

# Historical Process of Education and Pedagogue Work in a Non-Formal Space

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**Abstract:** *This manuscript presents the construction of knowledge about education taking into account the historical scenario in some important civilizations that have deep roots that have established and shaped specific and peculiar characteristics that identifies each one of them. In this way, the work addresses a study of educational processes, showing how education was relevant to development and progress, as well as the issue of the culture that characterizes them. It is important to understand that education emerges as something that leads to the pinnacle of economic, social and political development. These Egyptian, Greek, and Babylonian civilizations demonstrate through education a wealth of culture that has made important contributions to today's society. Linked to this research, a field research is developed in a non-formal space where a pedagogue who works at the Public Defender's Office is interviewed. The research is concluded considering that the pedagogy course in today's society does not restrict the pedagogue only in the school environment, because due to the necessity of its presence in other spaces, it requires experience, practice and methodologies that lead to successful exercise in these schools non-formal spaces.*

**Keywords:** Ancient civilizations. Educational processes research, non-formal space.

## 1. Introduction

The term non-formal education that will address this research appeared in the late 1960s. In this period there are pedagogical discussions, several studies about the crisis in education, radical criticisms of the school institution, the formulation of new concepts and their paradigms. Thus, this crisis is felt in school and ends up favoring the emergence of the theoretical field of non-formal education [1] and where pedagogues begin to insert professionalism in different sectors of society. Over time, the pedagogue leaves the space of the school, reaching different and diverse sectors. Facing a new educational landscape, giving a meaningful cartography of the professionalism that crosses the school divide, invalidates prejudices and ideas that it is able to perform functions not only in the classroom, becoming necessary in other diverse non-formal sectors leading to the fact that where there is an educational practice, a pedagogical action is set up that aims to help and build a space that can exercise the necessary bases for the proper functioning of non-school spaces.

This pedagogy has its basis in the teaching-learning process that can be experienced not only within the school, but in an action that can happen in any and every sector of society, characterizing itself as the knowledge society where formal education and non-formal parallel path, becoming the main instrument against social inequality [2]

In order to better develop this research, we seek to construct a historical process of education in some important civilizations (Egyptian, Greek and Babylonian) that portray education and the development of writing (such as the hieroglyphics of the Egyptians and the coneiformes of the Babylonians) teaching-learning process. It is observed within this context that education for the Greeks begins with

the philosopher Plato as being the first pedagogue who traces the paths towards the direction of Pedagogy. Greek Plato was indeed the first pedagogue, not only to have conceived an educational system for his time but, mainly, to have it integrated to an ethical and political dimension. For him, the object of education was the formation of the moral man, living in a just State. In the history of ideas, he was the first pedagogue, not only to have conceived an educational system for his time, but mainly to integrate it into an ethical and political dimension.

Inserted in this study, it is tried to consider the Pedagogy like the art or the science that has like profession the act of teaching. It also considers the degree in Pedagogy in accordance with the terms of the national curriculum guidelines training of education professionals provided in art. 64 of Law 9394/96, which states: The training of educational professionals for administration, planning, inspection, supervision and educational guidance for basic education shall be carried out in undergraduate courses in pedagogy or postgraduate level, at the discretion of the educational institution, guaranteed, in this formation, the national common base. In all this scenario, it is verified that Pedagogy aims to prepare people able to understand and collaborate to improve the quality in which education is developed, the involved and committed should be habits to the formation of ideaof social transformation [3].

In today's society, the pedagogue does not restrict his work only in the school environment, he undergoes transformations and social changes that leads him to work in other spaces. In this new globalized society, the importance of his performance in a non-formal environment is considered. Considering these two adverse contexts (formal and non formal) in which the pedagogue can act in society and in school, this research aims to analyze through

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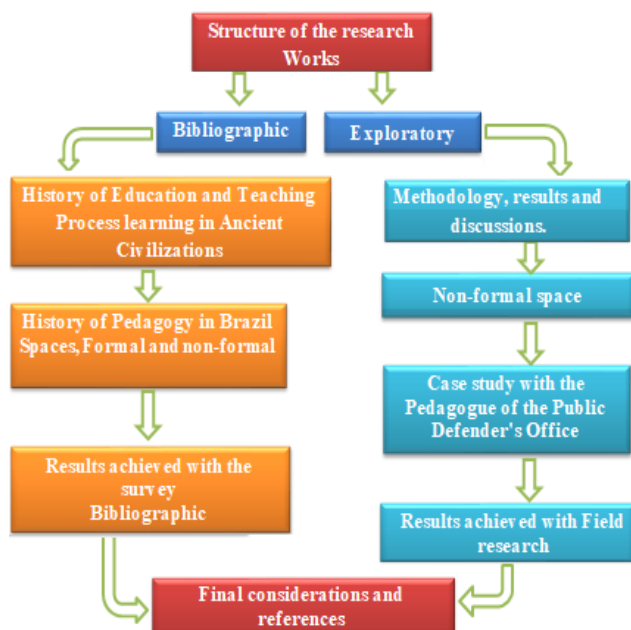
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interviews the actions of the pedagogue in a non formal space, seeking to identify the activities that assumes as well as experiences and practices acquired to carry out the position [4].

