THE IMPORTANCE OF TEACHING PHILOSOPHY FOR EARLY CHILDHOOD EDUCATION

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ABSTRACT

Introduction: To emphasize the importance of the Teaching of Philosophy in Early Childhood Education, taking into account the evolution of children - 0 to 5 years old - in the teaching-learning process, as active, living and thinking participants, as reflective children who know what they want in this decision-making process, in their speeches, thoughts and actions. It is necessary to observe this process to efficiently assist their choices, with coherent records full of information that support the learning of these children, and who has the necessary training for this help is the teacher, exercising his role as mediator. The objective is to dialogue with the faculty about the need and importance of this teaching from an early age as a means of human development. The Methodology was a bibliographic survey with pertinent authors that enabled a dialogue about the importance of the discipline in the education of babies and children. The result that the research reached was that it is possible to educate young children with the support of philosophy thinking about their autonomy as thinking individuals. However, the Final Considerations are that this does not always happen, sometimes due to the teacher's insecurity in relation to the content / or student, due to the teacher's lack of mastery or self-indulgence. And that an intense process of continuing education is necessary.

Keywords: Philosophy, Early Childhood Education, Mediator Teacher, Records.

INTRODUCTION

In this article, the intention is to bring to light the need to work on philosophy from the earliest childhood, to be something familiar, from the child's daily life. The act of thinking, reflecting on their actions, thoughts and attitudes is essential for children, in all phases of their schooling, especially in Early Childhood Education, the child's first step towards school life. However, it is necessary to know the child in his individuality and collectivity, to know what he thinks, feels and relates. All of this interferes with teaching and learning.

It is essential to have this attentive look at the needs of the student, taking into account that they are children from 0 to 5 years old and who are very intense and act with great vitality, in addition to detaching themselves from family ties (the first social group to which they belong) to enter a new social group (the school, the classroom). This moment of

transition must happen in a calm and harmonious way so as not to cause setbacks or distancing the child from this new space in which he or she is inserted.

In this new environment, the school, the child will have contact with other children and with other adults, those outside their family life, thus creating ways to live and share moments with others. Remembering that there is learning at all times.

The teacher is the great mediator in this school process. He is the one who intervenes among the children's expectations, who makes the necessary adjustments so that the intention of knowledge is achieved, who organizes the time and space in the day-to-day life of the class, seeking coherent dialogues with each child. This intermediary carried out by the educator is what fosters the importance of teaching Philosophy in Children's Units, not as a discipline stipulated by a curriculum for this age group, but rather as attitudes and actions of a daring and tireless educator in the practice of the effectiveness of teaching, reflected in the action of thinking. It is this teacher who makes the difference in an educational system in Brazil today.

The search for knowledge and the way of sharing it are the necessary tools to instrumentalize the teacher's craft. It is he who will direct the student's gaze from a social, political, moral, philosophical, human and sentimental perspective.

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For a long time, children's thinking was left aside as something meaningless, unimportant, as silliness and childishness. Never as something that added any meaning, with a context, that is, it was the same as saying that in the children's world there was no coherence of ideas, a structure of the way of thinking, and this neglect of thinking has been perpetuated to this day. However, this is not true. Every child is a thinking being, endowed with intelligence, wills and desires, who thinks and reasons and is able to create a network of thoughts: with structure, coherence and cohesion. What happens is that the child is always compared to the adult, and in the adult world there are some specificities that in the child's world there are not, because the priorities are different.

There are some people who don't really give importance to the child's thinking. Among these people are many teachers and parents, among others. Therefore, many parents do not know what their children think, what they feel, what they want. It is extremely important to always establish a coherent dialogue with the child from early childhood so that this relationship of intimacy and trust grows, stimulating them to understand each other, to understand the other and thus understand the world.

At school, it is necessary to intervene daily in the student's thinking. The teacher needs to know his student, to know what he already knows and what he needs to know, that is, what he has not yet mastered. This knowledge will take place through observation and dialogue with forceful interventions. Therefore, it is very important to give voice and time to children, listen to them, know what they think and in this way question their way of thinking, causing a reflection on what was said/thought, thus generating a new thought or other thinking processes, bringing new forms and structures of thought. There is a need to break the stigma of a linear, unique and shaped way of thinking, as each individual thinks differently. Assuming that thoughts are different, unique, individual and at the same time multiple, each individual is a plural being and not a singular one. Thus, there are many things stored in the unconscious that need to come to the surface to give life to reflection.

