

A BASE NACIONAL COMUM CURRICULAR DA EDUCAÇÃO INFANTIL: ALGUMAS QUESTÕES CONCEITUAIS EM ANÁLISE

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Resumo

O artigo tem como objetivo evidenciar o processo de dispersão e esvaziamento de alguns conceitos da Base Nacional Comum Curricular da Educação Infantil (2018). Os dados analisados neste artigo são parte de um projeto mais amplo, *A formação da atitude autora e leitora na Educação Infantil*, realizado de 2017 a 2020. Os resultados mostram que a dispersão e o esvaziamento de alguns conceitos evidenciados na BNCC da Educação Infantil revelam o desmonte das políticas públicas da educação brasileira voltadas para a infância. Conclui-se que é preciso analisar, identificar e superar a BNCC da Educação Infantil e as políticas educacionais conservadoras que se materializam nas reformas de Estado, particularmente, nos documentos oficiais que antecipam o processo de escolarização da criança com vistas ao ensino fundamental e à avaliação na direção dos testes de larga escala, tendo em vista a preparação da criança para o mercado.

Palavras-chave: BNCC. Educação Infantil. Infância. Políticas Públicas.

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THE COMMON NATIONAL CURRICULUM BASE FOR EARLY CHILDHOOD EDUCATION: SOME CONCEPTUAL ISSUES IN ANALYSIS

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Abstract

The article aims to highlight the process of dispersion and emptying of some concepts of the Common National Curriculum Base for Early Childhood Education (2018). The data analysed in this article are part of a broader project, the formation of the author and reader attitude in Early Childhood Education, carried out from 2017 to 2020. The results show that the dispersion and emptying of some concepts evidenced in the BNCC of Early Childhood Education reveal the dismantling of the public policies of Brazilian education aimed at childhood. It is concluded that it is necessary to analyze, identify and overcome the BNCC of Early Childhood Education and the conservative educational policies that materialize in State reforms, particularly in official documents that anticipate the process of schooling of children with a view to primary education and evaluation in the direction of large-scale tests, with a view to preparing the child for the market.

Keywords: BNCC. Child education. Childhood. Public Education Policies.

LA BASE CURRÍCULA NACIONAL COMÚN PARA LA EDUCACIÓN DE LA PRIMERA INFANCIA: ALGUNAS CUESTIONES CONCEPTUALES EN ANÁLISIS

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Resumen

El artículo tiene como objetivo resaltar el proceso de dispersión y vaciado de algunos conceptos de la Base Curricular Nacional Común para la Educación Infantil (2018). Los datos analizados en este artículo son parte de un proyecto más amplio, La formación de la actitud del autor y lector en Educación Infantil, realizado de 2017 a 2020. Los resultados muestran que la dispersión y vaciamiento de algunos conceptos evidenciados en el BNCC de Educación Infantil La Educación Infantil revelan el desmantelamiento de las políticas públicas de educación brasileña orientadas a la niñez. Se concluye que es necesario analizar, identificar y superar el BNCC de Educación Infantil y las políticas educativas conservadoras que se materializan en las reformas del Estado, particularmente en los documentos oficiales que anticipan el proceso de escolarización de los niños con miras a la educación primaria y la evaluación. en la dirección de pruebas a gran escala, con miras a preparar al niño para el mercado.

Palabras clave: BNCC. Educación Infantil. Infancia. Políticas públicas.

Introduction

The article aims to highlight the process of dispersion and dilution of certain concepts in the National Common Curricular Base for Early Childhood Education (BRASIL, 2017a), based on the analysis of the Early Childhood Education Curriculum Guidelines, the National Literacy Program at the Right Age, Vygotskian principles, among other authors. The National Common Curricular Base (BNCC) is a regulatory document that determines the "organic and progressive set of essential learnings that all students must develop throughout the stages and modalities of Basic Education" (BRASIL, 2017, n.p. Emphasis in the original), ensuring the rights to learning and development, as established by the National Education Plan (BRASIL, 2014).

We are currently living in a historical moment where it is necessary to understand that the country, society, and education are being shaped by the neoconservative escalation that has materialized in state reforms since 2015. Gonçalves and Pucinelli (2017) clarify that Brazil has increasingly catered to the interests of elites: large landowners, industrialists, bankers, and rentiers who seek to control the national economy to serve external interests, dictated by the neoliberal doctrine of privatization to respond to international capitalist conglomerates, such as the United Nations (UN), the International Monetary Fund (IMF), the Organization for Economic Cooperation and Development (OECD), and the World Bank. Regarding international politics, the exchange between core countries and dependent countries deepens inequality, importing manufactured goods at higher prices while exporting food and raw materials at lower prices. Ultimately, the elites control the political process by leveraging the material power they already possess, appropriating public assets as private. By commodifying education, which is a public right, the private sector, aiming for profit, appropriates public goods as if they were private. This political context has a direct impact on early childhood education, and from this perspective, the BNCC reveals a regression in Brazilian public education policies.

The rights gained in the education of children aged 0 to 6 years, resulting from struggles in the last decades of the 20th century and the early decades of the 21st century, are under threat. Even in deficit, public policies for early childhood during the recent governments of Lula and Dilma Rousseff have been present amidst the tensions and contradictions of society and the state. The BNCC, by overlapping the guidelines of the National Curriculum Guidelines for Early Childhood Education (DCNEI, 2010) and other documents of federal public policies, such as those for literacy, has led to changes that compromise Early Childhood Education, starting with the conception of the child. According to Bortolanza and Freire (2018, p. 94):

The conception of the child as a historical, social, and cultural subject, advocated in the principles of the document, does not present effective coherence in the approach to the fields of experience. There is a certain linearity in the definition of objectives related to development/learning in the different fields of experience, which may undermine the dynamism inherent in the knowledge-building process of a child as a historical and social subject.

As a result of the Early Childhood Education project endorsed in the BNCC, educational companies will produce packages for teacher training, didactic materials, preparatory courses, large-scale assessments, educational technologies, and a multitude of services for the operation of private capital.

In this changing landscape, the BNCC, in conjunction with the National Literacy Program at the Right Age (PNAIC), includes, through Portaria 826 of July 2017, the participation of Early Childhood Education in the program. This demonstrates how the current government's public policies are directing Early Childhood Education towards early schooling, with a prominent focus on literacy: according to the Ministry of Education (MEC) (BRASIL, 2017a), all Brazilian children are expected to be literate by the age of seven.

The actions of the PNAIC will focus on students in preschool and elementary education, with a shared responsibility among teachers, pedagogical coordinators, school managers, and public managers to ensure the child's right to read fluently, write, and master the fundamentals of mathematics at the level recommended for their age (BRASIL, 2017, p. 20).

Through this ordinance, in its first section, the PNAIC (BRASIL, 2017, p. 20) is characterized "by the integration and structuring of training actions, materials, and curricular and pedagogical references that contribute to literacy and reading proficiency," which will certainly create opportunities for private sectors aiming for profit, approaching education not as a right but as a highly lucrative service. The second section establishes the shared management of the Program among the Union, States, the Federal District, and Municipalities, indicating the exclusion of universities. The third section ties the "guarantee of learning and development rights to be assessed through external evaluations." It also specifies the external assessments conducted through large-scale tests.

BNCC: Dispersion and Conceptual Dilution

The first concept that highlights a certain distancing from public policies for Early Childhood Education is the concept of the child presented as a rights holder in the BNCC, characterized as a

[...] being who observes, questions, raises hypotheses, draws conclusions, makes judgments, and assimilates values, and who constructs knowledge and appropriates systematized knowledge through action and interactions with the physical and social world. This should not result in confining these learnings to a process of natural or spontaneous development. On the contrary, it imposes the need to instill educational intentionality in pedagogical practices in Early Childhood Education, both in daycare and preschool settings (BRASIL, 2017a, p. 36).

In the DCNEIs, the child is a

historical subject and rights holder who, through the interactions, relationships, and everyday practices they experience, constructs their personal and collective identity. They play, imagine, fantasize, desire, learn, observe, experiment, narrate, question, and construct meanings about nature and society, thereby producing culture (DCNEI, 2010, p.12)

The historical subject and rights holder described in the DCNEIs (2010), a being who interacts in activities, experiences, appropriates, and produces culture, is replaced in the BNCC by “a being who observes, questions ... who constructs knowledge.” This shows a discontinuity concerning a fundamental concept, as it is not merely a change in linguistic terms the substitution of “subject” for “being” and the absence of the adjectives “historical” and “of rights” implies a conceptual reduction of the child to an overly generic significance.

As rights holders who should indeed have rights children need to be protected. As Arendt (2014, p. 239) illustrates, it is the responsibility of parents, teachers, and society to bring them into the old world, as “As long as it is new, care must be taken to ensure that this new thing arrives at fruition in relation to the world as it is.” According to Arendt, organizing Early Childhood Education requires understanding the school institution as a space for the “welcoming of newcomers” to the world, where multiple languages [...] are present in the interactions between children and adults (ARENKT, 2014, p. 224).

The BNCC, distant from this approach, seems to point towards a curriculum that formalizes Early Childhood Education and imposes, albeit in a concealed manner, its inclusion in institutional evaluation systems. By stripping away, the achievements of the National Curriculum Guidelines (2010), the BNCC reduces childhood, the times and spaces of play, and children's languages, tying objectives and fields of experience to the logic of the market.

The scenario points to an Early Childhood Education where schooling and assessment will be priorities; therefore, what is at stake is preparing children for Elementary School. What kind of

Elementary School? This is another question that requires study, as the education of children aged 0 to 12 needs to be reconsidered as a unified whole. Just as the BNCC for Early Childhood Education will cater to the market, the BNCC for Elementary School will also focus on investment opportunities and profits from education transformed into a commodity.

In the BNCC for Early Childhood Education, the fields of experience are composed of: 1) The self, the other, and us; 2) Traits, sounds, colors, and shapes; 3) Listening, speaking, thinking, and imagination; 4) Body, gestures, and movements; 5) Spaces, times, quantities, relationships, and transformations. The fields of experience have been organized in a fragmented manner, and based on this organizational structure, teachers must plan their pedagogical practices, taking into account the children's experiences. According to Lopes and Sobral (2014, p. 97), "[...] a curriculum based on experiences is primarily anchored in the theories of Dewey as presented in published texts, such as *The Child and the Curriculum*, which considers that experiences are plural, global, and relate to the contexts of everyday life [...]."

Brazilian education has a tradition of curricular fragmentation that dates back to the industrialization process in Brazil at the end of the 19th century, modeled after positivist science. According to Delmondes and Silva (2018, p.86)

This fragmentation of scientific knowledge to be taught manifests itself in the separation of knowledge within schools and has been detrimental to education in general, particularly for the education of young children, where freedom, autonomy, and creativity need to be recognized and valued. Even within a given axis, knowledge is separated into various relatively isolated contents, which are presented in a disjointed and disconnected manner, as reaffirmed by the BNCC, which also addresses teaching in Early Childhood Education in a compartmentalized way, pointing out isolated objectives and fields of experience.

What does the right to learning proposed by the BNCC conceal in place of the right to differences advocated in the DCNEIs? Chauí (1978) clarifies that the right to learning hides a conception of teaching as the empirical systematization of children's experiences; that is, the knowledge to be appropriated by the child is seen as the systematization of immediate experiences in everyday life. This refers to the mere ordering of the child's spontaneous concepts, characteristic of an education that is limited to understanding the quotidian.

It is well known how important concrete life and the empirical concepts formed in children's relationships with others in their environment are. However, the scientifically constructed knowledge that explains reality beyond its appearance and the everyday must be taught, without falling into a

content-heavy schooling, as has been occurring in Elementary Education.

According to Vygotsky (2009, p. 246), the concept is, in psychological terms, “an act of generalization” that evolves as the meaning of words. “The essence of its development is, first of all, the transition from one structure of generalization to another,” and “at any age, a concept expressed by a word represents a generalization.” The process of developing scientific concepts in children shows that there is an evolution in the meaning of words, with each new word initiating the process.

The child moves from an elementary generalization to a higher form of generalization, which elevates the spontaneous concept or preconceived notion to the level of scientific concept as it is incorporated into the developing scientific concept.

According to Vygotsky (2009, p. 250),

[...] the path between the first moment when the child encounters the new concept and the moment when the word and the concept become the child's property is a complex internal psychological process. This process involves the understanding of the new word, which gradually develops from a vague notion, its actual application by the child, and its effective assimilation, which serves only as a conclusive link.

This process is not linear; it evolves and devolves, relates to other concepts, and, in a dialectical movement, forms a conceptual system. Therefore, the pathway to the acquisition of scientific concepts by children follows a different route than the assimilation of spontaneously and empirically acquired concepts.

Regarding the teaching of scientific concepts in school, teaching practices need to take into account the everyday concepts that students have internalized. Vygotsky (2009, p. 250) explains that conscious teaching

[...] of new concepts and forms of words to the student is not only possible but can also be a source of a higher development of the concepts already formed within the child. It allows for direct work with the concept in the school teaching process. [...] This work is not the end but the beginning of the development of the scientific concept. Furthermore, it does not exclude the proper developmental processes; rather, it provides them with a new orientation and establishes the processes of learning and development in maximally favorable new relationships concerning the school's final objectives.

From this perspective, the process of forming concepts in children stimulates their development, as teaching with this focus directs learning toward the formation of their higher psychological functions. In this sense, teaching that is based solely on children's experiences, systematizing them into content, addresses what they already know how to do independently and does not promote their

integral development.

Another fragile aspect of the BNCC document is, on one hand, its apparent proposal to overcome the assistentialism that has taken root in daycare centers managed by social services with an assistentialist nature, and on the other, the schooling that prepares young children for elementary education. The BNCC states that "the institution needs to know and work with plural cultures, engaging with the cultural richness/diversity of families and the community" (BRASIL, 2017, p. 37). The official discourse contained within it is marked by tensions and contradictions that reveal curricular centralization and uniformity by imposing a single curriculum on children across the country, thereby denying individual, group, ethnic, gender, and linguistic differences, ultimately homogenizing the children. What is at stake are political issues aimed at the homogenization of early childhood education, which will tend to be evaluated against absolute standards in large-scale tests, in order to serve the interests of private management in education (MACEDO, 2014).

Stuart Hall (2011) explains how literacy can be homogenized across the country, viewed as an aspect of what is called national culture. According to the author, cultural identities in the process of globalization disintegrate as a consequence of the growth of cultural homogenization. In this perspective, children are simultaneously producers and consumers of culture. This process materializes, for example, in a universal literacy that disregards the various dialects across different regions of the country. Language is used as an instrument of domination, facilitating the imposition of a single national system, as private education agents hold control and the power to decide what will be taught in schools, how it will be taught, and when it will be taught.

When addressing essential learnings, the BNCC emphasizes the general competencies of basic education, defining competence as "the mobilization of knowledge (concepts and procedures), skills (practical, cognitive, and socio-emotional), attitudes, and values to solve complex demands of everyday life, the full exercise of citizenship, and the world of work" (BRASIL, 2017, p. 08).

Marilena Chauí (2016, p. 248) clarifies the concept of competence. According to the author, the "rule of competence" means that "not just anyone can say anything to anyone else anywhere and in any circumstance," as it subordinates "the sender, the receiver, and the content of the message, the place and time of its transmission to prior norms that decide who can speak and listen, what can be said and heard, and where and when this can be done".

Regarding education, Chauí (2016, p. 249) clarifies that

The rule of competence allows us to inquire: who considers themselves competent to speak about education, that is, about school as a form of socialization? The answer is obvious: the state bureaucracy, which, through ministries and education departments, legislates, regulates, and controls pedagogical work. There is, therefore, a discourse of power that speaks about education, defining its meaning, purpose, form, and content. Who, then, is excluded from the educational discourse? Precisely those who could speak about education as an experience that is theirs: the teachers and the students. It remains to be seen why the discourse of education has become impossible.

The myth of the "rationality of the real" materializes in the ideas that it is necessary to organize and plan, just as is done in the mode of production to rationalize labor by fragmenting its process to generate more profits. In this sense, the changes in the BNCC present a view of the child as human capital to be well-prepared for the labor market. These changes can be seen, for example, in the proposal to divide children by age: in the field of experience "the self, the other, and us," the guidance is that interactions occur "with other children of the same age group and adults, adapting to social coexistence," using the established learnings at a certain age as the criterion for this division. This approach detracts from the possibilities for children to interact with others of different ages, a process that could promote comprehensive childhood development.

The state bureaucratic caste organizes, plans, and manages education. The workers, excluded from the process, merely execute obediently, most without even knowing why or for what purpose.

Early Childhood Education schools may soon resemble small factories where students and teachers, positioned as citizens within the capitalist mode of production, will ensure the production of surplus value in the educational market (CHAUÍ, 2016).

The Emphasis on the Child's Daily Life and the Absence of the Complex Sphere of Human Activity

This section analyzes the "rights to learning and development" established in the BNCC for Early Childhood Education. It highlights the emphasis on daily life, which marginalizes the complex sphere of human activity. The rights to learning and development are outlined in the BNCC (BRASIL, 2017a, p. 38) as follows: to coexist, to play, to participate, to explore, to express, and to know oneself.

This intentionality involves the organization and proposal, by the educator, of experiences that allow children to know themselves and others, as well as to understand their relationships with nature, culture, and scientific production. This is reflected in practices related to personal care (such as eating, dressing, and hygiene), play, experimentation with various materials, engagement with literature, and interaction with others. Part of the educator's role is to reflect, select, organize, plan, mediate, and

monitor the set of practices and interactions, ensuring a plurality of situations that promote the comprehensive development of children (BRASIL, 2017a, p.36).

According to Vygotsky (2000), only through social experience can a child appropriate culture—what humans have historically produced from generation to generation. In external actions, children acquire culture and perform internal, or mental, actions. In this process, intentional teaching is necessary, in which the teacher plans pedagogical work with the child, aiming to mediate the final forms present in the world of culture.

For Vygotsky (2000), the child constructs their humanity through interactions with others, mediated by signs. The role of adults teachers, parents, and others as mediators of culture is fundamental to ensure that children receive the knowledge historically constructed by the generations that preceded them.

The "rights to learning and development" in the BNCC for Early Childhood Education reinforce conceptions guided by the logic of daily life, which are empirical and constructed in the child's everyday experiences, based on spontaneous concepts. We understand, drawing from the studies of Vygotsky (2000; 2009), that the process of learning and development in children should be directed towards the appropriation and objectification of complex activities within the realm of maximum human possibilities such as art, science, and theater in relation to others who are culturally more experienced: teachers, parents, other children, and grandparents.

In this context, Magalhães (2014) warns that it is urgent to reflect on a logic that guides the thinking and actions of teachers in the complex sphere of human activity, as

Education is an objectification of the sphere of non-routine activity, of the complex sphere of human activity. Therefore, it is an activity that requires reflection, intention, and theoretical grounding. However, the logic that has guided teaching work is the logic of everyday life. The question, then, is to find ways to positively impact the teacher's understanding from a perspective of transforming the logic that guides their thinking and actions in early childhood education (MAGALHÃES, 2014, p. 15).

According to Heller (1991) and Duarte (2013), objectifications are linked to activities and, due to their generic nature, assume different types of genericity, constituting systems of reference for human activity. Objectifications are of two types: in-itself and for-itself. Objectifications in-itself are those of everyday life and pertain to customs and practices; they do not require a conscious relationship, thus being alienated from the perspective of the maximum possibilities of humanization. In contrast, objectifications for-itself occur at a non-routine level within the complex sphere of human activity, making this relationship conscious.

Thus, in the mediation of generic objectifications, the individual is aware of the social conditions that determine their existence, and these social conditions are also determined by the individual.

Many activities of children, even today in early childhood education, are focused on reproducing themselves every day and empirical actions such as getting dressed, brushing their teeth, answering a phone call, etc. The daily interactions of children in a complex society like ours do not succeed in reproducing the historically produced humanity within each of them. The activity aimed at this intentionality is formal education, which seeks to mediate complex human activity by incorporating everyday life into it.

In light of this, it is the school's role to enhance children's development through activities organized within the complex sphere of human activity without excluding everyday activities, in order to facilitate the appropriation and objectification of life within this complex sphere. Only a school where teachers organize pedagogical work based on appropriate and coherent theoretical-methodological foundations and pedagogical practices can fulfill this function. In this perspective, the teacher's work must be “free work [...] like the work of an artist, teaching work is creative work, involving the selection of paths and the construction of strategies for activity [...] an activity that shapes the intelligence and personality of each child” (MELLO, 2007, p. 12).

Having analyzed the issue of the everyday sphere and the sphere of complex life to demonstrate that the BNCC for Early Childhood Education primarily focuses on the everyday sphere to the detriment of the complex sphere of human activity, we will address the dispersion and conceptual dilution of language, culture, and interaction in the BNCC for Early Childhood Education in the next section.

The Process of Dilution of Meanings of the Concepts of Interaction, Culture, and Language

The concepts of interaction, culture, and language, with particular emphasis on spoken and written language, are presented in this section as dispersed and drained of meaning. For this analysis, the conceptual triad culture, interaction, and language is fundamental for Early Childhood Education, from the perspective of Volochinov (2017) and Vygotsky (2000; 2009).

In the section “Field of Experience – Listening, Speaking, Thinking, and Imagination,” the BNCC expresses the following:

From an early age, the child shows curiosity about written culture: by listening to and following the reading of texts, by observing the many texts that circulate in the family, community, and school contexts, they begin to construct their understanding of written language, recognizing different social functions of writing, genres, formats, and carriers. Immersion in written culture should stem from the experiences and knowledge that children possess and the curiosities they express. Experiences with children's literature, proposed by the educator, who serves as a mediator between the texts and the children, contribute to developing a taste for reading, stimulating imagination, and broadening their understanding of the world. Furthermore, exposure to stories, tales, fables, poems, and folk literature fosters familiarity with books, different literary genres, differentiation between illustrations and writing, learning the direction of writing, and the proper handling of books. Through this interaction with written texts, children build hypotheses about this cultural object, which initially reveal themselves in scribbles and doodles. Simultaneously, they begin to recognize letters in spontaneous, unconventional writings that already indicate an understanding of written language as a system that represents speech. (BRASIL, 2017a, p. 40)

The child has different ideas about the object of language, which depend on their experiences and how they construct generalizations, the meanings of which undergo changes until they reach the scientific concept a process that begins in infancy and continues into puberty.

In this sense, the child does not develop scientific concepts in this age range (zero to five years) regarding language as a linguistic system; rather, they appropriate written culture through activities that make sense to them, always in situations involving others other children, parents, and teachers. The question is not how they conceive of writing, but how they appropriate a set of knowledge that is not merely linguistic, where the activities, contexts, uses, and functions of written language are quite complex.

Another critical point is the conceptual difference between language and speech, which is not explicitly outlined in the BNCC. According to Perini (2010), language is a mentally organized system based on a relationship between already formed mental schemes, an understanding of the world, and a linguistic code of representation that makes sense to users of a language. Therefore, language is understood as manifesting in linguistic activities in various functions and uses that have been historically constructed.

Geraldi (2002, p. 135), when addressing the teaching of the mother tongue, considers

[...] the production of texts (oral and written) as the starting point (and endpoint) of the entire Teaching-Learning process of the language. This is not only due to the ideological inspiration of restoring the right to speak to underprivileged classes, so that we may hear the history both told and untold of the vast majority who currently occupy school benches. Above all, it is because in the text that language the object

of study reveals itself in its entirety, both as a set of forms and their reappearance, and as discourse that refers to an intersubjective relationship established in the very process of enunciation, marked by temporality and its dimensions.

By teaching the mother tongue through texts in their diverse discursive genres, produced within intersubjective relationships in historically situated times and spaces, children can become subjects of language, authors, and readers of texts.

Volochinov (2017) conceptualizes language as the process of interaction among people through utterances as social events in which individuals communicate. For this communication to occur, it is not enough to acquire a linguistic system, as the founding principle of language is the interaction between people materialized in the concrete form of utterances. The utterance is, therefore, a social event that cannot be reduced to the abstraction of any linguistic system. In this perspective, interaction is language - a form of verbal inter-action, an instrument of interactivity among subjects who speak and/or write and communicate in verbal and non-verbal languages.

In verbal interaction, children communicate through utterances and, simultaneously, as they appropriate knowledge, values, feelings, habits, etc., they develop. It is in the utterances materialized in living language that language amalgamates with life, as the static system of language materializes in dynamic, moving language. Language is action among individuals, and utterances as acts of language are produced within a social context, existing as a dialogical relationship between individuals. Different languages represent the social meaning of gestures, sounds, words, movements, and more.

In this perspective, we situate gesture, drawing, and play as forms of language. The verbal interaction through which the child becomes an author and reader of words, in dialogue with others, is crucial for their development and the formation of their consciousness. Language, as enunciation, is embodied in life and the world of culture, making it fundamental to child development. This educates the child to be, in fact, a historical subject of rights.

It is essential to emphasize the importance of the environment in the development of the child's verbal language. According to Vygotsky (2009), it is not the environment itself that determines development, but rather the child's relationship with the environment, which changes across different age ranges. Each event in the child's life reflects and refracts in their consciousness in different ways and with multiple meanings.

The child-environment relationship is primarily mediated by language, both oral and written. This is a dialectical process between interpsychic activity the child's relationship with the people they interact with and intrapsychic activity - the child's relationship with themselves.

In this sense, the task of early childhood education is fundamentally to organize the space, time, and educational activities so that children assimilate the knowledge historically constructed by previous generations, with objectives that meet their needs to develop their personality comprehensively.

Once the dilution and dispersion of certain concepts in the BNCC have been made explicit, the next section will discuss the issues surrounding the construction of children's identities.

5 The Relationship I, Other, We: Issues of Identity Construction

In the BNCC (2017a), what does the relationship I/Other/We consist of? The "I" is presented as an individual within a set of individuals (collective), belonging to a gender (sexual, social, etc.). However, the BNCC does not present the opposition between child and adult or child in relation to another child, even though it is known that identity is also constructed in this movement of opposites, where the child perceives themselves through the asymmetries they discover while interacting with others.

According to Volochinov (2017), the other is not merely another self; it implies a self within the other and the other within each individual - a dialogical relationship that presupposes a conception of identity positioned within opposing relations.

When a child understands that they have a name, they recognize themselves as a unique, unrepeatable being in their singularity. This understanding always depends on a concrete relationship with the other, a dialogical relationship that is primarily constructed through language. The constitution of the self occurs through language - unique in relation to the words that inhabit and constitute it - life in words and words in life. Thus, it is a living word in every act of speaking and writing, a sign-word in motion, always in relation/interlocution with the other and with the self that shapes consciousness.

Language and identity establish a close relationship, which is only possible through socio-verbal interaction, through action and words. In *Thought and Language*, Vygotsky (2009, p. 486) concludes that "language is a practical consciousness that exists for other people and, consequently, for myself [...]." It is not merely simple thought; it is consciousness in connection with the development of words. "Consciousness reflects in words like the sun in a drop of water." It is like the cell of a living organism, "like the atom in the cosmos," like a "small world." "The conscious word is the microcosm of human consciousness".

In this perspective, the appropriation of knowledge involves the appropriation and understanding of language—both spoken and written—as a historical object and simultaneously as a semiotic instrument of meaning, since words are signs that carry meanings. These meanings enable the child to appropriate culture, making the knowledge of humanity their own, and objectifying it in different forms of expression that convey the meanings attributed by them, particularly through activities such as listening, speaking, writing, and reading.

In summary, the relationship I, Other, We fundamentally revolves around language/thought/consciousness relationships that are built around the unit of meaning. Therefore, we can say that meaning is a phenomenon of language and, simultaneously, of thought. Children attribute meanings that are constructed in different situations, contexts, social groups, age ranges, and so forth.

Thinking about the child and their development involves considering a child of flesh and blood, a concrete individual, not an idealized child, an abstract subject of rights, anonymous, faceless, and without history. It also involves recognizing the pivotal role of language in child development.

Understanding language as a semiotic instrument that permeates the I/Other/We relationship requires knowledge of the development of symbolic function, which begins with the baby's gesture, fundamental to the formation of the child's personality.

To achieve this, it is essential to understand the prehistory of the child's written language, starting from the baby's indicative gesture, which is given meaning by the mother or another person, permeating drawings and play until reaching written language in its symbolic function. In this sense, children's drawings represent an idea, with pictography serving as a means for the child to access symbolic writing. Additionally, the role-playing in social contexts has significance for the child because of what it represents, thereby developing the symbolic function.

According to Vygotsky (2000, p. 188),

Childhood symbolic play can be understood as a very complex language system that conveys and signals the meaning of various toys through gestures. It is only on the basis of indicative gestures that the toy acquires its meaning; similarly, drawing, initially supported by gesture, becomes an independent sign.

The author discusses the prehistory of written language, which begins with the baby's gesture, the first manifestation of a sign that will later transform into a written sign. This is the seed of the symbolic function in the process that culminates in the child's mastery of conventional writing. In the child's history - its ontogenesis - writing begins with the baby's gestures as visual signs that already contain the essence of future writing. This is followed by two essential moments that highlight the

genetic connection between gesture and written sign: scribbles and drawings, which initially represent gestures. When drawing, the child graphically and symbolically represents the gesture, giving meaning to their representations. In this process, the child's symbolic function develops, enabling them to signify the world, the other, and themselves.