Thus, in today's society, the pedagogue is no longer seen as the one who literacy children or the "little teacher" who had only the role of teaching to read and write. Today, in the globalized world and inserted in a new reality of society, the degree in pedagogy directed the teacher not only for education itself, but to understand and collaborate to improve the quality of education.

The interest in conducting this research arises from the concern to know what differentiates the pedagogist's work from formal to non-formal activities. Therefore, it is approached as General Objective To understand the importance of the performance of the Pedagogical professional, trying to understand the importance of its performance in a non-formal space. In this way the educator can work in companies, in the social area, hospital, NGOs, churches, penitentiaries, tutelary councils, health posts etc. Faced with this new paradigm, it is understood that the pedagogical área.As a course that where one can act in different spaces. The figure (Figure 1), illustrates the flowchart of this manuscript on the History of civilizations, educational processes and interview with a pedagogue in a non formal space.



**Figure 1:** Work Flow Chart  
Source: Authors' collection

## 2. History of Education and Teaching Process Learning in Ancient Civilizations

This topic deals with the educational paradigms in some periods of history and of the emergence, since it is necessary to construct an education scenario to understand how the pedagogical doing reflected in the fact that the man is a historical being, that takes up the past to project the future as well as emphasizes Spider when he points out that:

Thinking about the past should not be understood as an exercise in nostalgia, mere curiosity or erudite concern. The past is not something dead: in it are the roots of the present. It is by understanding the past that we can give meaning to the present and work out the future [6].

The citation that the author considers shows how important it is to understand the past, because it is in him that the roots of the present are found which allows a reflection on history and think about a future based on the mistakes and the correctness to which man is subject.

Thus, this first chapter emphasizes the evolution of educational processes through ancient civilizations such as Egyptian, Greek, Babylonian, Hebrew, in order to seek a parallel with the history of Pedagogy. It is important to consider from this context that due to the processes of radical transformations in an unprecedented dynamics, education goes through different epochs in different aspects with changes and / or innovations in order to meet the new needs and interests of globalized society, especially in what concerns the question of Pedagogy. In this sense it is possible to build a bridge between the past and the present so that we can extract results that avoid new mistakes in the present.

### 2.1 The importance of education in the historical period.

Looking back, one can see that the educational process has gone through constant changes in the course of civilizations. In spite of the distant temporal distance, one can still perceive traces of ancient cultures in contemporary education. Faced with this fact, Marrou points out that:

The history of education in antiquity can not leave our modern culture indifferent; it retraces the direct origins of our own pedagogical tradition. We are Greek-Latin; the essence of our civilization came from theirs; this is true, to an eminent degree, for our education system [7].

Morrou shows that the modern pedagogue does not differentiate much from the old educator, since it has similar traits in affirming the analogy with the Greek-Latin characters. Inserted in this context [8] shows that, today's education is the whole development of education of the past. It is fundamental for the transmission of the values of societies, since any nation that does not prioritize education has reflexes in the social life of citizens. It is observed in the words of these authors that progress in social life is intrinsically linked with education, that is, no father develops if there is no education. Libran, which shows that "the formation of educators goes beyond the formal school context, also encompassing broader spheres of non-formal and formal education" [9].

Therefore, the professional education of the educator can thus unfold in multiple professional specializations, teaching being one among them. Regarding the "field of activity, the professional trained in Pedagogy is as vast as are the educational practices in society" which makes the Pedagogue a professional that acts in various instances of educational practice in its most varied forms and manifestations. For the author Paulo Freire, "man can not

participate" actively in history, in society, in the transformation of reality if he is not helped to become aware of reality and his own capacity to transform. does not understand whose importance does not measure whose contour forms do not discern; [...] This is true if it refers to social forces [...].

"Reality can not be modified except when man discovers that it is modifiable and that he can do it." [10] Paulo Freire refers to the expression "non-formal education" as the one where the pedagogue did not act and from a moment in history began to participate and act. In fact, in the context of history, a series of criticisms have been made of the formalized system of education in which different sectors of society such as social service, health and pedagogical culture and others see the school universe and the family, unable to represent all social demands which are applicable, imposed or still desired.

