

Fundamentals of Pedagogical Coexistence based on Quality Education¹

Fundamentos da Convivência Pedagógica a partir da Educação de Qualidade²

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ABSTRACT

This article analyzes the foundations of pedagogical coexistence from a historical-cultural approach rooted in dialectical materialism, linking them to the defense of high-quality education as a right and a condition for comprehensive human development. Considering the rise in school violence, evidenced by national and international data, it discusses the need to transform schools into safe, democratic spaces that foster meaningful learning. Based on Vygotskian theory, it is understood that psychological development occurs within the historical and social conditions in which individuals live, with school coexistence acting as a central mediating factor. It is argued that pedagogical coexistence must be planned, participatory

RESUMO

O artigo analisa os fundamentos da convivência pedagógica no enfoque histórico-cultural, de raiz materialista dialética, vinculando-os à defesa da educação de qualidade como direito e condição para o desenvolvimento humano integral. Considerando o aumento da violência escolar, evidenciado por dados nacionais e internacionais, discute-se a necessidade de transformar a escola em espaço seguro, democrático e promotor de aprendizagens significativas. A partir da concepção vigotskiana, compreende-se que o desenvolvimento psíquico ocorre nas condições históricas e sociais vividas, sendo a convivência escolar mediadora central. Defende-se que a convivência pedagógica seja planejada, participativa e dialógica, envolvendo professores, estudantes, gestores e famílias em

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and dialogical, involving teachers, students, school leaders and families in collective initiatives that foster respectful relationships, omnilateral development and the redress of inequalities. Concepts such as the zone of proximal development, the social situation of development and pedagogical activity demonstrate how educational processes can prevent failure and foster meaningful experiences. It is concluded that pedagogical coexistence is strategic for guaranteeing the right to high-quality education and educating individuals who are both critical thinkers and creative.

Keywords: Pedagogical coexistence; Historical-cultural focus; Quality education; Human development; Pedagogical activity.

ações coletivas que favoreçam relações respeitadas, desenvolvimento omnilateral e superação de desigualdades. Conceitos como zona de desenvolvimento proximal, situação social do desenvolvimento e atividade pedagógica evidenciam como o trabalho educativo pode prevenir fracassos e promover vivências significativas. Conclui-se que a convivência pedagógica é estratégica para assegurar o direito à educação de qualidade e formar sujeitos críticos e criativos.

Palavras-chave: Convivência pedagógica; Enfoque histórico-cultural; Educação de qualidade; Desenvolvimento humano; Atividade pedagógica.

1 Introduction

Two initiatives—the Program for the Improvement of School Coexistence and Protection – Conviva (São Paulo, 2019), created by the São Paulo State Department of Education, and the *Programa Escola que Protege* (Protective Schools Program), created by the Ministry of Education (Brasil, 2024a) through the Department for Continuing Education, Youth and Adult Literacy, Diversity and Inclusion (Secadi), in partnership with the Ministry of Human Rights and Citizenship and the Brazilian Public Security Forum (2024)—demonstrate the concern with the violence currently observed in Brazilian schools. The first *Escola que Protege* Technical Bulletin underscores a few aspects that deserve our attention: episodes of extreme violence in schools; the influence of socioeconomic factors on violence occurring in school environs; forms of intra-school violence; and the presence or absence of institutional structures aimed at the prevention of and response to violence.

It is observed that, since 2019, there has been a significant increase in violent assaults in schools, particularly by boys and youngsters influenced by hate speech and extremist virtual communities. A study conducted by the Brazilian Public Security Forum (FBSP, 2024) and the Anísio Teixeira National Institute for Educational Studies and Research (Inep, 2024) indicates that 12.6% of Brazilian

schools experienced threats or attempted assaults over a twelve-month period, totaling 16,506 institutions.

Regarding interpersonal violence, in 2023, 60.6% of the recorded victims were female, and 52.6% were Black or Brown. These data reveal the seriousness of the situation and the pressing need to rethink schools as environments for human development and the exercise of citizenship.

In our view, school coexistence consists of practicing respect for individual differences, establishing positive relationships at school to provide an environment that is safe, supportive and conducive to learning and development for all. To be effective, it must be planned, participatory and adapted to the reality of each school, involving students, teachers, school leaders and families in building a positive and democratic school environment. Building healthy coexistence requires participation, planning, dialogue and attentive listening, pedagogical initiatives, monitoring and evaluation, and the engagement of the entire educational community. We believe that multiple fields of knowledge contribute to promoting this school environment, and that Psychology and Education, in particular, can offer significant insights for this discussion.

