


School and family: A necessary partnership in the teaching-learning process

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ABSTRACT

This book addresses the need for a partnership between school and family for the success of the teaching-learning process. Emphasizing the value of each one and its importance in the formation of a healthy and active social subject in the environment in which they live. It is not intended to accuse or defend the institutions for the current problems faced by the Brazilian school, only to point out the characteristics of each one and the paths they can follow, to guarantee quality education. Highlighting the personal, professional, and social advantages that occur in a person's life and in society when both come together and pursue the same goal. The research addresses the importance of the limits established by the family, the current problems faced by the school and the teachers and the need for a partnership between the family and the school for the child/student to succeed inside and outside the school. It aims to analyze how the family and the school can come together forming partnerships and the relevance of this union to improve the quality of education inside and outside the home. We hope it will be relevant for many people, as it is a current and worrying topic. From it, we hope that all those involved in the educational process can identify their difficulties and seek together, family and school, the ways to solve them.

Keywords: Education, Teaching-learning, Family, School performance.

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INTRODUCTION

To report and reflect on the importance of family participation in the teaching-learning process, the present study is based on an analysis of the family structure, its evolution and its arrangements, seeking to define its role in society. Addressing the role of the family in school education through a successful family-school partnership.

It is known that the family is the basis for any being, we are not referring here only to the blood family, but also to families built through bonds of affection. The family plays an important role in the formation of the individual, as it allows and enables the constitution of his essentiality. It is in it that man gives his roots and becomes a being capable of elaborating and expanding his own competences (Branco, 2013). The family is, therefore, the first social institution that forms the child. The personality of the adult that the child will become depends largely on it. However, the family has gone through several stages in its way of expressing itself as an institution, whose mission is the socialization of the person and their contribution to the construction of society (Silva, 2022).

Currently, we live in a time when the disintegration of values are the greatest obstacles for human beings. Values such as ethics and citizenship are being banished and often left out of the formation of individuals. Therefore, social institutions such as the family and the school cannot let this continue to happen without doing anything to change the situation (Neto, 2017). It is necessary to build a partnership between these two institutions with common goals and responsible personnel, to try to rescue these values that are so important in the formation of the character of the students. And this can only be done through mutual trust between them.

Ideally, family and school should set the same goals simultaneously, providing the student/child with security in learning in a way that creates critical citizens capable of facing the complexity of situations that arise in society. Because, without the union between the family and the school, it will be almost impossible to build a quality education (so desired by all) (Lima et al., 2023).

Socially, we believe in the importance of this work because it presents the child/student as a social being and who needs family and school support to recognize and act as such. Research shows that education needs to be taken seriously and effectively assumed by both institutions, otherwise, the problems will tend to increase (Virgínio, 2020). And society is not so conniving with those who do not conform to it. In this way, the student needs to be prepared for real life, for life in society, knowing in advance that he has the right, but also duties to fulfill in this environment that surrounds him and in which he is inserted (Freire, 2014).

This work aims to verify the importance of limits and rules in the construction of the child's personality; analyze the importance of the family in the school life of the children in order to help them achieve success inside and outside school; discuss the problems currently faced by the school



with regard to its coexistence with students and their families; understand the advantages that the family-school partnership brings to a person's life.

The research will point out the importance of the formation, rules and limits placed by the family as a guarantee for their child to become a socially healthy adult. It will report on the importance of learning for the development of the subject and for the construction of a better and fairer world. It will emphasize the union between the family and the school as an indispensable factor in a person's life, highlighting the attitudes that parents should have towards the school and the education of their children, as well as what they can do to help them in the various situations presented by school and life. Pointing out tips and suggestions on how both institutions can relate and act together in the construction of a fair, responsible, active, critical and supportive citizen.

For the preparation of this book, a research was carried out in the various existing informational supports, with authors such as Içami Tiba, Augusto Cury, Paulo Freire, Gabriel Chalita, among others.

CHAPTER 1

CONCEPTS OF FAMILY

The family can be considered the oldest social unit of the human being, which, historically, even before man organized himself into sedentary communities, was constituted in a group of people related from a common ancestor or through marriage (Engels, 2019).

As a result, the family is an important social unit that impacts and is impacted by other individuals and organizations. It is a collection of individuals or many domestic groups united by marriage, adoption, or proven or specified ancestry from a common ancestor (Jesus, 2018). The term is used as a synonym for clan in this meaning. There is always some degree of connection within a family. A family's surname is often inherited from their heterosexual ancestors. The family is held together by a variety of bonds that can sustain its members for generations and throughout their lives on a moral, material, and reciprocal basis (Alesina; Giuliano, 2014).

The family is composed of two structures related from a legal point of view: groups and ties. Blood, legal, and emotional relationships are the three categories of ties that can exist together or apart. Family ties serve as the basis for the formation of various family groups, which include the marital group, the parental group (parents and children), and the secondary group (other relatives and relationships) (Abraham, 2017).

The Federal Constitution of 1988 gave special treatment to Family Law, reserving a chapter detached only for this branch of Law (Chapter VII of Title VIII), which has undergone a profound transformation. In contrast to the authoritarian and patriarchal model defined by the Civil Code of 1916, the family model deduced from the constitutional text is founded on precepts such as equality,



solidarity and respect for the dignity of the human person, founded and at the same time objectives of the Brazilian State. The constitutional norms that provide for the family were only regulated by infra-constitutional legislation with the enactment of Law No. 10,406, of 01/10/2002, the current Civil Code.

Among the relevant novelties brought by the Civil Code of 2002 is the express equality of spouses within the family, extinguishing patriarchal power, as well as the updating of adoption, without any distinction between blood children and adoptees; the regulation of stable union between man and woman, as well as the recognition of rights arising from concubine relations.

Thus, it can be seen that the new civil law, in line with precepts radiated by the Federal Constitution of 1988, covers in its text several types of family, formed by blood relations, solemn legal acts or affection.