Going back to the ancient civilizations, it is perceived that the main organ is education, both in ancient Egypt and in Mesopotamia. In them the parents and elders of the clan or the family were responsible for the education of the children. With the invention of writing systems and the growing shift to urbanization they gave rise to specialized schools associated with the main local institutions of the time: the temple and the palace. It is understood the concern to guarantee the progress, based on the education as a strong pillar and that has come to be considered in the home, focusing on the formation of the cultivator and the artisan, besides the moral development, extending to the schools of the temple and palace being designed to produce literate, informed and religious, sociopolitical and administrators leaders [11].

Education develops to be promulgated within the temples and palaces, which shows that man as a thinking being and therefore privileged of reasoning and with a singular ability (in relation to all other living beings) was able to overcome weaknesses overcoming obstacles. Morais (2013) considers that man began to remain in the same place, as small groupings and cities arose, which propitiated the development of the economy and diverse peoples have developed in antiquity with educational, cultural and economic diversities. Antiquity was a very important period, because it was at this time that the formation of states, cities and the origin of religions took place [12].

In the old period the fundamental transformations take place for the culture and begins to surface the different models of education according to the different paradigms for each civilization. It is important to understand how educational processes were developed in each country and what contributions they brought [13]. Therefore, it is necessary to know a little of each History, such as the Egyptian, Babylonian, Chinese, etc. civilizations with the objective of understanding education, customs and culture through the educational processes that make it possible to differentiate each civilization. It is interesting, from this context, to deepen in ideas, writings and culture.

Faced with this fact, man has his deterministic steps in the evolutionary chain and is increasingly improving in the

construction of new horizons that seek to improve the environment in which he lives through education. Thus education can be simply defined as the process of teaching and learning, the transmission and acquisition of knowledge and skills [14]. Thus it is possible to show how much education was useful in every age of human history, leading man to a level of singular and promising development. In this sense, it is necessary to

## 2.2 The action of man as a philosophical being and the ancient civilizations.

It is important to highlight in this subtopic a much more precious look at ancient civilizations taking into account human work and highlighting their contributions in the light of education with a rich historical and archaeological heritage. All this is only possible because man as a social being, produces his own history, begins to live in a group and establishes his home, building in that place his very existence. Unlike other living beings, as in the case of bees, beavers, etc., because their type of action is determined by the instinct and identical in the species.

In addition, it is not noticeable in them, as in the case of the monkey that by necessity takes no effort to reach a fruit placed outside its reach and that after reaching the goal, repeats this same action as many times as are necessary to obtain the desired results. The truth in all this process and comparison between man and other animals is that in the case of the latter, there is no accumulation of experiences so that it does not come to repeat the same tasks. Unlike the human being, it goes far beyond expectations, as it is capable of changing every action, storing learning and improving as needed. What weighs in the balance this fact is that the man is a rational being, whereas other living beings act by instincts.

At this point it is relevant to show that human work supposes the use of the symbolic language that expresses thought, makes it capable of reflecting and representing the world, anticipating future actions which leads to believe that thinking and acting are inseparable beings for all human action. By appealing to the historical process by evaluating man's action in nature, we find that there is always a reciprocal action between theory and practice that presupposes and transforms man into a higher being in comparison with others different from his species. However there is always a mutual relationship and exchange of theory and practice so that man can act with the pressing, resorting to solutions that meet certain needs.

Inserted in this context, it can be considered that all human action possess the theoretical ingredients that bring up justification, goals, intentions and predictions, etc., leading to the affirmation that the action of a rational being is nothing more than human expression realized or to be realized. In this way, historical accounts prove that man as a philosophical being, manages to expand knowledge to different branches of science, seeking to improve the work in each action according to reality and necessity. These actions actually show how singular he is in relation to other beings. In order to better verify this human rationality, we search in the following topics to do a research in the old

civilizations showing like thesis the truth that the human action is able to modify the natural environment and to improve the knowledge to reach a better stability of life.

### **Egyptian Civilization: The Importance of Writing Hieroglyphs and Education**

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### **The process of teaching and learning in ancient civilizations**

With the creation of schools for the people and children of employees, there was no specific place with good infrastructure, instead, the temples were used to hold classes and a strong religious background prevailed. The courses taught were doctors, engineers and architects, and schools functioned as temples and in some houses were attended by a little more than twenty students.

The learning was done by transcriptions of hymns, sacred books, accompanied by moral exhortations and physical constraints. Alongside writing, arithmetic was taught, with calculation systems, complicated problems of geometry associated with surveying, knowledge of botany, zoology, mineralogy, and geography. Alongside school education, there was the family (attributed first to the mother, then to the father) and the "of the crafts," which was done in craft workshops and reached the majority of the population.

