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## NATIONAL COMMON CURRICULUM BASE AND EARLY CHILDHOOD EDUCATION: A DISCUSSION FROM CULTURAL STUDIES

### ABSTRACT

This article is part of the set of studies that address curriculum documents aimed at Early Childhood Education, aiming to discuss the representations of children propagated in the National Common Curriculum Base (BNCC). Taking Cultural Studies in Education, as a theoretical and methodological framework, with a post-structuralist approach, a cultural analysis of the specific part of the BNCC on Early Childhood Education was undertaken, in dialog with the concepts of representation, identity and curriculum. Analytically, we operated with two axes: 1) Protagonist children and 2) Children hidden in the BNCC? The results showed that there is a reiteration of a representation of an ideal child who experiences, plays and whose development is encouraged. However, at the same time, there are practically no representations of children who escape this ideal.

**Keywords:** National Common Curriculum Base. Early childhood education. Representation. Curriculum.

### BASE NACIONAL COMUM CURRICULAR E EDUCAÇÃO INFANTIL: UMA DISCUSSÃO A PARTIR DOS ESTUDOS CULTURAIS

### RESUMO

Este artigo insere-se no conjunto de estudos que discutem documentos curriculares voltados para a Educação Infantil, tendo como objetivo discutir as representações de infâncias e crianças propagadas na Base Nacional Comum Curricular (BNCC). Tomando como referencial teórico-metodológico os Estudos Culturais em Educação, de viés pós-estruturalista, empreendeu-se uma análise cultural da parte específica da BNCC sobre Educação Infantil, dialogando com os conceitos de representação, identidade e currículo. Analiticamente operou-se com dois eixos: 1) Crianças protagonistas e 2) Crianças ocultadas na BNCC? Os resultados apontaram que há a reiteração de uma representação de criança ideal que experimenta, brinca e que tem seu desenvolvimento incentivado. Porém, ao mesmo tempo, praticamente não são evidenciadas representações de crianças que escapam a este ideal.

**Palavras-chave:** Base Nacional Comum Curricular. Educação Infantil. Representação. Currículo.

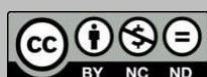
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## 1 INTRODUCTION

This article is inserted in the theoretical field of Cultural Studies in Education, from a post-structuralist perspective, and has as its focus the discussion and the problematization of possible representations of childhoods and children propagated through the Common National Curricular Base (BRASIL, 2017), taking into account its third and last version and the specific part that concerns Child Education.

The National Common Curricular Base (BNCC) integrates the national policy of Basic Education and aims to contribute to the alignment of other policies and actions, at federal, state and municipal levels, concerning teacher training, evaluation, development of educational content and criteria for the provision of adequate infrastructure for the full development of education, being “[...] national reference for the formulation of curriculum of the school systems and networks of the States, the Federal District and the Municipalities and pedagogical proposals of school institutions” (BRASIL, 2017, p. 8).

The BNCC seeks to propose a curriculum focused on practices that seek to articulate the experiences and knowledge of children, in order to promote the integral development of children attended in the first stage of Basic Education. Whereas, at this stage, children's learning and development have as their structuring axes interactions and play, ensuring them the rights to live together, play, participate, explore, express themselves and get to know each other. The curricular organization of Child Education at the BNCC is structured in five fields of experience. The definition and denomination of these fields are also based on what the National Curriculum Guidelines for Children's Education (BRASIL, 2009) provide in relation to the fundamental knowledge and knowledge to be provided to children and associated with their experiences. In view of this knowledge and knowledge, the fields of experience in which the base is organized are: 1) the self, the other and the knots; 2) body, gestures and movements; 3) traits, sounds, colors and forms; 4) orality and writing; 5) spaces, times, quantities, relationships and transformations.

Having made these initial considerations, in order to give account of problematizing the possible representations of children propagated in the BNCC, the article will be structured as follows: 1) we discuss how we understand the concepts that give theoretical support to the article, which are: representation, identity and curriculum; 2) we present the analytical results in the section “Representations of children”; 3) we outline some final considerations.

## 2 IDENTITY, REPRESENTATION AND CURRICULUM AS ANALYTICAL TOOLS

This article is inserted in the theoretical perspective of Cultural Studies. