

**BNCC AND EARLY CHILDHOOD EDUCATION – CHILD DEVELOPMENT
THROUGH EXPERIENCES, ACTIONS AND INTERACTIONS IN LEARNING IN
THE CLASSROOM**



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ABSTRACT

This article analyzes, in the light of the National Common Curriculum Base (BNCC), the ways in which child development is promoted through experiences, actions and interactions lived in the Early Childhood Education classroom. Starting from the understanding that children are active, powerful subjects in constant construction, we investigate how the rights of learning – learning to live together, play, participate, explore, express and know oneself – are mobilized in the school routine. For this, we reflect on pedagogical practices that value listening, curiosity and child protagonism, as we understand that development does not occur in a linear way, but is built in the meaningful exchanges between child, educator, space and culture. Thus, we discuss how the fields of experience proposed by the BNCC can contribute to an integral education, which recognizes the uniqueness of each child and the importance of affection, time and body as mediators of learning. Therefore, this study aims to analyze how the BNCC materializes – or not – in the pedagogical practices of Early Childhood Education, pointing out ways for an education that welcomes, inspires and transforms. That said, we ask: How do the experiences, actions and interactions lived in the Early Childhood Education classroom contribute to the integral development of children, as proposed by the BNCC? To do so, theoretically, we made use of the works of Piaget (2011; 2002; 1999; 1997; 1969; 1948; 1929), Bruner (2010; 1996; 1983), Gardner (2011), Bruce (2010; 2008), Vygotsky (2020; 2018; 2007), Bento (2012), Garvey (1977), Oliveira (2014), Edwards, Gandini and Forman (1998), Andrade (2010), Nono and Guimarães (2016), Carvalho and Fochi (2017),

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Sarmento et al. (2015). The research is qualitative (Minayo, 2007), descriptive and bibliographic (Gil, 2008) and with comprehensive analysis (Weber, 1949). The research showed that, although the BNCC proposes an approach centered on listening, playfulness and child protagonism, there are tensions between the "prescribed curriculum" and the "lived" in the pedagogical practices of Early Childhood Education. It was identified that learning rights are mobilized unequally in institutions, sometimes as formative principles, sometimes as bureaucratic requirements. The most powerful practices were those that integrated body, time and affection as mediators of learning. It was also observed that projects such as "Children's City" reinforce the importance of child participation. Finally, it is concluded that active listening and teacher intentionality are keys to a transformative and meaningful education.

Keywords: Early Childhood Education. BNCC. Child development. Pedagogical Practices.

INTRODUCTION

BETWEEN EXPERIENCES AND INTERACTIONS: BNCC AND INTEGRAL DEVELOPMENT IN EARLY CHILDHOOD EDUCATION - INTRODUCING

Early Childhood Education, as the first stage of Basic Education, represents a territory of fundamental rights, experiences and learning. Therefore, understanding its social and pedagogical function is essential to ensure the integral development of young children. As Andrade (2010) points out, "[...] Early childhood education should favor the full development of children, being offered as a complement, and not as a substitute for the education of the family and the community" (p. 99). In addition, Oliveira (2014) reinforces that "[...] the teacher-child relationship is a complex factor, although fundamental" for children to "[...] build their identities within culture" (p. 208), which reveals the centrality of affectivity in educational practices.

The teacher must document the work of children, from the youngest, to make such experiences readable and shared with other educators, parents and visitors. And he must exhibit them in the classrooms not because they are beautiful, but because children need to see 'outside themselves' what they think in order to be able to modify their work again 'inside themselves'. [...] The rule is that the child is welcomed and stimulated, is inserted in cozy environments, full of different materials and with a well-cared aesthetic decoration; it is being able to have your personal belongings in your crib or bed at bedtime (Oliveira, 2014, p. 192).

Sometimes recognizing children as historical subjects of rights, sometimes evidencing their active participation in the educational process, the National Common Curricular Base (BNCC)¹⁷ assumes a central role in the national curriculum organization. It seeks to ensure equality and quality of education throughout the Brazilian territory. According to Carvalho and Fochi (2017), "[...] the curriculum conception adopted by the BNCC follows the indications attributed by the DCNEI,¹⁸ which consider everyday life a

¹⁷ The National Common Curriculum Base (BNCC) is a normative document that guides the elaboration of the curricula of the education networks and the pedagogical proposals of schools throughout the national territory, defining the essential knowledge, skills and abilities that all students must develop throughout Basic Education. In the context of Early Childhood Education, the BNCC proposes a conception of the child as a subject of rights, active, powerful and in constant interaction with the environment, with child development being understood as an integral process, which involves physical, emotional, cognitive, social and symbolic dimensions. To this end, the document organizes learning rights and fields of experience as structuring axes of pedagogical practice, valuing meaningful experiences, playing and listening as legitimate ways of learning. Thus, the BNCC seeks to ensure equity and quality in education, respecting local and cultural specificities while promoting a common basis for the human formation of Brazilian children. See: BRAZIL. *National Common Curricular Base*. Brasília: Ministry of Education, 2017. Available at: <http://basenacionalcomum.mec.gov.br>. Accessed on: 15 Mar. 2025.

¹⁸ The National Curriculum Guidelines for Early Childhood Education (DCNEI) constitute a fundamental legal and pedagogical framework for the organization and qualification of Early Childhood Education in Brazil.

catalyst for learning experiences" (p. 17). In the same direction, Bento (2012) states that "[...] the child has to have elements that collaborate in the construction of his racial identity in a positive way, since this identity should not be imposed on him" (p. 188).

However, the BNCC for Early Childhood Education did not emerge abruptly; it is the result of a historical process that involved debates, negotiations, and disputes between different conceptions of childhood, curriculum, and learning. Andrade (2010) points out that "[...] the elaboration of a new policy for early childhood education required overcoming welfare¹⁹ practices and compensatory education" (p. 99). In addition, Pinto (2009 apud Educ. Infantil em jornada integral, 2015) states that "[...] the subordination of the private early childhood education network to the public education system is an important consequence of the consolidation of early childhood education as the first stage of Basic Education" (p. 122).

Its introduction stated that the criticism against the installation of full-time education was directed either to the concrete conditions in which education was given in our society, which did not even offer good quality part-time, raising controversy around the cost-benefit of full-time education that made the universalization of elementary education unfeasible, or to the excessively assistential character, inserted in the discussion of the social function of the school (Maurício, 2009a apud Araujo, 2015, p. 94).

Although the purpose of the BNCC for Early Childhood Education is anchored in the promotion of integral development, its guidelines must be implemented through practices that respect the uniqueness of children. Oliveira (2014) argues that "[...] the actions of the

Approved by Resolution CNE/CEB No. 5/2009, the DCNEI establish the principles, foundations and procedures that should guide pedagogical practices in Early Childhood Education institutions, recognizing the child as a historical subject, with rights and in a constant process of development. The document emphasizes the importance of educational practices that respect the uniqueness of children, promote interaction and play as structuring axes of the curriculum, and ensure the inseparability between educating, caring and playing. In addition, the DCNEI highlight the need for a pedagogical approach that values children's experiences, knowledge and cultures, contributing to the construction of a more equitable and meaningful education from the first years of life. See: BRAZIL. Ministry of Education. National Council of Education. Chamber of Basic Education. CNE/CEB Resolution No. 5, of December 17, 2009. Establishes the National Curriculum Guidelines for Early Childhood Education. Brasília, DF: MEC, 2009. Available at: https://portal.mec.gov.br/dm/documents/diretrizescurriculares_2012.pdf. Accessed on: 15 Mar. 2025.

¹⁹ The elaboration of a new policy for early childhood education in Brazil required the overcoming of welfare and compensatory education practices, historically associated with daycare centers and preschools. This process sought to recognize early childhood education as a child's right and an essential stage of basic education, promoting pedagogical practices that value integral development, playfulness and social interaction. The transition to a more educational and less welfare-based approach was driven by documents such as the National Curriculum Reference for Early Childhood Education (RCNEI), which proposed guidelines for a pedagogical practice centered on the child as an active subject and participant in the educational process. See: BRAZIL. Ministry of Education and Sports. Department of Elementary Education. *National Curriculum Reference for Early Childhood Education*. Brasília: MEC/SEF, 1998. Available at: http://portal.mec.gov.br/seb/arquivos/pdf/rcnei_vol1.pdf. Accessed on: 15 Mar. 2025.

newborn and the people who take care of him are so integrated that the baby cannot perceive himself as separate from his partner" (p. 209), showing the importance of early interactions. Likewise, Carvalho and Fochi (2017) observe that "[...] it is the guarantee of children's rights that we are dealing with when we defend a pedagogy that mobilizes adults to be with children" (p. 158).

The guiding principles of the BNCC, such as learning rights and fields of experience²⁰, offer the foundation for the organization of pedagogical practices in Early Childhood Education. According to Oliveira (2014), pedagogical proposals should "[...] to favor the immersion of children in different languages and their mastery of various genres and forms of expression" (p. 147). Wallon (2007) adds that "[...] the first forms of contact between the subject and the environment are of an affective order: they are emotions" (p. 182), which shows that affect and language are intertwined in the learning process.