In the transformations of the family and its Law, the course catches a 'community of blood' and celebrates, at the end of this century, the possibility of a 'community of affection'. New ways of defining Family Law itself (Fachin, 1999, p. 305). All of this is part of a family. Any person, any family, institution or company, before launching into a relationship, game, task or adventure, needs to have self-knowledge of their qualities, defects and potentialities.

THE FORMATION OF THE FAMILY STRUCTURE

The process of globalization of the capitalist economy has brought about a series of changes at the socio-political and economic levels. These developments affected the dynamics of the family structure as it exists now and allowed modifications to its customary organizational structure. National regulations emphasizing the value of the family in education were enacted in the 1990s, which sparked debate and reflection on how families engage with educational institutions (Pereira; Castilho Júnior, 2022).

Family structure is influenced by a variety of elements, including social, cultural, political, economic, environmental, and religious aspects that determine various compositions. The term "domestic slave" (*famulus*) in Latin is the root of the word "family" (Nader, 2017). The first family units were identified by kinship and blood relations. Tribes composed of surviving members emerged as they grew and became substantial in number (Engels, 2001).

In the annals of human history, schools are a relatively new institution. The descendants of the nobility did not go to school in the past. To expose children to the arts and sciences of the time, they employed experienced tutors (Meyer, 1977). Religious aspirants had access to formal education and were competent to teach, and religion played a significant role in education. As the bourgeoisie grew, the children of affluent merchants began to expect an education as a right (McClellan, 1999).



The growing needs of an increasingly industrialized and digitized society have led to the adoption of schooling as a standard practice (Collins; Halverson, 2018). Schools nowadays lament the absence of assistance from parents in observing their children's growth and academic performance, the inability of parents to set boundaries, and the failure to impart moral and ethical principles necessary to interact with society (Santos et al., 2022).

In this parallel world, it becomes essential to recognize that, between these two worlds, children are, eager to learn to discover the world around them. Içami Tiba, psychiatrist and psychodramatist, wrote about the changes that occurred in the family context, regardless of the era in which one is. For him:

"One of the communities that has managed to survive everything, from the beginning more than 10,000 years ago, to the present day is the family. It adapts to all kinds of changes: of number, of power, of politics, of society, of wealth, of culture, of gender, of religion, of language, of race, of color, etc." (Tiba, 2009, p. 144).

Therefore, the family has been, is and will always be clearly present with the biological functions, of ensuring the protection and care of the generations, and social, of transmitting standards and norms of culture as well as many other functions.

We are in the twenty-first century: educating is no longer following the standards of our parents, but breaking old models, updating them with new paradigms. Parents and educators need to absorb the new rhythm of the current generation, which immersed in so many new stimuli, often merges with the identity of the groups, allowing it to overlap the family structure (Mochon et al., 2022).

The problem is that the vast majority of Brazilian schools, whether public or private, are not prepared to receive the family as a partner. And we, educators, are the link between the family and the school. Therefore, we need to rethink our actions and act with a certain urgency in relation to family/school/student, to try to break the existing paradigms in the various and obscure behaviors in the childhood phase, and which will always be surprising us and giving instruments and field for research on the behavior and development of the human being.

CURRENT FAMILY AND FAMILY CITIZENSHIP: IMPORTANCE IN FORMATION

Women's freedom resulted in a change in the way families operated. While the traditional system still divides roles, with the mother serving as queen of the home and the father as the provider, the mother is also responsible for the education of the children. However, parents are now aware, albeit slowly, of their equal status in a relationship that is more horizontal than vertical (Costa; Souza, 2019).



But to get here, there was an evolution from caves to residential condominiums. The current family has to function as a team, the team spirit began long before the parental family, that is, the nucleus with father and mother. Before agriculture existed, the matrilineal family was more of a team than the parental family, since fatherhood was not practiced. Men who maintained survival by hunting both defended their large family and their territory and attacked others (Pinsky, 2015).

Women were protected by men and took care of children. This was already a division of tasks and probably each member did what they knew best how to do. There should be a leader, certainly the mother, because it was around her that the group was formed and united. The woman in the matrilineal family should be the most experienced, have a vision of the future (food shortages, arrival of winter, etc.), know how to communicate well with everyone, resolve conflicts between people, demarcate the duties and rights of each one, stimulate the union of the group, unite individual interests for the benefit of the collective, deserving all the respect and trust of each of its members (Chanter, 2009). Later, this leadership passed to his father and came to the present day.

A family is a particular type of community, with the home serving as its center. Each member of the group has responsibilities and rights. Children are their dependents on the path to freedom, and parents serve as providers and instructors. Given that parents start from nothing and work to create global citizens, this is a mission that borders on the divine. Parents teach their children the language, take care of them and shape their culture and morals (Costa; Souza, 2019). For this construction, parents have a deadline that is short for them, but long for their children. Family citizenship is the practice of not doing at home what one should not do in society and of doing outside the home what one should do. Compared to spontaneous growth, orchestrated education emphasizes family citizenship more (Soares, 2010).

A child should learn that play only ends when he puts away the toys and leaves the place as tidy as it was for other people to use them. "In natural growth, the child who is not educated develops less professional competence and in the future will pay dearly for this current *carpe diem*." (Tiba, 2009, p. 114).

Therefore, the family today needs to act as a mediator, to be flexible, but consistent. It is the matrix of the formation of the individual's personality. Therefore, parents need to know how to impose the rules, be firm in what they determine to demand respect, but show that they have common sense. After all, they exist to help guide the behavior of their children and it is through rules that transformations in societies are materialized, which, in turn, will influence future relationships.

In light of the fact that new conceptions of education require reforms of the social system for the necessary changes to materialize, citizenship education is a political practice that offers justifications for our demands and ongoing struggles for alternative educational models in the hope of a better future (Santos, 2018).