Dewey sees in the school the space for the construction of the student's thought (...) and attributes it to Philosophy, as a discipline that, par excellence, cultivates thinking and problematizing experience, with which it shares its purposes, promoting the enrichment of experience and its questioning; Lipman, on the other hand, postulates the interest of children as the starting point of all investigation in the classrooms. Therefore, Philosophy for children would be the product of the interaction between the interests, problems and concerns of different age groups (BARREIRA SANCHEZ, 2018). Thus, there is a need to expand the spaces for dialogue, with an intentionality, which stimulates and makes this child think about his actions in the common space, even if he does not yet exercise full control over this space, but acts on it, transforming it continuously, that is, thinking-rethinking-thinking is a way to initiate this child in decision-making, bringing out his anxieties and desires, so that they solve their problems individually (unilateral decision) or collectively (decision made from thinking and listening to other actors involved - friends/educators/him - not necessarily in this order or with all of them involved).

In the world of children, especially in the school environment, there is a standardization of behavior where the "good guy" is the one who stays "quiet", who does not express himself or expose his way of thinking. He is a hearing being and nothing else, intellectually passive, without intellectual expressions of his own, a mere reproduction of a castrative and intellectually bankrupt system. With these conventionally molded patterns, we have a homogeneous and limited thinking that makes life easier for some teachers, who prefer their class to be uniform: one behind the other, with one eye on the back of the head of the colleague in front and the other on the lines of the notebook, not necessarily arguing or opposing the dominant thought of the "only thinking being in the process" – the teacher. It seems that this labeling model is from the last century, but anyone who thinks

this is wrong, it is very current, and I say still, dominant in many schools in Brazil today, where blackboard, chalk and booklet are more innovative resources thought up by borderline individuals.

I'm not saying that with this methodological means you can't learn, it is possible. I want to make it clear that it is necessary to change the paradigm of how to teach. Teaching based on reflection, not only of a concept, but also on practical actions of daily life, problem solving, sharing of opinions, knowing how to listen/listen, knowing how to speak, empathy and companionship, innovative attitudes that cause reflections, actions and reflections in each individual. That is, you will think of one thing, you will create strategies to put it into practice, after the process is completed, you will think again: "How can I improve this action? What are the means that need to be improved? Has anything been left behind? Is it necessary to change the initial idea?". These questions will make all the difference in this learning process, opening up ways for us to build new ideas. The birth of new coherent ideas is the result of new thoughts and new ways of learning, emphasizing that there is no single way to learn just as there is no single way to teach.

According to Lipman, the transformation into a Research Community with the Active Participation of children and teachers in the dialogue about the problems in question, that is, basic concepts of our existence, those that are central, common and controversial "philosophical dialogue is the pedagogy of thinking well, that is, critical, creative, ethical and political thinking".[1]

In this way, thinking is the expansion of students' cognitive development through discussions of philosophical issues, bringing them to a meaningful reflection, based on dialogue and the construction of actions of these meanings. In other words, it is the same as putting into practice what has been learned. And this putting into practice does not exclude the action of thinking, because philosophical lucubration is also an action.

THE TEACHER'S ROLE - TO MEDIATE CONTINUOUSLY

I do not come with this work to defend the incorporation of the Teaching of Philosophy in the curriculum of Early Childhood Education, but to say that it is important for the integral development of every child, especially in early childhood. Therefore, I do not rule out that incorporation would be of great value for teaching in a general and specific way. And I also do not discard the idea that the term Philosophy causes the teacher a certain discomfort, for some it is something boring and boring and, for others, complexes to be dealt with with children. The idea is not to minimize what the child knows, but to enable an expansion of learning in a macro magnitude of knowledge.

How to put the Teaching of Philosophy into practice? As I said, it is not necessary to initially implement this discipline in the Children's Curriculum, however, the role of the teacher is very important in this process. He is the one who will make the junctions of the languages, adapting them to the reality of his class. The teacher is a researcher of Education, the one who manages to tie knowledge, unite it, merge it so that the appropriation of learning happens. Observing the child is the first point. In this way, we will see how the child thinks, what attitudes he has when playing, when relating to others, with toys/pedagogical materials, listening/listening to commands, colleagues and other agents involved in this process. Maria Carmen Silveira Barbosa and Maria da Graça Souza Horn state that:

> *"organizing the daily life of children in Early Childhood Education presupposes thinking that the establishment of a basic sequence of daily activities is, first and foremost, the result of the reading we do of our group of children, based mainly on their needs. It is important that the educator observes what the children play, how these games develop, what they like to do the most, in which spaces they prefer to stay, what draws their attention the most, at what times of the day they are quieter or more agitated. This knowledge is fundamental for spatio-temporal structuring to have meaning. In addition to this, it is also important to consider the sociocultural context in which it is inserted and the pedagogical proposal of the institution, which should support it."* (BARBOSA; HORN, 2001, p. 67).

The teacher, seeing this, is able to plan challenging proposals for students, putting in check what they already know and what they still need to learn, making them reflect on the attitudes/decisions they have made and that need to be rethought to give rise to new approaches to thinking. Thus, the practice of thinking-rethinking-thinking from the beginning of schooling makes the quality of teaching improve because we will have more reflective students, who are more active in approaches to thinking, reflection and in the practice of this action. The main action is to give meaning to learning, giving more quality to the act of teaching. Thinking about how to teach is a philosophical act of the teacher, as well as the act of learning, which happen symbiotically and not disconnected from each other. In this sense, the act of teaching occurs simultaneously with the act of learning, that is, we are all learners of this process, adults and children.

Thus, according to MORAIS E SILVA, in order to philosophize, children need to receive stimuli that awaken their desire to act, question and reflect on moral, ethical and aesthetic values. In this sense, the role of the teacher in the classroom becomes of great importance, as it is up to him to make the students participate more and more, thus developing activities that provide interaction between children and stimulate curiosity to develop their ability to think, to imagine, both in the affective aspect and in the moral and intellectual aspect (MORAIS; SILVA, 2018). This learning process also happens in listening

to the child, in understanding/understanding what was said by him, which in many aspects go unnoticed and bring us countless information for the next challenges that can be worked on. When the teacher stops to listen to the child, this relationship grows in intimacy and in the perception of each other's needs, so the two grow as subjects of transformation in the social/collective environment.

Lipman states that *"children should have the possibility to experience life in a context of mutual respect, of disciplined dialogue, of cooperative inquiry, free from arbitrariness and manipulation",* a context that is what he idealizes as a class of philosophy for children, a "community of inquiry" (LIPMAN, 1990, p. 67). Therefore, the teacher is the mediator of this process, he is the one who organizes and proposes effective situations so that the child can execute what was learned, proposed and thought by an adult, this does not cancel the hypothesis that the child also proposes some suggestion, an idea of play or a punctual speech in this environment, thus the possibility of a project and/or activities will be born. They are very creative and it is up to the teacher to be aware of these specificities, to listen attentively to the child's needs. In addition to not disregarding the importance of the educator's role, as this is a relationship of shared protagonism, that is, both the educator and the student play a fundamental role for learning to occur. Without a doubt, we can use several adjectives to all this protagonism, such as: facilitator, encourager, motivator, and collaborator. Therefore, it collaborates so that the student achieves his goal, participating in this process integrally.

With this in mind, it is worth considering all those involved in this pedagogical process, the teacher is not alone and there are other participating actors, such as: the support staff, the school management, the pedagogical coordinator and the families/community. Philosophy is the basis for life and questioning must be born spontaneously, as well as its conclusions and ways of thinking.

Early Childhood Education schools have in the organization of environments an important part of their pedagogical proposal. It translates the conceptions of child, education, teaching and learning, as well as a vision of the world and of the human being of the educator who works in this scenario. Therefore, any teacher has, in fact, a pedagogical conception made explicit in the way he plans his classes, in the way he relates to the children, in the way he organizes his spaces in the classroom (HORN, 2004, p. 61). I affirm that everyone is an active participant in moments - school, students, family.

Therefore, this process of reflection leads all those involved to participate collaboratively, as they are all agents of Education. The teacher is responsible for being the organizer of this school environment and using the school structures and pedagogical

materials to assist learning based on the conception of the child of the EU and its pedagogical proposal, which serve as a foundation for the formative development of the child. The teacher must be clear in his actions, know what he really wants, where he is and where he will go, in this way the transparency of teaching-learning, in the effectiveness of the pedagogical attitudes appear because they prioritize the strategies where the child is the axis of learning - the protagonist - sharing this function with the teacher himself as the productive pair of this relationship. This means that it is extremely important to engage the teacher in the formation of the student at whatever school level, in this case, Early Childhood Education. Motivated teachers sharpen the will to learn, produce motivated students and return to society motivated, creative and innovative individuals.