There is a reciprocal link between imagination and emotion. At the same time that the images of fantasy select and recombine elements of reality according to the inner state of the individual, the feelings and joys of imaginary characters move him. These reflections can collaborate to discuss the issue of human creation in a way that does not see genius as an innate attribute, paving the way for the promotion of educational experiences that stimulate it. If experience is the food of the imagination, scientific inventions, artistic productions, and also political systems and interpersonal relationships are its fruits (Oliveira, 2014, p. 140).

That is why the importance of this study is justified, because to reflect on how the BNCC is materialized in the pedagogical practice of institutions is also to question the meanings attributed to childhood in the school routine. As Larrosa (2002) states: "[...] the experience is not what happens, but what happens to us" (p. 27), which forces us to think of pedagogical practice as something lived, affective and culturally mediated. In addition, according to Barbosa (2010 apud Araujo, 2015), "[...] the knowledge of experience gains

²⁰ The fields of experiences defined by the National Common Curriculum Base (BNCC) for Early Childhood Education are the organizers of the experiences that must be guaranteed to young children, in order to promote their integral development in a contextualized, meaningful and respectful way to their uniqueness. There are five fields proposed: "The I, the other and the we"; "Body, gestures and movements"; "Traces, sounds, colors and shapes"; "Listening, speaking, thinking and imagination"; and "Spaces, times, quantities, relations and transformations". These fields should not be understood as fragmented areas of content, but as interconnected experiences that dialogue with the physical, affective, cognitive, linguistic, social, and symbolic dimensions of child development. Therefore, the fields of experiences guide the pedagogical practice based on interactions and games, valuing everyday life as a space for learning, expression and construction of meanings by children (BRASIL, 2017). See: BRAZIL. *National Common Curricular Base*. Brasília, DF: Ministry of Education, 2017. Available at: <http://basenacionalcomum.mec.gov.br>. Accessed on: 15 Apr. 2025.

relevance due to its existential quality" (p. 149), showing that the educational experience needs to touch the lives of children.

In view of this, it is necessary to critically reflect on the way in which the BNCC proposals are experienced in teaching practices and how these experiences materialize in the daily life of Early Childhood Education classrooms. For Carvalho and Fochi (2017), "[...] Early childhood education institutions must develop pedagogical practices that have interactions and play as their guiding axes" (p. 158). Oliveira (2014) points out that "[...] interactions do not only lead to the construction of knowledge, but also to the construction of an ethic, an aesthetic and a personal identity" (p. 210), revealing the multidimensional character of child development.

That said, the curriculum presents itself as a technical document, sometimes as a political project that comes to life in everyday relationships. And it is in this daily life that the experiences and interactions that nourish the development of children are revealed. As Carvalho and Fochi (2017) say, "[...] everyday life, in its relationship with the curriculum, is an important catalyst for experiences" (p. 42). Similarly, Nono and Guimarães (2016) indicate that "[...] the pedagogical field is interdisciplinary, including the ethical and aesthetic dimensions" (p. 60), which reinforces the need for integrative and contextualized approaches.

Thus, we argue that everyday life, in its relationship with the curriculum, is an important catalyst of experiences. We believe that it is from the power of everyday life (from the life emerging from the ordinary relationships established in the institutional context) that we can think about the development of powerful pedagogical actions that enable children to assume the role of protagonists in the construction of knowledge and journey partners with adult teachers (Carvalho and Fochi, 2017, p. 29).

The starting question that guides this research emerges precisely from this intertwining between theory and practice, politics and everyday life: "How do the experiences, actions and interactions lived in the Early Childhood Education classroom contribute to the integral development of children, as proposed by the BNCC?" This issue is anchored in the assumption that the pedagogical environment is not neutral, but rather formative. As Edwards et al. (1998) reminds us: "[...] school environments are also constituents of identities" (p. 175). In consonance, Zilma de Oliveira (2014) states that the environment should be "[...] a pleasant place for the baby", where the experiences are welcoming and meaningful (p. 145).

Thus, the objective of this article is to analyze how the principles of the BNCC – especially the rights of learning – are mobilized in the pedagogical practices of Early Childhood Education. Sometimes emphasizing the role of interactions, sometimes highlighting the centrality of playful experiences, the study sought to understand how these practices contribute to the integral formation of the child. According to Oliveira (2014), "[...] the teacher feeds the child's thinking, proposing questions that help him consolidate the ideas he already has" (p. 210). Carvalho and Fochi (2017) reinforce that "[...] the teaching of systematized knowledge does not account for the complex universe of the worlds of childhood" (p. 158).

Therefore, it is necessary to investigate how the experiences, actions and interactions lived in the routine of Early Childhood Education contribute to this broader formative process. To this end, it is necessary to consider, as Fernandes (2009 apud Araújo, 2015) emphasizes, that "[...] the child is not an isolated unit, but inserted in a social reality whose structures influence him and which are also influenced by him" (p. 114). Along the same lines, Gardner (2011) points out that "[...] the development of multiple intelligences occurs precisely when the experiences are culturally relevant" (p. 84). According to Howard Gardner (2011, p. 84–85):

Certain domains, such as the logical-mathematical one studied by Piaget, are universal. They must be (and indeed are) faced and dominated by individuals all over the world, simply because they are members of the same species and the resulting need to deal with the physical and social environment of that species. Other domains are restricted to certain cultures. For example, the ability to read is important in many cultures, but unknown (or minimally valued) in others. Unless one lives in a culture where this domain is highlighted, little or no progress will be made on it. Still other domains are restricted to niches within a culture. For example, cartography is important in some literate subcultures, but not in others.

The investigation proposes, then, the understanding of the pedagogical daily life as a space-time for the production of meanings, learning and subjectivities. As Rech (2004 apud Carvalho and Fochi, 2017) points out: "[...] creating situations that favor the integration of children into the world of culture of which they are a part" (p. 124) is an essential part of pedagogical practice. For this reason, as Bruner (1996) points out: "[...] to teach is to help others to participate in culture" (p. 22), because it is through this participation that children become historical subjects and producers of knowledge.

COMPREHENSIVE QUALITATIVE ANALYSIS: METHODOLOGICAL PATHS TO INVESTIGATE THE MEANINGS OF PEDAGOGICAL PRACTICES IN EARLY CHILDHOOD EDUCATION FROM THE PERSPECTIVE OF THE BNCC

The present research is characterized as being qualitative in nature, according to the methodological assumptions presented by Minayo (2007), as it sought to understand the meanings attributed to pedagogical practices in Early Childhood Education from the perspective of learning rights and the fields of experiences of the BNCC. This methodological choice was guided by the understanding that the qualitative approach allows access to the subjective meanings that the subjects confer to their actions and experiences in the school routine. As Minayo (2007) points out: "[...] qualitative research works with the universe of meanings, aspirations, beliefs, values and attitudes" and contributes to understanding complex social phenomena in their symbolic dimension (p. 21). In addition, Stake (2011) points out that "[...] qualitative researchers usually decide to focus on details" and that "[...] prefer to focus on the micro rather than the macro" (p. 29).

The investigation assumed as a strategy a bibliographic and documentary approach, supported by the analysis of legal texts, such as the National Common Curricular Base (BNCC) and the National Curriculum Guidelines for Early Childhood Education (DCNEI), as well as theoretical works and academic productions focused on childhood, integral development and pedagogical practices in Early Childhood Education. This methodological option aimed to understand the relationship between the "prescribed curriculum" and the "lived curriculum", problematizing whether and how the learning rights and the fields of experiences materialize in the school routine. As Minayo (2007) explains, documentary analysis allows "[...] to establish links between what is prescribed and what is accomplished, between the ideal and the real, between the text and the context" (p. 75). Gil (2008) states that "[...] documentary data enable valuable interpretations when confronted with the objectives and the reality experienced by social actors" (p. 157).

Document analysis seeks to apprehend the content of the document in its essence, understanding it in its form, structure, intentionality, omissions and contradictions. This apprehension occurs in the confrontation between what is declared and what is at stake in the social practices that sustain and are sustained by the document (Minayo, 2007, p. 72).

The methodological objective of the research was to critically analyze how school practices mobilize – or not – the guiding principles of the BNCC, especially the learning

rights and the fields of experiences, seeking to highlight both their strengths and their contradictions. The analysis was based on Max Weber's comprehensive method, which considers the meaning subjectively attributed to actions by the social actors themselves. Weber (1969) argues that "[...] all human behavior is included as the actor attributes subjective meaning to it" (p. 110), and that understanding an action means "[...] reconstitute, based on empirical evidence, the meaning intended by the subject" (p. 111). In this regard, Gil (2008) adds: "[...] understanding involves a reconstruction in the original subjective sense of the action and the recognition of the partiality of the observer's vision" (p. 178).