The family must decide how boundaries will be imposed when performing their duties. As children grow, parents encounter a variety of behavioral scenarios. Given the importance of the family in family education, it is imperative that they have received guidance in this area of self-determination from their parents or guardians. "Fathers and mothers should always ask their children to tell what they did at home, what they learned at school, what they saw on their outings... And that they also know how to listen, in addition to participating in their lives, even if they are physically absent." (Tiba, 2008, p. 37)

According to Tiba, educating requires dedication from parents to their children. Sit down, promote dialogue, speaking as equals, always in a moderate tone. Show interest in the child's day-to-day events, even if they are not present. Thus, he will feel the constant presence in the course of mistakes, successes and achievements.

The child will suffer during development if the family is not committed to raising him. Utilizing these stages is essential for educating and shaping your values. To use technology to foster better cooperation and contact between parents and children in sharing music, movies, photos, and reminders, children need honest conversations and clear advice (Winnicott, 2023).

Without considering the technological aspect of modern culture, education and training are unthinkable. However, instruction cannot be given through a computer screen. To help their children navigate the world, parents must set limitations. They must exercise responsibility and keep an eye on the environment in which their children are growing up (Neumann; Missel, 2019).

Character development, preparing children for life's obstacles, and maintaining moral and ethical standards are all family duties. The family has a duty to prepare for life, to mold a person, and to develop a person. According to Soares (2010), it is the mother cell of society, where appropriate disputes do not devastate a healthy atmosphere.

The family is an institution where masks have to give way to an open and visible face. Dialogue is necessary.

The authoritarian family perpetuates the authoritarian society. It makes the ideals of obedience and submission remain in the minds of its members, of unquestioning copying of established standards. The individual who only learns to obey will not be prepared for the complex society of this new millennium (Chalita, 2001, p. 21).

According to Chalita (2001), it is important to highlight the need to reflect on the process of family education. Thus, we can affirm the function of the family. By helping tense reasoning a significant portion in positive and negative development, it is possible for this family to assume the perspective of the practices of forms of compartment, knowledge, experiences and worldviews in the face of the school universe.



Considering the family as a fundamental principle as the construction of critical citizens capable of questioning, dialoguing and facing the complexity of situations that arise in the society in which they are inserted. "Society is going through a very difficult period in terms of citizen values. It is made up of families who are also going through difficult periods." (Tiba, 2007, p.269).

For Tiba, the family is losing its commitment and participation, where it involves the responsibility of the family in the formation of each one as a member of society, since each person positions himself in a different way in the face of rights and responsibilities in relation to the social environment. If in the exercise of citizenship the family goes through a difficult period, the important thing is to act to overcome the difficulties and take the first steps.

When we live family citizenship, we place human beings in the world with the potential to transform the harsh reality we live in, both social and ecological. When we create them selfish, individualistic, without ethics and values, we are feeding this social disease that we see not only in Brazil, but all over the world." (Tiba, 2007, p. 221).

According to Tiba, the construction of family citizenship is done with the one present in all societies, it is one of the environments of socialization of the individual, it acts as a mediator in the social system and is responsible for the transmission of values.

When in the family environment, the child does not learn to manage and resolve their conflicts, control emotions, and deal with diversity. The family is causing problems and alternating health behaviors of insecurity, difficulties in establishing with other children, as well as problems of social risk at school and in adult life. "A son who earns everything from his parents, without any merit, thinks he is doing well in finances, when he is still an economic potential. The money is in his pocket, but it is not his. He is financially dependent." (Tiba, 2009, p. 108).

For Içami Tiba, it is of great relevance for the family to guide them to learn how to deal with money, because unfortunately some parents "miseducate" their children by giving them everything they want, thus, economically the child is only increasing the family's loss, he is not preparing for the construction of an education base to which the family is responsible to form its principles. "Declare to your children that they are not at the bottom of your life, but at the center of your story." (Cury, 2003, p. 24-25).

According to Cury (2003), there must be values in the family environment for the child to grow up being stimulated in the family daily life as an important being and transformer of the harsh reality they experience, family valorization is the central basis of the formation of family citizenship in understanding the world with evolution and modification, therefore, the family owes permanent values to the student. "Parents who live to give gifts to their children are remembered for a moment. Parents who care about giving their story to their children become unforgettable." (Cury, 2003, p. 21).



According to Cury, children need to have a solid family structure, which will remain in the family history during their existence, the family bond will remain forever in life, so the child will grow up with values and principles, since the family is considered the first school, capable of forming ethical citizens for life and respecting differences throughout their lives. "The family is an institution in which masks must give way to a transparent face, without disguises. Dialogue is necessary, if in other times a look was enough to correct behavior, today we live in the era of "why" (Chalita, 2001, p. 21).

According to Chalita (2001), today's families exert great contemporary influence, constituting the basis of interaction, it can no longer be seen as a private system of relationships, it has to adapt to the new forms of change in societies. With this, within the family environment, the child learns to manage and resolve conflicts, to control his emotions. These social skills experienced in the family environment refer to the transformations of the family in society, including the knowledge of the values that are adopted.

THE FAMILY AND THE SCHOOL

We are aware that the family is the main agent in the basic development process, working to successfully build the person, promoting values such as responsibility, respect, self-esteem and affection. To produce a more moral citizen who can live in a more just society, it is imperative to achieve more satisfactory results (Zatti, 2007).

Encouraging the school and family to play a stronger social role will help increase the positive benefits of both in collaborative projects and daily routines at home and school. seen as pertinent, as they highlight issues that undermine the true purpose of a more perfect, kind, and just society for the full development of the individual (Gomes, 2023). "No matter how good a school is, no matter how well prepared its teachers are, it will never make up for the lack left by an absent family" (Chalita, 2001, p. 17).

According to Chalita's conception, it means that the family is the base, when feeling motivated the individual has the desire to do something and becomes able to maintain the necessary effort during the time to achieve the proposed goal, so it is necessary that the school reflects on the fundamental role that the family plays in the cognitive structure, This is indispensable for the student to have reasons for action in order to appropriate the knowledge.

In this sense, according to Freire³ (1997):

The citizen school is the one that assumes itself as a center of rights and duties. What characterizes it is the citizenship training of those who use its space. The citizen school is a school consistent with freedom. It is consistent with his formative, liberating discourse. It is

³ Interview conducted on March 19, 1997, granted to TV Educativa of Rio de Janeiro, present at the Paulo Freire Archives, in São Paulo.



every school that, fighting to be itself, fights for the student-educators to also be themselves. And as no one can be alone, the Citizen School is a school of community, of companionship. It is a school of common production of knowledge and freedom. It is a school that lives the tense experience of democracy.

That is why it is extremely important to have a family in the life of the student, outlining the same goals simultaneously, the family and the school form a team, making it impossible to walk in individualism, the school cannot in any way replace and walk without the family (Rodrigues; Locatelli, 2021).

It is important to realize that parents can have a significant impact on their children's school life by engaging in extracurricular activities, encouraging conversations about school and the day's events, taking regular trips to the educational institution, and encouraging their children and teens to be curious, explore their potential, and freely express their opinions. The child's school development phase, in particular, emphasizes the importance of the family by highlighting the influence of its factors, allowing or hindering adaptation to this context. This is in addition to the analysis of the family as a developmental context being considered a complex phenomenon (Santos et al., 2022).

The school needs the family whatever its arrangement. As the family is the cell and the school is the vital organ, communication between these institutions must be dynamic, daily, effective. A relationship of exchange, mutual learning and collaboration.

FAMILY: AN IMPORTANT SOCIALIZING AGENT

From birth, the child is inserted into a family context, making the family responsible for the physical care, psychological, emotional, moral and cultural development of the child socially. "The family is essential for the child to gain confidence, to feel valued, to feel assisted". (Chalita, 2001, p. 26).

For Chalita, in the family the child establishes lasting emotional connections, crucial for development, for proper socialization, the child establishes lasting close emotional connections. The family environment is primary, relating directly to its members, the child grows up, acts and exposes his feelings.

In family life, the citizen's first contact with the world takes place. The maternal and paternal example, the food, the sounds received from the external world, the myths that begin to form, the fears, the ambitions, the learning of language. This process continues throughout life. Even if family relationships change, if children decide to live alone, there is no denying that throughout life the basic structure obtained in the formation of childhood is carried (Chalita, 2001, p. 123).

According to Chalita, these marks can be worked on, evolved, but they will accompany the individual for life. Belonging to a certain family nucleus provides notions of power, authorities. In



addition to allowing you to learn various skills such as speaking, organizing thoughts, distinguishing right from wrong, adapting to different circumstances.

Relationship-related experiences that serve as a foundation for future classroom interactions. Family love can be seen as the energy needed to make learning easier for the child; Emotional bonds serve as the basis for learning motivation.

The family is the first and most significant agent of the child's socialization. It is here that socialization patterns are formed and their learning model is created, which has an impact on their school life (Oliveira; Lopes, 2019). The work assigned by the school depends on the active participation of the family. In this sense, the family is the natural habitat and the best means of bringing humanity and individuality to society.

THE FAMILY AND THE DREAM SCHOOL

The dream family is not perfect. He does not have infallible parents, nor children who do not cause frustration. It is the one in which parents and children have the courage to say to each other: "I love you", "I exaggerated", "I'm sorry", "You are important to me".

In the dream family there are no heroes or giants, but friends. Friends who dream, love and cry together. In it, parents laugh when they lose their patience and children make fun of their own stubbornness. The dream family is a party. A simple place, but where there are happy people. The school of dreams is the one that educates young people to draw strength from fragility, security from the land of fear, hope from desolation, smile from tears and wisdom from failures.

Gadotti during the course: The School of my dreams, stressed the need to reflect on pedagogical practice to seek to improve it, to rediscover the beauty of being a teacher in today's society and how it can be possible to transform what is mandatory content into something pleasurable, which makes sense to both. He pointed out fundamental issues that constitute the legacy left by Paulo Freire (Hack, 2018, p. 97).

The school of dreams unites the seriousness of an executive with the joy of a clown, the strength of logic with the simplicity of love. In the school of dreams, each child is a unique jewel in the theater of existence, more important than all the money in the world. In it, teachers and students write a beautiful story, they are gardeners who make the classroom a seedbed of thinkers.

"Education does not need reform, but a revolution. The education of the future needs to train thinkers, entrepreneurs, dreamers, leaders not only of the world we are in, but of the world we are" (Cury, 2003, p. 153). All this, according to Cury, because we need to form pens that make a difference in the world, that propose changes, that rescue their existential meaning and the meaning of things.



CHAPTER 2

LEARNING CONCEPTS

Learning as a whole, seen as an educational action, aims to help develop in individuals the skills that make them capable of establishing a personal relationship with the environment in which they live (physical and human), using their sensory-motor, cognitive, affective and linguistic structures for this purpose (Cardona et al., 2021).

Learning is inextricably related to the history of man and his evolution into a social creature capable of situational adaptation. There has always been a more or less complex and structured approach to teaching and learning. While there have been theories that have long explained learning, the study of learning is closely related to the growth of psychology as a discipline. However, there was no standard and consistent approach to the execution of this study.

Several schools of psychology have held diverse ideas, and as a result, the study of learning has focused on different areas. The theories listed below are the ones that have received the most traction:

- According to behaviorists: learning is the process by which a subject learns to express himself through largely mechanical relationships between a stimulus and a response; In contrast, cognitivists view learning as a dynamic process that involves the encoding, processing, and recoding of information.
- Cognitive mechanisms: and the environmental factors that enable these activities are the main subjects of research in learning. The person is seen as an entity that engages in interactions with his surroundings, and it is in these interactions that he acquires knowledge;

Humanists: The basis for learning is fundamentally the distinct and individual nature of the learner, drawn from his or her own experiences. Although the learner plays an active role in this process, learning is often seen as something spontaneous (Prado Netto; Costa, 2017).

Different ways and conceptions have resulted from these disparate views on education. But far from being a disadvantage, these distinctions should be seen as a benefit, for they provide a fuller picture without confining the explanation of the variety of this process to a single hypothesis. Nowadays, learning is seen as a dynamic and active process in which people absorb knowledge instead of just passively receiving it. Everyone has the ability to "learn to learn," meaning they can solve problems or find solutions in their own unique ways, drawing on previous experiences similar to their own or designing an "idea" or "solution" they have in mind for the future (Bueno; Mazzafera; Santos, 2024).

For Campos (1986, p.30) "learning can be defined as a systematic modification of behavior, through practice or experience, with a sense of progressive adaptation or adjustment". Gagné (1980,



p.6) says that: "learning is inferred when a change or modification in behavior occurs, a change that remains for a relatively long period of time in the individual's life".

"Learning can be defined as a change in behavior that results from both practice and previous experiences" (KAPLAN, 1990, p. 91). Still conceptualizing learning, Davidoff says that:

"Learning is an activity that takes place within an organism that cannot be directly observed; in a way that is not fully understood, the subjects of learning are modified: they acquire new associations, information, insights, aptitudes, habits and similarities". (Davidoff, 1983, p. 158).

Learning is an extremely complex phenomenon, involving cognitive, emotional, organic, psychosocial and cultural aspects. Learning is the result of the development of skills and knowledge, as well as the transfer of these to new situations. The learning process is triggered by motivation. This process takes place within the subject, being, however, closely linked to the exchange relations that he establishes with the environment, especially his teachers and colleagues. In school situations, interest is indispensable for the student to have reasons for action in order to appropriate knowledge.

These observations apply to any student, but they are particularly important when it comes to students with special educational needs, such as deaf people.

It is the responsibility of educators to create interactive learning environments that encourage students to engage with the material, with each other, and with instructors. While learning occurs in proximity to the person, the caliber of their interactions is where knowledge is built (Ferreira; Muniz, 2020).

To achieve the goals set, the school's educational efforts with these children should include the following: specialized curriculum content that supports and enhances the work that will be created in the classroom using standard curricula. It is important to provide deaf children with opportunities to get involved with the "world of hearing", awakening their interests, desires and motivation to assimilate information and behaviors (Mendes; Vilaronga, 2023).

RELEVANT ASPECTS ABOUT LEARNING

Learning is the process of picking up and assimilating new patterns and ways of seeing, thinking, and behaving that are more or less conscious. As a result, educators cannot confine their knowledge; instead, they should be conscious of their actions and provide justifications. In addition to being an empirical art, the educational mission has its roots in precise scientific research and deep philosophical considerations (André, 2018).

Researchers have turned their attention to the learning process, particularly those in the fields of psychology and education. This process has been ongoing for a long time because, although some



factors are known, many others are still unclear, only observable or totally unknown (Maximus; Marinho, 2021; Medeiros, 2021; Silva; File; Bridges, 2023; Faithful; Nogueira, 2024).

In general, psychologists, educators and researchers have sought answers to the following questions:

- *How does the learning process take place?*
- *What happens inside the subject?*
- *In behavioral terms, what happens?*

Among these, many other questions are present and have been researched. As access to learning processes is not direct, most theorists emphasize what happens to the subject after the learning episode, that is, the observation of performance.

In this way, learning becomes partially understood. It is known that learning is a process that, in turn, begins with birth and only ends with death. In other words, at all times, whatever it may be, the individual is always in the process of learning, and as he learns his behavior, his performance, his perspective and his approaches suffer variations (Leal; Nogueira, 2024).

Learning can also occur in several other situations, given that man interacts in different environments, where this process can occur in a formal or informal context. It is certainly in the informal context that most of them take place and that they constitute a rich and fundamental repertoire of experiences. This type of learning leads the subject to change and evolution (Mochon et al., 2022).

In this way, much is learned without a planned deliberation, it is what is known as circumstantial learning, meaning many learning in human life.

When the reference is located at the classroom level, the focus is on formal learning, where events must be organized, planned and chained in such a way that it is possible, when learning, to glimpse coherence and meaning in what must be learned. In this institution, the teacher is present, on the one hand, investing in his competence, motivation and humanism, and on the other the student, willing to learn, motivated lacking knowledge (Masini; Moreira, 2023).

Teacher and student, together, are elements united in the pursuit of a common goal: the evolution, learning and growth of people, where overcoming the less efficient stages leads to an effective and more powerful functioning.

The learning process and learning itself has a broader meaning than simply acquiring and transmitting knowledge. It is from learning that the learner expands his volume of knowledge. Learning is more, because it means the very change that takes place in the subject through experiences.



SCHOOLS, PARENTS AND STUDENTS: THEIR ROLE IN THE TEACHING-LEARNING PROCESS

Teaching spaces can be seen as responsible for school education: places intended for formal pedagogical work, the understanding of rules, the formation of values, the exercise of citizenship, the experimentation of feelings, etc. In turn, the family is seen as the basis of the individual's formation, the environment in which the child's first contacts and relationships occur, model, referential and (no less important) responsible for the formation of values, among other elements.

The ability to learn how to learn, the search for a broad view of the world, knowing how to think are real challenges for the school of the twenty-first century. The school of the present must form human beings with the ability to understand and intervene in the world in which they live. Not mere spectators, subjects without courage and without critical knowledge to face the revolution of values, techniques and means that has been unleashed (Chalita, 2001, p. 59).

As a result, family and school come to be seen as spaces for purposes and not as different worlds, because, despite being distinct, they seek to achieve complementary objectives. While the school is dedicated to teaching well the contents of areas of knowledge considered fundamental for the instruction of the new generations, it is up to families to welcome their children in a stable, providing and loving environment, beneficially influencing them in the elaboration of their knowledge.

The school can both reproduce the current patterns and also create spaces for new alternatives, favoring a revision of society and the world. We perceive this from the reality that surrounds us, where we have the chance to create a new society, more just and dignified, or simply to continue the one in which we live (Mantoan; Lanuti, 2022).

And, as for the family, this becomes the indispensable place to guarantee the survival and full protection of children and other members. It is the family that provides the affective and material support necessary for the development and well-being of its members. It plays a decisive role in formal and informal education, it is in its space that ethical and humanitarian values are absorbed, and where the bonds of solidarity are deepened.

Thus, the school is characterized as an important educational and socializing space, complementing the work developed by the families. Likewise, more recently, it has been sought to attribute to families the responsibility for equally complementing the work carried out by the school, which includes effective commitment to learning.

"A good teacher educates his students for a profession, a fascinating teacher educates them for life. Fascinating teachers are revolutionary professionals. No one knows how to evaluate their power, not even themselves. They change paradigms, transform the destiny of a people and a social system without weapons, just by preparing their students for life through the spectacle of their ideas." (Cury, 2003, p. 79).



The issue of learning goes beyond the issue of teaching. The learning process, which is the teacher's and the student's, has to be permanent. It ensures that education is not reduced to mere content decided, in an authoritarian way, by people distanced from regional and cultural peculiarities. The enormous challenge of learning to learn is the challenge of forming beings able to govern themselves, to develop participatory leadership, to learn to say yes and to say no (Silva, Souza, 2022).

What is the use of a multitude of beings repeating other people's ideas without the ability to think for themselves? The serious problem of inadequate training is the absence of defined objectives, without the perspective of purpose. For this reason, the school and teachers are challenged to rethink their curriculum and their pedagogical practice in a more heterogeneous and fragmented way, capable of highlighting the problems of respect for cultural diversity and tolerance to religious, political and ideological differences, among others, present in society.

THE IMPORTANCE OF THE FAMILY AND THE SCHOOL IN THE LEARNING PROCESS

The importance of the family's participation in the learning process is undeniable and the need to clarify and equip parents about their possibilities in helping their children with learning difficulties is evidenced when they express their doubts, insecurities and lack of knowledge on how to do it. This generates feelings of anguish and anxiety in parents because they feel unable to deal with the situation correctly (Branco et al., 2021).

It is believed that a family intervention program is of fundamental importance for the development and learning of the child. Family relationships, parents' availability and interest in their children's educational guidance, are indispensable aspects of helping children (Oliveira, et al., 2024).

Through experiences and interpersonal relationships, the family can promote the intellectual, emotional and social development of the child. She can create situations in her daily life that will stimulate these aspects, as long as she is awake to it. In addition, the child's participation in routine activities at home and the formation of habits are also important in the acquisition of the basic requirements for learning, as they stimulate internal organization and the ability to 'do', in general (Kunz; Queiroz; Ruela, 2022).

The family has a central role in the child's development, as it is within it that the basic learning necessary for development in society is carried out, such as language, value system, and control of impulsivity. The characteristics of the child are also determined by the social groups they attend and by their own characteristics, such as temperament.

Children have a natural, instinctive tendency that directs them to the development of their potential. Parents should be aware of this process so that they do not hinder or prevent the child's spontaneous growth. Due to the lack of understanding of the nature and basic needs of the human



being, parents often hinder the child's search for their own development. The way parents deal with their children can help them develop their potential and relate to the world, enabling them to enrich themselves through the experiences that the environment provides them (Mendonça; Rodrigues; Capellini, 2020).

The educational process (gradual development of the physical, intellectual and moral capacity of the human being) must be adequate to enable the child to succeed in learning, providing him with the motivation, interest and concentration necessary for the apprehension of knowledge.

The adequacy of this process includes meeting the child's needs regarding the presence of parents sharing their experiences and feelings, firm guidance regarding appropriate behaviors, possibility of choices, certain autonomy in their actions, organization of their routine, constant opportunity for learning, respect and appreciation as a person.

The child needs a balance between disciplinary conduct and dialogue, understanding and affection. In an educational process, parents experience the need for self-analysis, restructuring of their behaviors, beliefs, feelings and desires. Parents need to conquer, in relation to themselves, first, what they want their children to be: fair, disciplined, honest and responsible (Poland; Dessen, 2005). This process occurs in everyday experiences, as parents and children communicate in a transparent and sincere way, talking about their perceptions, their doubts, goals, emotions, learning from each other.

When the school, the father and the mother use the same language and have similar values, the two main contexts of the child, the family and the school, demonstrate a security and coherence that is extremely favorable to their development (Tiba, 2007, p. 190).

The relationship between family and school is fundamental in the educational process. The child will be much more receptive to disciplinary instructions if family members respect each other, trying to talk and collaborate with each other. It is important for parents to participate in their children's lives, in a coexistence as companions, sharing emotions, which contributes a lot to discipline (Bandeira, 2021).

All these aspects mentioned and many others are fundamental for the child's development to be effective. Therefore, the family needs the help of professionals in the acquisition of this basic and essential knowledge so that it can fulfill its role as facilitator of the learning process of its children, through more adaptive behaviors.

THE SCHOOL AND ITS SOCIAL ROLE

"The school alone is not responsible for the formation of personality, but has a complementary role to that of the family" (Tiba, 2008, p.29).



The school is responsible for promoting the development of the citizen, in the full sense of the word. So it is up to them to define themselves by the type of citizen they want to form, according to their vision of society. It is also responsible for defining the changes it deems necessary to make in this society, through the hands of the citizen it is going to form (Pires; Amaro, 2020).

After establishing its position, the school will seek to develop conscious citizens who can appreciate and question reality, fight injustice, and treat others with respect. School representatives should commit to creating a plan to achieve this goal when they take on the duty of promoting growth and social change. Strengthening this proposition is the development of a political-pedagogical initiative (Souza, 2023).

To ensure that children have access to and stay in school, we need to organize ourselves. Waiting for the answers to arrive from education systems vertically is not enough. It is imperative to develop proposals that actually lead to the establishment of a democratic school with social quality, making sure that the bodies responsible for overseeing the education system can identify this as a top priority, devise fair and convincing legal frameworks, and provide the necessary funding to implement the projects in each school (Lück, 2017).