This learning had no need for an "institutionalized process of instruction," and "it is the parents or the artisan parents who taught the art to the children" by observing and then reproducing the observed process. The popular ones were also excluded from gymnastics and music, reserved only for the warrior caste and placed as training for war.

### **Cuneiform writing**

The Sumerians were the first to create a writing system in the history of mankind, cuneiform writing. The cuneiform script is nothing more than ideograms, that is, symbols that were coined in the blocks of clay, hence the cuneiform derivation. It should be noted that the clay blocks were extremely resistant to the action of time, much higher than the paper or the papyrus. It was the Sumerians who divided the hour by 60m and the minute by 60 seconds and created astrology as well as great advances in astronomy.

Priests (a true caste of power, leading a separate life and engaged in activities different from other men, linked to rituals and culture), were the custodians of the word, the connoisseurs of the technique of reading and writing. In the case of the teaching and learning process, the school experience formed the scribe and occurred in environments equipped to write on clay tablets, under the control of a teacher (dubsar), by the use of syllabaries and according to a rigid discipline.

### **2.3 The origin of pedagogy in ancient Greece**

In ancient Greece, the old pedagogue (παιδαγωγός) with his flashlight, led the child (παιδός) to the lecture (παλαίστρα) and required her to do the recommended lessons. This παιδός was between seven and fourteen years old and was always male. Age group corresponding to that of the children in the initial series of elementary school of nine years in Brazil. Today, the figure of the classical pedagogue has become the generalist teacher of the Early Years of Elementary Education and non-teaching educators who work in the school administration, but with training in pedagogy. In addition to Pedagogy in the school context, the role of the

pedagogue nowadays involves other environments of informal education.

Thus, pedagogical term arose from the word *παιδαγωγός* whose etymological meaning has as a preceptor, teacher, guide that leads. At that time it was the slave that led the boys to the *paedagogium*. The term pedagogy, the designation of a slave-making in Hellas, was generalized in the sense of conscious elaboration of the educational process from the eighteenth century onwards in Western Europe. It is verified in this context that the pedagogue assumes a prominence in the educational area, as the etymological term itself, a teacher or a guide related to the educational tasks.

In this sense, the word Pedagogy originates in ancient Greece, *paidós* (child) and *agogé* (conduction) and going through the scene of Western history, it established itself as a correlate of education, consolidating itself as the teaching science that constitutes an understanding of the educational phenomenon, whose intentional intervention gave rise to a specific knowledge that is modernly associated with the term pedagogy. It is worth to consider that the inseparability between educational practice and theorization raised pedagogical knowledge at the scientific level, which characterizes the pedagogue invested with a reflective, investigative and therefore scientific function of the educational process. It is noted from this bias that the pedagogue's position is of authority that can not be delegated to another professional, because his field of studies has an identity and a problematic of his own.

The archaic period, from the eighth to the sixth century BC, brought about great changes in the political and social field, the emergence of Polis (city-states), commerce and, consequently, social classes, currency. These transformations are fundamental for the emergence of philosophical thought, it is considered like classic period (centuries V and IV a.C.). In this period, the pedagogical idea associated to the formation of the citizen arises, this model influenced all the education of the West. The sciences such as astronomy, geometry and mathematics arise. Man seeks a rational explanation that explains the origin, the first principle of all things; supremacy is given to reason. Education has as principle the formation of the citizen, complete and virtuous, for it is necessary a model that encompasses body and mind; concomitantly with the emergence of philosophical thought comes the word *Paidea*.

Around the fifth century BC the word *Paidea* is created, which at first means only 'creation of the boys' (parents, *paidós*, 'child'). But over time, the word acquires nuances that makes it untranslatable. Werner Jaeger, famous German Hellenist wrote a work with that name, says: One can not avoid the use of modern expressions like civilization, culture, tradition, literature or education; none of them, however, really coincides with what the Greeks understood by *Paidea*. Each of these terms merely expresses one aspect of that global concept and, to encompass the whole field of the Greek concept, we would have to employ them all at once. [6]

There are subdivisions in Greek Education. The period, known as Homeric, aims at the formation of the noble. The

child remains with the mother until the age of 7 years. Childhood was a phase of passage, from this moment the child began to attend places for development, and there is an educational division by gender, so the girl stays at home learning the arts of the home. The school remains the place of the elite, the Greek culture is transmitted through social events [15].

Sparta and Athens are the main city-states of this period and present differentiated models of Education; Sparta turns to the formation of the warrior, from the age of 7 the boy was removed from the family womb, passing to the care of the state. Education was public, rigid, focused mainly on physical activities, not neglecting the study of music, singing and dancing. As the child grows, discipline increases. The Spartan warrior is educated to endure pain and obey. The woman stands out in this period, she participates in physical activities and festivities.

