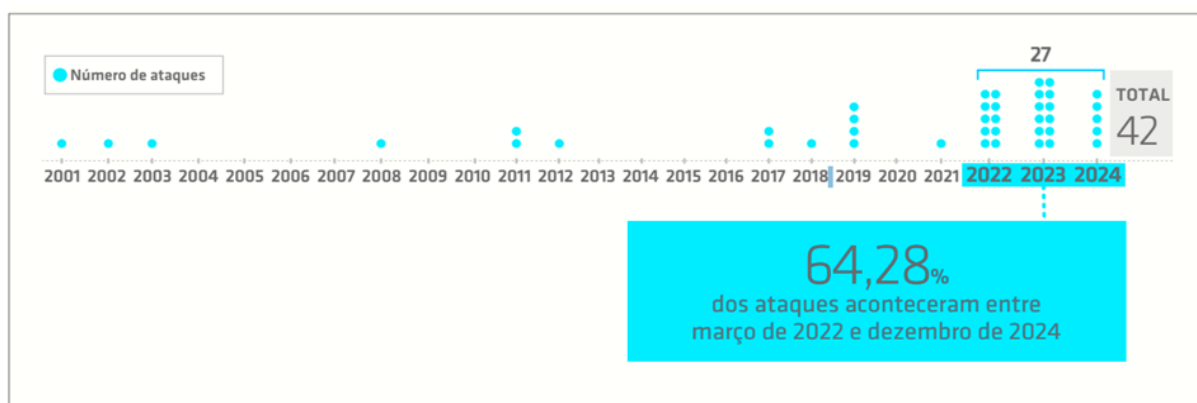
Between 2013 and 2023, 60,985 victims of interpersonal violence were recorded in Brazilian schools. In the same period, 9,437 cases of self-inflicted violence — including self-mutilation, self-aggression, and suicide attempts — were reported. Over this 11-year span, there was a significant increase of 247.8% in the total number of recorded incidents, with an even more alarming rise in cases of self-inflicted violence, which reached 954.5%. In 2023 alone, there were 13,117 victims of interpersonal violence in educational institutions, of which 2,204 corresponded to episodes of self-inflicted violence (16.8%).

Regarding the victims' profiles, the data indicate a predominance of females, with 7,944 notifications (60.6%), compared to 5,171 male victims (39.4%). In terms of types of incidents, physical violence was the most frequent, totaling 6,558 cases (50.0%), followed by psychological/moral violence (3,123 cases; 23.8%) and sexual violence (3,033 cases; 23.1%). In 35.9% of the notifications, the perpetrator was identified as a friend or acquaintance of the victim (Brasil, 2024).

These data show that violence in the school context is not limited to formally recorded incidents — which generally depend on victims seeking public services — but also includes violent practices that occur in daily school life and are recognized by those directly involved in this environment. Such practices, manifested through violent and extreme attacks within schools, constitute a phenomenon distinct from other forms of interpersonal violence, mainly because of their intentionality and destructive magnitude. Unlike everyday acts of aggression, these attacks are characterized by premeditation and deliberate execution, usually carried out by students or former students of basic education institutions, with the explicit intention of causing the death of one or more people.

As pointed out by Vinha e Garcia (2025), between January 2001 and December 2024, 42 of such episodes were documented in Brazil. Of these, 27 (64.28%) occurred within a concentrated period of less than three years, between March 2022 and December 2024. The longitudinal analysis reveals a concerning acceleration in incidence, with a sharp increase in 2022 (10 attacks) and 2023 (12 episodes), followed by a relative reduction in 2024 (five cases). This pattern of

abrupt growth, although mitigated in the last year of the analyzed period, highlights the emergence of a cycle of intensification of extreme violence in educational institutions, demanding interpretations that interrelate sociocultural, psychological, and structural factors.

Source: Vinha; Garcia, 2025.[10]

According to analyses by Vinha and Garcia (2025), the typology of the attacks reveals the predominance of indiscriminate episodes, in which the explicit intention of the aggressors was to maximize the number of victims. Of the 42 recorded attacks, 33 (78.57%) were classified as active (random targets), while nine (21.42%) had a targeted nature, that is, directed against previously identified specific targets.

Regarding the institutional profile, the 43 affected schools show an uneven distribution: 27 (62.79%) were institutions offering both elementary and secondary education, while 16 (36.59%) corresponded exclusively to elementary schools. Moreover, in 81.39% of the cases, the institutions were located in territories where the socioeconomic level of students' families is classified as medium, medium-high, or high — a fact that challenges reductionist interpretations that associate school violence solely with contexts of greater social vulnerability.