In the democratic context, the school has one of the great challenges, to educate and build a culture that implies respect and inclusion of all in the public space (Mantoan; Lanuti, 2022). In the democratic context, the school, the community and the public power are triggered by organized society to change their parameters and practices. From stigmatizing traditional practices, the school is called upon to learn to act to promote inclusion as a universal principle.

CHAPTER 3

FAMILY EDUCATION AND SCHOOL EDUCATION

Knowing the need for socialization, because when living in society he does not have purely instinctive actions, like animals, man ends up having to submit to the common process of learning, continuous and inexhaustible, that is, to education. What differentiates man, as a cultural being, from other animal species is that, although they have these facts of life in common with them, man chooses how he will carry them out, within the alternatives given by the limits of his social existence (Ingold, 1995).

"In a changing society like ours, the strength of spontaneous education is increasingly diminishing and that of intentional education is growing, in the urban or rural sphere. Parents, forced by the situation, end up leaving the child's social adaptation to school". (Chalita, 2001, p.62).

However, several existing instances in society end up exercising the educational function, when they influence the subjects in some way, whether those formalized properly and exclusively for



learning, such as schools and universities, or those in which such a role is exercised without being exactly organized for a certain purpose, as is the case of the family, religion, work, leisure and even the media itself.

The antagonistic relations arising from a society composed of widely differentiated classes and resulting from current transformations, intimately affect the existing systems between them, involving exclusively those who depend on it.

In the face of arguments, intensely reformulated from the analysis of the connection between institutions, school and family, their peculiarities and relevances, it is possible to see the emergence of questions about what would be the relationship that currently exists between them, as well as the way in which this would be taking place, and at the same time that answers to the questions are sought, The aim is to create means to narrow it.

The knowledge obtained in the first contacts or primary socializations has its direction around the culture in which the individual is inserted. When an individual plays, pays attention to something or someone, when he walks, talks, takes a bus or taxi, when he drives any means of transport, when he writes a letter or an e-mail, when he watches a class or television, that is, when he performs any action, he somehow ends up educating himself through the situations experienced.

In this social context, all social segments can be encompassed, the family, educational and religious institutions, professional activities, among others, in relation to values, ideas, norms and rules, in addition to adults. Educational absorptions take place through formal education modalities, as is the case of the school, non-formal, as groups are called, such as formal and informal associations, such as the family.

The understanding of transmission, and of knowledge through such modalities, happens through the observation in which one has contact.

THE FAMILY-SCHOOL RELATIONSHIP: AN IMPORTANT LINK IN THE TEACHING-LEARNING PROCESS

The relevance given to the family both by the Constitution in its Chapter VIII, of the family, of the child, of the adolescent and of the elderly in its articles 226, 227, and 228, and by the Statute of the Child and Adolescent in its Chapter III, of the right to family and community life encourages us to undertake an incursion of a theoretical-conceptual nature into the existing laws that endorse the family issue and its relationship with the practices of social policies from an educational point of view.

Examining the real situation, we see that the procedures suggested in the texts represent ways in which schools can plan and execute programs of integration and family involvement. This observation leads us to consider the parameters of the school-family interrelationship in the



community and we try to confirm whether it is feasible to operationalize an orientation that can represent the viability of a more fruitful partnership (Ramos, 2019).

People are often initiated into society's culture, morals, and social conventions through their families. In order for children's personalities to grow harmoniously, their home environment has to represent an ever-progressive educational environment. "The family is the first and fundamental school of sociability: as a community of love, it finds in the gift of self the law that guides it and makes it grow." (John Paul II, 2010, p. 66).

To strengthen the bond between home and school, we need to create communities where people can meet their fundamental needs and strive for a higher standard of living for future generations. To do this, we need to not only become knowledgeable about the fundamentals of community life, but also put them into practice through more beneficial interactions centered around social and educational advancement.

THE IMPORTANCE OF DIALOGUE BETWEEN PARENTS, STUDENTS AND TEACHERS

The participation of parents in the school life of their children plays a very important role in relation to their good performance in the classroom. However, even if the specificity of the roles of the school and the government in the education of children is guaranteed, and the respect for the specialized knowledge that teachers have to develop their work, the strengthening of the relations between school and family can help teachers to exercise their profession more competently (Santos et al., 2022).

While the family plays a crucial role in a child's holistic development, it cannot be held entirely responsible for a student's success or failure in the classroom, since parental involvement and attendance in school are not the only factors that affect a student's academic performance. Children's performance and success or failure in school are influenced by a wide range of other social, political, economic, and cultural issues, including the level of family involvement required (Varani; Silva, 2010).

"This is the basic principle of human construction: to educate for peaceful, harmonious, happy coexistence. Educate for respect, for the exchange of experiences, for example in dealing with others and with oneself. Educate so that all vicissitudes are faced with gallantry. This responsibility is not only of the school, it is of the whole society, starting with the family, the first space of coexistence in which parents become models, myths, examples. After the parents, the teachers, whose attitude can influence, shape." (Chalita, 2001, p. 118)

The unwavering engagement of the family in this process is essential for the success of the school and its function as a community articulator of teaching and learning. As a result, the educational institution must devise strategies to foster stronger ties with families and the community, advising and demonstrating that education is a shared responsibility and not the exclusive domain of



schools. In the reality of the school in question, parents saw themselves as collaborators in the education of their children. But the idea of engagement is really complicated, including a wide range of social, psychological, and cultural aspects (Oliveira, 2024).

In this way, parents, educators and society as a whole need to be aware of the importance of the union between the family and the school in the formation of children. Both have the function of helping the subject to be autonomous, creative, capable of relating well with the other and interacting meaningfully in society.

HIGH-PERFORMING PARENTS AND EDUCATORS

Education is fundamental for the survival of civilization and culture. "Every human being is a potential educator, because an apprentice is already born. If no one teaches him anything, he learns from his own experiences", says Içami Tiba, alerting to the fact that all of us – but especially children – learn from the environment in which we are inserted through interaction with people's attitudes and reigning values. Learning is characteristic of the human species, and it is up to educators to direct this fantastic potential so that it is not wasted in the construction of bad habits and behaviors that do not add value.