Athens spreads education to all free citizens, because of its great influence and, because it is the cradle of philosophy, the ideal of the Athenian people is the cult, the boys were educated in letters and philosophy, by the masters, in the first phase era accompanied by the pedagogue (slave whose function was to guide the first letters and physical activity, at around 18 years after a rite of passage entered the life of citizens, the masters are the philosophers).

The Pre-Socratics (seventh and sixth centuries BC) are responsible for the separation of mythical and rational thought. In the Socratic period, known as the Classical (5th and 6th centuries BC), Philosophy is developed, the philosophical system of Socrates, with its unorthodox method of *parturiar* idea, inaugurates the search for truth itself. This same philosopher repudiates the Sophists, early philosophers who play the role of teachers, charging for their itinerant services, taught the art of rhetoric. Plato, disciple of Socrates develops his theory of knowledge represented in the Allegory of the Cave, where knowledge would be the possibility of salvation. It defends dualism, body and soul and would aim at the formation of the citizen. Aristotle turns to ethics, understanding man as an animal that has political nature. The fundamental influence of this period is given in the field of Education of a pedagogical concern, encompassing body and soul.

#### **2.4 The Consequences for Education and Ideology**

It has been observed in the previous topics that man as a rational being is capable of changes in the natural environment which distinguishes him from other animals, constructing models of behaviors, institutions and knowledge, perfecting the activities by the transmission of knowledge acquired by means of the generations and the assimilation of patterns of behavior that are valued in a given culture.

All that man does in nature is only possible because education is what keeps the memory of a people alive, as in the case of the civilizations studied. This education enables conditioning for survival. Through the educational processes, one realizes that it is inevitable to disregard the man separated from this process, for studying human history

is only possible through education, since there is an intrinsic relationship between it and education. Thus, education emerges as a meaning of the global transmission of cultural heritage and has as a prerequisite to value the action of man, building paths that unlink obstacles, improving knowledge and making it reach the apex of creativity and perfection.

However, education throughout history suffered from dichotomy: intellectual work x manual labor, being divided into two symmetrical part. The first part was intended for elite class who had rights and privileges with training schools that could extend to higher level. For the workers, rudiments of reading and writing and referrals to the professionalization. Within the educational context it is perceived that there was an immense gap between the educational processes of the elite class and the class of the workers. The great majority of the population has always been discriminated against in accessing the school, facing numerous difficulties in the schooling process.

The poor education offered the class of the workers, brought serious repercussions, reprobation, exclusion and repetition. However, it appears as explanations that the real motives that led to this failure have been concealed, which was implicit in the explanations of the current problems. The theme that deals with this dichotomy is confirmed by the ideology that represents the typical phenomenon of societies that is divided into classes by means of which the dominated class does not perceive the existing division and assuming the values of the ruling class which does not reach the proper consequence of the class to which it belongs.

### 3. The History of the Pedagogy Course in Brazil

According to [16], it shows that the identity of the pedagogue is linked to the process of constitution of the teaching profession, in the process of setting up the public school in Brazil, and the teaching work understood as the basis of the professional training of the pedagogue.

At the beginning of the twentieth century, this teaching profession is nourished by the generalized belief in the potentialities of the school and its expansion to society as a whole with unparalleled appreciation of the professional that, according to Nóvoa, represents the glory period of the school model being the period of the teaching profession [16].

From the historical point of view, implementation of the Pedagogy course begins as a bachelor's degree in the National Faculty of Philosophy at the University of Brazil, in a "Pedagogy Section", serving as a model for courses offered by other HEIs. The modality of the course was linked in two formations: *baccalaureate* and *licenciatura*. The *baccalaureate* lasted for three years and the goal was to train "technicians in education". For the *licenciatura* was added another year of didactics, coming to be known as the 3 + 1 scheme. Thus, the *baccalaureate* course lasted for 3 years and for the bachelor's degree, 4 years.

During the period of the reforms of the military regime resulting from Law 5,540 / 68, there was a modification of

the curriculum of the Pedagogy course, which began to be divided into technical qualifications and for the training of specialists and also for the primary teacher at the higher level, through the study of Methodology and Practice of 1st Grade Education.

At dawn and the beginning of the twentieth century with the emergence of some movements linked to the context of education as "enthusiasm for education" and the movement of the New School Pioneers whose crucial goal is the struggle for decent educational space and the establishment of universities in Brazil which resulted in the creation of the Faculty of Philosophy, Letters and the implementation of the Pedagogy course. This creation resulted in one of the great pillars of the Brazilian University and achievements by the movements that fought for the emergence of a university.