The age and gender profile of the aggressors is another relevant aspect. Among the 45 identified perpetrators — including three cases committed in pairs

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[10] 64.28% of the attacks occurred between March 2022 and December 2024.

— the vast majority (77.77%) were under 18 years old at the time of the attack, highlighting the vulnerability of adolescence regarding involvement in extreme violence. Only one case was attributed to a female perpetrator, indicating a strong male predominance in such events.

As for the means used, the data reveal a diversity of attack instruments. More than half of the episodes (23; 54.77%) involved the use of alternative artifacts such as knives, Molotov cocktails, hatchets, and crossbows. However, when considering the lethal outcomes, there is an almost absolute prevalence of firearms: of the 38 recorded deaths — excluding the aggressors' suicides — 36 (94.73%) were caused by gunfire in 19 distinct incidents, while only two deaths resulted from the use of bladed weapons. In nine episodes, it was found that the perpetrators used weapons belonging to family members, a fact that underscores the importance of domestic control and safety regarding access to firearms.

As evidenced by what has been discussed so far, this is a complex challenge that transcends the sphere of isolated responsibilities and calls upon various social actors — public authorities, the scientific community, administrators, teachers, families, and ultimately society as a whole — to adopt an analytical and proactive stance in light of the empirical data and concrete contexts. The severity of the situations emerging within the school environment requires responses that go beyond immediate or palliative solutions and are instead guided by perspectives capable of generating structural, consistent, and sustainable transformations over time. In this regard, the discussion on school climate and coexistence presents itself as a key axis for the formulation of educational policies and practices. These two concepts, when articulated, offer not only an interpretative key to the reality experienced by students and educators but also a fertile ground for the development of strategies that foster more equitable, inclusive, and emancipatory relationships within the school space.

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3 School climate and coexistence: a perspective for addressing violence in schools

Several studies and research projects have pointed out, based on scientific evidence, that schools with a positive school climate also display a series of positive school dynamics. Examples of positive dynamics correlated with a positive school climate include the academic performance of children and adolescents, improved communication among individuals, a decrease in coexistence problems such as indiscipline, incivilities, transgressions, and even the mitigation of episodes of school violence (Bradshaw, et al, 2021; Cohen, et al, 2020; Kraft. & Falken, 2020; Osher, et al, 2020; Ross, et al, 2020). However, it is first necessary to understand the meaning of climate and school climate.

We can point out that when reflecting on climate, we are referring to the environment and how people in a social setting perceive the configuration of that space. For example, when entering a certain social environment — whether in a work meeting, a club, or a family gathering — we are able to perceive the "climate" of that place: whether it is harmonious, friendly, cheerful, or whether it is hostile, threatening, authoritarian, or intimidating. In this sense, the term *climate* was initially developed to explain the psychological aspects that occur in the environment and how we perceive it. The way we perceive a particular environment and the relationships we establish in that space can affect our behavior. For instance, it is very likely that people will express themselves more spontaneously in an environment they perceive as friendly than in one they perceive as authoritarian. In other words, individuals' personal perception of the environment they are part of is an aspect that influences how they think about it and, eventually, how they act within it. In addition to the possibility that perceptions of the environment may influence people's actions, the consequences resulting from their actions can, in turn, influence what they think and do, thereby producing a cycle of interrelated actions and consequences. This dynamic between people and their environments shapes the gradation of aspects related to well-being, whether in physical, emotional, social, or relational dimensions.

When the same logic is applied to the school environment, according to Brazilian authors Vinha, Morais, and Moro (2017, p.8), we are referring to

> a set of perceptions and expectations shared by members of the school community, resulting from the experiences lived in that context with respect to the following interrelated factors: norms, objectives, values, human relationships, and the physical, pedagogical, and administrative organization and structures present in the educational institution. The climate corresponds to the perceptions of teachers, students, the management team, staff, and families, arising from a common real context; therefore, it consists of subjective evaluations. It refers to the psychosocial atmosphere of a school, with each institution possessing its own climate. It influences the school's dynamics and, in turn, is influenced by them, thereby affecting both the quality of life and the quality of the teaching and learning process.

According to this conceptualization, when considering the idea of climate within the school environment, it becomes clear that this is a complex concept, as it is based on a variety of cultural, contextual, and behavioral aspects. Perhaps for this reason, there is no consensus in national or international literature regarding its conceptual framework. Nevertheless, this does not prevent studies from being conducted, actions from being taken, and improvements in climate from being implemented.

