PEDAGOGY AS A SCIENCE OF EDUCATION: BETWEEN THEORY AND PRACTICE

A Pedagogia Como Ciência Da Educação: Entre A Teoria E A Prática

RESUMO

O objetivo precipal do presente trabalho foi destacar algumas contribuições do conhecimento teórico-científico sobre a pedagogia como ciência da educação. Importa considerar que se buscou, como procedimento metodológico, suporte teórico, mediante revisão bibliográfica atinente ao tema. Sendo assim, por não se ter a pretensão com esse projeto em esgotar as possibilidades de discussão sobre o assunto, foram destacados alguns pontos e levantados aspectos considerados relevantes acerca do campo de estudo da pedagogia e das áreas de atuação do pedagogo na atualidade. Cabe destacar, também, que foram levantadas discussões conceituais no sentido de caracterizar as atuais definições do termo, considerando-se, sobretudo, a ampliação do conceito de educação na contemporaneidade. Nessa direção, buscou-se o referencial teórico de José Carlos Libâneo e Moacir Gadotti, entre outros estudiosos dessa temática.

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PALAVRAS-CHAVES: Pedagogia; Atuação do Pedagogo; Educação.

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ABSTRACT

The main objective of this work was to highlight some contributions of theoretical-scientific knowledge about pedagogy as a science of education. It is important to consider that, as a methodological procedure, theoretical support was sought through a bibliographic review related to the topic. Therefore, as this project does not intend to exhaust the possibilities for discussion on the subject, some points were highlighted and aspects considered relevant to the field of study of pedagogy and the areas of the activity of the pedagogue today. It is also worth highlighting that conceptual discussions were raised in order to characterize the current definitions of the term, considering, above all, the expansion of the concept of education in contemporary times. In this direction, we sought the theoretical framework of José Carlos Libâneo and Moacir Gadotti, among other scholars on this topic.

INTRODUCTION

The intention was to develop and deepen a study on the subject of pedagogical science as one of the educational sciences, a field of analysis in its own right, constituting itself as a systematic field of study that has its own specificities, highlighting for the purposes of this

research the areas in which pedagogues work, both in the school and out-of-school areas. In this way, the study considers the broad concept of education, which encompasses different contexts and areas of human life, and the pedagogue as a professional who works in various areas of educational practice. The study relied on the theoretical support of scholars in the field to answer the proposed question. In this vein, it should be emphasized that the primary objective of this study is to enable understanding of the contributions of theoretical-scientific knowledge about the educational process, pedagogy and the areas in which pedagogues work.

It should be noted that in order to carry out research in educational science, it is necessary to promote a confrontation between the data, the evidence, the information collected on the subject and the theoretical knowledge accumulated about it. In this sense, research is studying a problem that arouses the researcher's interest and limits their research activity to a certain area of knowledge. In this respect, it brings together thought and action in order to develop knowledge of certain aspects of reality that should serve as proposed solutions to its problems, which, according to Lüdcke (1986, pp. 1-2) "are necessarily marked by the signs of their time and committed to their historical reality".

Thus, in order to answer the questions posed by the current challenges of educational research, research methods other than those traditionally used began to emerge. The new questions came from an investigative curiosity aroused by problems revealed by educational practice. In this direction, Lüdcke (1986) points out that the qualitative approach emerged, strongly influenced by a new research attitude that places the researcher in the middle of the investigated plot, that is, participating in it and taking sides in the researched environment (p. 7).

MATERIAL AND METHODS

Qualitative research involves obtaining descriptive data, obtained through the researcher's direct contact with the situation studied, emphasizes the process rather than the product and is concerned with portraying the perspective of the participants (LÜDCKE, 1986, p.13).

From this angle, qualitative research is characterized by having the natural environment as its direct source of data and the researcher as its main instrument. In addition, according to Lüdcke (1986), this research process requires the researcher to be in close, direct and prolonged

contact with the environment and the situation being investigated, i.e. in the place where the phenomena occur naturally. Thus, through intensive and constant work in the field, the aim is to grasp the particular circumstances in which a given object is inserted, referring the situations to the context in which they appear (p. 11).