However, it is important to understand that all the courses of the Faculties of Philosophy Sciences and Letters the main function was directed to the formation of teachers for the secondary education. The author Nóvoa affirms that the identity of the pedagogue is linked in the process of constitution of the teaching profession and also in the process of installation of the public school in Brazil and the production of a profession (in teaching) that is understood today as the basis of the formation of the pedagogue. In fact, the author tries to explain the relationship between the discussion of teacher training and the course of Pedagogy, as follows:

The teaching profession is exercised from the collective adhesion (implicit or explicit) to a set of norms and values. At the beginning of the twentieth century, this "common fund" is nurtured by the widespread belief in the potentials of the school and its expansion to society as a whole. The protagonists of this design are the teachers, who will be invested with an important symbolic power. School and education embody progress: teachers are its agents. The glory period of the school model is also the golden age of the teaching profession [16].

Nóvoa shows that there was a moment known as the time of school glory, being the figure of the protagonist, the teacher with the being his golden period.

#### 3.1 Non-formal education

In today's society, the profession of the pedagogue is no longer restricted only to the school environment, and can occupy the professionalism in three stages of learning: Formal, non-formal and informal, as evidenced by Libâneo (2002, 28) of life with different forms of learning among which it is mentioned: Formal learning: clearly structured, propitiated by entities that belong to the so-called formal system of education and training, recognized by governmental entities, offering certification; Non-formal learning: visibly structured, provided by an institution that does not belong to the so-called formal education and training system such as associations, NGOs and the company itself;

Libâneo considers that formal education works with the students, providing an education to have a certification, a

title that proves that they have undergone a process of schooling. The non-formal, seeks to create certain goals to work in companies, NGOs, hospitals, forum, Public Defender, etc. That is, in non-school settings. Thus, non-formal education starts from totally different realities, demanding greater responsibility from the individuals involved. [...] educar passa a ser objeto explícito da atenção, desenvolvendo-se uma ação educativa intencional, então tem-se a educação sistematizada. O que determina a passagem da primeira para a segunda forma é o fato da educação aparecer ao homem como problemática; ou seja: quando educar se apresenta ao homem como algo que ele precisa fazer e não sabe como fazê-lo. É isto o que faz com que a educação ocupe o primeiro plano na sua consciência, que ele se ocupe com ela e reflita sobre ela. Quanto a nós, se pretendemos ser educadores (especialistas em educação) é porque não nos contentamos com a educação assistemática. Nós queremos educar de modo intencional e por isso nos preocupamos com a educação[17].

The educational intentionality requires intense dedication and commitment of the educator to achieve a good performance in the development of the activities, being fundamental that the teacher has knowledge in the most diverse areas.

#### 4. Methodology

The research was carried out in the municipality of Abaetetuba with the purpose of investigating a Pedagogue with full degree training that works in the Public Defender's Office, considered as a non formal space. The interview was based on qualitative questions that seek to understand how to execute the activities and develop the work, considering that the training did not enable it to work in this non-educational space.

It was applied as research tools, semi-structured interview with a Pedagogue who works in the Public Defender's Office who contributed in a decisive way to a broadening of the subject, bringing relevantly this subject to academic community of the Faculty of Education and Technology of the Amazon, as well as an unsystematic observation, not participating in the work of the pedagogue in the day to day

work, being able to perceive how it happens to the elaboration of the projects and the pedagogical organization. In this respect, it is worth considering the citation of the author Marconi, techniques of data collection to obtain information that use the senses in obtaining certain aspects of reality. It consists not only in seeing and hearing, but also in examining facts or phenomena that one wishes to study [18]. Next, an account is made of the municipality that represented the focus of the field research and where the interview took place.

#### 4.1 Context of the research field: Abaetetuba / Pa.

The district of Beja was the cradle of the colonization of Abaetetuba. Around 1635, Capuchin priests from the Convent of the One in Bethlehem, after traveling through the rivers of the region, joined a village of nomadic tribes. The agglomerate was called Sumaúma and later baptized of Beja by the governor Francisco Xavier de Mendonça Furtado. Although Francisco de Azevedo Monteiro is considered, in the popular imagination, the founder, since he came to take possession of this territory as owner of a sesmaria. On the border of the river Maratauíra, in a protected place of the tides by the island of Sirituba and in the vicinity of the Campompema site and the Island of the Pacoca, founded a small town, in 1724. The municipality of Abaetetuba was dismembered of the territory of the state capital in 1880, in accordance with Law 973, of March 23, which also constituted the municipality as autonomous. A year later, in 1881, the interim president of the Chamber in Belém, José Cardoso da Cunha Coimbra installed in the municipality the Municipality of Abaeté. By means of Decree Law no. 4505, of December 30, 1943, the name Abaetetuba was instituted.