The analysis procedures adopted followed the trajectory of the qualitative analysis described by Minayo (2007), which involves three main stages: the comprehensive reading of the selected material, the exploration of the content and the elaboration of an interpretative synthesis. The first stage consisted of an exhaustive reading of the documents and theoretical texts, seeking to apprehend their particularities and elaborate initial analytical assumptions. According to Minayo (2007), "[...] we allow ourselves to be impregnated by the content of the material [...] to elaborate assumptions that will serve as a guide for the analysis" (p. 91). Gil (2008) observes that "[...] data reduction involves the selection, simplification, and transformation of the original data into organized summaries" (p. 176).

In the material exploration stage, the data were distributed in analytical categories elaborated inductively from the themes emerging from the reading of the texts. This process was guided by the search for implicit meanings and by the articulation between empirical data and the theoretical framework. Minayo (2007) points out that "[...] the analysis must go from the explicit to the implicit, from the text to the subtext, from the revealed to the veiled" (p. 92), and that "[...] interpretation consists in articulating the data with the theories that give them meaning" (p. 90). In turn, Stake (2011) reinforces that "[...] the researcher needs to choose a significant case and analyze it in depth, understanding its specificities" (p. 29).

At this stage, it is of fundamental importance to be able to go beyond the speeches and facts or, in other words, to move in the direction of what is explicit to what is implicit, from the revealed to the veiled, from the text to the subtext. To do so, we follow the following trajectory: (a) identification and problematization of the explicit and implicit ideas in the text [...] (b) search for broader (sociocultural) meanings attributed to ideas; (c) dialogue between the problematized ideas, information from

other studies on the subject and the theoretical framework of the study (Minayo, 2007, p. 91).

The sources used included official documents such as the BNCC and the DCNEI, as well as authors who deal with childhood, integral development and pedagogical practices in Early Childhood Education. Among the authors analyzed, Lev Vygotsky, Paulo Fochi, Zilma de Oliveira, Jean Piaget, Howard Gardner, Jerome Bruner, Tina Bruce and others who discuss playfulness, sensitive listening and child protagonism stand out. These theorists were fundamental to interpret the meanings attributed to actions and interactions in Early Childhood Education, articulating theory and practice. According to Minayo (2007), "[...] interpretation requires not only careful reading, but also a solid theoretical foundation about the object investigated" (p. 90). Gil (2008) also emphasizes: "[...] theory is the element that gives unity and coherence to the analysis of the data" (p. 178).

The analysis was carried out through a critical and interpretative reading of the materials, supported by the comprehensive bias of Weber (1949), which articulates the understanding of subjective meanings with the criticism of the contradictions and tensions present in pedagogical practices. Minayo (2007) points out that "[...] interpretation walks between what is familiar and what is strange, seeking to clarify the conditions under which discourse emerges" (p. 92). Habermas (1987) states that "[...] criticism is necessary to reveal the disagreements and contradictions that understanding alone cannot achieve" (apud Minayo, 2007, p. 93).

In the course of the analysis, we sought to understand how learning rights and fields of experience are (or are not) mobilized in educational practices. Sometimes they appear as foundations of teaching action, sometimes they are reduced to decontextualized normative instruments. The analysis allowed us to perceive that, many times, the pedagogical proposals are limited to the reproduction of ready-made activities, without dialogue with the real experiences of the children. Minayo (2007) recalls that "[...] qualitative analysis should allow us to capture the meanings attributed by the subjects to their practices, revealing what is beyond the visible" (p. 95). Gil (2008) adds that "[...] interpretation aims at the construction of a meaningful synthesis that goes beyond the mere description of the data" (p. 177).

Another relevant aspect of the analysis was the distinction between prescribed curriculum and lived curriculum. While the BNCC presents a set of rights and fields of experience, the reality of the classroom shows that there are gaps, resistances and

reinventions in pedagogical practices. According to Minayo (2007), "[...] interpretation must consider the context, the logic of the actors and the conditions in which the discourses and practices are produced" (p. 91). Stake (2011) emphasizes that "[...] it is in the micro of everyday life that the most significant aspects of learning are revealed" (p. 30).

The steps of the analysis included: the exploratory reading of the documents; the identification of categories such as listening, playfulness, corporeality and time; the articulation of these categories with the rights of learning; and the comparison between the BNCC guidelines and the practices observed in the literature. Gil (2008) states that "[...] qualitative analysis does not follow a fixed script, but requires theoretical sensitivity and openness to the complexity of the data" (p. 177). Minayo (2007) adds that "[...] the categories are theoretical constructions that allow us to apprehend the meaning of the data" (p. 92).

In this way, the comprehensive analysis allowed to highlight contradictions, strengths and challenges that cross the implementation of the BNCC in Early Childhood Education. On the one hand, there are innovative practices that respect children's protagonism and promote meaningful learning. On the other hand, fragmented and normative actions persist that disregard the uniqueness of children. Weber (1949) recalls that "[...] the understanding of social actions requires capturing the meaning intended by the subject" (p. 110), and Minayo (2007) reaffirms that "[...] social knowledge is not neutral, but crossed by interests, conflicts and disputes of meaning" (p. 96).

CHILD DEVELOPMENT THROUGH EXPERIENCES, ACTIONS AND INTERACTIONS IN LEARNING IN THE CLASSROOM

The conception of childhood in the BNCC breaks with reductionist and adult-centric views²¹, as it recognizes the child as a subject full of rights, capable of producing culture and meaning. Since the BNCC assumes the child as the starting point of curriculum

²¹ The adult-centric conception of childhood, historically rooted in social and educational practices, understands the child as an incomplete being, a "becoming" that only reaches full humanity to the extent that it approaches adult standards and behaviors. This view subordinates childhood by denying its agency, voice and capacity for cultural production, reducing the child to an object of care and preparation for the future. As a result, many pedagogical practices fail to recognize the child as a subject of rights, knowledge and significant experiences in the present. According to Sarmento (2003), this adult-centric logic "[...] establishes a hierarchy between the child's world and the adult world, which reifies childhood as a time of absence, dependence and preparation for adult life" (p. 27), disregarding its power as the protagonist of its own history. See: SARMENTO, Manuel Jacinto. The cultures of childhood at the crossroads of the second modernity. In: KRAMER, Sônia (ed.). *Childhood and early childhood education: a sociological approach*. 6. ed. São Paulo: Ática, 2003. p. 23-39.

planning, it inaugurates an approach centered on listening, valuing multiple languages and respecting diversity. As Carvalho and Fochi (2017) point out: "[...] in ordinary situations of life, in everyday life, learning occurs that serve as access routes for understanding social functioning" (p. 15). And, according to Andrade (2010), "[...] childhood is a social construction elaborated for and by children in an actively negotiated set of social relations" (p. 67).

This understanding transforms the role of the child in school, as he is no longer treated as a "miniature adult" to be recognized as the protagonist of his learning. Therefore, the child is seen as an active being who transforms and is transformed by the experiences lived in concrete contexts. Nono and Guimarães (2016) state that "[...] currently a new conception of the child as a creator emerges, capable of establishing multiple relationships, a subject of rights, a socio-historical being, producer of culture and inserted in it" (p. 38). Oliveira (2014) points out that "[...] the attempt to communicate, that is, to speak, is very precocious" and that "[...] from birth, communication systems begin to be built between the baby and his social environment" (p. 175). For Jerome Bruner (1983, p. 33–34):

All the child needed was exposure to language, no matter how fragmentary and decontextualized the samples he received. Or, more correctly, the acquisition of syntax could be conceived as a process that proceeded with the help of any minimal knowledge of the world or of a privileged communication that proved necessary. The only limitations to the pace of linguistic development were the psychological constraints of performance: the limited but increasing attention span and memory of the child, etc. Linguistic competence was already present from the beginning, ready to express itself as the constraints of performance were overcome by the growth of the necessary skills.

It is essential to recognize that childhood is not a transitory phase, but an essential stage of human development, rich in senses, emotions and learning. As Bento (2012) points out: "[...] the child is an active participant in the construction of history in the here and now, being active in its humanization process" (p. 123). In addition, according to Dahlberg, Moss and Pence (2003), "[...] children are social actors, participating in the construction and determining their own lives [...] contributing to social resources and production" (p. 71).

That is why curriculum policies need to consider the multiple childhoods that coexist in the same society. Sometimes recognizing class differences, sometimes race and ethnicity, the BNCC proposes an approach that respects diversity and ensures equity. As stated by Abramowicz and Oliveira (2010): "[...] children produce crops from themselves",

including "[...] outside the tutelage of adults" (p. 4). Sarmento (2007) observes that "[...] the presence of successive representations of the social images of childhood throughout history has produced an effect of invisibility of childhood in society" (p. 26).

However, even with legal and political advances, the realization of the child as a subject of rights²² still faces challenges, as practices that infantilize, domesticate or silence their expressions persist. As Oliveira (2014) warns: "[...] preschool has adopted a conception of teaching detached from the social environment", which generates "[...] activities that are not very significant for his personal experience" (p. 168). And, according to Cohn (2005), "[...] children are participants in the production of society itself", revealing itself in their games and ways of acting (apud Araujo, 2015, p. 163).

