



## NON-FORMAL EDUCATION: LEARNING PROCESSES AND KNOWLEDGE

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### SUMMARY

This work presents part of the Master's Dissertation that deals with **MEDICINAL PLANTS IN NON-FORMAL EDUCATION: A STUDY OF TRADITIONAL KNOWLEDGE IN THE COVID-19 PANDEMIC IN BENJAMIN CONSTANT-AM**. The term non-formal education appeared at the end of the sixties. During this period, pedagogical discussions emerged, several studies on the crisis in education, radical criticism of the school institution, the formulation of new concepts and their paradigms. There is no need for a defined physical space, knowledge of non-formal education has received and has received many reflections on the part of education professionals in recent times. According to the author Jaume Trilla (1996), the expression non-formal education begins to appear in relation to the pedagogical field concomitantly with a series of criticisms of the formalized education system, at a historical moment in which different sectors of society (not only the pedagogical, as well as social services, the area of health, culture and others) saw the school and the family as unable to respond to all the social demands that are imposed, delegated and desired on them.

**Keywords:** Medicinal plants. Non-formal education. COVID-19.

### SUMMARY

This work is an excerpt from the Master's Dissertation that addresses **MEDICINAL PLANTS IN NON-FORMAL EDUCATION: A STUDY OF TRADITIONAL KNOWLEDGE IN THE COVID-19 PANDEMIC IN BENJAMIN CONSTANT-AM**. Medicinal plants, having the ability to help cure or treat various diseases, have been identified and used throughout the history of humanity. The use of plants as medicine is based on non-formal knowledge and the culture of each people. This study has the general objective of understanding how people use medicinal plants in the treatment of coronavirus only with popular knowledge, which is the basis for non-formal education. The present study reports the benefits of medicinal plants used by residents during the COVID-19 pandemic. The research was carried out using a quantitative and qualitative approach. It can be noted that people know some benefits that medicinal plants have, having family culture as their main source of knowledge. The use of medicinal plants in the treatment of diseases goes beyond ethnic, social and geographic barriers. Phytotherapy is among the most widespread health practices in the world.

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### INTRODUCTION

We know that learning processes are part of countless teachings and are emphasized as one of the central phenomena in human life. It is not just about thinking about the act of learning, mechanically, as traditional Pedagogy did for decades, when it was fundamentally concerned with teaching didactics, when learning was seen not as a process, but as a result, a point of departure. arrival that could and should be measured through numbers.

Thompson (1982) pays attention to this aspect when he talks about the reflective process of learning, the continuous reconstruction of culture in human activity. It's by doing that you learn. Experience plays an important role. Culture for us is a living and dynamic process, the result of interactions where values, ways of perceiving the world, behavioral and social conduct norms, morals and ethics in human action are constructed.

There is always recreation in learning knowledge through internal, mental re-elaboration, in such a way that what was the trapped is retranslated by new codes, from the inside out, and by expressing itself as language

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gem or behavior, is elaborate knowledge. There is, therefore, a relative degree of autonomy for the subject who learns. Demo (2001), calls it “reconstructivism”. Unlike teaching, which strives to pass on certainties that are reconfirmed in the test, learning seeks the necessary flexibility in the face of a reality that is only relatively formalized, valuing the context of error and doubt. “For he who does not make mistakes, nor doubts, cannot learn.”

New forms of learning and knowledge are discovered and identified outside of school institutions, fundamental for the growth/development of individuals as human beings, as well as for the performance of these individuals in the work process in the face of the new demands of the globalized world. The dialogical action of school institutions in relation to other educational practices developed and exercised abroad would then be, in addition to being desirable, a way of strengthening such institutions in the contemporary world.

Through non-formal education, for example:

(...) a child acquires a substantial vocabulary at home, before going to school, a daughter learns to care for children and cook from observing and helping her mother, a son acquires professional skills from his father and children and adolescents learn from their peers. (COOMBS, PROSSER AND AHMED, 1973, p. 10).

Within this thought of non-formal education, it can be understood as any organized and systematized educational activities that occur outside the established formal system, even though they operate in line with or in a complementary way in the teaching process. The guiding thread of this text is the learning built in the field of social participation, attributed by us as a field of non-formal education.

