BROADENING THE CONCEPT OF EDUCATION IN THE FACE OF CONTEMPORARY REALITIES

A Ampliação Do Conceito De Educação Diante Das Realidades Contemporâneas

RESUMO

Adriano Rosa da Silva
Master in Social History from the Fluminense Federal University (UFF). Master's student in Education at the University of Lisbon (ULisboa). Degree in Pedagogy from the Federal University of the State of Rio de Janeiro (UNIRIO). MBA in School Management from the University of São Paulo (USP).

O tema central do presente trabalho foi destacar algumas contribuições do conhecimento teórico-científico sobre a educação em espaços formais, não formais e informais para o entendimento da prática pedagógica em diferentes contextos e perspectivas. O principal objetivo da pesquisa foi investigar, por meio de revisão bibliográfica, aspectos considerados relevantes acerca das possibilidades de práticas educativas realizadas em espaços escolares e não institucionalizados, pondo em relevo as especificidades da ação educativa em cada ambiente. Cabe destacar, também, que foram levantados apontamentos no sentido de caracterizar a atual diversificação da ação pedagógica e formativa em diferentes espaços na sociedade, considerando-se, sobretudo, a ampliação do conceito de educação na contemporaneidade. Nessa direção, buscou-se o referencial teórico de Maria da Glória Gohn e José Carlos Libâneo, entre outros estudiosos do tema.

*Corresponding author:
Adriano Rosa da Silva
adriano.uff@hotmail.com

ABSTRACT

The central theme of this work was to highlight some contributions of theoretical-scientific knowledge about education in non-formal and informal spaces for the understanding of pedagogical practice in different contexts and perspectives. The main objective of the research was to investigate, through a bibliographical review, aspects considered relevant regarding the possibilities of educational practices carried out in school and non-institutionalized spaces, highlighting the specificities of educational action in each environment. It is also worth highlighting that notes were raised in order to characterize the current diversification of the pedagogical and formative action in different spaces in society, considering, above all, the expansion of the concept of education in contemporary times. In this direction, we sought the theoretical framework of Maria da Glória Gohn and José Carlos Libâneo, among other scholars on the subject.

INTRODUCTION

This paper discusses the broadening of the concept of education in the face of the realities of the present day, as well as the types of educational practice, which can be intentional or unintentional. In this regard, the study highlights the dimensions of informal, non-formal and formal education, understanding education as a multifaceted process, that is, one that manifests itself in different ways and in different spaces in society, which is constantly evolving and is influenced by a series of global and local factors.

It's worth noting that knowledge in contemporary times takes on new configurations, acquires new guises, changes continuously and is updated on a daily basis, mainly due to new scientific discoveries. In this scenario, since knowledge is constantly being reconstructed, the ability to manage this myriad of information becomes a valuable skill. At this point, the pedagogue's task also changes and his profession becomes strategic in various sectors of society.

In this sense, it should be emphasized that the primary objective of this research is to enable understanding of the contributions of theoretical-scientific knowledge to the educational process, more specifically to understanding the countless possibilities of pedagogical practice in different spaces in contemporary times.

MATERIAL AND METHODS

This research used a bibliographic review methodology to analyze and systematize the main theoretical contributions to the broadening of the concept of education in the face of contemporary realities. To this end, we selected works by renowned authors in the field of education, such as José Carlos Libâneo, Maria da Glória Gohn, Helena Fontoura, Gianine Pierro and Daniela Jacobucci, whose contributions enabled us to understand the multiple dimensions of educational practice in formal, non-formal and informal spaces. The approach adopted made it possible to discuss the specificities and interrelationships between these educational modalities, highlighting their contexts, agents, objectives and intentions, as well as their relevance to citizen education and human development in a society marked by technological, cultural and social transformations.