From this point of view, the focus of qualitative research is on the process experienced by the subjects, making it an opportunity to study phenomena involving human beings in interaction. As the phenomenon must be analyzed from an integrated perspective, the researcher goes into the field seeking to capture the phenomenon under study from the perspective of the people involved in it, considering all relevant points of view. Various types of data are collected and analyzed in order to understand the dynamics of the phenomenon. Qualitative research, in this respect, emphasizes interpretation in context; the context in which the object of study is situated must be taken into account. The researcher seeks to reveal the multiplicity of dimensions present in a given situation, focusing on it as a whole, emphasizing the natural complexity of situations. They use a variety of sources of information, a variety of data collected at different times, in a variety of situations, and with a variety of types of informants, being able to cross-check information, confirm or reject hypotheses, discover new data, dispel assumptions or raise alternative hypotheses (LÜDCKE, 1986, pp. 18-19).

In line with the quote above, the meaning that people give to things and their lives is the focus of special attention by the researcher, trying to capture the perspective of the participants. Because of this, different points of view must be considered, allowing for the internal dynamism of situations. Consequently, data analysis follows an inductive process, so that at the beginning of the investigation there are broad questions or focuses of interest, which in the end become more direct and specific. It is worth pointing out that the data collected by qualitative research is predominantly descriptive, which is why the material obtained is rich in descriptions of people, situations and events.

It should also be noted that the basic and initial resource of this type of research is description. According to Fazenda and Martins (2010), description is therefore of significant importance in the development of qualitative research (pp. 53 and 56). In this way, all the data in reality is considered important and, as a result, the researcher must pay attention to as many elements as possible in the situation under investigation. With regard to the qualitative approach, which is exploratory in nature, as Lüdcke (1986) points out, the aim is to understand

a singular instance, in which the object being dealt with is considered to be unique, i.e. a particular representation of reality which is also very particular (p. 12).

RESULTS AND DISCUSSION

Pedagogy and the Field of Scientific Study

In order to characterize Pedagogy as one of the educational sciences, according to Libâneo (2010, p. 51), "Pedagogy is an area of knowledge that investigates the educational reality, in general and in particular". In view of this, as highlighted by this author, through scientific, philosophical and technical-professional knowledge, Pedagogy seeks to clarify objectives and forms of methodological and organizational intervention in instances of educational activity, related to the process of transmission and active appropriation of knowledge and modes of action (p. 51). In this respect, Aranha's (2006) contribution is relevant when he states that education is not simply the transmission of the heritage of ancestors to younger generations, but the process by which the new also becomes possible, in a break with the old (p. 31). In addition, it is important to consider the contribution of Tonet (2006, p. 18), when he states that education aims at human formation, as well as, according to Delors *apud* Weiduschat (2018), education should contribute to the full development of the person.

> Education should contribute to the total development of the person - mind and body, intelligence, sensitivity, aesthetic sense, social responsibility and spirituality. Every human being should be prepared by the education he or she receives, especially the education he or she receives at a young age, to develop autonomous and critical thinking and to formulate his or her own value judgments, so as to be able to decide for himself or herself how to act in the different circumstances of life" (DELORS, 2018, p.45).

In this line of interpretation, Libâneo (2010) states that Pedagogy is a specific field of investigation whose source is educational practice itself and the theoretical contributions provided by the other educational sciences and whose task is the global and intentionally directed understanding of educational problems (p. 53). Gadotti (2010) emphasizes that the link between theory and practice is fundamental in education, which is why, for example, we think that philosophy, history and sociology of education are inseparable. In this way, by making this

link between theory and practice, we make thinking come alive (p. 18). For Libâneo (2010 p. 51), "the educational phenomenon is an aspect of social reality, distinguishing itself from other aspects of reality". Thus, in this author's view, Pedagogy is responsible for problematizing and unifying reflection on educational problems, beyond the partial approaches of the other educational sciences (p. 51). Therefore, still in line with Libâneo (2010, p. 29), "pedagogical theory integrates into an articulated whole the different analytical processes that correspond to the specific and partial objects of study of each of the educational sciences". Indeed,

> the history of ideas is discontinuous. There isn't really an incremental improvement that makes old philosophical-educational ideas no longer valid and are surpassed by modern ones. The ideas of the classics of philosophy are still current. This is why the history of philosophy differs from the history of the sciences. New discoveries in the sciences gradually make the old ones obsolete. This does not happen with philosophy and educational theory (GADOTTI, 2010, p. 17).

It is from this perspective that Libâneo (2010, p. 30) *apud* Houssaye (1996), asserts that "Pedagogy seeks to unite theory and practice from its own action. It is in this specific production of the theory-practice relationship in education that Pedagogy originates, creates, invents and renews itself". As Libâneo (2010, p. 30) explains, "the German didactician Schmied-Kowarzik calls Pedagogy the science of and for education, the theory and practice of education". It therefore has an explanatory, praxeological and normative character of the educational reality (p. 30). In this respect, Gadotti (2010) points out that the practice of education long predates pedagogical thinking. Given that pedagogical thinking arises from reflection on the practice of education, as a need to systematize and organize it according to certain aims and objectives (p. 21). Thus, as Libâneo (2010, p. 29) states, "educational practice, by its very nature, is multidimensional".

In fact, Libâneo (2010) points out that there is a common sense idea, including among many pedagogues, that Pedagogy is merely the way one teaches, the way to teach the subject, or even the use of teaching techniques (p. 29). In this sense, pedagogy refers to methodology and procedures. This is therefore a simplistic and reductionist idea (p. 29). From this angle, for this author, the professional identity of the pedagogue is recognized, therefore, in the identity of the field of research and in their performance within the variety of activities focused on education and education (p. 29). According to Libâneo (2010, p. 55), "the basis of the educator's professional identity is pedagogical action, not teaching action". In this respect, Pedagogy

establishes its own field of research to enable a globalized and intentionally directed treatment of educational problems (p. 55).

> Pedagogical refers to the aims of educational action, implying socio-political objectives based on which organizational and methodological forms of educational action are established. In this understanding, the educational phenomenon is presented as an expression of conflicting social interests in society. This is why Pedagogy expresses socio-political aims, in other words, an explicit direction for educational action. It is due to this socio-historical character that the Polish pedagogue Suchodolski considers Pedagogy to be a science about the transformative activity of educational reality (LIBÂNEO, 2010, p. 30).

In this vein, according to Libâneo (2010), we can see that Pedagogy is the field of knowledge that deals with the systematic study of education, that is, the educational act, the concrete educational practice that takes place in society as one of the basic elements of human activity (p. 30). To this extent, Aranha (2006) points out that the pedagogical act can be defined as a systematic activity of interaction between social beings, both at the intrapersonal level and at the level of the influence of the environment, an interaction that is configured in an action exercised on subjects or groups of subjects with the aim of provoking changes in them that are so effective that they become active elements in this very action exercised (pp. 31-32). Thus, for Oliveira (2007), education is one of the basic activities of all human societies, since the survival of any society depends on the transmission of its cultural heritage. Therefore, every society uses the necessary means to perpetuate its cultural legacy (p. 11). As Perrenoud (2013, p. 164) points out, "no one goes to school for the sake of going to school, but rather to leave it equipped with the knowledge, skills, attitudes and values that will enable them to cope with human existence".

In this scenario, according to Romanelli (2010), insofar as educational action is carried out according to one's understanding of the social reality in which one is immersed, to think of education for development in a complex reality, such as Brazil's, is to think of education in a context deeply marked by unevenness (p. 23). In this vein, Morin (2007) makes a relevant contribution by pointing out that in our society the difficulty of getting to know and understand the world, the cultural legacy, is aggravated, so that the very way of thinking contracts instead of developing, so that it could be contextualized, globalized, since the requirement today is to think in a global, multidimensional and complex way (p. 64). From this point of view, when talking about education and the transmission of cultural heritage, according to Maia (1998),

today's society is dominated by technology and its large-scale growth, but, paradoxically, this is where the huge contemporary contradiction arises: the process of change is moving at supersonic speed, but teaching-education is moving slowly (p. 44). For Morin (2007), the world is increasingly becoming a dynamic, articulated whole, so that each part of the world is more and more integrated with the others and the world as a whole is increasingly present in each of its parts (p. 67).

In this sense, according to Libâneo (2010), education is the set of actions, processes, influences and structures that intervene in the human development of individuals and groups in their active relationship with the natural and social environment, in a given context of relations between groups and social classes (p. 30). From this perspective, according to this author, education can be understood as a social practice that acts in the configuration of individual and group human existence, in order to realize in human subjects the characteristics of "being human" (p. 30). In this vein, it is also interesting to note Oliveira's (2007) consideration that education is the process by which society seeks to transmit its traditions, customs and skills, in other words, its culture (p. 11). In this way, children become socialized because they learn the rules of behaviour of the group in which they were born (p. 11). Therefore, for this author, education is socialization. Pozo (2000) points out that

> When we learn our culture, through socialization processes we acquire certain social representations that allow us to predict, control and, above all, interpret reality in the way that the people around us do. These representations, which have a collective or cultural origin and are then assimilated individually by each learner, cover the most varied areas of social knowledge (...) and are one of the fundamental vehicles for assimilating culture. In fact, representations do not simply reflect or reproduce reality, but construct or elaborate realities of their own, in which those who share them live (POZO, 2000, p. 200).

Educational Sciences and Pedagogical Science in contemporary times

It is important to consider, according to Libâneo (2010), that Pedagogy is a science within the educational sciences as a whole. However, it stands out from them to ensure unity and make sense of the contributions of the other sciences, since it is responsible for the globalizing and unitary approach to the educational phenomenon (p. 54). For Lefrançois (2008), we can understand that science is the set of information related to a field of study, a means of dealing with information, with the attitude of seeking knowledge that emphasizes objectivity,

precision and replication (p. 12). Along these lines, Aranha (2006) stresses that the starting point for pedagogy is always a problem presented by the educational reality. The contribution of the auxiliary educational sciences is then sought, only to reach the point of arrival, which is, once again, the educational reality (p. 37).

This contribution is relevant, because according to Libâneo (2010), the sources of the content of Pedagogy are, in the first place, educational practice itself, and then, for the knowledge of educational practice, it receives help from secondary sources, the auxiliary sciences, whose material forms the content of pedagogical science (p. 53). To this extent, according to Libâneo (2010, p. 54) "the educational phenomenon effectively requires a multidisciplinary approach". Perrenoud (2013, p. 120) states that "disciplines are essentially built around a *body of* knowledge, while education is more explicitly aimed at developing students' attitudes, values and skills". Along these lines, Arroyo (2003) emphasizes that

> pedagogy is nourished by the human being as a problem of itself, or by the problematization of being, making ourselves and forming ourselves human. Its object of theorization is the tragic discovery of ourselves. Throughout history, pedagogy has followed the questions of how to problematize ourselves and ourselves, how to make ourselves. When we discover as educators how little we know about the subjects of educational action, we can perhaps rethink (ARROYO, 2003, p. 35).

In fact, according to Kruppa (2016), society is entirely an educational situation, given that living among men is a condition for education. The action taken between men educates them and, by interacting and educating each other, men form society (p. 21). It is in this sense that Oliveira (2007) points out that education aims to transmit the cultural heritage to the individual in order to integrate them into society and the groups that make it up; it therefore aims to socialize, to adjust individuals to society and, at the same time, to develop their potential and that of society itself (pp. 11-12). In this respect, according to Maia (1998, p. 1), "education is a process of perfecting man, a refinement of his essence and a phenomenon of context, whose forms vary in time and space". In this direction, according to Libâneo (2010, p. 38), "the objective of pedagogy is configured in the relationship between the elements of educational practice: the subject who is educated, the educator, the knowledge and the contexts in which it takes place"