Again and again in this book, we return to the importance of adults tuning in to the child's spontaneous initiatives, their efforts to communicate, and their intentions. Joey looks at his mother and moves around as her face changes expression. When we see a baby move very vividly while looking at us intensely, and perhaps also making soothing sounds, we need to connect immediately. We can form a 'musical duet' together. Trevarthen (1998) calls these initial two-way, wordless conversations²³ (Bruce, 2008, p. 74).

Therefore, childhood must be thought of in its concrete condition of existence, which requires breaking with idealized or homogenizing images. The BNCC, by emphasizing integral development and fields of experience, recognizes that the child is marked by his or her history, culture and bonds. For Andrade (2010), "[...] the physical fragility of children, without a doubt, requires care [...], but children cannot be denied the condition of subjects who produce culture" (p. 172). And, according to Freeman (2009), "[...] it is better to see the Convention on the Rights of the Child²⁴ as the beginning and not as the last word on rights" (p. 388).

²² The conception of the child as a subject of rights marks a break with tutelary and welfare views of childhood, recognizing the child as a full citizen, capable of actively participating in social life, expressing opinions, producing culture and influencing the decisions that affect his or her existence. This perspective is consolidated in legal and pedagogical documents, such as the Statute of the Child and Adolescent (ECA) and the National Common Curriculum Base (BNCC), which reaffirm the right of children to quality education, to listen and to respect their uniqueness. According to Oliveira-Formosinho (2008), "[...] the child must be recognized as a citizen, co-author of knowledge, theories, hypotheses and interpretations about the world around him" (p. 25), which requires educators to listen sensitively, respectfully interact and practice See: OLIVEIRA-FORMOSINHO, Júlia. *Evaluation in early childhood education: from the evaluation of learning to the evaluation of learning*. Porto: Porto Editora, 2008.

²³ Our translation.

²⁴ The Convention on the Rights of the Child, approved by the United Nations General Assembly in 1989 and ratified by Brazil in 1990, represented a historic milestone by consolidating childhood as a phase of life endowed with its own dignity, with inalienable civil, social, cultural and political rights. The document reaffirms the child as a subject of rights, recognizing their capacity for participation and their need for full protection. In

From the perspective of the BNCC, childhood is crossed by curiosity, desire to explore and build meanings about the world. Therefore, pedagogy needs to value listening, playing and participation as legitimate forms of expression and learning. According to Malaguzzi (1993), "[...] children are attributed natural potentialities of extraordinary richness, strength, creativity" (apud Carvalho & Fochi, 2017, p. 136). Oliveira (1995) recognizes that "[...] the conception of childhood is a historical and social construction", coexisting "[...] multiple ideas of child and child development" (apud Oliveira, 2014, p. 187).

First, there is a sensorimotor level of direct action on reality. After seven or eight years, comes the level of operations, which involve transformations of reality through internalized actions grouped into coherent and reversible systems [...]. Between these two levels, that is, between two or three years and six or seven years, there is another level, which is not merely transitory. [...] Children as young as four or five often go from home to school alone and back every day, even if the journey takes about ten minutes. However, if we ask them to represent this path with three-dimensional objects [...] they cannot reconstruct the topographical relationship, even if they constantly use it in their actions. [...] The first obstacle to operations, therefore, is the problem of mentally representing what has already been absorbed at the level of action. [...] This process of decentralization, already quite laborious at the level of action [...], is even more difficult at the level of representation, because the preschool child is involved in a much larger and more complex universe than the baby²⁵ (Piaget, 1997, p. 83-84).

Therefore, it is not only about protecting children, but about ensuring their active participation in social and educational spaces. This is because childhood citizenship requires pedagogical practices that recognize their knowledge, voices, and cultures. As Bento et al. (2012) point out: "[...] the child constitutes his way of being, thinking and acting according to the differences inherent to his belongings" (p. 124). And, according to Soares and Tomás (2004), it is fundamental "[...] to value and accept their voice and their participation in their daily lives" (p. 143).

Valuing childhood as a singular and powerful stage also implies reviewing the role of the educator, as he cannot act as a transmitter of content, but as a mediator attentive to the children's expressions and desires. According to Oliveira (2014), "[...] the pedagogical project of the institutions needs to prioritize practices that favor the expressions of

its article 12, the Convention establishes the right of the child to freely express his opinion on all matters that concern him, and this opinion must be considered according to his age and maturity. Thus, childhood is no longer seen as a merely preparatory stage for adult life and is understood as a present time of existence, requiring public policies and educational practices that promote respect, listening and child participation. See: UNITED NATIONS. *Convention on the Rights of the Child*. New York: UN, 1989. Available at: <https://www.unicef.org/brazil/convencao-sobre-os-direitos-da-crianca>. Accessed on: 15 Mar. 2025.

²⁵ Our translation.

children's multiple languages" (p. 173). In addition, Sarmento (2013) defends a children's school "[...] capable of mobilizing all resources and entities in the fight against inequalities" (apud Araújo, 2015, p. 78).

Recognizing children as citizens from early childhood requires institutional actions and public policies that combat inequality and the historical silencing that have affected this social group. Because, as Bobbio (1992) reminds us, "[...] human rights [...] are born in certain circumstances and change with the change of historical conditions" (apud Andrade, 2010, p. 80). And, as Bento (2012) reinforces, "[...] the citizenship of babies is perhaps the most intense otherness for Western adults" (p. 23). For Jerome Bruner (1996, p. 115):

My conception of schools and preschools corresponds to the performance of a renewed function within our changing societies. This implies the construction of school cultures that operate as mutual communities of students involved together in solving problems, in the contribution of all to the process of mutual education. Such groups provide not only a space for instruction, but a focus of identity and reciprocal work. That these schools can be a place of praxis (and not just proclamation) of cultural mutuality – which means an increase in children's awareness of what they do, how they do it and why²⁶.

Childhood, therefore, must be lived to the fullest, and not just as preparation for another stage. It is in the present experience that the child builds bonds, meanings and belonging. As Oliveira (2014) states: "[...] childhood should be understood as a present time of life, and not as an empty interval" (p. 150). And, according to Sarmento (2004), "[...] childhood is in the process of change, but it remains a social category, with its own characteristics" (apud Andrade, 2010, p. 66).

In this way, the BNCC defines the rights of learning and development as foundations for pedagogical action in Early Childhood Education, as it understands that they are what guarantee young children a school experience that respects their condition as subjects of rights. As Carvalho and Fochi (2017) argue: "[...] children's experiences [...] are linked to ways of feeling, thinking and communicating that do not occur in a linear way, but in multiple directions". In addition, Oliveira (2014) points out that "[...] children learn through daily life, in the uses they make of objects, words, relationships, spaces and time" (p. 167).

Among the six rights defined in the BNCC, the right to live together occupies a prominent position, as it refers to the construction of affective and ethical bonds with other children and adults. Sometimes in games, sometimes in routines, children develop

²⁶ Our translation.

fundamental social skills for their integral formation. According to Oliveira-Formosinho (2008), "[...] The first pedagogical axis aims to develop personal, relational, social and cultural identities, recognizing the right to difference and interaction". And as Bento (2012) points out: "[...] children learn to be with others and to recognize themselves in the encounter with the other" (p. 131).

Creativity in babies begins through relationships with specific people and through nonverbal communication. It also begins with learning through the senses and the sixth sense of movement feedback (embodiment, which brings a sense of self and connection with others). [...] Through multisensory experiences in company and interactions with people they love, children develop a sense of corporeality that gives them a sense of 'me, me, and myself'. The first signs of creativity come in the way very young babies see themselves as the cause of making things happen and making people behave in certain ways. Autonomy and the notion of agency itself are crucial parts of this experience. Predicting and anticipating are part of this²⁷ (Bruce, 2008, p. 73).

The right to play is also essential, as it is through it that children explore, represent and recreate the world. Therefore, to deny play is also to deny access to symbolic language, imagination and creative thought. Nono and Guimarães (2016) state that "[...] play constitutes the privileged resource for the child's development [...], as it requires more complex forms of relationship with the world" (p. 204). And as Holm (2007) points out: "[...] the child needs to have the confidence to move and experiment, returning to the adult, co-participating and not being controlled" (p. 12).

However, it is not enough to guarantee time for play; it is also necessary to ensure that the right to participate is realized in contexts of listening and co-responsibility. Children have the right to give their opinion, decide and collectively construct the meanings of their school experience. Formosinho (2016) states that "[...] The Belonging and Participating axis aims to develop participatory identities, through the recognition of diversity". Andrade (2010) adds that "[...] recognizing the child as a subject implies creating spaces for concrete participation in their daily realities" (p. 85).

The school is itself a culture, and not just a 'preparation' for it, a warm-up. As some anthropologists like to say, culture is a set of tools and procedures for understanding and managing the world. [...] The central point is the process of inquiry, the use of the mind, which is fundamental to the maintenance of an interpretive community and a democratic culture. An essential step is to pick out the crucial issues, especially those that are driving change in our culture. That these

²⁷ Our translation.

problems, and our ways of reflecting on them, are part of what the school and school activities promote²⁸ (Bruner, 1996, p. 98-99).