RESULTS AND DISCUSSION

OUTLINING THE CONCEPT OF EDUCATION IN THE CURRENT BRAZILIAN CONTEXT

First and foremost, it is important to consider the concept of education, which, according to Tonet (2006), can be understood as a powerful instrument for the formation of individuals (p. 18). It thus has a formative nature that changes every day, given the dynamic complexity of social life. It is therefore clear that we are currently facing new realities in relation to knowledge and education. In this context, according to Libâneo (2010, p. 26), "the broadening of the concept of education stems from the complexification of society and the diversification of educational activities". From this point of view, as Libâneo (2001) points out, today's society is eminently educational, to the point of being called the knowledge society, so that companies recognize the need for general training as a requirement for coping with the intellectualization of the production process (pp. 4; 5). Indeed,

> With the "intellectualization" of the production process, workers can no longer be improvised. New skills are required, more capacity for abstraction, attention, and more flexible professional behavior. To this end, there is a need for general training, implying a reassessment of learning processes, familiarization with the media and information technology, the development of communicative skills, creative abilities to analyze new and changeable situations, the ability to think and act with broader horizons (LIBÂNEO, 2010, p. 28).

In line with the above, Libâneo (2010, p. 51) asserts that "educational practices extend to the most varied instances of social life and are therefore not restricted to schools, let alone teaching". In this vein, for Aranha (2006, p. 31), "education is not the simple transmission of the heritage of ancestors to new generations, but the process by which the gestation of the new is also made possible". Indeed, this contribution is relevant because, according to Libâneo (2010, p. 26), "contemporary transformations have contributed to consolidating the understanding of education as a multifaceted phenomenon, occurring in many places, institutionalized or not, under various modalities". Thus, this author points out that educational practice is a constant and universal phenomenon, inherent to social life, if it is a realm of reality that can be investigated, if it is a real human activity, it constitutes an object of knowledge, and this task belongs to Pedagogy, which is therefore the theory and practice of education. Based on this understanding,

> education is a reality that changes as a social and historical phenomenon, due to the dynamics of social, economic, political and cultural relations. Consequently, the movement and transformation of the educational reality also leads to changes in Pedagogy, and it is up to Pedagogy to guide educational practice according to the concrete demands posed by the process of achieving humanization at each moment in the social-historical process. As a result, in the face of changes in education, it proposes new educational objectives and content (LIBÂNEO, 2010, p. 96).

In view of this, thinking about education involves moving through different areas of knowledge. In this field, Fontoura and Pierro (2013) point out that the school, as the institution responsible for introducing children, young people and adults to the world of literacy and knowledge, bears the immense responsibility of contextualizing and signifying understanding and participation in the world. However, the growing cultural, scientific, political and technological movement in society highlights the dimension of education as a social responsibility and legitimizes so many other institutions, groups and representations that produce and socialize knowledge (p. 1). In this respect, according to Perrenoud (2013, p. 30), "in a modern society, technologies are transforming work and everyday life at an ever-increasing speed, and this situation requires lifelong learning". Along these lines,

> the world is currently witnessing the 3rd Industrial Revolution, characterized by the internationalization of the economy, technological innovations in various fields such as information technology, microelectronics and bioenergy. These technological and scientific transformations have led to the introduction of new systems of work organization into the production process, a change in the professional profile and new qualification requirements for workers, which ends up affecting the education system. It is no coincidence that the business community is surprisingly rediscovering the role of schools in general education, beyond the interest in professional retraining (LIBÂNEO, 2001, p. 5).

From this perspective, Fontoura and Pierro (2013) emphasize that it is because of the breadth of life today that we can effectively consider the different manifestations of learning that take place throughout society (p. 1). At this point, being an educated person today doesn't just mean having certificates recognized by school institutions, but also having access to and moving through the different spaces of communication and knowledge that society offers, i.e. the media, virtual networks, science and art spaces and companies, for example.

In this vein, according to Libâneo (2010), natural factors such as the climate, the landscape, physical and biological facts, exert an educational action to a certain extent. Similarly, the social, political and cultural environment always implies more educational processes, the more society develops. In addition, of course, values, customs, ideas, religion, social organization, laws, the system of government, social movements, child-rearing practices

and the media are examples of forces that operate and condition educational practice, which is multiple in contemporary society (p. 87).

In this vein, it is interesting to note Tonet's (2006) consideration of education, in the current social context, as a permanent process, in its articulation with the ideal of human formation to be pursued, both in school and outside of it, since education must form the integral man, that is, individuals who are capable of thinking logically, of having moral autonomy; individuals who become citizens capable of contributing to social, cultural, scientific and technological transformations. Therefore, creative, participative and critical people (p. 15).

> Articulating education, in its broadest sense, with the processes of training individuals as citizens, or articulating the school with the educational community of a territory is a dream, a utopia, but also an urgency and a demand of today's society. This is why the expanded concept of education encompasses the different fields of formal, non-formal and informal education (GOHN, 2006, p. 36).

In view of this, Libâneo (2010) states that there is a multiple pedagogical action in society. In this way, pedagogy permeates the whole of society, going beyond the formal school sphere and encompassing broader spheres of formal and non-formal education (p. 28). In this sense, for this author, Pedagogy has a very broad and globalizing meaning, as it is a field of knowledge about the educational problem in its totality and historicity and, at the same time, a guideline for educational action. As Libâneo (2010, p. 80) points out, "education can never be the same in all times and places because of its socially determined nature". It should be emphasized that education

> is a social phenomenon inherent in the constitution of man and society, and is therefore an integral part of social, economic, political and cultural life. It is therefore a global process embedded in social practice, comprising formative processes that take place in a variety of institutions and activities (social, political, economic, religious, cultural, legal, family, school), in which individuals are involved in a necessary and inevitable way, simply because they exist socially (LIBÂNEO, 2010, p. 97).

In this sense, according to Libâneo (2010), education in a broader and more global sense encompasses all the influences of the natural and social environment that affect the development of human beings in their relationship with the social environment (p. 87). In various spheres of society, the need arises for the dissemination and internalization of knowledge and modes of action, leading to pedagogical practices. In short, a genuinely pedagogical society can be observed (p. 27). From this perspective, according to Libâneo (2010), pedagogy refers to the aims of educational action, implying socio-political objectives

based on which organizational and methodological forms of educational action are established (p. 30). In this respect, Pedagogy expresses an explicit direction for educational action.

> No one escapes education. At home, on the street, in church or at school, in one way or another, we all involve pieces of our lives with it: to learn, to teach, to learn-and-teach. To know, to do, to be or to live together, every day we mix life with education. With one or several: education? (...) There is no single form or model of education; the school is not the only place where it takes place and perhaps not even the best; school teaching is not the only practice, and the professional teacher is not its only practitioner (LIBÂNEO, 2010, p. 26 apud BRANDÃO 1981)

In the light of the above quote, it can be seen that education, in a broad sense, comprises the set of training processes that take place in the social environment, whether intentional or unintentional, systematized or not, institutionalized or not. In line with Libâneo (2010), education thus integrates the set of social processes, and is therefore one of the influences of the social environment that make up the socialization process (p. 81). Strictly speaking, education refers to intentional ways of promoting individual development and the social integration of individuals, especially involving school and out-of-school education (p. 82).

MODALITIES OF EDUCATIONAL PRACTICE: A QUESTION OF INTENTIONALITY

In order to understand education as a macro process, which operates in different areas of society and in different ways, according to Libâneo (2010), education can be considered in two modalities, as unintentional education, also called informal education, and as intentional education, which can be either non-formal education or formal education. As the author points out, these are different types of education, but they are also linked (p. 86). In this sense, for Jacobucci (2008), since a formal education space is a school space, it is possible to infer that a non-formal space is any space other than a school where educational action can take place. Although it seems simple, this definition is difficult because there are infinite non-school places (pp. 55-56).

> The context of social, political, economic and cultural life, the spaces of social coexistence in the family, schools, factories, the street and a variety of social organizations and institutions, form an environment that produces educational effects, although they are not constituted through intentional acts, do not take place in clearly institutionalized instances, nor are they directed by determinable subjects (LIBÂNEO, 2010, p. 91).

In line with the above quote, Jacobucci (2008) points out that, in summary, it can be said that formal educational spaces refer to educational institutions, while non-formal spaces relate to institutions whose basic function is not formal education, but which take place in non-institutionalized places (p. 56). In this respect, Libâneo (2010) stresses that educational practice is always the expression of a particular form of organization of social relations in society. Every form of social organization, as a result of human actions, is subject to change, and education is an ever-changing event (p. 79). From this perspective, the objectives of education are not always identical and unchanging, as they vary throughout history and are determined according to the unfolding of social relations. To this extent, then,

> in the historical development of society, intentional education as a consequence of the complexification of social and cultural life, the modernization of institutions, technical and scientific progress, and the need for more and more people to participate in decisions involving the community. Modern society has an inescapable need for intentional educational processes, involving explicit socio-political objectives, content, methods, places and specific conditions of education, precisely to enable individuals to participate consciously, actively and critically in global social life (LIBÂNEO, 2010, pp. 87-88).

Along these lines, it's important to point out that although it's common sense that non-formal education is different from formal education in that it uses diverse and attractive teaching tools, this isn't always true. According to Jacobucci (2008), there are many examples of teachers adopting a variety of pedagogical strategies to approach a given piece of content, eschewing the traditional lecture method. There are also examples of strictly traditional and authoritarian classes being held in non-school spaces (p. 56). Therefore, it is necessary to see the modalities of education (informal, non-formal and informal) in their interpenetration.

Given the above, there are two types of intentional education: non-formal and formal. It should be noted that unintentional, informal education cannot be confused with the whole of the educational process. In this sense, formal and non-formal education are always permeated by informal education. It is, therefore, always an interpenetration between school and out-of-school. As Fontoura and Pierro (2013) point out in this regard, when they say that it is no longer enough for school learning to be restricted to the classroom, it is interesting to realize that these "modalities" of education (formal, non-formal and informal) establish relationships of complementarity, antagonism and recursion between them (p. 2).

DIMENSIONS AND PERSPECTIVES OF INFORMAL EDUCATION

In order to characterize informal education, Fontoura and Pierro (2013, p. 2) point out

that it "is related to forms of learning and knowledge that take place without intentionality and that can be controlled or organized". In this regard, for these authors, informal education refers mainly to learning that takes place through relationships, information and knowledge that we build up through our contact with the various media and systems in our daily lives. It is therefore a spontaneous and personal mechanism (p. 2). As Gohn (2006, p. 29) points out, "informal education operates in spontaneous environments, where social relationships develop according to tastes, preferences or inherited belongings".

Along these lines, according to Gohn (2006, p. 29), "in informal education, the educating agents are parents, the family in general, friends, neighbors, schoolmates, the parish church, the mass media, etc.". According to Gohn (2006), it is also worth pointing out that in informal education the results are not expected, they simply happen from the development of common sense in individuals, a sense that guides their ways of thinking and acting spontaneously (p. 30). Because of this, according to Libâneo (2010) it is important to consider that these factors or informal elements of social life

> They affect and influence people's education in a necessary and inevitable way, but they do not act deliberately, methodically, because there are no consciously pre-established objectives. Hence their unintentional nature. These educational relationships are built independently of the awareness of their intended purpose. One could argue against this idea by saying that these circumstances that make up the whole of social life can be modified, transformed, with a view to a new society; thus, one would move from an educating society to another educating society. However, it should be noted that such transformations require intentional educational action. Informal educational processes only move from organized, conscious, intentional actions, that is, when it is possible to prefigure, anticipate the results that are to be obtained (LIBÂNEO, 2010, pp. 90-91).

In light of the above quote, it is interesting to note the contribution of Gohn (2006), who points out that informal education socializes individuals, develops habits, attitudes, behaviours, ways of thinking and expressing oneself in the use of language, according to the values and beliefs of groups that one attends or belongs to by inheritance, from birth onwards. It is, therefore, the process of socialization of individuals (p. 29). From this perspective, for Libâneo (2010), the term "informal" is more appropriate to indicate the type of education that results from the "climate" in which individuals live, involving everything from the environment and socio-cultural and political relations that permeate individual and group life (p. 90).