Therefore, understanding how children appropriate writing as a historical process, centered on the symbolic function, and how they internalize and master it as a set of signs and their meanings, is essential for contemplating the role of early childhood education.

Vygotsky (2000, p. 184) shows that in order to appropriate language, the child needs to master

[...] an extremely complex system of symbolic signs. [...] The mastery of this complex system cannot occur through an exclusively mechanical route, from the outside, through simple pronunciation or artificial learning. [...] The mastery of written language is, in reality, the result of a broad development of the higher psychological functions of child behavior. [...] The development of written language does not follow a single line, nor does it resemble a succession of forms. In the history of the child's development of written language, we encounter the most unexpected metamorphoses, that is, the transformation of some forms of written language into others.

This process is central to understanding the development of symbolic writing. According to Vygotsky (2000, p. 185), this is how “the written language of humanity becomes the written language of the child.”

For Bajard (2012, p. 13), “If writing is a language, we can find a methodological model within the pedagogy of language learning.” The author explains that elaborated models of written language must be guaranteed to the child, which encompass the ideal forms of verbal language, showing that “It is not from a reduced code taught by an adult that the child acquires a language (oral or written).” On the contrary, it is necessary to start from the regularities present in well-crafted samples of written texts with which the child interacts, allowing them to discover new elements that are incorporated into their prior knowledge.

As children access new elements of writing, especially in literary texts, they discover blank spaces, the use of capital letters, paragraphs, and so on. This discovery is essential for them to perceive the difference between writing and speech, which constitutes a “sound chain” in which the word is expressed through prosody. Multiple activities can be conducted with children as they discover the perception of the word as a set of “visual units, or graphemes, that include the letter,” without detaching this activity from the meaning of the text (BAJARD, 2008, p. 46).

In light of this, we understand that it is not a matter of competence, as stated in the BNCC, but

rather the development of the child's higher psychological functions in formation. To grasp writing, it is essential to consider the evolutions, involutions, and qualitative leaps that occur along an extensive and intricate path—one characterized by interruptions, transformations, and forms of representation that often happen imperceptibly to the teacher's eyes.

According to Duarte (2001, p. 38), competencies focus on "learning to learn" and address:

[...] preparing individuals by forming the necessary competencies for the condition of unemployed, disabled, single mother, etc. Educators would need to understand the social reality not to critique that reality and build an education committed to the struggles for radical social transformation, but rather to better know which competencies the social reality is demanding from individuals.

Duarte demonstrates that a "logic of teaching" is replaced by a "logic of training" based on learning by doing. In the BNCC, this conception of learning to learn, learning by doing, and action to achieve knowledge prevails.

Final considerations

Regarding conceptual issues, the data show that the concepts are dispersed and emptied of meaning in the BNCC for Early Childhood Education, or even absent.

For a suitable curricular foundation in Early Childhood Education, it is necessary to understand how the higher psychological functions develop in children, how they learn and grow, how they interact, how they appropriate knowledge, and how they produce culture. This understanding allows for the planning of pedagogical objectives and methodological procedures that address the comprehensive development of the child's personality. The task is to look, listen, observe, ask, dialogue, and learn from the children, articulating theory with practice in the organization of the educational work of teachers in Early Childhood Education.

In contrast, the BNCC for Early Childhood Education moves toward formal schooling with an eye on primary education and evaluation geared towards large-scale testing, aiming to prepare children for primary school and the labor market.

The dispersion and emptying of certain concepts highlighted throughout the text of the BNCC for Early Childhood Education reveal the dismantling of public education policies in Brazil today. A noticeable regression is evident when comparing the BNCC for Early Childhood Education with the DCNEIs and other previous official documents, as well as with the reality of early childhood schools.

This has drawn attention from the academic community, particularly due to the involvement of private entities that view young children as human capital to be prepared for the job market.

In this context, one possible path is to analyze, reflect, and propose alternatives to overcome the National Common Curricular Base for Early Childhood Education and the conservative educational policies that materialize in state reforms, particularly in the official documents guiding teachers' pedagogical actions.

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