The right to explore is also articulated with children's curiosity and the active construction of knowledge, as children learn when they can investigate, manipulate, and experience the world around them. Oliveira (2014) states that "[...] the child needs to be welcomed in cozy environments, full of materials and that respect their times and interests" (p. 187). And according to Rinaldi (2012), "[...] learning does not occur in a linear way, but is built through simultaneous advances, stoppages and setbacks".

Therefore, the right to express oneself in different languages – oral, bodily, graphic, plastic, musical – is also a guarantee that the multiple forms of children's communication are recognized. Seen as the right to subjectivity, this principle requires the attentive listening of educators. As Albano Moreira (2002) observes: "[...] art is of interest as a process lived and marked in experience, the whole body". And according to Andrade (1976), it is necessary to guarantee children "[...] conditions to express their way of seeing and enjoying the poetic relationship between being and things" (p. 594).

However, these rights are not abstract, as they are concretized in knowing oneself, in the exercise of identity, self-esteem and understanding of oneself in the world. To know oneself is also to recognize one's history, its affections and its culture. Oliveira (2014) points out that "[...] interactions are constitutive of the self; the baby does not perceive himself as separated from his partner" (p. 209). And, according to Sarmento (2013), "[...] It is necessary to think of childhood education as a field of possibilities, where the educator starts from the children's knowledge to organize the pedagogical action".

These six rights are articulated in the school routine through proposals that respect the child's time, body and desire. Sometimes in the planning of projects, sometimes in spontaneous interactions, rights gain a living and concrete form. For Carvalho and Fochi (2017), "[...] learning does not happen by transmission, but by the construction of meanings about the world, others and life itself". Rech (2004) argues that "[...] the creation of situations that favor the integration of children into the world of culture of which they are a part" (p. 124).

Soon, however, the subject thinks he recognizes shapes in his random scribbles, which makes him, shortly after, try to represent a model from memory, even if his graphic expression is, from the objective point of view, not very faithful. From the

²⁸ Our translation.

moment this intention exists, the drawing becomes imitation and image. [...] While the conventional adult representation presents only one segment of simultaneous events per drawing, without introducing chronologically successive actions in the same painting, the child, like some primitive painters, uses a single drawing to present a chain of events in sequence. Thus, one can see a mountain with five or six figures, each representing the same person in successive positions²⁹ (Piaget, 1997, p. 76-77).

Not only are rights expressed in planned experiences, but also in routines, care and moments of transition. Therefore, it is necessary to look sensitively at the ordinary, because it is in it that the extraordinary happens. According to Barbosa and Quadros (2017), "[...] Personal care, such as removing diapers, are curricular gestures that require respect for the children's rhythm". And as Sarmento (2001) reminds us, the right to childhood includes "[...] the right to personal fulfillment, inclusion and participation" (p. 25).

That is why thinking about learning rights implies reviewing the role of the school as a space for integral education. The role of the educator is not only to teach, but also to guarantee the conditions for these rights to be lived to the fullest. As Parrini (2016) points out, "[...] children learn actively only when the contexts in which they live offer good practices and favorable conditions" (p. 75). In addition, Nono and Guimarães (2016) reinforce that "[...] school activities develop skills for expression and communication" (p. 204).

By guaranteeing these rights, the school becomes a space of citizenship and belonging for children. Therefore, ensuring coexistence, playing, participating, exploring, expressing and getting to know oneself is also guaranteeing the right to be a child. As Carvalho and Fochi (2017) express: "[...] the pedagogy of everyday life has the potential to transform school practices into meaningful experiences". And as Oliveira (2014) stresses: "[...] everyday life is a privileged space for learning, which gives meaning to children's lives" (p. 145). For Jerome Bruner and Helen Haste (2010, p. 44–45):

According to Piaget, the initial relationship between the baby and the environment is one of deep dualism. [...] In the Piagetian theory of perception, the distinction between the self as an object of experience and the independent objects in the world is established only slowly, through a laborious construction of sensorimotor coordination and the development of representation during the first 18 months of life. [...] Much of the research on object permanence demonstrates that whether an object is perceived as 'temporarily hidden' or 'annihilated' after disappearing from view depends on dynamic transitions that occur in visual information at the time of disappearance. [...] Infants seem to use this dynamic information obtained by direct perception to form an understanding of a world of spatially connected, movable, whole, and permanent objects as early as the first five months of life.

²⁹ Our translation.

The BNCC structures Early Childhood Education in five fields of experience, which guide the planning and pedagogical practice based on the real experiences of the children. The field "[...] the self, the other and the we" prioritizes interpersonal relationships and the recognition of oneself in the collective, promoting empathy, listening and respect for differences. As Charlot (2000) states, "[...] the subject is a social and singular human being, who produces himself and is produced through education". In addition, Oliveira (2014) adds that "[...] the child's daily life must be understood as a space for interactions, the constitution of bonds and social learning" (p. 210). In practice, this can be seen in conversation circles, cooperative games and collective projects in which children build rules and exercise democratic coexistence.

The field "[...] body, gestures and movements" emphasizes corporeality as a language and means of expression for the child, because through gestures, dances, games and displacements, he explores the world. Garanhani and Nadolny (2008) argue that "[...] the body in movement constitutes the basic matrix of children's learning". Nono and Guimarães (2016) point out that "[...] the child's movement has a meaning and an intention [...] and the body movement presents itself as language" (p. 205). In practice, activities such as motor circuits with ropes, tires and blocks, or the use of the courtyard for games of chasing, dancing and body expression, materialize this field.

With regard to the field "[...] traces, sounds, colors and shapes" mobilizes artistic and sensory languages, and allows the child to express emotions, ideas and narratives through different materials. Holm (2007) observes that "[...] art encompasses: body control, coordination, balance, motor skills, feeling, seeing, hearing, thinking, speaking" (p. 12). In addition, Ostetto (2007) understands art as "[...] life pulsating, imagination and dream becoming colors, shapes, sounds, gestures, movements". Collective paintings, clay modeling, sound workshops with everyday objects and free collages are examples that materialize this field.

The field "[...] listening, speaking, thinking and imagination", in turn, values oral language and the child's ability to develop hypotheses, tell stories and dialogue with the world. Augusto (2011) argues that "[...] Talking, narrating, playing and communicating are fundamental axes of working with oral language in school". Oliveira (1996) also points out that, when playing, "[...] the child manifests and appropriates languages [...] and begins to perceive the different perspectives of a situation" (p. 144). Activities such as telling family

stories, creating stories from images or participating in reading circles strengthen children's symbolic and critical thinking.

On the other hand, the field "[...] spaces, times, quantities, relations and transformations" proposes the development of logical, mathematical and scientific thinking from the earliest years. Children learn about the world by measuring, comparing, classifying, and transforming. Garanhani (2004) observes that "[...] the pedagogical organization of the space makes it an environment for learning and, consequently, for development". And Oliveira (2014) points out that "[...] the child needs to be welcomed in environments that respect their times and interests" (p. 187). Thus, playing restaurant, taking care of a vegetable garden, using scales, playing with water and sand are examples of how this field is carried out in practice.

Forced to adapt constantly to a social world of adults whose interests and rules are external to him, and to a physical world that he only partially understands, the child is not able to satisfy his affective and intellectual needs by means of these adaptations like adults. For its affective and intellectual balance, it is indispensable that it has an area of activity whose motivation is not adaptation to reality, but, on the contrary, the assimilation of reality to the self, without coercion or sanctions. This area is playing, which transforms reality through assimilation to the needs of the self, while imitation (when it ends in itself) represents accommodation to external models³⁰ (Piaget, 1997, p. 64-65).

These fields are not watertight, as they are constantly intertwined in the daily life of the school, since the child's life is marked by integrative experiences. According to Carvalho and Fochi (2017), "[...] it is in everyday life that we find the extraordinary of the child's experience". And Freinet (1988) warns us not to waste "[...] the priceless goods of childhood, whose splendor he will never know again" (p. 20-21). Therefore, it is up to the teacher to plan sensitive, challenging experiences that are connected to the children's cultural practices.

In the pedagogical routine, the field "[...] the self, the other and the we" can be explored, for example, in activities that involve taking care of the friend, the preparation of a collective snack, or even the construction of a mural with photos of the class. According to Schmitt (2014), "[...] individualized attention [...] has been understood as fostering the multiplicity of relationships". Wallon (2007) recalls that "[...] the child can only please himself if he has the feeling of being able to please others" (p. 187), reinforcing the importance of interaction in the constitution of the subject.

³⁰ Our translation.

Creativity in babies begins through relationships with specific people and through nonverbal communication. It also begins with learning through the senses and the sixth sense of movement feedback (embodiment, which brings a sense of self and connection with others). [...] Through multisensory experiences in company and interactions with people they love, children develop a sense of corporeality that gives them a sense of 'me, me, and myself'. The first signs of creativity come in the way very young babies see themselves as the cause of making things happen and making people behave in certain ways. Autonomy and the notion of agency itself are crucial parts of this experience. Predicting and anticipating are part of this (Bruce, 2008, p. 73).