Many centuries ago, Socrates—probably the first great educator—alerted us to this fact, creating the expression maieutics, which, in Greek, means the art of giving birth. According to the philosopher, the master's function would be to help knowledge to be born, the student to build his own knowledge. To this end, those who assume the function of educating — the noblest among human tasks — assume, at the same time, the immense responsibility of influencing minds, souls and futures.

"An educator is not only the one who proposes to teach. Many teachers did not intend to teach, they simply exercised what they knew. When a person becomes a model for others, it also influences the way he dresses and behaves, and then he is educating himself." (Tiba, 2012, p. 108).

According to Tiba, if the education of young people is not directed, conditioned by useful knowledge and high values, they will learn anyway, but in this case, without guarantee that a dignified citizen will be formed, with their performance oriented to the production of good.

Parents and educators who do not take a step beyond what they are used to doing with their children and students, are marking time. Their students do not develop, because it is not by making mistakes that one learns, but by correcting the mistake. Worse than not learning is learning wrong, that is, doing wrong and thinking you are right and continuing to make mistakes. However, learning where you went wrong and correcting that mistake may have helped you get it right.



The involvement of parents, teachers and the school as partners in children's education is essential to ensure the adaptation and learning of students. What distinguishes the functions of each system are the questions about what competes and what is similar to each of them. The school practices of family involvement described in this review aim to assist in the schooling of students, since they aim to bring the partnership between the systems closer together in favor of student learning (Santos; Coutinho, 2020, p. 42497).

This strategy, in turn, would facilitate the flow of student information between parents, teachers, and administrators, creating new avenues of support and ultimately ensuring the holistic development of students, resulting in exceptional academic performance, exceptional human development, and skilled professionals.

"The motivation to study must be built by the student himself, but the stimuli to the use of newly acquired information can and should be provoked by teachers and also by parents". (Tiba, 2012, p.102). According to Tiba, teaching a motivated student is not difficult. The colossal difficulty of unmotivated students or children in learning needs different stimuli, because motivation — like happiness — cannot be sold, lent or given to anyone: each one has to build their own. What we can, then, is stimulate them to learn.

The teacher's greatest strength is to help the student cross the thicket and find the treasure of knowledge that will change his life. Because, alongside this pleasure in being able to change his own life, it is knowledge that will motivate him to open other thickets.

Information alone is like a loose piece in the mind, which, if it is not transformed into knowledge, is soon forgotten. Building knowledge is pleasurable and useful — because the student perceives the information in action. One action instigates another, and so does knowledge. Each knowledge built instigates the construction of others. Generally, a person who likes to teach also likes to learn. If the one who teaches manages to transmit the pleasure of teaching, the student feels the pleasure of learning. The more you know, the easier it becomes to learn and build new knowledge.

ADVANTAGES OF THE PARTNERSHIP BETWEEN PARENTS AND SCHOOL

The desired success of education will only happen when family and school work in partnership, and this partnership has been sought for many years in the hope of obtaining positive results in education (Soares, 2010).

"The partnership between family and school must be established from the beginning, it is essential that the mother and father choose an institution in tune with family values" (Tiba, 2008, p. 31). When parents are partners of the school, the students' performance becomes better, regardless of socioeconomic or any other condition. The result of the students' learning is the best possible.

When parents are encouraged to participate as active partners in their children's education, the school can better establish the suggested goals and increase the productivity of school work. Any



educational effort that focuses on the child should include seeking a positive connection between parent and school. To provide a comprehensive education for the child, parents and the school work together to discuss, inform, advise, and guide parents on a variety of issues. This is another educational function that the school performs with parents (Campos, 2023).

When parents attend school according to the guidelines that the group has already established, it can be a really exciting experience. Parents can engage in a variety of activities with their children, including: having lunch together at school events; talk about their jobs or careers; instruct your children in a craft they enjoy, such as weaving yarn or working with clay; storytelling; and teaching dances and songs (Vasconcelos; Santos, 2021).

If all families are part of this family-school partnership, engaged in a relationship where there is respect and reciprocity, surrounded by community spirit, they will aim for educational success.

FINAL CONSIDERATIONS

This work made it possible to understand that a cordial relationship between family and school is of paramount importance, making it clear that both must walk together, as this interaction is necessary for students to have a sequential learning, in which parents collaborate directly with the school's proposals. And the school proposes to interact with the community that surrounds it, thus resulting in a good development and growth for both.

Regardless of their composition or form, families are necessary to ensure the survival and complete safety of children and other members. Above all, it offers the necessary resources for the growth and well-being of its members, along with emotional support.

Both in official and informal schools, it is crucial. This is the area where solidarity is strengthened and moral and humanitarian ideals are assimilated. In addition, cultural values are maintained and generational ties are formed in this area.

In this sense, the family serves both as the center of social activity and as the cradle of culture and civilization. Children in the family who have a good education will be more likely to be creative and productive adults. Families have traditionally had the greatest impact on children's education and, by extension, the formation of their personalities and characters.

Therefore, the family is the basis of all learning in schools. And this is the exact time when schools need to start communicating with their children's parents, asking questions, expressing concerns, and working together to find answers to any issues that may arise. In addition, children benefit greatly from this cooperation between family and school, as they begin to feel protected and supported throughout their learning experience.

Given that learning cannot occur in isolation from feelings, we recognize that learning situations will arise from the emotional bonds that are formed between teachers, parents and



students, as well as from their interactions. This is because harmonious sets are formed in these environments, and these sets are able to provide physical, emotional, social, and intellectual development that takes root and completes itself. First of all, learning requires a willingness to develop fully.

To provide their children and students with a better education, the family and school must work together, accept responsibility for each other, and take joint action. It is possible to think that through this cooperation, individuals will become more involved in their communities, responsible citizens who uphold their decisions, respect the differences of others, and care about creating a more just and compassionate society.

Ultimately, we hope that the family and the school will be able to develop their ideas and work together every day to make this collaboration work, improving education in a genuine and, most importantly, ongoing way.



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