The role of Philosophy in the action of the Education professional, who does not have an undergraduate degree in Philosophy, is to boost curiosity for knowledge with stratagems of way of apprehending knowledge, appropriation of what is being taught/learned, in this way will lead the student to full mastery of what is being taught, with pleasure, docility and involvement (acting). The Magisterium Magazine, n°4, says that: *"We can have no doubt about what the child should learn. It is from this clarity that we will be able to gather the means to make this happen."*

One of these means is the educator's constant search to learn, through good readings, films, participation in cultural media (exhibitions, cinemas, concerts, shows, theater, among others) and various courses. But what I consider of paramount importance is the teacher's look at self-evaluation, as a trainer and trainee, in constant and full time, because every second we learn new things and thus, we learn how to teach new things. The teacher's view of self-evaluation is of imposing value, as it is the teacher who determines how much and how this professional is performing, his ability to digest new knowledge and the openness to the "new" (student, knowledge, current affairs, community and school, world, himself).

Self-evaluation is a permanent activity that must happen constantly. Thus, the evaluation of your work must be done through the evaluation of the students, they are the ones who will give you the effectiveness of the methodology that is being used or how this methodology is being unfeasible in its applicability (REVISTA MAGISTÉRIO, n°4). Alípio Casali states that: *"It is worth remembering that to evaluate is 'to establish the value, the value (...), to determine the quantity and quality (...), to appreciate the merit, the value of; to estimate'"* (HOUAISS, 2001). In this sense, we consider that to evaluate, in general, is to know how to situate, on a daily basis, in a certain hierarchical order, the value of something as a means (mediation) for the realization of the life of the subject(s) in question, in the

context of social life, cultural values and, at the limit, universal values. In our case, the value in question is knowledge, the set of other experiences that the School offers and the experiences it provides. Thinking about the concrete student, in order for him to be able to successfully follow his learning process, it is necessary that he knows how to situate himself: a) in the spectrum of the set of knowledge that the teacher offered to his group of colleagues: it is assumed that this set of knowledge is relevant and useful so that the student can, by appropriating it, to be successful in their training path so that they can occupy a deserved place in life in society and a function with which they identify; b) comparatively in the hierarchical gradient that reflects the performance of the group and of each of their classmates: being average, above average or below average; c) in the zone of his personal proximal development, within which the student himself perceives the limitations and possibilities of using his talents as a measure of his learning.

Within this framework, the list of competencies that the teacher listed as being the set of knowledge proper to that stage of learning must be a reference to be respected a priori; But this does not exempt the teacher from the obligation to justify it in the spectrum of other possibly useful knowledge that feeds the productive process of society at that historical juncture. It is also assumed that the teacher, when justifying such a list of contents that he has selected, does not have on the horizon a vision of the student's person reduced to "just one more professional in the job market".

Therefore, this evaluation is a consequence of the entire process of both the student and the teacher. And how should this evaluation be done in Early Childhood Education? We know that there is no kind of retention at this stage. Therefore, there is no need to organize test or work books, recovery notebooks, "booklets" or literacy, not that this is not important, it is, but not in this curricular stage. It is more than proven that the child learns through interaction and well-directed play. The evaluation must be recorded, sequenced and narrated in a variety of ways. Thus, (REVISTA MAGISTÉRIO n°4) in the Educational Units of Early Childhood Education, pedagogical documentation is used to record the processes, situations and experiences lived by children in the interactions they establish among themselves, with educators, with the materials and environments in which they live daily and that enable them to learn innumerably. To carry out the pedagogical documentation, we can resort to various records that are available in the daily life of the CEI and EMEI, such as individual and group descriptive reports, individual and group portfolios, photos, filming, the children's own productions such as drawings, sculptures, models, etc. These records, transformed into pedagogical documentation, assume enormous importance, as they help to consolidate the pedagogical process, promote a reflection on

what babies, boys and girls are dedicating themselves to, what they are discovering, what they are marveling at, in short, what they are learning.