To this extent, Libâneo (2010, p. 91) stresses that "informal education cuts across the modalities of formal and non-formal education". Thus, for Libâneo (2010), the non-intentional

and non-institutionalized nature of informal education does not diminish the importance of environmental influences in shaping human habits, capacities and faculties for thinking and acting (p. 91). In view of this, according to Gohn (2006), informal education has its educational spaces demarcated by references to nationality, locality, age, gender, religion, ethnicity, etc. The house you live in, the street, the neighborhood, the condominium, the club you go to, the church or place of worship you belong to, the place where you were born, etc. (p. 29).

In this segment, based on the contribution of Libâneo (2010, p. 90) *apud* Nassif (1980), "informal education is defined as the continuous process of acquiring knowledge and skills that are not located in any institutional framework, adding to its unintentional nature". In this respect, Gohn (2006) points out that informal education is not organized, knowledge is not systematized and is passed on based on previous practices and experiences, it is usually the past guiding the present (p. 30). Gohn (2006) also points out that it operates in the field of emotions and feelings. It is therefore a permanent and unorganized process (p. 30).

DIMENSIONS AND PERSPECTIVES OF NON-FORMAL EDUCATION

It is interesting to consider that the dimension of non-formal education is based on the different forms of learning in society, i.e. those that do not take place within the school as a regular and systematized element in the schooling process, as explained by Fontoura and Pierro (2013). In this segment, we can then identify projects, programs, institutions, groups and representations that produce and socialize knowledge (p. 2). According to Gohn (2006, p. 29), "in non-formal education, the great educator is the 'other', the one with whom we interact or integrate". Thus, non-formal education implies intentional and deliberate educational actions with a minimum degree of organization, taking place outside the conventional school environment, although it does not escape a certain "formality".

From this angle, for Libâneo (2010), non-school education are those activities that are intentional, but with a low degree of structuring and systematization, certainly implying pedagogical relations, but not formalized, as is the case with educational activities developed in companies (p. 89). As well as organized social movements in the city and countryside, community work, cultural activities, the media, urban cultural and leisure facilities (museums, cinemas, squares, recreational areas) etc. Thus, according to Fontoura and Pierro (2013), activities considered to be non-formal education often have a regular, systematized character,

but do not have the function of awarding a certification referring to the completion of a degree or even a specialization. With this in mind, Gohn (2006) points out that non-formal education can result in a series of processes, such as,

> - Awareness and organization of how to act in collective groups; - The construction and reconstruction of conception(s) of the world and about the world; - Contribution to a sense of identity with a given community; - Training the individual for life and its adversities (and not just training them to enter the job market); - When present in programs with children or young adolescents, non-formal education rescues the feeling of self-worth (what the media and self-help manuals simplistically refer to as self-esteem); in other words, it enables individuals to develop feelings of self-worth, rejection of the prejudices directed at them, the desire to fight to be recognized as equals (as human beings), within their differences (racial, ethnic, religious, cultural, etc.); - Individuals acquire knowledge of the world and its challenges.); - Individuals acquire knowledge of their own practice, individuals learn to read and interpret the world around them (GOHN, 2006, pp. 30-31).

In this vein, according to Jacobucci (2008), the term "non-formal space" has currently been used by education researchers, teachers from various fields of knowledge and professionals working in science communication to describe places, other than schools, where it is possible to carry out educational activities (p. 55). However, the author stresses that the definition of a non-formal educational space is much more complex than one might think (p. 55). From this perspective, Gohn (2006) points out that the term non-formal is not synonymous with informal, so it is necessary to distinguish and demarcate the differences between these concepts. With regard to their fields of development, formal education is that which is developed in schools, with previously defined content; informal education is that which individuals learn during their socialization process, in the family, neighbourhood, club, friends etc., loaded with their own values and cultures, belonging and inherited feelings: and non-formal education is that which is learned "in the world of life", through the processes of sharing experiences, mainly in everyday collective spaces and actions (p. 28).

> In short, we can list the objectives of non-formal education as being: - Education for citizenship; - Education for social justice; - Education for rights (human, social, political, cultural, etc.); - Education for freedom; - Education for equality; - Education for democracy; - Education against discrimination; - Education for the exercise of culture and for the manifestation of cultural differences (GOHN, 2006, pp. 32-33).

To this extent, according to Libâneo (2010), it is not appropriate to identify educational practice only in its institutionalized and formalized manifestations. When we talk about formation, the construction of man, the development of critical awareness, the development of intellectual qualities, we are referring to intentional acts, explicit objectives, a certain degree of

direction and structuring, which does not occur in non-intentional contexts (p. 91). Thus, non-formal education is part of learning, part of school, but does not necessarily take place in the school environment (p. 2). According to Libâneo (2010), in school, for example, non-formal practices are out-of-school activities that provide complementary knowledge in connection with formal education (fairs, visits, etc.). The school example shows that there will often be an exchange between the formal and the non-formal (p. 89).

On this point, Gohn (2006) points out that in non-formal education, educational spaces are located in territories that accompany the life trajectories of groups and individuals, outside of schools, in informal places, where there are intentional interactive processes. Therefore, the issue of intentionality is an important element of differentiation (p. 29). It is worth noting that Jacobucci (2008), in an attempt to define non-formal education spaces, suggests two categories: places that are institutions and places that are not institutions. The "Institutions" category includes spaces that are regulated and have a technical team responsible for the activities carried out, such as Museums, Science Centers, Ecological Parks, Zoobotanical Parks, Botanical Gardens, Planetariums, Research Institutes, Aquariums, Zoos, among others. On the other hand, natural or urban environments that do not have an institutional structure, but where it is possible to adopt educational practices, include the "Non-institutions" category. This category can include: theater, park, house, street, square, land, cinema, beach, cave, river, lake, soccer field, among countless other spaces (p. 56).

From this point of view, Gohn (2006) stresses that non-formal education takes place in interactive environments and situations that are built collectively, according to the guidelines of data and groups, where the participation of individuals is usually optional, but it can also occur due to certain circumstances of each person's historical experience. In non-formal education there is an intentionality in the action, in the act of participating, learning and transmitting or exchanging knowledge (p. 29). Along these lines, in line with Jacobucci (2008), some non-formal education spaces have become a field for various studies in education, mainly seeking to understand the relationship between non-formal spaces and formal education in Brazil. Art museums have been studied for their recent cultural dissemination, in partnership with schools, zoos, among others, as favorable places to carry out Environmental Education projects, and science museums and centers have received great attention from researchers for their potential to involve the school community with scientific culture (p. 56).

In this line of interpretation, according to Gohn (2006), non-formal education is

understood as education aimed at human beings as a whole, citizens of the world, men and women. Under no circumstances does it replace or compete with formal, school-based education. It can help to complement the latter, through specific programs, linking the school and the educational community located in the school's surrounding area (p. 32). For this author, non-formal education has some of its objectives close to formal education, such as the formation of a full citizen, but it also has the possibility of developing some objectives that are specific to it, via the form and spaces where its practices are developed, such as a council or participation in a social struggle, against discrimination, for example, in favor of cultural differences, etc. (p. 32). Thus, in Gohn's (2006) view, non-formal education has certain attributes: it is not organized by grade/age/content; it acts on subjective aspects of the group; it works on and shapes the political culture of a group. It develops bonds of belonging. It helps to build the group's collective identity, which is one of the great highlights of non-formal education today; it can help to develop the group's self-esteem and empowerment (p. 30).

However, for Gohn (2006), what is lacking in non-formal education is specific training for educators based on defining their role and the activities to be carried out; clearer definition of the functions and objectives of non-formal education; systematization of the methodologies used in daily work; construction of methodologies that make it possible to monitor the work that is being carried out; construction of methodological tools for evaluating and analyzing the work carried out; construction of methodologies that make it possible to monitor the work of graduates who have taken part in non-formal education programs; creation of methodologies and indicators for studying and analyzing non-formal education work in non-systematized fields. Learning generated by acts of will on the part of the recipient, such as learning via the internet, to learn music, play an instrument, etc.; mapping the forms of non-formal education in the self-learning of citizens, especially young people (p. 31). Indeed,

> some characteristics that non-formal education can achieve in terms of goals, in planned processes of collective group actions:- Learning to be different. Learning to live with others. Mutual respect is socialized; - Adaptation of the group to different cultures, recognition of individuals and the role of others, working on "estrangement"; - Construction of a group's collective identity; - Establishment of ethical rules regarding socially acceptable conduct (GOHN, 2006, p. 31).