It should be noted that Psychology developed as a science in the 20th century through diverse theoretical frameworks grounded in different epistemological foundations. It is beyond the scope of this article to elaborate on this debate. However, we understand that the propositions of Vygotsky—referred to by researchers at the Vygotsky Chair of the University of Havana, in 1994, as the historical-cultural approach—provide the elements necessary for organizing a pedagogical coexistence capable of promoting high-quality education, reducing observed violence and fostering the omnilateral development of children, youth and adults.

Thus, the objective of this article is to analyze, based on the contributions of the historical-cultural approach, the organizing principles of pedagogical coexistence aimed at a high-quality education capable of fostering the development of individuals and of society itself. In other words, an education

that supports what school coexistence can offer: supportive environments conducive to learning and well-being among the school community; the development of all participants in the educational process; respect for differences, considering diversity as a factor that promotes development rather than a synonym for inequality; and the reduction of violence.

The construction of positive school coexistence requires planning, participation, dialogue and listening, pedagogical action, monitoring and evaluation, and the involvement of the entire educational community—students, teachers, school leaders and families. We believe that reflecting on human development and the quality of school education is one of the key aspects of our analysis. Therefore, drawing on different researchers in an interdisciplinary dimension, this work examines the contributions of the historical-cultural approach to human development and the constitution of an education capable of promoting the growth of individuals and of society as a whole; the concept of pedagogical and school coexistence; and the contributions of the concepts systematized by Vygotsky and his successors, aiming to build a school environment that promotes development for all participants, making diversity a source of growth and support for everyone involved in schooling, within a framework of democratic governance.

2 Human Development, High-Quality Education and Pedagogical Coexistence

We start out from the Vygotskian premise that all human development occurs essentially through a high-quality education that should address the specific developmental conditions that take shape in the human being from the earliest years of life. Within the historical-cultural approach—the methodology, theory and practice that guide this work—social and cultural conditions are responsible for ensuring this essential process and guaranteeing it occurs with the necessary quality, in order to contribute to the development of brain activity that generates functional systems (Comenius, 1998; Vygotski, 1996; Shuare, 2021).

The family is regarded as the first and most significant educator of the developing individual (Arias Beatón, 2020), and this must continue with high-quality formal education⁶ from early childhood and preschool to professional training and lifelong learning.

Regarding school readiness, in the 1960s, a collaborative effort was undertaken by Russian researchers and the leadership of the *Círculos Infantiles* and *Jardines de la Infancia*. Led by educators, this work was guided by the principle that education should promote the child's development, moving beyond a mere notion of care. From this movement emerged an early childhood education program that included the family as a necessary participant, titled *Educa a tu hijo*. The program underwent several adaptations throughout Latin America and served as the basis for a program developed in southern Brazil known as *Primeira Infância Melhor* (Arias Beatón, 2005). This form of education constitutes the foundation for positive learning and corresponding development achieved through pedagogical and social work in high-quality elementary education and throughout the child's development. Another key aspect of this process is that the beginning of a good education requires it to be comprehensive and integrated; that is, it must aim to ensure that all processes—emotional, cognitive, volitional, behavioral, motivational and many others—are carried out in close interrelation with one another.

Given these prerequisites, the first point established in this study, as an essential condition, is that education directed toward the scientific and cultural content of school subjects must be closely integrated with the student's social relationships. This involves interaction with classmates, collective activities and forms of communication organized by teachers and educators in general. The aim, therefore, is to foster a comprehensive education that ensures both learning and corresponding development, especially favoring pedagogical coexistence—an aspect that we will outline throughout this study and that must be intentionally nurtured.

⁶ We understand high-quality education as that which provides the omnilateral development of individuals by creating the proper conditions for their emancipation, enabling them to act consciously and intentionally within society.

One of the significant contributions of the historical-cultural approach is to demonstrate and corroborate that, in cases of biological deficits or insufficient or “primitive” development—as in students who present disorders or alterations in their developmental process—it is possible to achieve a level of development equivalent to what is considered “normal.” This possibility arises from the adoption of alternative pathways of a social, cultural and historical nature, which enable corrective and compensatory processes appropriate to each individual’s needs.

The case of Kaspar Hauser in Germany in 1828 is an example of possible corrective and compensatory processes of “primitive” development, yet achieved through cultivated and careful high-quality education, when the necessary means were employed such that, within five years, this young man of about 17 years old attained a remarkable level of social and cultural development.

Therefore, we have no doubt that an education informed by the principles of the historical-cultural approach will greatly contribute to preventing and resolving the problems and difficulties faced in programs and systems known as School and Pedagogical Coexistence. This is entirely consistent with the best educational practices, the foundations of the historical-cultural tradition and the child development premise grounded in Vygotsky’s recommendations (Vygotsky, 2001). This premise holds that teachers and educators in general should organize an overall education in which school content, human values, social relationships, life in community, appropriate forms of behavior among human beings—in short, the essential qualities of human personality—are present in the organization of school life and pedagogical activity.

Another example worth highlighting is the analysis by Emilia Ferreiro and Ana Teberosky (1985) in *Psicogênese da Língua Escrita*. They were entirely correct in affirming that children raised in reading-oriented families—who had access to books and written materials, where stories and comics were read—learned to read and write better than children who did not have such influences, within the scope of what might be considered spontaneous education. The authors point to conditions found in what they call reading families—social and cultural conditions that are not present in all households.

From a historical-cultural perspective, in which social and cultural aspects are considered the primary drivers of development, we believe that what actually occurs in this case—and what the aforementioned authors do not highlight—is that the educational conditions in which those children lived fostered a form of development shaped by social, cultural and historical factors. Consequently, this led to specific behaviors that were socially and culturally oriented toward learning to read and write.

Due to the social relationships, activities and forms of communication based on specific dialogues established with them by adults and more experienced peers, the abovementioned children were able to acquire an understanding of how to handle these cultural contents and, therefore, had greater ease in responding to the tasks proposed by their teachers. However, the most relevant aspect, from the historical-cultural perspective, is that these children develop positive emotional states, curiosity, dispositions and motivations that encourage them to learn to read and write, just as their parents did. This creates continuity in the meaning attributed to role-playing in their development. Under such favorable conditions, reading and writing—understood as products of lived, perceived and felt experiences—are interconnected with the formation of their social situation of development, allowing them to assign positive meanings to the practices shared within family life.

The issue that emerges from this analysis—one that the aforementioned authors do not address in a sufficiently clear or emphatic way—lies in reflecting on what can be done for children who are seen to be struggling, those who present learning difficulties. The main question is how to ensure the cultural, social, psychological and pedagogical appropriation of what is historically due to them, in order to provide learning conditions equivalent to those of children from families with greater resources and opportunities.

We would also argue that something very similar occurs with students who do not have the necessary developmental foundations for their entry into school, are not able to achieve satisfactory academic results and are generally unprepared for schooling. These students begin to display discomfort, rejection,

maladjustment, indiscipline, specific behaviors that draw attention and, ultimately, situations of harassment, violence and misconduct stemming from multiple social circumstances rooted in their prior developmental experiences. According to Bozhovich (1976), children who are unable to adopt a positive attitude toward schoolwork at the beginning of their schooling may become children with the negative characteristics we have described. However, as we see—and as Ferreiro and Teberosky indicate—these difficulties could be effectively addressed through good education based on social, cultural and historical principles, guided by a teacher with appropriate professional training.

In our view, which is grounded in historical and cultural assumptions, education begins with life, and therefore we affirm that good education begins in the earliest years. From the outset, children must acquire the cultural content and basic social behaviors possessed by the adults and more advanced peers who raise and educate them. Thus, according to Arias Beatón (2020), teachers and professional educators must act to provide families with the guidance, preparation and support they need to organize their children's education, complementing and strengthening the work structured and guaranteed by the school.

What we are describing, and which is considered part of the difficulties currently associated with school coexistence, is so longstanding that even Comenius, in the 17th century, was and continues to be entirely correct when he states that...

[...] we cannot affirm that there is anything inaccessible to the human intellect, but only that the steps are not well disposed, or are insufficient, dangerous and in bad repair—in other words, that the method is complicated. It is an undoubted fact that any man can attain any height that he may desire by means of steps that are properly disposed, sufficient in number, solid and safe. (Comenius, 1998, p. 32).