We are interested in knowing how different forms of participation are constructed from a research point of view, and how the production of knowledge on a topic in question is generated, and not the methods of mobilizing or organizing the population for participation in the context of politics and not of the research. We are interested in reflecting on the pedagogical process of participation, especially in collective actions organized in social movements, in processes that we call the field of non-formal education.

Gadotti (2005) points out that the learning process involves four fundamental elements: the person who wants to learn (the student), the knowledge itself (ideas, concepts, etc.), who organizes the knowledge for learning (teacher, instructor, etc.) and the context or situation in which learning will take place (classroom or flexible situations with specific time and place for each student, such as distance education). In summary, this text adopts a perspective of learning as being a process of human, creative formation and acquisition of knowledge and certain skills that are not limited to the training of procedures contained in instructional standards, as in some current simplifying approaches.

The term non-formal is also used by some researchers as a synonym for informal. We consider it necessary to distinguish and demarcate the differences between these concepts. In principle, we can demarcate their fields of development: formal education is that developed in schools, with previously demarcated content; informal as that which individuals learn during their socialization process - in the family, neighborhood, club, friends, etc., loaded with their own values and cultures, with belonging and inherited feelings; and non-formal education is that which is learned “in the world of life”, saw the processes of sharing experiences, mainly in everyday collective spaces and actions. We will try to better demarcate these differences through a series of questions, which are, apparently, extremely simple, but do not simplify reality and knowledge.

In the non-formal, the great educator is the “other”, the one with whom we interact or integrate. In informal education, the educational agents are parents, the family in general, friends, neighbors, schoolmates, the parish church, the mass media, etc. The educational spaces are located in territories that follow the life trajectories of groups and individuals, outside schools, in places where formal, places where there are intentional interactive processes (the issue of intentionality is an important element of differentiation).

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Non-formal education empowers individuals to become citizens of the world, in the world. Your The purpose is to open windows of knowledge about the world that surrounds individuals and their social relationships. Its objectives are not given a priori, they are built in the interactive process, generating an educational process. A way of educating emerges as a result of the process focused on the interests and needs that participate in it. The construction of social relationships based on principles of equality and social justice, when present in a given social group, strengthens the exercise of citizenship. Transmission of information and training

political and sociocultural is a goal in non-formal education. It prepares citizens, educates human beings towards civility, as opposed to barbarism, selfishness, individualism, etc.

## 1. Education Nto theFormal and learning processes

When we talk about the educational process, we almost always refer to school. But not only the school contributed to the educational process. Education carries with it countless alternatives for training and connecting with the world around us, which is why it is a complex phenomenon. Non-formal learning plays an important role in culture, as it is a living and dynamic process, the result of interactions where values, ways of perceiving the world, behavioral norms and social conduct, morals and ethics in human action are constructed.

When we limit educational possibilities to the physical space of the school, we will be excluding the possibility of different learning and experiences for students, in spaces other than the school. The sociocultural environment where one lives and the social class to which one belongs are part of the construction of an individual's culture. In turn, non-formal education is a concept under construction, which dialogues with socio-educational issues arising from the cultural field, which emerge greatly in the historical context of the last twenty years, due to the need to develop training processes for citizenship.

The concept adopted by Gohn (2010) involves the idea that non-formal education would necessarily be articulated with the field of citizenship education, always linked to the virtues of democratization of knowledge. Therefore, non-formal education would respond to a “sociopolitical, cultural and pedagogical process of training for citizenship, understanding the political as the training of the individual to interact with others in society”.

Knowledge is not present exclusively in the school space (ARAÚJO; SILVA; FACHÍN-TERÁN, 2011; JESUS; LEITE, 2014). According to Jesus and Leite (2014, p. 5583),

Family, churches, residents' associations, unions, squares, botanical parks, zoos and museums, just to name a few, constitute places for the production and circulation of knowledge. Each of these spaces has peculiar characteristics and has its own idiosyncrasies in the development of the educational act. Depending on their objectives and their nature, such spaces aim to promote human formation [...].

In this way, we can assess that education in non-formal spaces can occur in a multiplicity of spaces, with the convergence of different knowledge.