From this perspective, according to Libâneo (2010), Pedagogy is not the only scientific area that has education as its object of study. Sociology, Psychology, Economics and

Linguistics, for example, can deal with educational problems, in addition to their own objects of investigation and, to this extent, the results of their studies are fundamental to understanding the educational phenomenon. However, each of these sciences approaches the educational process from the perspective of its own concepts and research methods (p. 37). As a result, it is Pedagogy that can postulate the educational process itself and be a science that integrates the contributions of the other areas. This means that, although it does not occupy a hierarchically superior position to the other educational sciences, it undoubtedly has a distinctive place (p. 37). It should also be noted, according to Libâneo (2010), that the return to Pedagogy will occur if the educational sciences stop drawing on different types of specific knowledge and start taking the practice of those trained as the starting and finishing point for their objects of study (p.38).

In view of this, according to Libâneo (2010, p. 51), "Pedagogy is an area of knowledge that investigates the educational reality, in general and in particular". From this angle, Libâneo (2010) points out that Pedagogy is its own field of investigation that enables a globalized and intentionally directed treatment of educational problems. In this way, Pedagogy plays a fundamental role in the direction of Brazilian education (p. 52). In addition, this author emphasizes that all professionals who deal with the domains and problems of educational practice in its various manifestations and modalities and where there is a character of intentionality are genuinely pedagogues (p. 52). According to Aranha (2006), the pedagogue, scientist that he is, will investigate in a methodical and rigorous manner the way in which these educational practices are established and processed and, to this end, does not refuse the partnership of the auxiliary sciences of education (p. 34). In this way, still according to Aranha (2006), based on an awareness of the educational problems of his time, the pedagogue sets achievable goals, seeks the means to achieve them, verifies their effectiveness, reviews the processes used, and so on. Only in this way will education become a real instrument of transformation (p. 38).

In line with the above, Libâneo (2010, p. 38) states that "Pedagogy is a field of study with its own problems. Its field includes the elements of educational action and their contextualization". In this way, according to Libâneo (2010), Pedagogy can give coherence to the multiplicity of partialized actions precisely to the extent that it establishes a scientific body that takes the educational phenomenon as a whole as its object of study. In this case, it produces an integrating synthesis of the different analytical processes that correspond to each of the

educational sciences (p. 53). For Libâneo (2010), Pedagogy integrates the partial approaches of these various sciences due to a global and intentionally directed approach to educational problems and, in these cases, the knowledge of these sciences becomes pedagogical knowledge (p. 38). In this respect, Libâneo (2010) points out that the knowledge obtained from these sciences, as it relates to the educational phenomenon, becomes pedagogical knowledge (p. 52). According to Libâneo (2010, p.57), "the field of pedagogical knowledge corresponds to the scientific and philosophical study of education and the theoretical and practical knowledge of its application". More specifically, for this author, they can be grouped into three areas:

> scientific and philosophical knowledge of education, covering the constituent elements of the pedagogical relationship already mentioned, within the multiplicity of analyses of the educational phenomenon. The subjects in this area form part of the basic core of training. Knowledge that is specific to pedagogical activity and that constitutes the basic reference for the treatment of the educational phenomenon. This forms the other part of the pedagogue's basic training core. Technical-professional knowledge specific to the field of professional activity (LIBÂNEO, 2010, pp. 57-58).

The Pedagogue's fields of activity: a brief literature review

It is interesting to note Libâneo's (2010, p. 51) contribution that "educational practices extend to the most varied instances of social life and are therefore not restricted to school, much less teaching". In this respect, for this author, the field of activity of the professional trained in Pedagogy is as vast as the educational practices in society (p. 51). Certainly, wherever there is an intentional educational practice, there is pedagogy (p. 51). In other words, according to Libâneo (2010, p. 58), "there is a diversity of educational practices in society and, in all of them, as long as they are configured as intentional, pedagogical action is present". In this respect, contemporaneity shows a "pedagogical society", revealing broad fields of action pedagogical. Thus, based on the author's indications, two spheres of educational action can be defined for the pedagogue: school and out-of-school (p. 58).

It is important to consider, according to Arroyo (2003), that for both school and non-school pedagogy, the primary issue will be the recovery of the agents of educational action: childhood, adolescence, youth and adulthood and, above all, the recovery of the complex and tense processes in which they are immersed for their survival and affirmation as humans, as collectives (p. 34). From this angle, Libâneo (2010) stresses that these varied training processes are the object of study of Pedagogy. Therefore, given that there are many educational practices, in many places and in various forms, there are, consequently, various pedagogies, family

pedagogy, trade union pedagogy, media pedagogy, business pedagogy etc., and also school pedagogy (p. 31). In this vein, according to the author, these considerations aim to demonstrate that there is a particular educational problem, a field of research specific to Pedagogy and which no other field of knowledge deals with (p. 31).

> Pedagogical theory is revitalized whenever it meets the subjects of its own educational action. When it is attentive to the processes of its own human formation. When school or out-of-school educational action to train children, adolescents or young people and adults forgets about them and their social, cultural and educational processes, movements and practices and closes itself off to discussions about methods, content, times, institutions, timetables, assessment... it becomes lost and distorted. It loses its potential as an educational theory and practice (ARROYO, 2003, p. 34).

In fact, according to Libâneo (2010), there is recognition of the expansion of the concept of educational practices and their correspondence with a diversity of pedagogical actions not restricted to schools (cultural animation, social movements, the media, public health, popular education, environmental education, trade union education, companies, etc.), thus opening up the field of professional practice of the pedagogue (p. 39). From this perspective, according to Libâneo (2010), the characterization of the professional pedagogue is necessary to distinguish them from teachers, since all teachers are also education professionals (p. 39). From this perspective, for Libâneo (2010), pedagogical work corresponds to professional performance in a wide range of educational practices. So teaching work is a particular form that pedagogical work takes in the classroom (p. 39). In view of this, as Libâneo (2010) emphasized , the pedagogue must be a qualified professional with the aim of working in various educational fields,

> to meet formal, non-formal and informal socio-educational demands arising from new realities, new technologies, new social actors, expanding forms of leisure, changes in the rhythms of life, the presence of the media and information, professional changes, sustainable development, environmental preservation, not only in the management, supervision and pedagogical coordination of schools, but also in research, in the administration of education systems, in educational planning, in the definition of educational policies, in social movements, in companies, in the various instances of adult education, in psycho-pedagogy and educational guidance services, in social programs, in services for the elderly, in leisure and cultural entertainment services, in television, radio, in the production of videos, films, toys, in publishing houses, in professional retraining, etc. (LIBÂNEO, 2010, pp. 38-39).

School area

In order to characterize the pedagogue's role in the school context, Libâneo's (2010) contribution is relevant, as he points out that the presence of the school pedagogue is becoming a requirement of education systems and the school reality, with a view to improving the quality of education for the population (p. 62). For this author, the pedagogue comes into play in those situations where teaching activity goes beyond the specific scope of the teaching subject: in defining educational objectives, in the psychological, social and cultural implications of teaching, in the peculiarities of the teaching and learning process, in detecting learning problems among students, in assessment, in the use of teaching techniques and resources, etc. (p. 62). In addition, according to Libâneo (2010), the pedagogue is also involved in coordinating the pedagogical plan and teaching plans, the horizontal and vertical articulation of content, class composition, study meetings, class councils, etc. (p. 63). Along these lines, according to Libâneo (2010), three types of activities can be distinguished in the field of school pedagogical action:

> - public and private school teachers, at all levels of education and those who carry out related activities outside the conventional school; - school education specialists working at central, intermediate and local levels of education systems (pedagogical supervisors, managers, school administrators, planners, coordinators, educational advisors, etc.).); - specialists in para-school pedagogical activities working in public, private and non-state public bodies, involving popular associations, adult education, pedagogical/psychological guidance clinics, entities for the recovery of disabled etc. (instructors, technicians, animators, consultants, counselors, clinicians, psychopedagogues etc.) (LIBÂNEO, 2010, p. 59).