Here, we reinforce something even more ancient: what Quintilian stated in 48 A.D.—that all children are capable of learning—a principle later confirmed by Pedro Ponce de León, who in the 16th century taught two deaf brothers to speak and enabled one to become the family accountant and the other a theater artist.

Drawing on these examples and on analyses of both conceptual understanding and historical-cultural epistemology, we ask whether it is possible to develop work focused on preventing the difficulties that emerge in students throughout their school life. Likewise, we must ask whether it is feasible to organize and implement educational alternatives capable of providing the elimination or correction of inadequate behaviors, especially when such behaviors are produced by adverse sociocultural and life conditions.

In our view, human development has a historical-cultural foundation, yet we always emphasize that this way of thinking is not isolated, but rather a product of the most elaborate traditions of psychology and education throughout history. This is why we insist on what we consider to be the most advanced elements of pedagogy, dating back to Quintilian, Vives, Ponce de León, Comenius, Rousseau, Tolstoy, Ushinsky, among others. We believe that, for students to achieve full and comprehensive development, education itself must be full and comprehensive.

To discuss the role of the teacher dedicated to ensuring effective learning and, consequently, to promoting and progressively fostering the psychological development of their students, it is essential to reflect on the knowledge teachers must master in order to organize high-quality educational and developmental work. Only in this way will it be possible to avoid what Comenius (1998) warned about at the end of the first section of his work.

In this regard, it is equally essential that the Pedagogical Coexistence program prioritize the scientific training of teachers and educators in general. This challenge requires considering the knowledge, skills and virtues that teachers and educators must possess, since these elements facilitate the instructional and pedagogical work of developing social, cultural and personal content in the educational process. Thus, we can work to ensure that students acquire the means and resources required for learning and, through this learning, generate corresponding psychological development.

Much has been said about the qualities of a good teacher (Luz & Caballero, 2001; Vygotsky, 2001); however, at this point, we would like to emphasize two qualities we consider essential: being humanist and, at the same time, a scientist.

The teacher or professional educator holds in their hands the education and development of a human being and must contribute to the cultural and social development of the society in which they live in the most ethical, just and humane way possible. As Binet (1913) already demonstrated, for an education to be good, it must not only increase an individual's performance, but also enable the collective to benefit from such development.

We will address aspects of the historical-cultural approach that can contribute to a school organization capable of supporting teachers' work, promoting better learning and development outcomes while reducing failure, dropout, indiscipline, violence and the suffering experienced by children and families. Although these issues are widely discussed, the solution lies in ensuring that all children learn and develop fully through high-quality education from early childhood through university.

This requires drawing on the best of psychology and education, revisiting the past in order to respond to the demands of the present and shape the future. In this sense, research with teachers analyzed by Arias Beatón (2020) shows that, when they understand themselves as drivers of development, they break with conceptions that attribute the educational process to biological factors or to deficiencies in prior training (Silva Rodríguez, 2001; Zulueta Bravo, 2012; 2018).

In alignment with major thinkers in education, it is argued that all children are able to learn and develop, including those with biological impairments, provided they have access to high-quality social and specialized education. Differences are understood as part of human diversity and, in many cases, as the result of inadequate previous teaching conditions.

Therefore, the success of school inclusion depends on effective educational practices capable of making up for these difficulties on social and cultural levels. In this regard, teachers who promote development emphasize that, thanks to the flexibility of biological mechanisms and the use of appropriate sociocultural tools, it is possible to form functional systems in the brain of these students, enabling them to achieve learning levels comparable to those of any other human being.

In the case of blind students, visual learning typical of sighted individuals is replaced by learning that occurs primarily through tactile and auditory means; in the case of deaf students, it occurs through images created by the hands and vibrational processes, among other preserved functions that ensure the psychological functionality corresponding to that biology and the properties of the organism. So, is the learning and development process primarily biological or does it result from the instructional, pedagogical, social and cultural procedures that teachers seek out, study, organize and employ? In other words, by changing the cultural pathways through which the student may learn, analogous learning and developmental processes can be achieved in both groups of students.