In all productions it is possible to perceive a concern in understanding the role played by educational processes that are established outside the contours of formal educational institutions. This is not about minimizing the role of the school in building learning, but rather seeking to establish greater interaction between the school institution and the local, regional and national community. The cultural universe that surrounds it and contributes more efficiently to it.

A space is offered and made available so that children and adolescents can learn and express the new knowledge acquired through a new language in the cultural context:

Furthermore, non-formal education socializes individuals, develops habits, attitudes, behaviors, ways of thinking and expressing themselves in the use of language, according to the community's values and beliefs. Its purpose is to open windows of knowledge about the world that surrounds individuals and their social relationships (BARRO; SANTOS, 2010, p. 06).

It is interesting to emphasize that non-formal education takes place in any activities that occur outside the school environment, being linked to museums, media, institutions that organize events of different orders according to each culture, thus, learning is constituted according to individual desire. One of the great challenges of non-formal education is defining it and characterizing it for what it actually is because it is an area of educational social action.

It is clear that non-formal education is developed by entities that care about the well-being of - being social, being NGOs, entities that are non-profit organizations, with public and self-governed purposes, entities that seek to promote the reduction of social inequalities and social transformation aimed at human formation in accordance with the culture of each people.

Non-formal education is not static as it is made up of great diversity and this aspect



It is very interesting for the educational field, allowing, in addition to contributions from different areas, the composition of different cultural backgrounds, it is an open activity that still has its identity under construction.

Non-formal education is understood as a learning process as pointed out by Gohn (1999) cited by Falcão (2009, p. 18):

Formal education is that developed in schools, with previously demarcated content; informal as that which individuals learn during their socialization process – in the family, neighborhood, club, friends, etc., full of its own values and cultures, of belonging and inherited feelings; and non-formal education is that which is learned “in the world of life”, via the processes of sharing experiences, mainly in spaces and daily collective actions.

The appreciation of issues not considered in other educational fields, makes the foundations of a differentiated educational relationship emerge. This understanding of non-formal education based on philosophy can make some practices of non-formal education present themselves as a possible proposal for innovative and transformative education, which seeks from the relationships experienced in everyday life.

This is not about denying the historical importance of school in people's formative process, but about presenting new possibilities for learning in other educational spaces when we talk about non-formal education. Today we are exposed to an enormous accumulation of knowledge originating from the most diverse activities of human beings, which is why it is not appropriate to restrict the educational process to the school space.

The importance of non-formal educational spaces is highlighted by Barros and Santos (2010), when they note an increase in the emergence of educational spaces other than schools. Even because, non-formal education spaces have been constituted in additional environments that favor differentiated pedagogical practices, given the non-formal nature of institutions that grant greater autonomy and flexibility in relation to the choice of content, which, in a certain way, expands the possibilities of contextualization and scientific practice.

It is in this context that non-formal education spaces have greatly contributed to the improvement and diversification of teaching, notably science teaching. Certainly because the intention of teachers, when using these environments, concerns the possibilities of adopting multiple approaches and practices, among other aspects, in the teaching and learning process, in addition to being included in a permanent debate on the educational role of these spaces. When talking about non-formal education, two categories must be taken into consideration, which have the same degree of importance – the category of space and time.

## CONCLUSION

In non-formal education, the methodologies used in the learning process are based on the culture of individuals and groups. The method arises from the problematization of everyday life; the contents emerge from the themes that arise as needs, needs, challenges, obstacles or entrepreneurial actions to be carried out; the contents are not given a priori. They are built in the process.

The method involves systematizing the ways of acting and thinking about the world that surrounds people. It therefore penetrates the field of the symbolic, of orientations and representations that give meaning and meaning to human actions. It assumes the existence of motivation of the people who participate. It is not subordinated to bureaucratic structures. It's dynamic. It aims at the integral training of individuals.

In this sense it has a humanist character. Non-formal environment and messages conveyed “speak or make calls” to people and groups, and motivate them. But as there are intentionalities in the processes and spaces of non-formal education, there are paths, routes, goals, strategic objectives that can be constantly change.

There are methodologies, in short, that need to be developed, codified, even with a high degree of provisionality because dynamism, change, the movement of reality according to the unfolding of events, are the hallmarks that distinguish non-formal education.

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