According to Libâneo (2010), pedagogues and teachers have their activities mutually enriched by each other's specialties, professional experience, daily dealings with teaching and learning issues, work meetings in which the general and the specific of teaching are interpenetrated (p. 63). To this extent, according to Libâneo (2010), the role of the school pedagogue is essential in helping teachers to improve their performance in the classroom (content, methods, techniques, ways of organizing the class), in analyzing and understanding teaching situations based on theoretical knowledge, in other words, in linking the areas of pedagogical knowledge and classroom work (p. 59). Along these lines, Piletti (2009) points out that people's idea of school almost always includes the following picture: a teacher trying to teach something to a class of students. However, for this author, the teacher also learns while teaching, and the student, while learning, also teaches (p. 21). From this point of view, according

to Perrenoud (2000), the competency-based approach, by way of illustration, could be a way of taking seriously an age-old problem, that of transferring knowledge, in the context of school education

> Students accumulate knowledge, pass exams, but are unable to use what they have learned in real situations (...) in order to develop competence, it is necessary, first and foremost, to work on problem solutions and projects, to propose complex tasks that encourage students to mobilize their knowledge and, to a certain extent, to mobilize it (PERRENOUD, 2000, pp. 19-21).

In view of the above, it is worth highlighting Freire's (1997) thoughts, when he emphasizes that teaching practice, which does not exist without a student, is an entire practice. In this way, the teaching of content implies the ethical commitment of the teacher, in such a way that teaching practice is made up of the living desire for competence on the part of the teacher and the students (p. 95). In this respect, Freire (1997) also points out that teachers have a duty to teach their classes, to carry out their teaching task. In order to do this, the teacher needs favorable hygienic, spatial and aesthetic conditions, without which they can move less effectively in the teaching space. Sometimes the conditions are so perverse that they don't even move. Thus, disrespect for this space is an offense to the students, the teachers and the pedagogical practice (p. 66). As Arroyo (2003) rightly points out, any educational process, formal or informal, can either ignore or incorporate the concrete forms of socialization, learning, formation or deformation to which the students are subjected. Ignoring this reality and merely focusing on curricular and didactic issues will end up isolating school didactic processes from the determining socializing processes in which the various social subjects are reproduced from childhood onwards (p. 3). Along these lines,

> Our ability to learn, from which the ability to teach derives, suggests or, more than that, implies our ability to grasp the substance of the object learned. Women and men, we are the only beings who, socially and historically, have become capable of apprehending. That's why we are the only ones for whom learning is a creative adventure, and therefore much richer than merely repeating a lesson. Learning for us means constructing, reconstructing, observing in order to change, which cannot be done without openness to risk and the adventure of the spirit (FREIRE, 1997, p. 69).

To this extent, according to Kruppa (2016, p. 30) "school education differs from education in general in that it is institutionalized". Therefore, for Kruppa (2016), school is an institution, organized within certain norms that end up giving a specific form to the actions that

take place there. In effect, school education is different from informal education (without form, without norms), which takes place outside of school. The school has a timetable, establishes criteria for grouping students, has professionals performing different roles, such as the teacher, the principal, the servant, etc., has an assessment system and must fulfill a function: to transmit and create knowledge (p. 30). Therefore, the first difference between school knowledge and that produced in everyday life lies in the conditions in which school knowledge is produced and transmitted. The other difference is given by the function of the school itself, i.e. the continuous transmission and creation of knowledge. Because of this continuous function, the school is obliged to organize the knowledge it transmits (p. 30).

Out-of-school area

In order to understand how the pedagogue works in out-of-school spaces, it is worth highlighting the contribution of Libâneo (2010), who stresses that the expansion of the pedagogue's field of action, in correspondence with the increasing breadth of educational practices in society, also leads to the emergence of operators in the educational process beyond the school educator (p. 56). As a result, those elements that make up the pedagogical relationship are acquiring other meanings of pupil and educator. The educator is no longer just the teacher, but multiple educational agents depending on the instances in which they operate (family, school, media, factory, social movements, companies, etc.). In this vein, Libâneo (2010) also stresses that it's not just the student at school, but the adult, the parent, the viewer, the reader, the worker, the resident, the consumer, etc. The content and methods also change according to the variety of teaching situations (p. 56).