What do both cases have in common? The social and cultural content—historical and organized by teachers according to teaching processes appropriate to each type of student—reaffirms the principle that every student is unique and unrepeatable. It is therefore necessary to take this diversity into account in both care and education. It is now scientifically established that in such cases, students learn and develop according to the same laws as all human beings. What changes are the cultural and pedagogical methods used to achieve these outcomes.

The historical-cultural perspective highlights the importance of teachers organizing content, procedures and instructional-pedagogical methods so that students can effectively internalize new and complex forms of knowledge. Implemented in this way, the incidence of school difficulties and dropout rates would tend to decrease significantly, displacing explanatory models that attribute such problems to biological causes or individual deficits.

It is recognized that, as children internalize content—even spontaneously—they develop a conscious understanding of reading and writing, which allows them to advance autonomously in this process. That is why the historical-cultural approach and progressive educational systems include early childhood education and preschool as fundamental stages, ensuring the initial development of the cultural formation of higher psychological functions and preventing language delays, learning difficulties, hyperactivity, attention deficits and behaviors that hinder school progress.

Early childhood education and preschool favor the development of the brain's biological structures—dendrites, axons, spines and myelination—as demonstrated by studies since the 1970s (Greenough, 1975; Chang & Greenough, 1985). This confirms that learning resulting from high-quality education also contributes to structural biological development.

As highlighted by the historical-cultural perspective in the 1920s and 1930s, human psychological development, though rooted in biological foundations, is historically determined and strongly influenced by educational conditions. Therefore, education that promotes the cultural development of higher psychological processes can prevent future deficits in language, memory, perception, attention, behavioral regulation and the use of signs and symbols, establishing the basis for pedagogical coexistence capable of shaping positive personality traits and interpersonal relationships that foster cross-functional development.

When adequate education is not ensured in the early years, later clinical interventions may become necessary—interventions that are often fragmented and disconnected from the educational process, contributing little to compensating for these deficits. These findings are presented in discussions of the medicalization of school failure, a topic beyond the scope of this paper. Although biological mechanisms and neural connections are products of brain functioning, they are fundamentally shaped by the educational process experienced in the family, at school, and within social and cultural environments. Thus, the historical-cultural approach affirms that human learning and psychological development result from historical and cultural qualitative transformations rather than merely evolutionary processes occurring in phylogeny, and constitute, at the ontogenetic level, a genuine product of education and social life.

This is why the historical-cultural approach includes early childhood and preschool education as an essential part of the educational system. It is during this period that the foundations of systematic and comprehensive learning are established, as well as the initial development of the higher psychological functions that lay the groundwork for reading, writing, arithmetic and scientific thinking in

elementary school, and that are consolidated in adolescence. Such knowledge is essential for teachers who promote the development of their students throughout schooling, but it must also be understood by families, who, as educators, are active participants in this process.

This knowledge is crucial when teachers receive students who, due to insufficient educational support, have not achieved the expected outcomes and may even show developmental delays. In such cases, teachers and supportive families coordinate efforts to overcome and eliminate the educational deficiencies experienced by their students or children, exploring the flexibility of human psychological development in connection with biological mechanisms (Arias Beatón, 2006). This makes it possible to implement compensatory strategies that foster learning and development, helping students overcome school-related difficulties.

This understanding enables teachers, when identifying difficulties, to carry out pedagogical assessment and diagnosis in order to determine the content and developmental aspects that require specific attention. In this perspective, an explanatory diagnosis—one that goes beyond the limitations of classificatory diagnoses—can be an important path, as demonstrated by Calejon and Arias Beatón (2002). It ensures that students receive the necessary support, showing that obstacles can be overcome through appropriate intervention. Assessment, diagnosis and intervention are an essential part of the teacher's role in organizing educational work. In this sense, performance assessment is the central function of the school, as it makes it possible to monitor students' progress and the educational process, and also to indicate specific resources to overcome deficiencies and difficulties.

We emphasize that although biological mechanisms form the material foundation of the human psyche, they do not, on their own, guarantee learning or psychological development. The psyche, and especially internal psychological processes, cannot exist without the mediation of physiological, endocrine and brain mechanisms. These mechanisms produce the neural connections necessary to register and consolidate the effects of the stimuli and processes that reach the

learner through educational work organized around cultural content. When systematized and internalized, such content enables the development of higher psychological functions.