In the field "[...] body, gestures and movements", practices such as circle dances, children's yoga and traditional games such as hopscotch and tag, favor the development of coordination, balance and body expression. According to Garanhani (2004), "[...] pedagogical practice should be guided by three axes [...] body knowledge, language and culture" (p. 27-28). Charlot (2000) points out that the subject "[...] it produces itself and is produced in the relationship with the other", which reaffirms the importance of corporeality in school socialization.

In the field "[...] traces, sounds, colors and shapes", one can observe, for example, the creation of artist's books by children, experiments with natural paints, scrap sculptures or shadow workshops. Freinet (1988) says that "[...] colors, sounds and dreams are part of the child's language" (p. 20). And Lowenfeld and Brittain (1977) explain that "the newly acquired mastery of trait and form is applied by the child to what he experiences and feels".

As for the field "[...] listening, speaking, thinking and imagination", situations such as conversation circles, production of collective stories, dramatizations and quizzes stimulate active listening and the construction of narrative thinking. According to Augusto (2011), "[...] The daily lives of children must be increasingly talkative". And Drummond (1976) recalls that "[...] the school does not notice the child's ability to poetically live knowledge and the world" (p. 593).

Christopher Pratt, in his thesis on the socialization of crying, reports that until about twenty-six weeks of age, a baby's cry is usually interpreted by its mother as an indication of frustration, discomfort, hunger, or desire to be held – that is, its needs are seen as 'physical'. But, from this age, the mother begins to interpret the crying as having more 'psychological' causes. And the baby, in turn, starts to respond more and more to these 'psychological' interventions: being engaged in 'conversations', receiving objects, among other interactions. A few weeks later, at eight months, the baby begins to show more conventional signs of request: less persistent cries, interspersed with pauses in which he observes the mother's reaction. Sounds become more ritualized and begin to follow more culturally recognizable patterns. Signaling becomes progressively more socialized, even before the baby can name what he wants. The mother, by correctly interpreting this

context, contributes to the convention and the advancement of linguistic development (Bruner, 1983, p. 91-92).

Continuing, the field "[...] spaces, times, quantities, relationships and transformations" can be experienced through activities such as observing the growth of a plant, marking time with sundials, exploring maps and building models. According to Piaget (apud Nono & Guimarães, 2016), "[...] the child mentally represents what he has experienced in the concrete". Garanhani (2010) recommends that "[...] educational practices must mobilize and improve the child's expression and communication through the body".

Active listening is one of the pillars of significant pedagogical practices in Early Childhood Education, as it allows the teacher to recognize and welcome the meanings that the child attributes to his experiences. Therefore, listening is more than listening: it is considering children as valid interlocutors and producers of knowledge. Vygotsky (2020) highlights that "[...] the child's inner speech expresses a movement of thought that the adult can only understand if he is truly attentive to what the child wishes to communicate" (p. 84). And according to Oliveira (2014), "[...] sensitive listening is what makes it possible to understand children's interests and propose actions consistent with their curiosity" (p. 156). An example of this occurs when a teacher, noticing the students' interest in ants in the courtyard, reorganizes the pedagogical week to study the insects.

Again and again in this book, we return to the importance of adults tuning in to the child's spontaneous initiatives, his efforts to communicate, and his intentions. Joey looks at his mother and moves as her face changes expression. When we see a baby move very vividly while staring at us intensely – and perhaps making soothing sounds to us – we need to connect right away. We can create a 'musical duet' together. Trevarthen (1998) describes these as two-way, wordless initial conversations³¹ (Bruce, 2008, p. 74).

But active listening only gains strength if it is integrated with children's protagonism, as children learn more and better when they feel that they actively participate in the construction of knowledge. This implies not only allowing choices, but also creating contexts for them to make decisions, give their opinions, and argue. According to Piaget (2011), "[...] the child's intelligence develops not by imposition, but by his own action in the environment" (p. 23). Bento (2012) states that "[...] children learn to build their identity in action and in the relationship with others" (p. 133). In a 5-year-old class, for example, the

³¹ Our translation.

project on healthy eating arose from the children's restlessness when discussing the school lunch.

Sometimes listening, sometimes protagonism is revealed through playing, which is recognized by the BNCC as a structuring axis of educational practice. Play is an expression of culture, language and thought, and is therefore a privileged space for development. For Piaget (1969), "[...] in the game, the child reinvents the world according to his own assimilation schemes" (p. 121). And Garvey (1977) adds that "[...] play structures are like language systems and can reveal the child's ways of thinking" (p. 59). Playing market, doctor, school or superheroes are ways that children find to elaborate experiences and test social roles.

However, for these practices to have transformative power, it is necessary for the teacher to intentionally plan his actions. Pedagogical planning is the reflective and continuous process of thinking about what one wants to teach, why to teach it and how to teach it, considering the interests of children and formative objectives. Vygotsky (2020) recalls that "[...] learning must anticipate development, as it causes advances in the proximal zones" (p. 112). Nono and Guimarães (2016) point out that "[...] planning cannot be a straitjacket, but a compass open to the discoveries of everyday life" (p. 167). For example, by noticing children's curiosity about the weather, the teacher can plan activities with calendar, meteorology and storytelling with climate change.

Among the necessary conditions for this is the structuring of programs of stimulating and significant activities, through which he [the teacher] seeks to interact with the children and present them with new signs and new forms considered productive of relating to the world in order to understand it, forms that are culturally elaborated. [...] The curricular reorganization must criticize the time wasted in activities that have no meaning for the child or without coherence with a transformative pedagogy: the queue, sleeping, lowering the head at the table. It also requires evaluating the time spent on care activities: hand hygiene, toothbrushing, rest, eating (Oliveira, 2014, p. 185-186).

Since planning only makes sense if it is articulated with observation, this is an essential tool to interpret children's learning, needs, and expressions. To observe is, therefore, to be with the child, to follow his movements, to listen to his silences and to perceive his action strategies. For Oliveira (2014), "[...] qualified observation requires the active presence of the teacher, and not vigilance" (p. 203). And according to Bruner (1983), "[...] it is in the child's apparently simple gesture that his capacity to construct meanings is

revealed" (p. 47). In the classroom, this is expressed when the teacher notices that a child begins to use new words or negotiation strategies with peers.

Educational intentionality, in turn, is manifested when the teacher acts with awareness of his objectives, without stifling the process, but guiding it with sensitivity. Therefore, being intentional is different from being directive; it is to be clear about what one seeks, while remaining open to listening and the unpredictable. According to Edwards, Gandini and Forman (1998), "[...] intentionality requires the educator to actively listen and constantly document the processes experienced by the children" (p. 162). Oliveira-Formosinho (2008) reinforces that "[...] Participatory pedagogy is built from the dialogical intentionality between child and adult". An example is when the teacher proposes a challenge of collective construction of a circuit, aiming to develop cooperation and spatial reasoning.

Another significant practice is pedagogical documentation, which is born from observation and feeds planning. It is about recording, analyzing and sharing the path lived by the children, making the learning process visible. According to Vecchi (2017), "[...] Documentation is a way of valuing the child's thinking and transforming it into a source of education for adults". Carvalho and Fochi (2017) argue that "[...] to document is also to give existence to experiences that, without registration, can be forgotten" (p. 94). Photographing a game, transcribing a conversation or gathering drawings in sequence are examples of this formative exercise.

Thus, in the teaching of early childhood education, essential tools for effective educational action are required: permanent and systematic observation, registration and documentation, as a way of evaluating the proposal, knowing what has been lived and reposing the experiences to be privileged and the forms of organization of spaces, times and materials to account for the principles that guide the development and education of children up to six years of age in educational institutions. which are: interactions, games and languages (Carvalho & Fochi, 2017, p. 89-90).

Pedagogical practice also makes sense when it is organized around investigative projects, as they integrate content, promote authorship, and dialogue with the world. Sometimes initiated by the children, sometimes mediated by the teachers, the projects respect the times of curiosity and the rhythms of deepening. Piaget (1948) recognizes that "[...] active research is the only true source of formation of the scientific spirit" (p. 89). Andrade (2010) states that "[...] the project becomes powerful when it emerges from attentive listening and the committed mediation of the teacher" (p. 149). An example of this

was the "Children's City" project³², in which the class mapped surrounding streets and built models based on what they experience in the neighborhood.

In addition, practices such as conversation circles are not just moments of speech, but territories for listening, negotiation and social learning. It is there that the child learns to wait his turn, to argue, to listen to the other and to redo his ideas. Vygotsky (2020) points out that "[...] language is, at the same time, an instrument of communication and of the construction of thought" (p. 104). And for Bruner (1996), "[...] the school that promotes dialogue is the one that recognizes the child as an epistemic subject" (p. 36). Therefore, discussing a conflict that occurred in the park or collectively planning a pedagogical solution are situations that enhance this type of practice.