In light of the above, Gohn (2006) points out that non-formal education enables individuals to become citizens of the world, in the world. Its purpose is to open windows of knowledge about the world that surrounds individuals and their social relations (p. 29). Its

objectives are not given a priori, they are constructed in the interactive process, generating an educational process. A way of educating emerges as a result of the process geared towards the interests and needs of the participants (p. 29). Thus, according to Gohn (2006), non-formal education refers to a process with various dimensions, such as political learning about the rights of individuals as citizens; the ability of individuals to work, by learning skills and/or developing potential; learning and exercising practices that enable individuals to organize themselves for community purposes, aimed at solving everyday collective problems; learning content that enables individuals to read the world from the point of view of understanding what is going on around them; education developed in the media and by the media, especially electronic media, etc. (p. 28).

DIMENSIONS AND PERSPECTIVES OF FORMAL EDUCATION

In order to characterize formal education, Jacobucci (2008) highlights that the formal space is the school space, which is related to the Guidelines and Bases of National Education. As such, it is the school with all its facilities: classrooms, laboratories, sports courts, library, playground, canteen, cafeteria, etc. (p. 55). From this perspective, for Libâneo (2010, p.88), "formal refers to everything that implies a form, that is, something intelligible, structured, the way something is configured". Formal education would therefore be structured, organized, intentionally planned and systematic. In this sense, conventional school education is typically formal. It is therefore understood, according to Libâneo (2010, p. 88), that "wherever there is teaching (school or not) there is formal education".

In this field, according to Fontoura and Pierro (2013), formal education means the process of schooling in the education system, in its different modalities, officially recognized and legitimized by municipal, state, national and international bodies in society (p. 1). Thus, Fontoura and Pierro (2013) point out that this education system is regulated by law and has the function of awarding certificates and diplomas referring to the completion of a degree of education or even a specialization, whether in academic or vocational training (p. 1). From this perspective, for these authors, formal education considers the existence of students, teachers and all the people who work in the school system at an administrative, pedagogical and managerial level (p. 2).

In fact, according to Gohn (2006, p. 29), "formal education presupposes standardized

environments, with rules and behavioural standards defined in advance". Furthermore, it is interesting to note that for Gohn (2006, p. 30), "in formal education it is expected, above all, that there will be effective learning, as well as certification and qualifications that enable individuals to go on to more advanced degrees". To this extent, still taking the aforementioned author as a reference, formal education requires time, a specific place, specialized staff, organization of various kinds (including curricular), sequential systematization of activities, disciplining, regulations and laws, higher bodies, etc. It has a methodical character and is usually divided by age/class of knowledge (p. 30).

It is worth pointing out, according to Jacobucci (2008), that despite the definition that the formal space for education is the school, the space itself does not refer to the theoretical foundation and methodological characteristics that underpin a particular type of teaching. The formal space only refers to a place where the education carried out there is formalized, guaranteed by law and organized according to a national standard (p. 55). In this case, Libâneo's (2010) contribution is also relevant: adult education, trade union education and professional education are also formal educational activities, as long as they are intentional, systematic and have previously prepared conditions, attributes that characterize pedagogical-didactic work, even if they are carried out outside the school framework itself (p. 89).

Thus, in line with Gohn (2006), in formal education the physical territorial spaces where educational acts and processes take place are the territories of schools, which are institutions regulated by law, certifying institutions, organized according to national guidelines (p. 29). In this respect, based on the fact that those who educate are the agents in the process of constructing knowledge, according to the author, in formal education the educators are the teachers (p. 29). In view of the above, Gohn (2006) points out that in formal education, among other objectives, those related to teaching and learning historically systematized content, standardized by laws, stand out, among which are to train the individual as an active citizen, develop various skills and competencies, develop creativity, perception, motor skills, etc. (p. 29).