Such development is achieved, as we have emphasized, when the teacher ensures organized and coordination actions in the educational process (Bernardes, 2012), so that, together with the students, they can foster the interpersonal relationships that exist in the school community, according to their needs, motives and interests. This makes it possible to guarantee that all students internalize the knowledge and behaviors they require.

We stress that, within the historical-cultural approach, not only teachers but also students play an essential and active role in the educational process. In other words, both must engage in active work that is closely interconnected and collective within the school. This reflects an environment of pedagogical coexistence, which is precisely what we seek to foster. It constitutes the essence of the social or interpersonal relations within education, understood as a unified activity between teachers and students (Bernardes, 2012), i.e., an active role of sharing and collaboration in which respect should guide the organization of these interpersonal relationships.

Thus, as Bernardes (2025) states, pedagogical coexistence contributes both to learning and to the interfunctional development of the psyche, as well as to the organization of an educational system that provides positive experiences based on the interpersonal and cultural relationships within the school community.

This requires organizing effective educational methods and procedures that ensure students' independent study, support the structuring of teaching and learning activities, and foster communication between teachers and students. Conducted consciously, intentionally and with motivation directed toward positive outcomes, this process contributes to the continuous improvement of educational quality. It is not a task in which the teacher simply instructs and educates while the student passively receives and learns. On the contrary, teachers and students teach, educate and learn together—even though they play distinct social roles—

because this is a relationship based on sharing and collaboration in mediating different types of knowledge and human and social values.

Paulo Freire (1967; 2002) is an essential reference in this regard, as he emphasizes the need for and importance of dialogical education that ensures collaborative conditions between educator and learner in order to achieve freedom, autonomy and consciousness, allowing students to develop in the most conscious, comprehensive and meaningful way.

This perspective aligns with the ideas of Vygotsky and Freire on the subject: the student is always the one who ultimately educates and develops himself, and the teacher—who also learns from the student—organizes the social and cultural conditions of learning at school. In doing so, the teacher mobilizes the student toward study and learning, using various teaching strategies to promote both learning and development. Thus, only the teacher or educator who is able to learn from the educational situation itself is capable of teaching in a way that promotes development—both in the student and in the educator.

Closely related to this notion of high-quality education—which promotes meaningful learning and full, comprehensive development—is the way in which support is provided. Based on the concept of the zone of proximal or most proximal development (Vygotsky, 1996), and on the traditions found in Asian schools, as we will discuss later, support should be offered gently and almost imperceptibly, so that the student does not lose the intent, motivation and essential capacity to solve the task.

The teacher provides general guidance for the task, offers hints or suggestions on how to solve it, and collaborates with the student in its completion, but leaves the final solution to the student. Only when it becomes clear that the student is unable to solve the problem does the teacher explain the solution mechanism. In such cases, it is advisable to have similar tasks available so that, if the student wishes, they may try again independently, arrive at the solution and consolidate the learning.

In this sense, the concept of the zone of proximal or most proximal development provides a dynamic and dialectical understanding of the process of

education, teaching, learning and development. The active role of teacher and student is conceived as an indivisible unity, with each requiring space, time and specific processes and behaviors to work dialogically, individually or collectively, in order to learn and consciously develop the corresponding internal psychological and pedagogical processes.

The zone of proximal development—sometimes translated as imminent or possible development—shows that there is no subsequent development without a solid prior and real development. This is the developmental law noted by Comenius in the 17th century and later by Arnold Gesell (1880–1961) and Vygotsky (1896–1934): although all children can learn, some require substantial support in order to internalize new forms of learning and achieve the corresponding, more immediate or possible, developmental advances.

The explanation of this concept is based on the premise that every real and current development achieved at a given moment creates a zone of new and higher developmental possibilities. Hence the terms “proximal,” “most proximal,” “imminent” or “possible” developments. This future development will be expressed or achieved according to the individual student’s possibilities, the richness and quality of the education received, and the support provided in facing new tasks or problems that generate new learning and, consequently, new real stages of development.

These newly achieved levels enable the continuous creation of new zones of development throughout an individual’s life. The zone of proximal development thus provides an explanation for how learning and development originate dynamically, in motion, as an integrated, collective and dialectical process. Based on this conception, the cultural-historical approach systematizes, in terms of movement, the social relations and complex processes that are essential to organizing and ensuring an education capable of promoting learning and positive development among students within pedagogical coexistence.