Silva *et. al.* (2021) reviewed 14 articles published between 2014 and 2018 on school climate research conducted in seven countries: (Chile (n=5), Portugal (n=3), Brazil (n=2), The United States (n=1), Mexico (n=1), Colombia (n=1), Spain (n=1), and a comparative study applied in Chile and Colombia (n=1). Among the authors' considerations, the assessment of positive and negative school climate was the first relevant category identified within the theme. Aspects such as the relationship between family and school, between teacher and student, were essential to understanding the subjective well-being that the school should promote. This result directs us to the next item: the positive school climate.

According to the National School Climate Council (NSCC), a positive school climate can foster youth development and the learning necessary for a productive, contributing, and satisfying life in a democratic society. This climate includes the norms, values, and expectations that help individuals

feel socially, emotionally, and physically safe. Students, families, and educators work together to develop, live, and contribute to a shared vision of the school. Educators serve as role models, cultivating an attitude that emphasizes the benefits and satisfaction derived from learning (Ross et al., 2022). Each person contributes to the operation of the school as well as to the care of the physical environment.

Returning to the Brazilian context, according to Moro (2018, p. 93)

> A positive school climate represents a school with good interpersonal relationships and an environment of care and trust; with spaces for participation and dialogical conflict resolution; with actions that foster the involvement of parents and the community; with effective communication; with a sense of justice (rules are necessary and legitimized, and sanctions are fair); in addition to a stimulating and supportive environment in which individuals feel safe, engaged, and a sense of belonging to the school.

Based on the conceptualization highlighted above, when the school climate is qualified as "positive," we are envisioning how we want our school to be perceived by those who live and interact within it, guided, of course, by the pursuit of quality education. In this sense, a school whose climate is recognized as positive refers to an institution where we can identify good interpersonal relationships — respectful, fair, and supportive; where we perceive an environment of care and trust among people; spaces for participation and dialogical conflict resolution, with active and empathetic listening, acknowledging different perspectives and valuing the democratic and ethical participation of all involved; where the school promotes and cultivates actions that foster closer relationships with parents and the community, ensuring that such relationships become increasingly harmonious and democratic; where effective and assertive communication exists among the various segments of the institution; and where a sense of justice permeates the school's dynamics — for example, in the collaborative creation of rules legitimized by all. Ultimately, it represents a stimulating and supportive environment in which individuals feel safe, engaged, and a sense of belonging to the institution.

There is no doubt that mitigating the different forms of violence can be achieved through care and investment in improving the school environment, allowing people to coexist in a peaceful, fair, and respectful manner.

4 School climate, coexistence, and alterity: ethical foundations for an emancipatory education

The theme of school climate and coexistence constitutes a central dimension of the educational process, to the extent that it is through healthy and positive coexistence that the meaning of schooling is built, from the initial training of teachers to their daily classroom practice. In this horizon, ethical teacher education not only requires and offers a deep reflection on interpersonal relationships but also presents itself as a path toward the creation of a convivial space that fosters meaningful learning, becoming a structuring element of conduct and student formation. This aspect may represent a decisive factor in addressing the various manifestations of violence that emerge within or stem from the school context.

An education that does not guarantee the necessary conditions for promoting a culture of peace is inevitably at risk of failure. Schooling, therefore, should not be restricted to the mere transmission of content but must involve processes of socialization, mutual recognition, and the strengthening of belonging. The creation of convivial spaces and practices grounded in an ethical perspective provides innovative responses to conflicts and acts of violence, fostering a school culture based on respect and continuous dialogue. As Paulo Freire (1996) points out, education is, above all, an act of love and courage, one that must not fear debate or difference. From this perspective, a welcoming school becomes, at once, a space of resistance against practices of exclusion and violence.

It is imperative, in this sense, to foster a critical debate that links ethics, education, and citizenship, taking into account the contemporary challenges that shape people's lives. For education to be fulfilled in its entirety, it must be rooted in the principle of alterity, which proves decisive in at least two dimensions: (i) in the relationship between educator and learner, as a necessary condition for any pedagogical practice; and (ii) in the formation of subjectivities capable of

understanding the world and acting within it in a responsible and emancipatory manner. Educating, in this sense, implies recognizing each subject's uniqueness and strengthening their capacity for expression, interpretation, and action. The pedagogical relationship, when grounded in mutual respect, becomes a space for emancipation, in which freedom is transformed into formative potential. Conversely, an education strictly focused on content, which conceives students as mere repositories of information (Freire, 1996), or that limits itself to responding to technical demands of the labor market, fails simultaneously in its relational and formative dimensions. By neglecting learners' power of speech, historicity, and individuality, such an educational model reduces the pedagogical relationship to a power relation, thereby undermining its ethical dimension.