One question remains: When to register? And the answer is simple: All the time. This is the educator's attentive gaze that will guide the student's entire way of learning, it will be through his records that the educator will give life to the child's learning, anchored in his speeches, his feelings, attitudes, perceiving what he has actually learned and what remains to be learned.

All this will take place through a clear dialogue between teacher and student, valuing the individuality of each one as a unique being, so it will be easier for the educator to outline activities for the improvement of their individual capacities, thinking about the necessary interventions for knowledge to happen in a playful and reflective way. At this moment, it is potentially favorable for philosophical discussions to arise in Early Childhood Education Centers, where, through the analysis of their records, educators will be able to propose actions and strategies to foster new attitudes and analyze future steps. With this, questioning is born gradually and so is learning.

Thus, the teacher becomes a transforming agent in his own philosophical action, as he is the architect of attitudes who seeks tools to sharpen and stimulate learning, planning and reviewing his knowledge and adapting the coherent knowledge to that of the student, through good punctual and forceful interventions with the reality of each child. Also because no child learns in the same way as the other, they are singular and collectively plural individuals. Therefore, observation and attentive listening is essential for the child, in Early Childhood Education, to advance in his search for knowledge.

That is why it is of great value for teachers to use this area of reflection as a working method: "If I think, therefore I am.", as Descartes said. Therefore, the action of thinking becomes an activity innate to the existence of the "man" being. With this, essential for the entire human race. It is inconceivable that some men do not explore these activities in an intense way, always staying on the sidelines and with superficial thoughts, because if he does not think, he leaves aside his supposed existence or non-existence, thus being easily dominated by other beings who act in order to enslave non-thinking peoples. With this, I reinforce the need for thinking teachers who are restless in their action, in the action of thinking and that this restlessness is transformed into strength to go after new thoughts and these thoughts are transformed into new thoughts, making a new reflection of the action of thinking, constant and dynamic. It is the act of thinking-rethinking-thinking that must be put at the forefront of all decision-making, whatever it may be. In this encouraged way, the child (from his early childhood) will make this action as something inherent to him, his own, an

attitude of thinking. Knowing that for each word there is a meaning and many other meanings within a context that this meaning is inserted. With this, reflecting on the meaning of actions and attitudes, speeches, images, writings are strategies to unveil many meanings and give life to the child's creative and philosophical thinking.

I believe that much more than working on philosophical concepts as something decorative, boring and tiring for children, it is the opportunity to let the child express himself as an individual, as belonging to a society, and that, like you and me, are transforming agents and the promising future of this same society. It is when a child expresses himself, whether through speech or writing, or in countless ways that he wants to express himself, that he observes the other, observes himself, listens to himself, digests his thinking, opposes his thinking and thus reflects on what was thought and in this way creates a new thinking or new ways of thinking. And even more, if there is debate, discussion or dialogue, between two parties involved or more, it is an invaluable human, cultural and philosophical enrichment, because there are different ways of thinking, different ways of listening and listening, different ways of observing and observing the other or others, different ways of digesting what has been quoted or thought, different ways of opposing what has been thought and of opposing their thinking, and thus creating reflection be it individual, unique, singular or collective, shared, plural, that is, it creates new opportunities and ways of thinking, different from the conventional. It is about giving voice and time to the child, representativeness and legitimacy to his action, which was and is unique in all the actions already existing in the universe.

In short, it is very important to let the child express himself and oppose his thoughts, making him reflect on his practice, allowing the creation and confrontation of his ideas and opinions, this is healthy, I am referring to this practice for Early Childhood Education.

In the children's speeches there are many riches, and it shows us a lot of possibilities for intervention. An example: A conversation circle was organized, where the teacher would present the next activity, which would be a painting with gouache paint and a fine brush on the wall. And the teacher asks the children (2 years and 6 months) about the name of the colors:

> 'What color is that?' - asks the teacher, showing the black color.
> "Peta," says "Arthur." And the others repeat what he says. Some begin to make statements about the color, emphasizing that it is the nickname of the brother, the color of the dog, the color of affection. The teacher presents another color, this one is blue. And he asks the same question he asked in the first color.
> 'And that color?' Does anyone know?
> "And the color of a boy," replied "Maria Clara" without hesitation, "only a boy can like her!"
> "Azu," says "Arthur" excitedly.
> Observing Maria Clara's speech, the teacher amends a question to the girl:

'Do you have the color of a boy?' Do you mean that a girl can't wear blue?
"Mom said that "azu" is for a boy, and it's beautiful, but it's for a boy. And it's not Maria's. - Maria Clara reproduces her mother's speech.
'But your sneakers have a blue color and it's not a boy's, you're a girl. So blue, is it just a boy's color? - continues the teacher insist on the question asked by Maria Clara.
The teacher presents other colors to the children. And finally, it has the color Pink.
"It's my color," cries Maria Clara in an uproar.
'Mine too,' replies the teacher with the same joy, testing the girl's reaction. And she retorts.
'But you can't!' This color is Maria's, Maria is a girl's, it's a girl's color. You are a man, a man does not like this color, it is blue that a man has to like! - replies Maria spontaneously. The professor continues.
"You mean we can only like one color?" Can't I like green or white? Are they so beautiful? I know many girls who love other shades of blue. There is a blue teddy bear, and girls' toys that are blue, what to say that girls can't play with them because they are blue? - The teacher gets up goes to the bookshelf and picks up a "Smurfette" doll (a blue doll, it's the skin color of the toy), and says:
'Don't you want to play with her?' It's so cool.- other girls say they can and ask to play with the doll. And the professor adds:
'All the colors are for girls, just like they are for boys, you can use all the colors you want and you can even mix them, if you want.
Then he sent the children to the activity that had been prepared.

It is perceived that there is a lot of richness in the children's speech and that it can direct all our work, in this fictitious example above, we can highlight masculinity x femininity; Why are there things for men and things for women? all colors have beauty; boys can play with the toys they want, just like girls; we can address this topic in a parents' meeting by posting the child's video or text; On top of this demand, we can create an infinity of activities to allow this child to demystify this untruth that he learned at home and reproduce it by teaching his own family.

Another example that can be given is at feeding time. Each child has his or her own unique preference for foods and it is up to the teacher to observe these preferences and provide each one with the opportunity to experiment with these foods, with specific and targeted activities aimed at reaching each child. If it is offered at school: rice, beans, beets, zucchini and fish fillet – a dish that they do not eat much at home, then the lack of habit can generate a repulsion. The teacher says:

"Today we will have rice, beans, beets, zucchini and fish fillets. Enjoy and taste the flavor of all foods. They are very nutritious and very tasty. You can eat slowly and you don't need to have a need.
A student (we will call her Maria Clara) observes the plate and pushes, makes a face again and says:
'I'm not going to eat this, yuck!'
'Why yuck? It's delicious," the professor retorts.
'The fish smells very bad, it disgusts me, yuck _ yuck yuck. Completes Maria. The teacher amends an answer to the child.
"The fish has been washed, seasoned, that smell no longer exists. Have you ever tasted it? I assure you that the taste of the smell is very different. There are several of your classmates trying it, why don't you do the test?
_E if I don't like it? Maria continues

'You can leave it in the corner of the plate. But I emphasize that it is important to taste all the foods that are on the plate.

In this small dialogue we can observe several subjects to work with the children in the classroom such as: the coloring of the dishes; the nutritional value; what are the types of foods that are good for our health; touch the food and get to know it before eating it; find out how they are born and how they are prepared. To give meaning to this moment of eating. Ask why they don't like it, if they've tried it, if it's common for them to use these foods at home; what is the origin of this food. These are inexhaustible subjects through the educator's attentive observation and attentive listening to the needs of the child, who yearns to learn. With this, when digesting a food, it will reflect the real reason that it is eating this food, there are meanings, and that is what you can think of, if you have a good intervention made by the teacher.

This practice also happens through reflection, the act of thinking. Which should be a constant in the classroom, and I affirm that this child did not leave this class the same as he entered. The role of the educator is essential in this intervention and I dare say all the time.

However, it is up to the teacher to think about the different ways of acting, because not everyone expresses themselves in the same way and way, some are more introspective and others more extroverted, some have more skills in humanities and others in exact sciences, and so on. This educator's flexibility is what will give different directions in the same classroom, they are different ways of teaching the same content, different ways of looking at the same action, so the record allows me to advance in my practice, prioritizing the individuality of each child within my pedagogical action. This look must also be looked at from other eyes, with other agents involved in this process: pedagogical coordinator (school management), other teachers, support staff and the family, it is the feedback from these other looks that will drive new actions of thinking by the teacher, and thus thinking-rethinking-thinking gain new clothes.