Studies conducted in Cuba, in which parents were guided in the use of the zone of proximal development (ZPD) and other concepts systematized by the cultural-historical approach, show that these families significantly improved their

educational practices and, consequently, their children's learning and developmental outcomes, as demonstrated in the program *Educa a tu Hijo: Un programa para la familia* (Gómez, 2002).

Another aspect mentioned by the teachers who were interviewed concerns the internships they completed in their final year of training. They report that these pre-professional internships, along with supervision by more experienced teachers, were what most helped them better understand how to apply the knowledge gained during their undergraduate studies.

That is why we also advocate for ongoing professional development for teachers, since exchanges with more experienced colleagues help deepen the understanding of the complex aspects of educational work, overcoming the limitations of initial teacher training. Moreover, within the comprehensive approach we have underscored, we highlight not only the importance of collaborative work and exchange among teachers and school leaders, but also the essential role of dialogue with families and institutions in society and the community, in order to achieve the best possible organization and implementation of educational and pedagogical coexistence processes. These should be as far-reaching as they are integrated and comprehensive, capable of contributing to high-quality education and to the development of values, social behaviors and personality traits in students.

Conceptual, ontological and epistemological grounding guides professionals in mastering teaching techniques and tools, which are essential to ensuring students' comprehensive development and the advancement of psychological processes. It is recognized that support services are necessary for students who require specific assistance, not to replace the teacher's work, but to address situations that demand special attention. A high-quality educational institution can reduce the need for such services and expand the reach of educational action.

Teachers should also take an active part in designing and evaluating public education policies, ensuring school practices are consistent with these guidelines. The joint effort of teachers, school leaders, families and society contributes to improving educational quality and preventing a narrow focus on clinical

interventions. Such measures help avoid negative experiences of school failure and promote positive learning experiences, raising students' awareness of how they learn and supporting their autonomy in the appropriation of knowledge.

From this perspective, the development of students' interest in learning new and more complex content, as well as their mastery of methods and procedures for studying and learning independently, plays a significant role. This is made possible through the internal accumulation of experiences that students acquire socially, culturally and personally through social relationships, activities and forms of communication created and organized by teachers, and through the internal development of their own psychological processes.

In this regard, we would like to address an issue that we consider extremely important, and which is likely an outcome of sound school organization and the work carried out by teachers. We refer to the educational task of ensuring that students are able to experience and feel their learning, and the work of teachers and school staff in general, in ways that allow them to assign meaning and positive value to these experiences, so that all educational activity contributes to promoting positive learning and development. This, in turn, fosters interest and motivation not only to learn new knowledge but also to learn how to acquire it. It is also important to highlight the working conditions provided to teachers and to all those involved in the schooling process, as well as the impact of these conditions on the emergence of school violence and on the quality of learning and development. While this is a topic of unquestionable relevance, extending this discussion goes beyond the scope of our present objectives.

All that we have emphasized relates to the attempt to explain how the individual internalizes or appropriates the social, cultural and historical content conveyed through social relations, activity and communication. Teachers must understand these principles in order to consciously and progressively organize the conditions that ensure that the developing student is able to internalize them.

Subjectivation can be understood as the process through which individuals transform content of a historical, social and cultural nature into elements of their own subjectivity, appropriating them throughout life through

meaningful experiences, tasks and activities. This dynamic, grounded in the Law of the Social Situation of Development, in connection with the Law of the Fundamental Genesis of Development and the Law of the Mediation of the Human Psyche (Arias Beatón, 2005), demonstrates that human development takes place within social relations, activities and communication, in a continuous movement of attributing meaning to lived experience.

4 Conclusions

In summary, regarding the integrality of psychic development, it can be stated that internal psychological processes result from the accumulation of lived experiences and the meanings and sense attributed to them, as well as from the dialectical interrelation between external and internal processes that become integrated into the individual's personality from the earliest stages of human development.

It is the content of activity, communication and social relations in which the individual is immersed that produces lived experiences—experiences endowed with personal meaning and significance. These experiences constitute processes that are simultaneously historical and singular, as they mobilize the necessary energy for individuals to modify or consolidate their personal and educational development. This process unfolds gradually, over time, inscribing itself into human personality, often silently and without full awareness of its occurrence.