As we can see, sometimes pedagogical practices are organized in intentional environments, sometimes in small everyday gestures, such as snack time, welcoming or changing shoes. These daily rituals are also learning opportunities, as they teach care, autonomy and belonging. According to Oliveira (2014), "[...] the daily life of early childhood education is a place of formation, and not only of the passage of time" (p. 182). And Sarmento (2001) points out that "[...] the pedagogy of childhood requires attention to details, because it is in them that culture manifests itself".

The great flexibility of the child's thinking and his constant desire for exploration require the organization of contexts conducive to learning. Creativity emerges from multiple childhood experiences, since it is not a 'gift', but develops naturally if the child is free to explore situations with different partners. [...] Today, rereadings of proposals such as those of Dewey, Freinet and others are gaining strength, based on authors such as Vygotsky (and other authors of the so-called socio-historical psychology), for whom complex psychological functions are formed in culturally significant situations of which the affective element is an inherent part. The formulation of a curriculum requires the teacher to broaden his notion of what constitutes a means of development, linking it to everyday practices (Oliveira, 2014, p. 189-190).

Thus, meaningful practices are those that recognize the child as the center of pedagogical action, valuing their knowledge, listening to their voices and promoting their integral development. Because, as Vygotsky (2020) teaches, "[...] teaching is not only

³² The "City of Children" project, conceived by Italian educator Francesco Tonucci in 1991 in the city of Fano, proposes a new philosophy of urban governance that places children at the center of city planning and management. The initiative argues that a city designed for children is, consequently, a better city for all its inhabitants. The proposal involves the creation of safe and accessible public spaces, the promotion of child autonomy and the active participation of children in decisions that affect the urban environment. Since its implementation, the project has expanded to several cities around the world, promoting a more inclusive urban culture focused on children's well-being. See: TONUCCI, Francesco. *The city of children*. Portugal: Kalandraka, 1996.

transferring knowledge, but creating the conditions for the child to appropriate his culture" (p. 109). And as Piaget (1929) concludes, "[...] to educate is to provoke invention" (p. 47). May the teaching practice remain, therefore, as a space for creation, bonding and attentive listening to the powers of childhood.

Learning in childhood does not occur only through the transmission of content, but, above all, through the way time, affection and the body are mobilized in the school routine. The child's time is not the time of the clock, as it is organized based on the internal rhythm, the discoveries and interactions that involve him. As Vygotsky (2020) states, "[...] the child needs time to construct meaning, and this time cannot be compressed without losing the density of the experience" (p. 74). Carvalho and Fochi (2017) also point out that "[...] children relate to time through the routine lived and resignified" (p. 47).

Therefore, respecting the child's time is also respecting their uniqueness, because each one lives, feels and learns in their own way. This requires adults to listen attentively and have a sensitive presence. Piaget (1999) recalls that "[...] each child constructs his knowledge in his own time, according to the structures he organizes and reorganizes" (p. 93). Bento (2003) observes that "[...] the process of individuation is to become more and more herself" and "[...] it is to be more alone" (p. 78). In practice, this translates into allowing a child to take more time to complete a drawing or explore a game without unnecessary interruptions.

That said, if time demands respect, from the theorists, we affirm that the body requires freedom. In Early Childhood Education, the body cannot be ignored, as it is a means, language and subject of learning. The child learns with the body and by the body, whether by running, dancing or touching objects. As Garanhani and Nadolny (2008) state, "[...] the body in movement constitutes the basic matrix of children's learning" (p. 211). And Piaget (1948) points out that "[...] thought is born of action and action is corporeal" (p. 86). Thus, when crossing a cardboard tunnel or drawing with his feet, the child is also formulating hypotheses about space and his own body.

The most advanced suction is systematic and depends on the coordination of arm, hand and mouth movements. [...] We suggest that this acquisition be interpreted as a simple extension of sensorimotor assimilation, already present from the reflex. It is quite clear that it is a true acquisition in the broad sense, since there is no reflex or instinct to suck one's own finger. [...] This acquisition is not random: it is inserted into an already formed reflex scheme, extending it through the integration of sensorimotor elements hitherto independent of this scheme. Such integration already characterizes Stage 2. [...] The use of the same means to try to achieve

different ends indicates that the child is on the threshold of intelligence³³ (Piaget, 1997, p. 34-35).

However, it is not only physical movement that matters, but also expressive movement, the one that communicates emotions, wills and ideas. Therefore, the body is also non-verbal language. For Nono and Guimarães (2016), "[...] the child's movement has a meaning and an intention [...] and the body movement presents itself as language" (p. 205). Vygotsky (2020) adds that "[...] sign and body language precedes verbal language as a form of expression and construction of meanings" (p. 66). In the classroom, this is expressed when a child points, moves, gesticulates or dramatizes, even before he knows how to speak.

Alongside the body and time, affection occupies a central place in the pedagogical relationship. Learning is also an affective act, as it involves trust, bonding, and emotional security. Wallon (2007) states that "[...] the first forms of contact between the subject and the environment are of an affective order: they are emotions" (p. 182). Piaget (2002) recognizes that "[...] affective and cognitive development are inseparable" (p. 101), which reinforces the idea that one cannot learn without desire, without motivation and without bonds. Therefore, the teacher needs to welcome, understand and respect the child in its entirety.

As a consequence, creating affective and welcoming environments is one of the most important tasks of Early Childhood Education, as the child needs to feel belonging to be able to explore and learn. Nono and Guimarães (2016) highlight that "[...] the child needs an emotional, balanced and safe climate, in which affective relationships of mutual respect and trust prevail" (p. 298). Vygotsky (2020) emphasizes that "[...] it is the affection that gives direction to thought and sustains the child's attention in pedagogical interactions" (p. 79).

Also, affection is present in small daily actions, such as the way of receiving a child at the entrance of the school, the tone of voice used, the care when helping in the bathroom. For Piaget (2011), "[...] the child's actions have affective value because they are directed to an object that has emotional meaning" (p. 39).

He is deeply involved in what he is doing, just like the boy on the bridge and the one who splashes in the puddle, or the boy who holds and carries water. As they select from the experiences offered to them, children begin to have ideas, some of which

³³ Our translation.

reveal the characteristic traits of creative ideas. The most important thing is that children have opportunities to make choices and decisions, and that they are offered extended time to develop their ideas (Bruce, 2008, p. 100).

If the body is language and affection is bonding, time is the ground on which all this happens. Therefore, the pedagogy of childhood needs to slow down, listen and observe. As Carvalho and Fochi (2017) write: "[...] children's learning does not occur in a linear way [...] they are built through simultaneous advances, stoppages and setbacks" (p. 157). And Piaget (1929) recalls that "[...] knowledge is not transmitted, it is built in the child's time" (p. 47).

However, valuing childhood uniqueness does not mean the absence of intentionality. On the contrary, it requires an attentive teacher, who observes and organizes challenging situations, consistent with the needs of each group. According to Sarmento (2013), "[...] experiences should ensure that the uniqueness of each child is accepted and valued." Piaget (1969) reinforces that "[...] the construction of knowledge derives from the interaction between the action of the subject and the data of the environment" (p. 121).

Thus, the knowledge of the body, time and affection need to be recognized as the foundations of pedagogical work. As Wallon (1986) writes: "[...] emotions impregnate the child's first cognitive experiences and organize them" (p. 169). Vygotsky (2020) points out that "[...] affectivity is the basis of motivation and the internalization of social meanings" (p. 98), revealing that emotion and learning cannot be dissociated.

The affective and social development of the child follows the same general process, since the affective, social and cognitive aspects of behavior are, in fact, inseparable. As we have already seen [...] affectivity constitutes the energy of behavioral patterns, whose structures correspond to cognitive functions, and, although energy does not explain structuring, nor does structuring explain energy, neither of them can function without the other (Piaget, 1997, p. 108-109).

Thus, if the school wants to be a space that respects the time of childhood, that listens to bodies and welcomes them with affection, it needs to reorganize its times, spaces and relationships. As Freinet (1988) teaches: "[...] colors, sounds and gestures are part of the child's language" (p. 20). And Piaget (2011) concludes: "[...] to educate is to provoke invention" (p. 82), and there is only invention when the body can move, affection can express itself, and time can be lived with freedom.

In view of this context and incursions into child development, the implementation of the BNCC in Early Childhood Education institutions has revealed tensions between the

prescribed and the lived curriculum, because, although the document proposes a child-centered approach, the materialization of this proposal faces obstacles. Often, planning starts from the structure of the Base, but the reality of the classroom imposes constant reorganizations. As Carvalho and Fochi (2017) state: "[...] it is in everyday life that the tensions between what is proposed and what is actually carried out in educational practice are expressed". And Vygotsky (2020) points out that "[...] the child's real learning depends not only on the content, but on the way in which this content is articulated with his concrete experiences" (p. 88).

However, one of the main challenges faced by teachers is in the interpretation and appropriation of the concepts brought by the BNCC, as many formations are superficial or detached from the school floor. Sometimes the document is reproduced as a primer, sometimes its formative intentionality is ignored. Piaget (2002) already warned that "[...] Teaching should not be confused with the imposition of content: teaching is organizing situations in which the child acts by himself" (p. 57). In addition, Bento (2012) points out that "[...] the blind application of curricular norms disregards the times, bodies and territories of children" (p. 93).