#### 4.2 Profile of the interviewee and characterization of the locus of research

Para investigar a educação não formal que retrata o estudo de caso de uma pedagoga, esta investigação envolveu como campo de pesquisa a defensoria pública localizado na cidade metropolitana-Belém do Pará. Quanto o perfil do entrevistado (**Tabela 1**), verifica-se o quanto é interessante considerar os anos de experiência e a prática que adquiriu nesse tipo de espaço não formal.

**Table 1:** Profile of the pedagogue interviewed.

| Interviewed (PG)                                       | Profession     | Age Year | Formation  | Institution |
|--|----------------|----------|--|-------------|
| Pedagogue of non-formal space (10 years of experience) | Pedagogue      | 41       | Graduated in Licenciatura in Pedagogy.                 | UFPA        |
|  | Graduation     | -        | Post-Graduation in Professional Education.             | IFPA        |
|  | Specialization |          | On right   | FAP         |
|  |                |          | Vocational Education for young people and adults (EJA) | IFPA        |

Source: Authors' Collections.

### 5. Results and discussions

#### 5.1 Interview with the pedagogue working in a non-formal space.

- **What are the duties of a pedagogue in the legal área ?**

Faced with this question, the pedagogue responds that:

Depending on where you stay, it changes, for example. If you stay in the core of the woman the pedagogue will work lectures, training that comes to work some methodology aimed at women. Do the attendance in part to verify the educational issue and educational background. If he works in his childhood, he will attend to children to verify levels of learning, he will work in school through lectures and if he needs to make an intervention, a multidisciplinary report is

made between the pedagogue, the social worker and the psychologist (PG, 2019).

In front of the commentary of the pedagogue, clarifies that in a certain place the function that assumes depends on the type of environment. Thus, in the case of a space directed to women, the performance will be through lectures and methodology aimed at women. For the children's space, it will act in the verification of the levels of learning, through lectures and if need to carry out intervention builds a multidisciplinary report with all involved plus the psychologist and social worker. Although the interviewee does not address the legal question, showing how she would develop the work, the implicit answer clarifies that, just as in the nuclei of women and childhood, the procedures to be followed should be analogous. Being more specific, one might consider the following question: What would a pedagogue do if he / she acted in the legal field and what would be the attributions of his position in that work environment?

#### **What are the challenges and responsibilities of the position held in the legal environment for Pedagogues?**

The pedagogue unfortunately in these areas of performance he is still not seen with the same importance as the psychologist and the social worker. So much that it has nuclei that have psychologist and social worker and, sometimes, it does not have pedagogue, not for not having the pedagogue in itself, more for perhaps not consider so important. In my case I have a background in pedagogy, I had the opportunity to work in an area that develop projects, so it is an area that you do not have so many people who have perspectives in this area, but the pedagogue in this area is not yet as valued as other professionals, it is not only in the legal area more in all areas, unfortunately the mentality of the pedagogue is that he still has to go to education he is a professional education, you still do not see a pedagogue in a company, the pedagogue in the hospital, the pedagogue in the legal area, there is still a lot of belief that the pedagogue has to be in the classroom in a pedagogical coordination (PG, 2019).

According to the teacher, she believes that the non-formal space does not match with the education of the pedagogue, because the course in which it forms is directed to the formal space. According to her, do not check the pedagogue working in the Hospital, in the legal area, etc. He believes that the work of the pedagogue can not be in the non-formal space, because in these spaces he is not as valued as the other professionals.

Although the Pedagogue considers that non-formal space is not the competence of the pedagogue, Milk, Understands by Legal Pedagogy every field of knowledge that studies the legal education processes. This occurs through the teaching and learning of principles, norms, institutes and legal procedures of an official nature or not, of the meanings created by their contents and applications, by the forms of regulation produced, through interactive processes developed by people and institutions in times and spaces [19].

- **Do you do a case study regarding the processes of the three varas of domestic violence, otherwise, who do they compete for?**

No. The Pedagogue does not do this, usually who does this and the social worker already accompanied by the psychologist, the pedagogue is still very focused on the pedagogical issue as lectures. The care may even do more if he has another training as a psychopedagogy with some qualification that can attend as anaminese, more if he has only pedagogy, he can not do these calls. This issue of sticks is more pro-judicial. So, as usual, he does not act in sticks he has a multidisciplinary sector where he has all the professionals and is done acting jointly, the advocacy is also no different usually if he has a technical team in a certain nucleus of care and they act together certain position on a given situation. Other than my position I was coordinating teaching and research that worked training, drafting and implementation projects and monitoring which is diferente (PG, 2019). The Pedagogue considers that the pedagogue can not assume certain activities in the scope of the processes of the three criminal courts, because in order to be able to carry out such work, it must be trained. Therefore, it is not within your competence to perform the service of criminal courts. In this sense it is difficult in non-formal spaces, the need for a pedagogue to perform some of the services, as the pedagogue's response shows.