In view of this, Libâneo (2010) asserts that the Pedagogue is the professional who works in various instances of educational practice, directly or indirectly linked to the organization and processes of transmission and active assimilation of knowledge and modes of action, with a view to human formation objectives defined in their historical context (p. 52). According to Libâneo (2010), a pedagogue is a professional who deals with facts, structures, contexts and situations relating to educational practice in its various forms and manifestations (p. 52). In this sense, for Libâneo (2010), the field of out-of-school pedagogical activity is extensive. One could include in out-of-school education the whole range of pedagogical agents who work in private and social life: parents, relatives, volunteer workers in political parties, unions,

associations, leisure centers, etc (p. 60). Thus, according to the aforementioned author, in the field of out-of-school pedagogical action, a distinction is made between professionals who systematically carry out pedagogical activities and those who only spend part of their time on these activities:

> Trainers, animators, instructors, organizers, technicians, consultants, advisors, who carry out (non-school) pedagogical activities in public, private and non-state public bodies, linked to companies, culture, health services, food, social promotion, etc. Occasional trainers who spend part of their time on pedagogical activities in state and non-state public bodies and companies related to the transmission of knowledge and techniques, linked to another specialized professional activity. These are, for example, engineers, work supervisors, technicians, etc., who devote much of their time to supervising or teaching workers in the workplace, mentoring trainees, etc. (LIBâNEO, 2010, p. 52).

In view of the above, Libâneo (2010) points out that this category of occasional trainers includes social workers, recreation and physical education monitors and instructors, as well as professionals from a wide range of professional areas where some kind of pedagogical activity takes place, such as: personnel administrators, newspaper and magazine editors, social communicators and radio and TV program presenters, creators of TV programs, educational videos, games and toys, urban and tourist guide makers, maps, information leaflets, cultural and scientific dissemination agents, etc. (p. 52). Along these lines, the out-of-school pedagogue can be understood as a professional who carries out educational activities outside the formal school environment and whose scope of work includes different types of organizations and areas of activity through teaching-learning processes aimed at the personal and professional development of individuals.

> Communication is triumphant, the planet is criss-crossed by networks, faxes, cell phones, modems and the Internet. However, incomprehension seems to be widespread. Undoubtedly, there has been significant and multiple progress in understanding, but the advance of incomprehension seems even greater. The problem of understanding has become crucial for humans. And for this reason, it must be one of the aims of future education. Let's remember that no communication technique, from the telephone to the internet, brings understanding on its own. Understanding cannot be quantified. Educating to understand mathematics or a particular discipline is one thing; educating for human understanding is another. Therein lies the properly spiritual mission of education: to teach understanding between people as a condition and guarantee of the intellectual and moral solidarity of humanity (MORIN, 2007, p. 93).

In this context, the pedagogue can work in spaces where learning processes take place,

demystifying the idea that this professional only works within school organizations, educational institutions. In this field, it is up to the educator, in different contexts, to be a group dynamizer, no longer responsible for training individuals in isolation, but for building learning communities capable of developing projects together, communicating and learning collaboratively.

CONCLUSION

By way of conclusion, in the face of today's ever-changing reality, it is important that pedagogues, as education professionals, know how to apply in their practice the concepts related to each field of pedagogical action according to the modality of education in which they are inserted, in its expanded sense, school or out-of-school, being aware of its particularities and possibilities, with the pedagogical aspect of educational action being precisely the direction and intentionality of this action. Thus, based on the theorists analysed, this pedagogical action needs to be aligned with broader educational objectives with a view to preparing subjects for the complexity of the world and the challenges it poses, in an educational act with a humanizing transformation and action and not just the transmission of knowledge and technical know-how.

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