

**CURRÍCULO POR CAMPOS DE EXPERIÊNCIA NA EDUCAÇÃO INFANTIL:
AINDA É POSSÍVEL PRESERVAR O ENSINO DESENVOLVENTE?**

***CURRÍCULO POR CAMPOS DE EXPERIENCIA EN LA EDUCACIÓN INFANTIL:
¿ÉS POSIBLE PRESERVAR LA ENSEZANZA DESARROLLANTE?***

***CURRICULUM PER EXPERIENCE FIELDS IN EARLY CHILDHOOD EDUCATION:
IS IT (STILL) POSSIBLE TO PROMOTE OBUTCHENIE?***

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RESUMO: O presente artigo efetua a caracterização geral e o exame crítico daquilo que impõe a legislação atual para a Educação Infantil, com o objetivo explorar caminhos possíveis para a formulação de propostas curriculares de orientação histórico-crítica diante da vigência da noção de “campos de experiência”. A partir da análise do capítulo da Base Nacional Comum Curricular dedicado à Educação Infantil e do documento “Campos de experiências: efetivando direitos e aprendizagens na Educação Infantil”, de 2018, identificam-se aspectos válidos e problematiza-se a persistência do enfoque antiescolar e da concepção liberal e idealista de educação. Conclui-se com busca de caminhos possíveis para o trabalho pedagógico colocando em tela as experiências infantis e seus conteúdos.

PALAVRAS-CHAVE: Educação infantil. Base Nacional Comum Curricular. Pedagogia histórico-crítica. Escola de Vigotski.

RESUMEN: El artículo efectúa la caracterización general y el examen crítico del que impone la legislación actual para la educación de niños menores de seis años en Brasil, con el objetivo de búsqueda de caminos posibles para la formulación de proposiciones curriculares de orientación histórica-crítica frente a la vigencia de la noción de “campos de experiencia”. El análisis del capítulo de la Base Nacional Común Curricular dedicado a la Educación Infantil y del documento “Campos de experiencias: garantizando derechos y aprendizaje en la Educación Infantil”, de 2018, lleva a la identificación de aspectos válidos y problematización de la persistencia del enfoque anti-escolar y de la concepción liberal y idealista de educación. El artículo se concluye con la exploración de caminos posibles para el trabajo pedagógico, focalizando las experiencias infantiles y sus contenidos.

PALABRAS CLAVE: Educación infantil. Base Nacional Común Curricular. Pedagoga histórico-crítica. Vigotski.

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ABSTRACT: *This paper presents a general characterization and critical examination of what the current Brazilian legislation for Early Childhood Education imposes, with the aim of exploring possible paths for the formulation of curricular proposals of historical-critical orientation in the face of the notion of “experience fields”. Based on the analysis of the chapter of the “Base Nacional Comum Curricular” (National Common Curricular Base) dedicated to Early Childhood Education and the document “Campos de experiências: efetivando direitos e aprendizagens na Educação Infantil” (Experience fields: assuring rights and learning in Early Childhood Education), launched in 2018, valid aspects are identified at the same time as the persistence of the anti-schooling approach and its liberal and idealistic conception of education is problematized. The paper concludes with the search for possible paths for pedagogical work, by focusing children's experiences and their contents.*

KEYWORDS: *Early childhood education. National Common Curricular Base. Critical-historical pedagogy. Vygotski.*

Introduction

On December 22, 2017, CNE / CP Resolution no. 02/17 instituted the National Common Curricular Base (BNCC), “a normative document that defines the organic and progressive set of essential learnings as the right of children, youth and adults in the scope of basic school education”³ (BRASIL, 2017). In spite of the normative character of the Base, the autonomy of school institutions and their education systems remains guaranteed, as provided for in articles 12, 13 and 23 of the Law of Guidelines and Bases of National Education, which “may adopt forms of organization and proposals for progression they deem necessary”⁴, as read in the Sole Paragraph of Article 1 of the aforementioned Resolution.

The understanding of what is mandatory and - at the same time - the space of autonomy of the educational systems and school institutions presupposes to establish the difference between Common Curricular Base and curriculum. The National Common Curricular Base (BNCC) is promulgated with the proclaimed purpose of “defining children's rights and learning objectives”⁵ (FUNDAÇÃO SANTILLANA, 2018, p. 5), assuming a guiding role in relation to the curriculum: “it does not constitute a curriculum, although it should guide you”⁶ (p. 5). The curriculum, in turn, “is formed by the set of everyday situations organized for children in each unit of Early Childhood based on their pedagogical project”⁷ (p. 5, our highlights). In

³ “documento de caráter normativo que define o conjunto orgânico e progressivo de aprendizagens essenciais como direito das crianças, jovens e adultos no âmbito da Educação Básica escolar”

⁴ “poderão adotar formas de organização e propostas de progressão que julgarem necessários”

⁵ “definir os direitos e objetivos de aprendizagem das crianças”

⁶ “ela não constitui um currículo, embora deva orientá-lo”

⁷ “é formado pelo conjunto de situações cotidianas organizadas para as crianças em cada unidade de Educação Infantil com base em seu projeto pedagógico”

accordance with LDB in its article 12, the elaboration and execution of pedagogical proposals is the responsibility of the educational establishments, respecting the common norms (and the respective education system).

In this article, we take as an object the BNCC's proposals regarding early childhood education, seeking to establish a critical and at the same time propositional dialogue with the guidelines of the Base for this segment of teaching from the historical-critical foundations of pedagogy and historical-cultural of psychology.

Municipalities and collectives that espouse historical-critical pedagogy today face the challenge of meeting the new legal norms without distorting their human development project, since the BNCC has no historical-critical foundation. As we will try to show, what is advocated by the Base represents continuity and deepening of the constructivist, unschooling and unsystematic approach to pedagogical work with young children, which has gained hegemony in recent decades, materializing in previous official documents. Against this backdrop, this article was prepared with the aim of exploring possible paths for the formulation of curricular proposals by school institutions and teaching systems that choose historical-critical pedagogy and historical-cultural psychology as the theoretical-methodological reference.