This is a process that must be increasingly taken into account in education, pedagogy, psychology and, above all, within systems of school and pedagogical coexistence. By understanding and mastering this process, teachers can more intentionally and consistently organize the conditions necessary to generate experiences filled with meaning and sense, thereby supporting the effective appropriation of knowledge. Such an approach enables genuine learning and helps reduce—and even eliminate—the high number of students who still struggle and fail to complete basic education, especially in public schools.

It is essential to reaffirm that, from a historical-cultural perspective, student development does not result from biological determinism but from how educational work is organized and guided. When inadequately structured, the process fails to provide experiences capable of fostering expected development. In addition, situations and events experienced from early childhood, especially in the case of children with disabilities, may have led to the formation of meanings that negatively affected the development of subjectivity and personality.

Another contribution of the historical-cultural approach, relevant for assisting teachers in promoting positive development, is the recognition that psychological development possesses significant flexibility and diversity. This means that corrective, compensatory or re-educational measures can always be incorporated into the teaching and learning process to overcome challenges stemming from complexity, diversity, inadequate teaching or lack of necessary knowledge and resources (Comenius, 1998; Vygotsky, 1996; Arias Beatón, 2005, 2006, 2012).

Based on the studies referenced regarding the possibility of change and transformation in affected psyches, we can state that, as the content of social relations, actions and, ultimately, activities and forms of communication with students experiencing school failure is modified, these students begin to develop experiences, meanings and understandings of a different nature regarding school and learning. Positive change then becomes possible, since the new meanings attributed to educational work contribute to more effective learning and to subsequent development, as affirmed by Rodríguez Pastó (2011) and Ruiz Estrada (2015).

These studies also show that, consequently—and as part of an inseparable unity—essential changes also occur in the system of needs, motivations, emotions, feelings and behaviors of the child, transforming the content of intellectual development and of the experiences, now more positive, as well as the assignment of new meanings and senses by the individual. Thus, the educational process becomes more organized, systematic and intentional, progressively supporting more consistent learning and the student's comprehensive development.

Studies conducted in Asian countries show that teachers act consciously to promote the learning and psychological development of students with significant individual differences, offering additional support in subtle and individualized ways (Stevenson & Stigler, 1992). This practice, consistent with the historical-cultural approach, reinforces that high-quality education involves recognizing differences as outcomes of social and educational processes rather than biological determinations. Unlike what often occurs in the West, where such differences are often seen as causes of learning difficulties, the Asian experience shows that they can be overcome through the proper organization of educational work, as well as through the involvement of families and society.

Therefore, we reiterate that in countries where education still results in school failure and illiteracy, learning difficulties and developmental challenges tend to be attributed to fixed and immutable biological characteristics. However, such problems are produced by the social, cultural and educational system itself. This has long been a central struggle in efforts to eliminate school failure in Brazilian schools.

Fundamentos de la Convivencia Pedagógica desde una Educación de Calidad

RESUMEN

Este artículo analiza los fundamentos de la convivencia pedagógica desde una perspectiva histórico-cultural, con raíces en el materialismo dialéctico, vinculándolos con la defensa de la educación de calidad como derecho y condición para el desarrollo humano integral. Considerando el aumento de la violencia escolar, evidenciado por datos nacionales e internacionales, se discute la necesidad de transformar la escuela en un espacio seguro y democrático que promueva el aprendizaje significativo. Con base en la concepción de Vygotsky, se entiende que el desarrollo psíquico ocurre dentro de las condiciones históricas y sociales vividas, con la convivencia escolar como mediador central. Se argumenta que la convivencia pedagógica debe ser planificada, participativa y dialógica, involucrando a docentes, estudiantes, administradores y familias en acciones colectivas que fomenten relaciones respetuosas, el desarrollo integral y la superación de las desigualdades. Conceptos como la zona de desarrollo próximo, la situación social de desarrollo y la actividad pedagógica demuestran cómo el trabajo educativo puede prevenir fracasos y promover experiencias significativas. Se concluye que la interacción pedagógica es estratégica para garantizar el derecho a una educación de calidad y para formar individuos críticos y creativos.

Palabras clave: Convivencia pedagógica. Enfoque histórico-cultural. Educación de calidad. Desarrollo humano. Actividad pedagógica.

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