In this vein, paraphrasing Jean Piaget (1976), the understanding that the individual transforms their environment and is transformed by it is an increasingly broader understanding of social reality and the ways of intervening in it. Teachers can also reflect on their *modus faciendi*, not least because according to Nóvoa (1992) *apud* Carvalho (2007), "reflecting on

one's work is a condition for survival in the teaching profession, so that self-consciousness is a characteristic that underpins the identity process of teachers" (p. 111).

In this way, for learning to take place successfully, education professionals need to consider the student's activity as a factor in learning and development when organizing their work, valuing the students' previous knowledge, paying attention to aspects such as the degree of challenge the content presents and the fact that it must be meaningful and valid for the students, the adequacy of the content to their level of development, motivating them to learn, the internal logic and specific content of each area of knowledge and the dimension of basic care, pertinent to integrated educational work, bearing in mind that interaction is a fundamental factor in building learning and partnership with families.

CONCLUSION

This research sought to understand how the concept of education has expanded in the face of complex transformations in contemporary society. Based on the literature review, it was possible to see that education is not restricted to school, but manifests itself in a continuous and plural way in formal, non-formal and informal spaces, cutting across all dimensions of social life. The in-depth theoretical study revealed that the educational process is intrinsically linked to the formation of autonomous, critical and participatory individuals, and is fundamental to the exercise of citizenship in an ever-changing society. The contribution of this study lies in valuing educational practices in multiple contexts, broadening the view beyond traditional school teaching. One limitation is the lack of empirical analysis that directly links theory and practice in different educational territories. It is therefore recommended that future research investigates concrete experiences of pedagogical practices in non-school spaces, in order to strengthen the link between the formal, non-formal and informal dimensions of education.

REFERENCES

ARANHA, Maria Lúcia de Arruda. **Philosophy of Education**. 3.ed. rev. and ampl. São Paulo: Moderna, 2006.

CARVALHO, Marlene. **Alfabetizar e Letrar:** um diálogo entre a teoria e a prática. 4.ed. Petrópolis, RJ: Vozes, 2007.

FREIRE, Paulo. **Pedagogy of autonomy - Knowledge necessary for educational practice**. São Paulo: Paz e Terra, 1997.

FONTOURA, Helena Amaral da & PIERRO, Gianine Maria de Souza. **Thinking and knowing about formal and non-formal education**. Niterói, RJ: Intertexto, 2013.

GOHN, Maria da Glória. **Non-formal education, civil society participation and collegiate structures in schools**. Essay: Aval. Pol. Pol. Educ. Rio de Janeiro, v. 14, n. 50, p. 27-38, jan/mar. 2006.

JACOBUCCI, Daniela Franco Carvalho. **Contributions of non-formal educational spaces to the formation of scientific culture**. Revista em Extensão, Uberlândia, MG. v. 7, p. 55-66, 2008.

LIBÂNEO, José Carlos. **Pedagogy and Pedagogues, for what?** 12th ed. São Paulo, Cortez, 2010.

_____. **Pedagogy and Pedagogues:** concerns and searches. Educar, Curitiba, n. 17, p. 153-176. Editora da UFPR. 2001.

PERRENOUD, Philippe. **Developing skills or teaching knowledge:** the school that prepares for life. Translation: Laura Solange Pereira. Porto Alegre: Penso, 2013.

PIAGET, Jean; INHELDER, B. **The psychology of the child**. Difel, 1976.

TONET, Ivo. **Education and Human Formation**. Revista do Centro de Educação e Letras da UNIOESTE. Campus: Foz do Iguaçu. v. 8, n. 9, p. 9-21, 2006.

ZARIFIAN, Philippe. **Objective competence:** towards a new logic. Translation: Maria Helena C. V. Trylinski. São Paulo: Atlas, 2001.