- **What explains the difficulties or not in the exercise of the position?**

The salary issue is still a pitfall, because the salary of those who have the course of pedagogy, the salary is less than many, and the other issue is the tender offers of vacancies in that area, because when you have, it is a vacancy. So there is no priority of this professional and in most areas, it is still very professional that is linked to Education (PG, 2019). The pedagogue shows that the course of Pedagogy has one of the great empas, the low salary, being the lowest in relation to the other undergraduate courses. Another issue that considers is when the contest is held, only one job is offered, and the job market has many professionals. Another fact that affirms is that the professional of the Pedagogy area ends up not exercising the profession, seeking second alternatives to the field of work.

- **What were your experiences in the area of non-formal space, such as in Forum and Public Ministries?**

I worked in several areas of work. Actually I worked in Social Work, I was CRAS coordinator, I was CREAS coordinator, I was a social educator, I was a social coordinator of a company. She was a pedagogue in the nucleus of childhood victims of violence, sexually abused and was in the coordination of teaching and research in the defense that was in the part of projects.

The pedagogue considers that despite her training, she has developed several jobs in non-formal spaces, exercising different positions as coordinator. One of the reasons for these different performances may also be linked to the previous answer. Nevertheless, it has an excellent curriculum for the works developed and executed. In this sense, despite Pedagogoga, managed to overcome the challenges and occupy significant positions in non-formal spaces.



- **What is the need of insertion of the Pedagogue in the legal sphere, as a professional who is able to intervene and enable the educational process in the civil and criminal context?**

In fact, people still lack this importance, because until then in the nucleus of childhood who visited the school was the social worker because the pedagogue was not working in this area, after a training, the pedagogue begins to go to the school. Begins to make the usual appointments that he should, but until then, most of the time, in the nuclei of care who does this part of educational interaction to verify the pedagogical issue of going to school is still the social worker (PG, 2019). The pedagogue shows that those who seek to develop care in the nucleus of childhood are the social worker, being a competence directed to it. The educational interaction, however the competence can only be given to the pedagogue after a qualification, since the course of Degree, does not give this preparation.

- **Does the pedagogy course prepare the student to work in a non-formal space?**

No, because at least in my time 2003, one only had a discipline in Federal that was pedagogy in non-school environment. The certainty was the Faculty having Pedagogy hospital, Business pedagogy, Social pedagogy, to be able to prepare for these areas. Now, I think there's a lot going on in the student, "I like this area. I will research this area, "because the College does not prepare anyone (PG, 2019).

The pedagogue considers that the formation of the Degree in Pedagogy, does not prepare for the exercise of non-formal space. He believes that if there were to be such competence, it would require a change in the curriculum so that the pedagogue could get away with a better preparation for formal and non-formal space.

## 5.2 Considerations

According to the historical approach, it was found that education in antiquity was a privilege in the ruling classes and that its clientele was aimed only at the social elite, while another group (the less favored) did not have the full right instructions or to a quality education. The influences of peoples of antiquity linked to the history of education are fundamental to understand the current education that in fact are traces and foundations of great thinkers who have brought immense contributions to different branches of science.

In the case of the educational context, there are different ways of understanding the culture or custom of civilizations, which makes it possible to draw promising results that will help to understand many past mistakes, for in its broader aspects education can not be directed only towards the good of a specific class.

In this respect, the educational roots come from the way of teaching and learning, at first spontaneously by the necessity of survival, for it is through the assimilation and accumulation of experiences that man keeps himself, perpetuating the species. In today's society, education has

reached new heights. In the case of Pedagogy, society requires that this professional no longer restrict work in a formal space, since globalized society needs professionals who are connected to the educational processes both for formal and non-formal spaces. However, the Pedagogy course, according to the Pedagogue interviewed, showed that: non-formal space is not consistent with the formation of the pedagogue, because the course in which it forms is directed to the formal space, the pedagogue can not assume certain activities in the three criminal courts in the case of non-formal legal space; , because in order to carry out such work, it must be trained; The pedagogue is not valued, financially, because the educator exercises the profession having one of the lowest salary in relation to the other undergraduate courses. The formation of the Degree in Pedagogy does not prepare for the exercise of non-formal space, requiring a change in the curriculum so that the pedagogue has a better preparation to work in non-formal space.

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