The centrality of ethics, in this context, inevitably refers to the concept of alterity. As Emmanuel Lévinas (2000) argues in his critique of the ontological tradition of Western thought, violence against the other manifests itself in the very act of reducing them to an object of knowledge and domination. Ontology, by seeking to neutralize beings into predetermined categories, turns the other into a mere extension of the self, denying their radical singularity. In this sense, the Western paradigm articulates knowledge and power in a movement of objectification that cancels the transcendence of the other, reducing them to sameness.

Commenting on Lévinas, Bartolomé Ruiz (2011) observes that such a dynamic of ontological reduction transforms alterity into a mere object of knowledge, emptying it of its creative openness and irreducible singularity. This operation, which sustains different forms of cultural and political violence, reveals how the denial of the other constitutes a structural feature of Western rationality. Thus, Lévinas's critique of totalizing reason allows us to understand how the violence inscribed in Western civilization is intertwined with its very ontology, marked by the incapacity to recognize the other in their irreducible difference. Lévinas proposes an epistemological shift before the other, which simultaneously implies a new way of understanding difference. This perspective is grounded in the recovery of alterity as the primary

condition of human subjectivity. In this sense, Ruiz (2011, p. 223) synthesizes Lévinas's proposal by stating that "the being that we are is an openness to the relationship with the other." What constitutes alterity, according to Lévinas, is the transcendence of difference, which makes it impossible to reduce it to a concept. Transcendence, by highlighting the radically singular character of the other, renders any attempt to universalize or neutralize their subjective condition impossible. To reduce the other to an ontological category, therefore, means to deny their singular and unrepeatable expression.

In this direction, Ruiz (2011, p. 228, our emphasis) observes that "ethics, as first philosophy, which recognizes the constitutive difference of the other, seeks to neutralize *the violent matrix of ontology*." Such an epistemological stance entails understanding the other as irreducible to the self and as the foundation of an inalienable responsibility. More than that, the other is a condition of possibility for the existence of the self, insofar as the subject is historically constructed in relation to alterity. It is in this encounter that the individual comes to recognize themselves and develop their potentialities.

The relationship with the other, within this horizon, assumes a creative character and cannot be anticipated or reduced to predetermined schemes. It is, above all, a condition for the exercise of freedom. As emphasized by Ruiz (2011, p. 229-230),

> freedom and will cannot choose whether or not to open themselves to alterity; they necessarily exist in openness to and in relation with alterity. Openness is a necessary condition for their existence as practical faculties of the subject. Openness and relationship constitute the very mode of being of the subject's will, which is always historical and not natural or predetermined. Alterity is a necessary condition for the being of the subject; without it, the subject does not exist.

Thus, ethical formation, as presented here, is not reduced to a set of contents to be transmitted but requires the articulation between the subject's concrete life and their educational practice. The school, in this context, must be conceived as an ethical laboratory in which teachers and students learn to deal with differences, to recognize alterity, and to act responsibly. It is about understanding school

coexistence not merely as a field of socialization but as a space of resistance and reinvention of emancipatory possibilities, where ethics constitutes the structuring foundation of the educational experience.

This conception shifts the focus from self-sufficient subjectivity to a relational subjectivity founded on ethical responsibility toward the other. Such a perspective not only challenges the Western ontological tradition but also provides consistent theoretical foundations for reflecting on educational practices that recognize alterity as a constitutive element of human formation, thereby contributing to addressing violent attitudes.

5 Actions to improve the quality of school relationships and the teaching-learning process: scientific and methodological contributions

The complexity of the phenomenon we are studying and experiencing in schooling has no simple solution that can be addressed through a single methodological action or specific activity.

When analyzing the various dimensions that make up social relations, and considering that the school is an institution that reproduces social values and beliefs but also constitutes a space of transformation and critique, we have focused our efforts on constructing possibilities that are democratic, liberating, ethical, and participatory.

Science is an important tool for understanding the relationships that generate violence, as well as for contributing meaningfully to addressing discriminatory or prejudiced situations by presenting alternatives that can be developed in various social spaces, many of them highly complex. However, such knowledge only gains meaning and significance when articulated with the activities developed by organized groups and social movements that seek collective and democratic alternatives to the difficulties experienced, and by educational processes that involve the school community.

From this perspective, regarding educational processes within schools, we are developing proposals for understanding and addressing violence, improving school climate, and promoting participatory school coexistence through the Center

for Science for the Development of Basic Education: Learning and School Coexistence [11](CCDEB, 2025). Supported by the São Paulo Research Foundation (FAPESP), this Center has the following objectives: a) to obtain, systematize, and disseminate research data on learning and school coexistence to inform public education policies; b) to produce and develop resources for the initial and continuing education of teachers and psychologists working in Basic Education, in order to strengthen and articulate innovative actions within a plural space of experience, methodological reflection, and the creation of new teaching practices and new didactic-pedagogical materials; c) to foster collaboration between national and international researchers and public education networks to improve the quality of Basic Education.

It is understood that the discussion on school coexistence is intrinsically linked to learning processes and must be analyzed through four structuring axes: interculturality, interdisciplinarity, intersectionality, and intersectorality. Each of these objectives will be analyzed to present alternatives for discussing and addressing school violence and for building actions that promote participatory coexistence in schools.

One important aspect to highlight is the role of scientific knowledge on the issue. For this purpose, conducting a comprehensive survey and analysis of national and international studies, programs, and documents will be fundamental to establishing a set of information and propositions that support the development of methodological, theoretical, and practical proposals aimed at improving the quality of school relationships and learning processes. Such propositions, grounded in knowledge produced both nationally and internationally, will provide the theoretical-conceptual and methodological foundation for the development of public policies on participatory school coexistence, school climate improvement, and learning processes.

Regarding the training of teachers and school psychologists, the challenges lie in the need to understand the importance of knowing the themes

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[11] Centro de Ciência para o Desenvolvimento da Educação Básica: Aprendizagens e Convivência Escolar.

and sensitive issues that permeate daily school life and that are often rendered invisible or concealed in the educational process. Understanding these difficulties and proposing alternatives that aim to expand dialogue, participation, and the development of democratic pedagogical practices are at the core of the initiatives we intend to develop, focusing on scientific knowledge and the critical thinking accumulated by education professionals and by progressive sectors committed to principles centered on a Culture of Peace and Nonviolence, Human and Social Rights, and acts of solidarity and community engagement.

Finally, the establishment of national and international networks connecting researchers from universities and research centers with public education systems to improve the quality of Basic Education must be reactivated. The circulation of knowledge through the various forms of expertise developed in formative processes and through school community participation will foster the production of methodologies and knowledge that can, in fact, serve as effective instruments for the implementation of participatory school coexistence policies.

6 Final Considerations

In summary, the reflections developed here confirm that school learning is not limited to individual cognitive processes but is intrinsically linked to the quality of the social interactions that structure the school's daily life. By highlighting the challenges posed by the rise of violent and exclusionary practices, as shown in the data presented, we sought to reaffirm that school climate can serve not only as a relevant indicator of institutional assessment but, above all, as a fundamental element for creating the conditions necessary for teaching and learning, as well as for fostering convivial actions and attitudes.

We also consider that educational practices grounded in principles of dialogue, respect, and ethical care have greater potential to create inclusive school environments capable of re-signifying conflicts and generating new forms of coexistence. Such reflections challenge reductionist conceptions that treat

academic performance as an isolated variable and reinforce the need to understand the school as a relational space where subjectivities, belonging, and horizons of citizenship are forged.

Thus, more than proposing isolated interventions, this article suggests that educational policies and pedagogical practices consistent with the complexity of school climate should be prioritized as a foundational axis of Basic Education. Consolidating schools committed to horizontal, dialogical, and democratic relationships means investing in the formative dimension of education, recognizing it as a social and historical process that can expand the possibilities of justice, equity, and human emancipation.

Convivencia, Clima Escolar y Educación Básica: posibles caminhos para superar la violência

RESUMEN

Este artículo pretende abordar la cuestión del clima escolar y la convivencia desde la perspectiva de una mejor comprensión de los procesos relacionales que se materializan en la vida escolar cotidiana, en el ámbito de la Educación Básica, y sus implicaciones para el aprendizaje. Partimos de la premisa de que los procesos de aprendizaje están interconectados con las prácticas sociales de convivencia que expresan las posibilidades de las relaciones interpersonales y grupales que se constituyen en el espacio escolar. Para ello, analizaremos: a) datos educativos que presentan los impasses experimentados en las escuelas a través del avance de acciones extremas y violentas; b) la relevancia del concepto de clima escolar en la evaluación de las prácticas relacionales en sus diversas dimensiones; c) principios para comprender una educación ética y participativa; d) propuestas de acción para mejorar la calidad de las relaciones escolares y el proceso de enseñanza-aprendizaje. La construcción de prácticas educativas centradas en acciones participativas, solidarias, solidarias y democráticas permite la constitución de un clima escolar que amplía las formas de convivencia, el estudio y la implementación de acciones de gestión.

Palabras clave: Violencia. Convivencia escolar. Clima escolar.

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