The question that serves as a guiding thread for the reflections that we will present here is: given the new official determinations, which impose the notion of “fields of experience” as a structuring of the early childhood curriculum, is it still possible to preserve developmental teaching? The treatment that we will give here to the fields of experience aims to help create some pedagogical value based on what today, unfortunately, imposes itself as an organizational legal force for early childhood schools.

The analyzes and propositions conveyed here are derived from the critical examination of the chapter of the BNCC dedicated to Early Childhood Education, as well as from the document “*Campos de experiências: efetivando direitos e aprendizagens na Educação Infantil*” (Fields of experiences: making rights and learning in Early Childhood Education), published in 2018. This is material released in 2018 by the Ministry of Education in cooperation with UNESCO, with editorial production by the Santillana Foundation and support from the Maria Cecília Souto Vidigal Foundation and the Movement for the Common National Base, whose final text, according to the publication's cataloging data, is by Zilma de Moraes Ramos de Oliveira. It is, therefore, an investigation that is methodologically characterized as documentary analysis, supported by the conceptual system of historical-critical pedagogical theory. Our journey will begin with a general characterization of what the BNCC proposes (or imposes) for Early Childhood Education, and then looks at the positive or valid aspects of the proposal

according to historical-critical parameters. The third movement of the text will be to problematize the persistence of the anti-school approach in Early Childhood Education and its idealistic and liberal character. Finally, we will dedicate ourselves to the search for possible paths for pedagogical work, putting children's experiences and their contents on screen.

What does the BNCC have on Early Childhood Education?

The BNCC chapter entitled “The stage of Early Childhood Education” has 21 pages, already contemplating, in the meantime, the discussion on the transition to Elementary Education. The proposal for the segment is organized on the basis of four fundamental elements: I) learning rights; II) fields of experience; III) learning and development goals; IV) age groups. *Interactions* and *games* are also preserved as structuring axes of pedagogical practices, as recommended in the National Curriculum Guidelines for Early Childhood Education (DNCEI), however, in our analysis, these appear more as a general principle and a background than as an element. organizer (structuring) of the proposal.

Learning rights are within the scope of general pedagogical intentionality. There are six learning rights to be guaranteed to children: to live, play, participate, explore, know each other, express. The realization of these rights, in the proposal in question, is especially linked to the possibility of becoming a dialogical, creative and sensitive subject, accessing cultural productions (the arts, writing, science and technology), expanding self-knowledge and on the other, developing different languages and building a positive image of themselves and their belonging groups.

Learning rights unfold into learning objectives, within a curricular organization by fields of experience, as shown in the following excerpt:

Considering that, in Early Childhood Education, children's learning and development have as structuring axes interactions and play, assuring them the rights to live, play, participate, explore, express themselves and know each other, the curricular organization of the Early Childhood Education at BNCC is structured in five fields of experience, within which the objectives of learning and development are defined. The experience fields constitute a curricular arrangement that welcomes the concrete situations and experiences of the daily life of children and their knowledge, intertwining them with the knowledge that is part of the cultural heritage (BRASIL, 2017, p. 38).⁸

⁸ Considerando que, na Educação Infantil, as aprendizagens e o desenvolvimento das crianças têm como eixos estruturantes as interações e a brincadeira, assegurando-lhes os direitos de conviver, brincar, participar, explorar, expressar-se e conhecer-se, a organização curricular da Educação Infantil na BNCC está estruturada em cinco campos de experiências, no âmbito dos quais são definidos os objetivos de aprendizagem e desenvolvimento. Os campos de experiências constituem um arranjo curricular que acolhe as situações e as experiências concretas da

The experience fields configure a concept of a more specifically methodological order, that is, they refer more directly to the way of conducting the pedagogical work. The adoption of such a model of curricular arrangement is justified as a strategy to foster “[...] practices open to the child's initiatives, desires and ways of acting that, mediated by the teacher, constitute a rich context of significant learning”⁹ (FUNDAÇÃO SANTILLANA, 2018, p. 10). Proponents consider that the adoption of the arrangement by fields of experience has significant implications for the organization of learning contexts in early childhood education, “[...] modifying traditional ways of planning and implementing pedagogical practices because it is very different from the structure based on areas of knowledge, more familiar to the curricula carried out in Elementary Education”¹⁰ (FUNDAÇÃO SANTILLANA, 2018, p. 10). There are five fields of experience indicated by the BNCC: the self, the other and the us; body, gestures and movements; strokes, sounds, colors and shapes; listening, speaking, thinking and imagining; spaces, times, quantities, relationships and transformations.

Linked to each of the fields, learning and development objectives are defined, which contemplate behaviors, skills and knowledge to be built by children from interactions and games¹¹. In addition to being linked to a particular field of experience, learning and development goals are sequentially organized into three age groups: babies, from 0 to 1 year and 6 months; very young children, from 1 year and 7 months to 3 years and 11 months; and small children, from 4 years to 5 years and 11 months. The Base text does not inform the scientific basis for the age periodization adopted, limiting itself to justifying that “[...] correspond, approximately, to the learning possibilities and characteristics of children's development”¹², warning that “[...] these groups they cannot be considered rigidly, since there are differences in pace in the learning and development of children that need to be considered in pedagogical practice”¹³ (BRASIL, 2017, p. 44).

vida cotidiana das crianças e seus saberes, entrelaçando-os aos conhecimentos que fazem parte do patrimônio cultural (BRASIL, 2017, p. 38).

⁹ “[...] práticas abertas às iniciativas, desejos e formas próprias de agir da criança que, mediadas pelo professor, constituem um contexto rico de aprendizagens significativas”

¹⁰ “[...] modificando maneiras tradicionais de planejar e efetivar as práticas pedagógicas por ser muito diferente da estrutura baseada em áreas do conhecimento, mais familiar aos currículos efetivados no Ensino Fundamental”

¹¹ Each learning objective corresponds to an alphanumeric code, which, according to Luís Carlos de Freitas' analysis in the article “BNCC: how objectives will be tracked”, published in Educational Evaluation - Blog do Freitas, in 2017, implies the nefarious intention of accomplishment national census assessments such as Prova Brasil.

¹² “[...] correspondem, aproximadamente, às possibilidades de aprendizagem e às características do desenvolvimento das crianças”

¹³ “[...] esses grupos não podem ser considerados de forma rígida, já que há diferenças de ritmo na aprendizagem e no desenvolvimento das crianças que precisam ser consideradas na prática pedagógica”

The 21 pages dedicated to Early Childhood Education in the BNCC document are evidently insufficient to make explicit what is proposed / imposed for this stage of schooling, especially considering that the arrangement of the fields of experience is very little (or not at all) familiar to the schools and early childhood education professionals in the national territory. The aforementioned document launched in 2018 with the title “*Campos de experiências: efetivando direitos e aprendizagens na Educação Infantil*” (Fields of experiences: making rights and learning in Early Childhood Education) comes, in this sense, to fill the gap of clarification of the BNCC proposal for pedagogical work with children under six years. The announced objective of the material is “to serve as a reference for teachers and other professionals working in Early Childhood Education to build the curriculum of their unit [...]”¹⁴ (FUNDAÇÃO SANTILLANA, 2018, p. 4) from the concept of field of experiences proposed in the National Common Curricular Base (BNCC), with a view to “being the curricular organization by field of experiences relatively new in the Brazilian legal framework [...]”¹⁵ (p. 4).

The document is divided into nine parts. The presentation is made on one page and followed by a nine-page introductory text that lists the “political, ethical and aesthetic principles” and the “essential learning” proposed by the BNCC, to which is added an explanation of the curriculum organization by fields of experience, being highlighted the conception of child on which it is based. Following, five chapters are dedicated, respectively, to the five fields of experience proposed at BNCC. The document concludes with a chapter dedicated to final considerations on learning rights and a list of reading instructions for further study.

The chapters particularly dedicated to the fields of experience have a similar structure, composed of six moments, arranged as follows: i) introduction; ii) presentation of basic concepts; iii) presentation of the field of experience according to the original text of the BNCC; iv) discussion of the six learning rights in the specific field; v) general guidelines regarding the pedagogical process (possibly subdivided into topics); vi) discussion of the teacher's role and the guarantee of learning rights in the specific field, containing three topics related to learning objectives grouped by age group. The five chapters are concluded with a table entitled “Attention”, in which any warning or highlight is made in relation to possible misunderstandings in understanding the work proposal.

¹⁴ “servir de referência para os professores e demais profissionais que atuam na Educação Infantil construir o currículo de sua unidade [...]”

¹⁵ “ser a organização curricular por campo de experiências relativamente nova no marco legal brasileiro [...]”

The positivity of the proposal under analysis

A careful analysis of the document “Fields of experiences: making rights and learning in Early Childhood Education” allows the identification of merits that must be attested here, given its convergence with the historical-critical project of school education and human formation. We highlight: the emphasis on the attitude of care, reception, support and respect of adults towards the child; the position to combat gender inequalities and various forms of exclusion typical of our society that are reproduced in the school context; the determination to include children with different disabilities in the different moments of the school routine; teaching performance, preventing prejudice, aggression and harassment and guaranteeing equal treatment between boys and girls. It is also postulated the need to guarantee a peaceful environment, in which cooperative and democratic relations are cultivated.

In addition, we emphasize the following indications distributed throughout the text: listening and looking closely at children; the sensitivity to identify and accept their demands and needs; attention and consideration to the way children react to what is proposed to them and the meaning that activities have in the childhood experience; the necessary delicacy of the treatment and the importance of communicative interaction in moments of care; the importance of stimulating the child's reflection on the phenomena and objects that surround him; the requirement for a “zealous preparation of the environment”¹⁶ (FUNDAÇÃO SANTILLANA, 2018, p. 48) in order to guarantee a clean, safe, ample space and a routine that avoids confinement and sedentary lifestyle.

The scope of the proposal is an aspect that deserves to be highlighted, because, as a whole, the five fields contemplate sensory, bodily, aesthetic and intellectual experiences, advocating the active contact of children with social and cultural practices of an artistic, scientific, philosophical nature and bodily culture. The opportunity to access cultural goods and expand knowledge is claimed as a task for early childhood education. The document stresses the importance of providing “rich and diverse experiences”¹⁷ (FUNDAÇÃO SANTILLANA, 2018, p. 30) that collaborate to “expand the full development of children”¹⁸ (p. 28), fostering the commitment to “enable all children to appropriate different languages and have materials available to express themselves”¹⁹ (p. 7).

¹⁶ “preparo zeloso do ambiente”

¹⁷ “experiências ricas e diversificadas”

¹⁸ “ampliar o desenvolvimento pleno das crianças”

¹⁹ “possibilitar que todas as crianças se apropriem de diferentes linguagens e tenham disponíveis materiais para se expressar”

Weighing the reality of Brazilian child education schools (public and private), which for various and complex reasons are still regrettably so marked by behaviors that seek to subdue children by fear (behavior control by scolding, threats, punishments), feed and reproduce inequalities of various kinds, and impose on children routines devoid of cultural content and meaningless tasks - resulting in an absolutely impoverished school experience, we emphasize the relevance of the aforementioned indications. Considering the project for the full humanization of every child that guides historical-critical pedagogy, we understand that this theory necessarily invites - or calls - the teacher to fight and overcome such practices that fail the children's school experience. This means that the pedagogical practice of historical-critical and historical-cultural orientation fully guarantees what at BNCC is identified as the right to live, play, participate, explore, know and express itself; the divergence, or criticism, as we shall see, resides in the unsystematic and minimalist aspect (in terms of content) of the curricular arrangement by fields of experience, which derives from differences in terms of the expected formation horizon for children, and of the very understanding of what the human experience in the world is. The historical-critical look makes us question the absence, among the list of learning rights, of the right to know the world.

The persistence of the anti-school approach to early childhood education

Having made the general presentation of the proposal and highlighted its positive aspects, we proceed to the examination of the aspects that show divergences in relation to what the pedagogical perspective of historical-critical and historical-cultural orientation advocates. Our effort on this topic will be to highlight the full validity, at BNCC, of the idealistic and liberal conception of education, society and human development.

We previously held that historical-critical pedagogical practice fully guarantees the learning rights established by the BNCC. Nevertheless, it is necessary to clarify what are the differences in the scope of the ethical-political foundations that guide the means and paths by which such rights will be guaranteed. The guidelines to the teacher whose positivity we highlighted in the previous topic are justified, within the scope of the Base, by the declared commitment to “the equal rights of all people and between men and women, as well as solidarity with individuals from vulnerable social groups”²⁰ (FOUNDATION SANTILLANA, 2018, p. 6). It is necessary to point out that the sense of equality and solidarity are evidently convergent

²⁰ “a igualdade de direitos de todas as pessoas e entre homens e mulheres, assim como a solidariedade com indivíduos de grupos sociais vulneráveis”

as the historical-critical project of school education, but it is necessary to start with a critical vision of society, which reveals the division into social classes and the relations of power and domination that reproduce and sustain it. Since the structural determinants that produce inequality and the concrete role of the school in the process of perpetuating or combating such mechanisms are not analyzed, the banner of equality can assume an idealistic outline. Likewise, if the defense of substantive equality is not demarcated, cemented in terms of concrete conditions and not only of formal conceptions and rights, equality of rights can be confined to a liberal vision of education and society, which takes the society as a mere habitat for individuals interacting in search of satisfaction of their particular interests. Thus, we point out the need to articulate the struggle for the right to quality education in the struggle for the transformation of social structures that produce exclusion and marginality, a perspective clearly absent in the BNCC.

The (neo) liberal conception of society is linked to the educational project underlying the BNCC, which in the particular context of Early Childhood Education expresses itself from the anti-school ideology. The option for not using the terms school, teaching, student, class is clear both in the text of the BNCC and in the complementary document under analysis. “This is not about thinking about physical education classes in early childhood education”²¹ (FUNDAÇÃO SANTILLANA, 2018, p. 34, our highlight), warns the chapter dedicated to the field “body, gestures and movement”. “Attitudes such as the transmission of knowledge already systematized in the culture that should be learned by children also need to be overcome”²², guides the introductory text (p. 8).

It is the clear persistence of the anti-school approach, for which the act of teaching would be inappropriate, undesirable or even harmful to children under 6 years old; daycare centers and pre-schools should not be considered, treated or organized as schools; and children under 6 should not be considered or treated as a student, as this would represent disrespect for their childhood (PASQUALINI, 2006). In the synthesis of Lamare (2016), who in his doctoral thesis analyzes the concept of human formation in Early Childhood Education policies in Brazil from the examination of official documents from 2003 to 2010, it is the hegemony of a non-directive perspective according to which daycare centers and pre-schools (aimed at the working class) should be guided by the objective of promoting educational relations that help the child to “believe in himself”, so that they can live in a pleasant and happy way. Pedagogical work and

²¹ “Não se trata de pensar em aulas de educação física na educação infantil”

²² “Atitudes como a de transmissão de conhecimentos já sistematizados na cultura que deverão ser aprendidos pelas crianças também precisam ser superadas”

school content are relegated to the background in the name of enhancing spontaneous children's experiences. It is in this context that we can understand the curriculum proposal by fields of experience, to the detriment of areas of knowledge. According to Pasqualini (2018, p. 164-165):

[...] the fields of experience (or fields of formation) appear as an alternative - for the particular context of early childhood education - to the curriculum in its classic format by disciplines or areas of knowledge. The refusal to organize the early childhood curriculum by areas of knowledge constitutes, in our evaluation, a supposed solution to preserve the specificity of early childhood education that actually expresses epistemological skepticism towards science and the possibility of objective knowledge about reality, proper of postmodern thought, whose harmful consequences for education have already been clearly evidenced by Duarte (2001).²³

It is relevant to point out that the consequences of the anti-school perspective, which ends up praising informal and unsystematic models of early childhood education (MARTINS; MAGALHÃES, 2014), become even more worrying in a situation in which home education gains strength, as one of expressions of what Duarte (2018) has called belligerent obscurantism. Early childhood education, only since 1996 incorporated into the education system and very recently having achieved compulsory status from the age of 4, is undoubtedly the segment of greatest fragility in view of the strengthening of the prospect of going back to the confinement of formation of the small child to the domestic environment, to the private, to the exclusive yoke of the family.

In this debate, we want to focus, in the analysis of the policy, the fact that the concept of experience is not the object of a conceptual concept in the BNCC, nor in the complementary document. The main explanation resource, as noted in the excerpt below, is the example:

The concept of experience recognizes that the child's immersion in creative and interactive social and cultural practices promotes meaningful learning, moments of affection and discoveries. Some of these practices in Early Childhood Education, among many others, are singing and dancing with other children, admiring yourself in front of the mirror, eating a tasty and fragrant meal, playing ball as if you were an athlete, listening to stories and being moved by characters, playing pretend, carefully organizing a collection of objects and watching with curiosity what happens when two liquids of different density are mixed, among other practices, as long as their pace of

²³ [...] os campos de experiência (ou campos de formação) aparecem como alternativa – para o contexto particular da educação infantil – ao currículo em sua formatação clássica por disciplinas ou áreas de conhecimento. O rechaço à organização do currículo da educação infantil por áreas de conhecimento configura, em nossa avaliação, uma suposta solução para preservar a especificidade da EI que na verdade expressa o ceticismo epistemológico diante da ciência e da possibilidade de conhecimento objetivo sobre a realidade, próprias do pensamento pós-moderno, cujas consequências nefastas para a educação já foram claramente evidenciadas por Duarte (2001).

action, their initiative, and the senses they build are respected (BNCC, 2017, p. 12).²⁴

What, after all, is meant by experience? It is necessary to face this issue, under penalty of the educational policy being read and apprehended based on common sense meanings. Although the documents analyzed are not explicit as to their basis, we can infer that the proposition of the fields of experience, as announced, has an idealistic nature, bearing within itself traces of the Kantian approach that guides the genetic epistemology of Jean Piaget, theoretical basis of constructivism in its numerous aspects. We affirm that this is an inference based on traces, given the fragile theoretical and conceptual support of the Base as a whole.

Let us pay attention to the Kantian assumptions that, centuries ahead, will support the Piagetian approach. For Kant, according to Russell's analysis (1969), no knowledge can supplant the experience, but it (knowledge) will always be an *a priori* of it. Still according to this exponent of modern philosophy, the outside world only produces the matter of sensation, but it is the mental apparatus that, ordering this matter in space and time, formulates the concepts by which reality becomes understandable. The mental constitution would then be of such a nature that any things experienced by the subject would reveal the characteristics they are concerned with.

In Kant, the objects given to immediate perception are due, in part, to external things and, in part, to the perceptual apparatus itself through the innate forms of sensitivity. In other words, what appears in perception, called by Kant "phenomenon" (RUSSELL, 1969, p. 262) consists of two faces: one referring to the object and experienced as a sensation and the other due to the individual mental apparatus that perceives, orders and shapes the object of sensory capture. This second face, not being a sensation, does not depend on the object or phenomenon, manifesting itself as a pure form of sensitivity or intuition, that is, as pure reason.

In the words of Russell (1969, p. 264) referring to Kant: “[...] the only way in which my intuition can anticipate what will be found in the object is if it contains only the form of my sensitivity, preceding in my subjectivity all the real impressions”²⁵. In this philosophical focus,

²⁴ O conceito de experiência reconhece que a imersão da criança em práticas sociais e culturais criativas e interativas promove aprendizagens significativas, momentos plenos de afetividade e descobertas. Algumas dessas práticas na Educação Infantil, entre muitas outras, são cantar e dançar com outras crianças, admirar-se em frente ao espelho, comer uma refeição saborosa e cheirosa, jogar bola como se fosse um atleta, escutar histórias e emocionar-se com os personagens, brincar de faz de conta, organizar com cuidado uma coleção de objetos e observar com curiosidade o que ocorre quando dois líquidos de densidade diferente são misturados, entre outras práticas, desde que respeitados seu ritmo de ação, sua iniciativa, e os sentidos que constroem (BNCC, 2017, p. 12).

²⁵ “[...] a única maneira pela qual minha intuição pode antecipar o que se encontrará no objeto é se ele contiver apenas a forma de minha sensibilidade, antecedendo em minha subjetividade todas as impressões reais”

the prevalence of 'mind' in relation to the object and, equally, the impasses or obstacles to the construction of objective knowledge are noted. Bearing in mind that sensations will always be sensations produced by particular subjects, it will be up to them to subsidize the perception about the object and little, if anything, about what the object really is. In this way, Kant identifies knowledge with the image that consciousness produces, through the organization of sensations about the perceived object. However, his philosophical system does not overcome the divisions between subject and object and between deduction and induction, which remain as strongly present in philosophy. In the counterpoint between 'mind' and 'matter', between individual and universal, Kantian idealism is categorical in affirming the prevalence of the former over the latter.

Such precepts underlie Jean Piaget's genetic epistemology, as pointed out by Martins and Marsiglia (2015), perpetuating the dualism between subject and object, between individual and society, between nature and culture, which aim at a fundamentally natural / individual conception of human being that gradually and by virtue of interactions with the environment it becomes social. With that, and under such references, the dilemma between subjectivity and objectivity with regard to psychic development is insoluble, even though it highlights the natural devices of the species. Piaget (1982) apparently solved this epistemological and gnosiological problem through the concepts of assimilation, accommodation and adaptation, explaining an interpretation about the development of human intelligence based on the immediate, sensitive relationships that are established between the individual organism and the environment.

In this tuning fork, the organism's adaptation to the environment is successful as the organism internally balances the assimilated contents from the elements of reality with which it interacts and accommodates this external reality to the internal mental schemes. This task, in turn, can only be carried out by the individual, since it is an expedient that results absolutely from the subject's relationship with the object. Hence, if the subject learns by interacting with the environment, his development results from what he lives, experiences, based on his own personal and private interest. Thus, it would be up to the school to respect such interests and endeavor to attend to them, in a clear affinity with the escolanovista precepts, by giving centrality to the students' subjectivity, to the detriment of the objectivity of knowledge and pedagogical work.

In our opinion, these are the bases of the Base, which even justify the proposition of fields of experience for the organization of Early Childhood Education as a strategy to hide knowledge as an articulate axis of the curriculum. Such an approach, at least, relativizes the

possibility of the existence of objective knowledge, which is maximally reliable to the reality it represents, an assumption that is in harmony with the postmodern ideas, when questioning the metanarratives, with emphasis on scientific, universal knowledge. This precept replaces the role of the school, moving it away from its original and essential function, that is, that of transmitting the historically systematized knowledge to the new generations. It remains, therefore, to corroborate that students learn to learn, with a focus that makes the most absolute asepsis about the nature of the contents of this learning and, more than that, about the value dimension of knowledge and school education, this that is, that students learn what, for what and in whose service.

It is understandable, in view of the above, that the teacher is removed from the “attitude of transmitting knowledge”, since it argues that knowledge is a construction of the particular subject. This assertion is supported by Coll (1996), when stating that constructivism is based on three fundamental ideas: 1) the student is the main responsible for his learning; 2) it is up to the school to enable the student to 'reconstruct' - in a process that can only be individual, the knowledge that has already been elaborated socially, given that it will depend on their interests; 3) the teacher fulfills the task of organizing the interactive contexts in order to arouse the student's interests, guiding him towards assimilation, accommodation and consequent adaptation of the subject to social representations related to the environment.

Throughout the analyzed documents, notably in the 2018 material complementary to BNCC, we identified some tasks assigned to the professional teacher: structuring the environment, creating and/or organizing situations, offering materials, proposing activities, commenting on children's actions, evaluating productions, guiding/communicate instructions, encourage/stimulate reflection, ensure the regularity of proposals. It is worth noting that if the teacher is removed from the “knowledge transmission attitude”, as previously mentioned, he is also oriented to overcome “[...] the attitude of only supporting what they [the children] already manifest”²⁶ (FUNDAÇÃO SANTILLANA, 2018, p. 8), ensuring, therefore, the articulation of children's experiences with the cultural knowledge already systematized. We observe, therefore, that a negative conception of the act of teaching underlies the text of the document (DUARTE, 1998), consistent with the constructivist perspective, but as it proposes a more detailed treatment of the daily practice of teaching, it becomes impossible to totally remove from the teacher the leading role of the educational process as the most orthodox supporters of the anti-school movement would like: proposing activities that guarantee access to cultural

²⁶ “[...] a atitude de apenas apoiar o que elas [as crianças] já manifestam”

goods is among the role of the teacher. In the same way, as we will try to show in the following item, it is impossible to completely eliminate the reference to the curricular contents.

Children's experiences and their content: looking for ways

We maintain that historical-cultural psychology and historical-critical pedagogy offer the conceptual tools necessary to effectively understand children's school “experience” and the role that knowledge plays in it - or should play in view of the project of full humanization. Both theories, linked by common epistemological foundations, supplant subjectivism and are based on the understanding of the subject-object dialectical unit, within which the activity category emerges as mediation.

Overcoming the idea that people learn by mere interaction with the environment mobilized by their personal/private interests, historical-cultural psychology claims that it is through social activity that individuals relate to their physical and cultural environment in view to meet their needs, in a process that is, at the same time, also generating new and more complex needs. Human social activity, driven by needs and oriented to objects (tangible and intangible), takes place in the form of actions and operations that set the person's psychic processes in motion as he or she establishes a relation with certain aspects of social and material life, accessing the historical-cultural heritage of mankind and becoming involved with the problems of social practice.

It is the central postulate of the historical-cultural and historical-critical approach that human development is subject to the conditions of life and education that support the relation between subject and object, or, more precisely, to the quality of mediations that guide the relation between individual and cultural surroundings. Leontiev (2001) explains, in this sense, that in the development path, different types of activity prevailed as prevalent modes of relation with the surrounding world in view to satisfy needy states, which means that the activity itself, as mediation, forms and develops itself. This idea is synthesized in the concept of dominant activity, which changes with each period of the child's development as his conscience becomes able to capture new and more complex aspects and dimensions of reality, due to the new capacities of perception and action in the world that are forged within the very activity²⁷.

²⁷ Dominant activities are those that operate the most decisive transformations in development as they transform and specialize psychic functions and, consequently, the subject-object relation. From Leontiev and Elkonin's research results the identification and proposition of the following guide activities, in correspondence to the period of development: direct emotional communication between baby/adult (first year of life); object-instrumental activity (early childhood); symbolic games (preschool age), study activity (school age); activity of personal

When addressing precisely the problem of the periodization of the development of activity and consciousness, Elkonin (1987) draws attention to the object-instrumental character of the content of human activity, indicating the need to investigate with which aspects of the concrete reality the child interacts in the course of its activity. In the object-instrumental activity of early childhood, for example, the focus of conscious activity in formation is the social modes of action with the instruments of culture; in the protagonist's play, the human relationship models embodied in social roles are central to children's activity. All activity is thus configured as a process that places the person in relation to specific contents of social life, including customs, traditions, conflicts, meanings, values, knowledge, skills, etc. With the above, we want to highlight the following postulate: there is no human activity without content, including the child's school activity.

Based on the historical-critical framework, in dialogue with the historical-cultural emphasis on the object character of human activity, it is understood that the dimension of content refers to teaching objects, that is, “what” is taught and one learns; in the context of the discussion about the school curriculum, the debate around the content points to the elements of culture that the student must appropriate in order to carry out the intentionality of educational work, that is, the (re)constitution of humanity historically produced by the group of human beings in each singular individual.

It is from the historical-cultural concept of activity, with emphasis on its object character, that we make an effort to approach the concept of experience within the scope of the curricular arrangement by fields of experience. Our starting point is precisely the understanding that content is an indelible aspect of human experience in the world. This thesis is corroborated in our analysis of the BNNC and the complementary document when we look at the presentation of the fields of experience: despite the efforts made by the proponents to remove the reference to school content, what is found is that children's experiences advocated in politics have content! In our opinion, this is an important link for the development of historical-critical curricula that do not fail to comply with the regulations of the Base. In the table below, we seek to systematize, as a first approximation, what the official documents themselves indicate when explaining the fields of experience, and which we understand to be the core contents of the children's experiences envisioned for the different fields.

intimate communication and professional preparation/study (early adolescence and adolescence, respectively), allowing us to infer work as a guiding activity for adulthood.

Table 1: Core contents of children's experiences identified through historical-critical analysis of the BNCC and complementary document dealing with fields of experience

FIELD OF EXPERIENCES	NUCLEAR CONTENTS OF CHILD EXPERIENCES IDENTIFIED AT BNCC (AND SUPPLEMENTARY DOCUMENT)	
	Area / theme / object of experience	Contents, resources and activities specified in the documents
<i>The self, the other and the we</i>	Identity, otherness and collectivity. Society sciences.	<ul style="list-style-type: none"> - habits of self-care, self-knowledge, self-esteem and autonomy; - building affective bonds, sense of reciprocity and interdependence; - rules of social interaction; - ethnic-racial, territorial/community and gender belonging; - different social and cultural groups: their social roles, customs, celebrations and narratives.
<i>Body, gestures and movements</i>	Selected practices of Corporal Culture (dance, games and circus arts) Dramatic Art	<ul style="list-style-type: none"> - games and activities; - expressive possibilities of the body; control and adequacy of the use of the body in various activities; autonomy of movements and gestures (walking, running, jumping, hopping, crawling, balancing, catching, throwing, fitting, stacking, tearing, kneading, etc.); spatial orientation; - dances typical of the child's native culture; learning other dance modalities; expressive elements in dance (body posture, facial expressions, etc.); appreciation of dance and creation of choreographies; - dolls, puppet, shadow theater or object animation; basic elements of dramaturgical scripts.
<i>Listening, speaking, thinking and imagining</i>	Mother tongue / Portuguese language	<ul style="list-style-type: none"> - oral modality (or signs): social forms of communication (conversations, songs, circle games, parlendas, sung games, etc.); reading stories; language sound; - written modality: reader behavior; writing instruments and supports; textual genres; name writing.
<i>Strokes, sounds, colors and images</i>	Visual arts Dramatic Art Music Literature	<ul style="list-style-type: none"> - musical repertoire (classical, popular, ethnic, sung or instrumental, folkloric works, etc.), sound objects, musical instruments; sound characteristics: duration, pitch, intensity, timbre; active listening to music and musical creation; - sung games, parlendas, rhymes and musical games; - productive activities: drawing; painting; collage; photography; image reading; modeling; sculpture; - fundamentals of visual languages: lines, shapes, colors, volumes, planes (horizontal and vertical), dimensions (two-dimensional and three-dimensional); - exploration of materials as means and support; procedures for the use and organization of materials; representation, expression and appreciation.

<i>Spaces, times, quantities, relations and transformations</i>	Knowledge about the physical and social world (natural sciences and social sciences) Mathematical knowledge	<ul style="list-style-type: none"> - geometric and geographic space: spatial orientation and perception, spatial notions related to static or dynamic situations, notion of proportionality, flat and non-flat geometric shapes, representation of space, local landscape and occupation / use of space in cities and countryside. - physical and chronological time: temporal categories: rhythms, duration, orientation and measurement; relation between time and space; notions of simultaneity, sequence, change and permanence; notions of duration and intensity. - quantification: counting, classification, ranking, ordering; measurements, comparison of mass, length and quantities, evaluation of distances; recognition of cardinal and ordinal numbers, oral number series and written numbering system; quantity representation. - relations and transformations: regularities and irregularities in physical/natural and sociocultural phenomena; notions of causality and transformation, identification, recognition and understanding of changes in objects and phenomena; transformation of ingredients in culinary practices.
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Source: Devised by the authors.

The systematized analysis in this table aims to show that the description of the fields of experience in the official document of the BNCC and particularly in the complementary document "Fields of experience: making rights and learning in early childhood education", although it seeks to move away from the reference to the areas knowledge, points out cultural and historical-social contents that can and should compose and enrich children's experiences, an idea that we summarized above when postulating that the children's experiences advocated in politics have content. Without intending to formulate an exhaustive analysis of the documents on screen, what we want here is to highlight that Art, Science, Body Culture, Mother tongue and Mathematics are present in politics when indicating ways to carry out the pedagogical work that provides "rich experiences and diverse"²⁸ (FUNDAÇÃO SANTILLANA, 2018, p. 30) that collaborate to "expand the full development of children"²⁹ (p. 28). Based on what we identified as the core contents of children's experiences, decoded from the contents, resources and activities recommended in the policy, we understand that it is possible to find ways for the elaboration of curricular proposals of historical-critical cut that do not give up knowledge as an axis fundamental articulator of pedagogical work, and in doing so they not only guarantee but go beyond the six learning rights set by the BNCC, adding to them the right to know the world.

²⁸ "experiências ricas e diversificadas"

²⁹ "ampliar o desenvolvimento pleno das crianças"

We argue that the selection of what cultural content should be guaranteed to children as the mainstay of their experiences is a first order task in early childhood education, which means that when it comes to developing and implementing curricular proposals, it is not enough to raise the flag of ludic if it is not explicit what contents the child can relate to in a ludic way. From the historical-cultural and historical-critical reference, children's school experiences can be conceived, from Leontiev (1978), as processes of appropriation and objectification of human culture, understanding the process of appropriation in its active, educational and developmental character (PASQUALINI; EIDT, 2019), instituting the conscious image of objective reality that guides action in the world (MARTINS, 2013). The contents identified through documentary analysis of the BNCC and complementary document and systematized in table 1 will thus be object of appropriation by the child education student through what Vygotski (1996) called *obutchénie*, the activity shared and guided by a more developed pair, a process for which motor and psychic capacities developed and conquered by human beings in the course of history will be reconstituted in children - in short, through teaching! In the absence of the educational act that selects content and enriches the children's school experience, what stands out as a trend is the reproduction of alienated daily life, reproducing oppressions and prejudices that the very objectives proclaimed in the documents under analysis intend to combat. Ultimately, it is necessary to recognize the invisible directivity of everyday experiences, which is not suppressible - and, on the contrary, is strengthened - by refusing the visible directivity of the student's educational experience.

Assuming such an affirmative conception of the act of teaching (DUARTE, 1998) as a promoter, par excellence, of human development, we point out that the fields of experience proposed by the BNCC need to be understood based on the social development situation of the child served by early childhood education, recovering the historical-cultural proposition that shows that human activity always articulates the subject pole and the object pole - that is, the person and the circumstances given to their actions. Thus, we highlight the concept of social development situation (VYGOTSKI, 1996) as a reference to the unique and unrepeatable relationship between the child and the world that marks each period of child development, articulated, intrinsically, to the concept of dominant activity. A curricular proposal for early childhood education should be guided by this analysis, bringing the historical-critical principle of the content-form-recipient triad (MARTINS, 2013) as a foundation and path for articulation with the fields of experience, which are presented as legal requirement. This means that it is necessary to consider that the child's experience at school is requalified at each new period of development, allowing him to appropriate new spheres of human existence aimed at the

production of culture, thus becoming instrumental to also objectify himself in the historical process. The cultural and human richness of the appropriation and objectification processes that will take place in the school space depends directly on the pedagogical work, which selects the contents of the historically accumulated culture and chooses the most appropriate ways to organize the children's activity so that the activity reconstituted be the historical-cultural history of mankind.

By highlighting the content-form-recipient triad, we want to emphasize that early childhood education has peculiar characteristics, derived from the age group served, so that dealing with the contents and forms of teaching also conquer specificities, among which the need to distinguish between content of an operational nature and content of a theoretical nature, as proposed by Martins (2009). It is, roughly speaking, the distinction between contents that are directly taught and learned by children in their conceptual contents, and knowledge that, indirectly, underlies the teacher's action in their developmental educational interventions.

The author's formulation aims to shed light on a particular aspect of early childhood education that is often misinterpreted as the absence or impertinence of content in pedagogical work with babies and young children. Notably in the first two years of life, the pedagogical praxis aims at the operational formation of the child, and the possibilities of transmission-appropriation of content of a verbal and conceptual nature are still restricted. Diverse educational interventions are necessary to promote the formation of the premises of speech before we can directly teach the meaning of a word to the child, for example. In the first case, work is carried out within the scope of operations and actions formation, while in the second, it begins to enter the theoretical formation, progressively dealing with conceptual contents. According to Martins (2009), operational formation content encompasses interdisciplinary knowledge under the domain of the teacher and guiding his educational actions, with a view to the development (in the child) of new domains, expressed in operational skills and abilities, such as locomotor domains, speech, self-care, etc. The theoretical knowledge, on the other hand, includes those that are transmitted directly and planned in their conceptual contents. They aim at the gradual overcoming of syncretic and spontaneous knowledge, on the part of the child, towards the theoretical and practical appropriation of the intellectual heritage of humanity. A pedagogical project with a historical-critical orientation is guided by the understanding of the progressive inversion of prevalence between contents of operational formation and contents of theoretical formation in the course of early childhood education.

Considering the prevalence of operational formation contents during early childhood (here considered as the first period of development), pedagogical work needs to be scientifically

based on several sciences/areas of knowledge, with emphasis on: linguistics, speech therapy, psychology, education physics, art, literature, mathematics, among others. Such a basis is necessary in order to achieve what we consider to be core teaching objectives throughout early childhood: a) overcoming the immediate communication systems towards the achievement of oral language, in the first year of life; b) acquisition of comprehensive language and early speech (from sounds to words), in the second year of life; c) mastery of oral/speech language (from words to sentences), from the third year of life onwards; d) progressive and comprehensive appropriation of the names of objects, their properties, functions and social modes of use; e) conquest of locomotor domains (sensomotricity), with progressive emphasis on gait and oculo-manual coordination, aiming at the self-control of locomotor behavior.

In the transition to pre-school age, it is essential that the pedagogical work provides experiences of challenging content to the child psyche in formation, with a view to expanding and deepening: the domain of language, as a means of communication and self-regulation of conduct, promoting the expansion of vocabulary and the passage of sentences to sentences; of object-instrumental activity, as a condition for expanding the repertoire of actions with objects and a basis for imaginative playful activity; and locomotor domains, with emphasis on the appropriation of fundamental foundations of Corporal Culture and the possibility of self-regulation of bodily actions, including graphic operations - in view of the prehistory of writing and the very embryonic formation of the study activity. During this period of development, the orientation in time and space, the introductory notions of numbers, numerals, quantities and measures, gain relevance; the elementary understanding of the phenomena of nature and society, based on Sciences; and the formation of the aesthetic dimension of consciousness, guided by processes of appropriation of Art. We also highlight the importance of building the capacity to plan actions and execute them in accordance with what was planned, which is found in the productive activities as a privileged mediation for development (MUKHINA, 1996).

We believe it is important to emphasize that the above indications, with which we seek to signal paths for the formulation of teaching objectives relevant to the promotion of development in its maximum possibilities in the periods of development contemplated by early childhood education, fully contemplate the learning and development objectives recommended by the BNCC, whose minimalist character needs to be highlighted. A curriculum of historical-critical orientation for early childhood education must necessarily formulate objectives that surpass - by incorporation - those pointed out by the National Base, assuming the commitment with the omnilateral formation of the child.

Final considerations

The young history of Brazilian Early Childhood Education is marked by immeasurable challenges, with emphasis on: the scarcity of resources for the financing of institutions for young children, notably with regard to the demands of professional formation and salary of its staff; the lack of definition of its pedagogical identity, which holds it hostage to unschooling ideas anchored in the artificial binomial consecrated as "caring and educating"; the maintenance of fetishized, naturalizing and non-historicizing conceptions about childhood, etc. The balance of this story is none other than the inexistence, in the middle of the 21st century, of the consolidation of early childhood schools as educational spaces that mediate between the daily and non-daily spheres of children's lives.

Spontaneistic pedagogism, the reiteration of everyday life and the prevalence of common sense knowledge persist, even if packaged in very seductive wrappings, such as "respect for childhood". With this, in the most absolute disqualification of the teaching of historically systematized knowledge, the educational attention for young children remains guided by unsystematic educational work and guided by the pragmatism of everyday life. It is under such a situation, marked by a fierce class conflict, that the National Common Curricular Base emerges by turning the pendulum of the balance into the desolate and minimalist approach with regard to the knowledge it conveys.

With this article, we hope to contribute to the remarkable efforts of researchers and professionals in Early Childhood Education who, even though difficulties, do not bow to the imperatives of capital and work in favor of a developing public school education, understanding as the right of all individuals, regardless of their age, need to be recognized. The history of Brazilian Early Childhood Education is also marked by works that, boldly, proclaim the ideal of human emancipation and advocate school education in the service of the formation of subjects and not subjects of history. We add to this collective. Understanding that we make history, but we do not do it as we wish but from the conditions with which we are faced, we hope to have signaled possible ways to continue in our struggle in the face of the conditions that the circumstances now impose on us.

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