The first of these is the idea of agency: taking more control over one's own mental activity. The second is reflection: not just 'learning rawly', but giving meaning to what is learned, understanding it. The third is collaboration: sharing the resources of the group of human beings involved in teaching and learning. The mind is inside the head, but it is also with others. And the fourth is culture – the way of life and thought that we build, negotiate, institutionalize and, finally (when everything is resolved), we end up calling it 'reality' to comfort us (Bruner, 1996, p. 87).

The school routine shows that there are contradictions between what is foreseen in the documents and what is concretized in the pedagogical actions. Sometimes learning rights are recognized as principles, sometimes they are reduced to a bureaucratic checklist. As Nascimento (2007) says: "[...] The curriculum cannot be experienced as a list of objectives and contents to be achieved. It is related to all the actions that involve the child in his day-to-day life" (p. 16). Piaget (1997) reinforces that "[...] true learning is active, constructive, and situated; and it cannot be fragmented without losing its meaning" (p. 74).

In addition, the physical structure of the schools and the working conditions of the teachers limit the materialization of the BNCC proposals. There is a lack of time for collective planning, adequate spaces, and resources for meaningful experiences. As reported by a survey in Espírito Santo, "[...] the precariousness of Brazilian schools and the absence of alternatives to the classroom compromise the diversification of practices". And

according to Piaget (2011), "[...] the physical and social environment plays a decisive role in the child's possibilities of action and experimentation" (p. 39).

Sometimes the challenge is structural, sometimes it is pedagogical. There are schools that formally adhere to the BNCC, but maintain traditionalist practices, such as the use of cards and handouts. This distance between legal curriculum and concrete daily life is aggravated by external pressures that demand measurable results. According to Carvalho and Fochi (2017), "[...] There is an effort to simplify and standardize the teaching work that disregards the singularities of everyday life". Vygotsky (2020) states: "[...] teaching that detaches itself from the real context of childhood interactions loses its formative value" (p. 92).

The truth is that we don't have a very clear idea of what thought is, either as a 'state of mind' or as a process. In fact, 'thought', as it is usually discussed, can be little more than a way of talking about something that we cannot observe. It is a way of speaking that works to give 'thought' a more visible, more audible, more referenceable and more negotiable form. [...] It may simply be one of those 'works' that we talk about after the fact. Janet Astington puts it well: 'One of the biggest problems is that, considered simply as continuous mental activity, thinking has no behavioral indicators. Therefore, it is difficult for children to acquire knowledge about it, just as it is difficult for researchers to investigate this childhood knowledge (Bruner, 1996, p. 108-109).

The lived curriculum is woven in the interactions, in the unforeseen and in the choices made daily by teachers and children. Therefore, there are situations in which the proposed experiences deviate from the linearity expected by the BNCC, but generate powerful learning. As Brougère (2012) argues: "[...] everyday life is the place of invisible but deeply meaningful learning". And Piaget (1929) already said that "[...] knowledge is built gradually through action on objects, and not only through the passive reception of information" (p. 65).

Often, teachers feel tensioned between the institutional expectation of complying with the BNCC and the desire to build practices that are sensitive to real childhoods. This tension manifests itself, for example, when an activity of exploration of the yard is interrupted to make way for records required by the coordination. According to Veiga Neto (2008), "[...] The curriculum needs to be thought of in the tension between transcendence and immanence". And Bento (2003) states that "[...] pedagogy that ignores the territories of childhood reinforces the symbolic exclusion of children's cultures" (p. 115).

There are also challenges related to pedagogical time. The BNCC proposes respect for the child's time, but the rhythm imposed by deadlines and goals interferes with this

principle. At certain times, children need more time to experiment, at others, adults need to comply with the pre-established routine. As Carvalho and Fochi (2017) recall: " [...] children's learning does not occur in a linear and predictable way". Piaget (1969) adds: " [...] development is not uniform, but marked by discontinuities and reorganizations" (p. 83).

In the daily school routine, there are important advances, such as projects that are born from active listening and transform the curriculum into a living experience. However, these initiatives coexist with fragmented practices that resist change. As Malaguzzi (apud Edwards et al., 1998) observes: " [...] A welcoming school needs to intensify the bonds between children, teachers and families". And Oliveira (2014) points out that " [...] children need to be inserted in an environment in which they participate in an integrated way, being involved in cognitive, affective and psychomotor terms [...] using different languages" (p. 203).

An important lesson we have received from colleagues at Reggio Emilia Early Childhood Education schools is that when adults show genuine and serious interest in children's ideas and their forms of expression, rich and complex works can emerge – even among very young children. [...] In many early childhood education programs that I observe, the serious attention of adults is often mobilized when something is wrong among children or when some routine is disturbed, rather than when the construction of understandings is the main focus of the activity. [...] Thus, we miss moments when our attention could communicate to children that their ideas are important. [...] Even very young children tend to infer what adults value based on multiple observations of actual adult behavior in context (Edwards, Gandini, & Forman, 1998, p.

Therefore, teachers are at the center of these tensions, as they are the main mediators between the document and practice. And although they are protagonists in the implementation of the BNCC, they often do not participate in the collective construction of the curriculum. For Bento (2012), " [...] there is a silencing of teachers' voices in pedagogical decision-making processes" (p. 102). And Piaget (2002) reinforces: " [...] the teacher must be a creator of educational situations, and not an executor of programs" (p. 119).

The BNCC, while representing a political achievement for Early Childhood Education, carries contradictions within itself. If, on the one hand, it expands the recognition of childhood as a time of rights, on the other hand, it still requires disputes to ensure its effective implementation. Carvalho and Fochi (2017) highlight that " [...] the document carries tensions and ambivalences that are expressed in school practices". And

Piaget (1997) recalls: "[...] coherence between discourse and action is the greatest challenge of education" (p. 93).

Thus, it is necessary to think of the BNCC as a horizon, and not as a recipe. It is up to teachers, in dialogue with children, to rewrite the curriculum every day, because it is in the encounter with life that education gains meaning. As Carvalho and Fochi (2017) conclude: "[...] The curriculum takes place in the ordinary of experience, where children think, feel and create". And Vygotsky (2020) teaches us that "[...] it is in the zone of proximal development – between what the child already knows and what he can learn from the other – that the true meaning of teaching resides" (p. 109).

CONCLUSION

Child development from the perspective of the BNCC goes beyond the logic of traditional education and invites educators, managers and families to understand the child as an active, historical subject and producer of culture. By recognizing that learning takes place in an integrated, relational and affective way, the BNCC proposes a pedagogy centered on learning rights – to live together, play, participate, explore, express oneself and get to know oneself – as foundations for practices that promote the integral formation of children from early childhood. This curricular proposal challenges the school to be a space for listening, dialogue and protagonism, in which everyday life is transformed into a "territory of meaningful experiences".

The analyses developed throughout the study showed that, although the BNCC offers powerful guidelines for a pedagogical practice centered on real childhoods, there are still tensions between the "prescribed" and the "lived" curriculum. In many institutions, the BNCC's proposals are appropriated in a fragmented or bureaucratic way, emptying the creative and investigative potential of children. However, inspiring practices were also identified, which value the time of childhood, welcome bodies in movement and recognize affection as a structuring dimension of learning. In these contexts, early childhood education is truly committed to respect for singularities and to the promotion of aesthetic, ethical and cognitive experiences.

The most transformative practices were those that articulated pedagogical intentionality with sensitive listening and planning open to the unexpected. The teacher, in these cases, assumes the role of mediator who observes, interprets and documents the children's experiences, proposing learning situations that start from the child's interest, play

and coexistence. Everyday life is then shown as a space of invention, where each gesture, speech or silence is loaded with meaning and formative potential. This demonstrates that child development happens in a procedural, multisensory way and situated in the interactions between children, adults, spaces and materials.

Another relevant point refers to the role of the BNCC's fields of experience as organizers of pedagogical work. When these fields are understood as integrating dimensions of development and not as watertight contents, they become tools for the child to explore, discover and create meaning about the world. Whether by collectively building a model of their street, by dramatizing family stories, or by observing the growth of a plant, children are mobilizing knowledge, values, and emotions that strengthen their identity and belonging.

Therefore, the materialization of the BNCC's curricular proposal depends on the critical training of teachers and the collective construction of a pedagogical project consistent with learning rights. It is not just about applying rules or following prescriptions, but about building a living, sensitive and contextualized practice that recognizes the multiple childhoods present in the classroom and promotes a democratic, inclusive and humanizing early childhood education. It is through these practices that the school can cease to be a space for the reproduction of patterns to become a place of listening, welcoming and invention.

Thus, it is concluded that the experiences, actions and interactions lived by children in Early Childhood Education are the main vectors of their integral development. These experiences gain power when accompanied by affection, when they respect the times of childhood and when the body is recognized as a legitimate language. The conscious implementation of the BNCC, in this sense, is not only a technical challenge, but above all an ethical commitment to childhood and to the construction of a transformative education that welcomes, inspires and emancipates.

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