CONCLUSION

Once again, I affirm the importance of the application of Philosophy in Early Childhood Education as an essential object for the future of Education, this being the first stage in the child's life and if well worked, it helps in the advancement of learning in the next stages of the student's teaching. The teacher is a researcher and the great agent of transformation of this knowledge so that it reaches children, without exception, emphasizing that they are from 0 to 5 years old.

Much more important than establishing concepts pre-defined by some scholar and/or philosophical thinker, is to understand that they are children and not limit them in terms of knowledge, I do not mean to work on concepts from Plato or Socrates, but through their daily lives, from day to day, to reflect on their actions, their thoughts, their attitudes, their relationships, their speeches, their body and the social context in which they are involved. Therefore, it is a different act of making him see that he is a thinking, living being, endowed with intelligence and reason, from the first contacts with the act of thinking.

That is why I reinforce the "being attentive to the needs of children", of looking at their individuality, of observing how they relate to the other, who is different from how they relate to a third party, their affinities, their insecurities, their fears, their dreams. Translating, knowing what the child really wants, where he is and how far he can advance. Remembering that they do not stop and are tireless in their play and in their "childhood", expressing several characteristics of their personalities. Thus, they learn naturally from themselves and from others involved in this activity (children and adults/teachers), they draw their own conclusions, which are not always true and consistent, but if they are led to think about the action that was done, they draw valuable understandings. The child never tires of learning.

In this way, allowing the creation of plot and context favors learning of students, through symbolic games, make-believe, imitation, interaction with other elements such as: toys; wide-ranging or unstructured materials; fabrics of all sizes; Lines; Tapes; Boxes; Papers; wood; sand; materials from nature (leaves, sticks, flowers,...); water, scratching materials, sound materials (radios, televisions,...); Human materials - classmates, teachers and other agents involved in this process such as the support staff and coordinators. From this opportunity for interaction, the child learns a lot by observing himself, by observing the other, in solving his own conflicts and dilemmas - taking attitudes and decisions, making choices, thinking, creating solutions to solve embarrassments that have been placed and that have placed him, expressing his opinions whether verbally or physically.

With this, it is necessary to take a close look at the pedagogical character of the teacher, it is this look that will direct all the work, ascertaining what each one actually needs for their development on the path of knowledge. Primarily it is important to let the child express himself, as already mentioned above, to give voice and time to the child, each expression or speech has an important meaning in this process of information exchange between educator and student. It is in this attentive look/listening that the strengthening of bonds happens, that trust is acquired and knowledge arises, through Respect for the other

as Man - Human Being - and with this respect understand that we all learn in different ways and ways.

Through these interactions, observing and listening to them, it will be possible to confront opinions and oppose their thoughts, causing the child to reflect on the spot, because every action requires a reaction, whatever nature it may be. Thus, get her to think about the action she did, expecting feedback from her, which may or may not happen. Remembering that each child has a different temperament from the other child and their answers can be in the most unusual ways possible. Leading the child to work internally on action-reflection-action or think-rethink-think, can be a little exhausting for the educator, but the effectiveness of the final product of his work is magnanimous, because he will have seen a questioning and reflective child born through his intervention so necessary for the process of discovery that makes Early Childhood Education so important in this phase of schooling.

Thus, the act of thinking is necessary daily about all actions, causing the child to reflect on his practice, on his actions and thoughts corroborating the process of the other, because as we have already said above, we also learn through interaction.

The mediation of the educator is the life of this process of child protagonism. It is through its various records (written, videos, photos, reports, among others) that the possibility of transforming the subjective will become objective, clear and visible; distant knowledge will become palpable, close, accessible. It is the link of learning between theory and practice. It is he who holds the spice that gives flavor to learning, as Rubens Alves says. There is a great richness within the reflective records, they are guides in the learning process and narrate the reality and history of this child inserted in this process.

I defend the idea of non-linear thinking, without being bound by stereotypes, based on an absolute uniqueness of thinking, no! Thought is free, it is independent and natural, it arises and goes according to its needs, being at the same time singular and similar, simple and composite, individual and/or collective, multiple or unique. Each individual is a plural being and not a singular one. It is a universe, a cosmos of life, which generates countless thoughts per second, with great richness. What is needed is to discern the applicability and legitimacy of each of these thoughts and thus bring them to life.

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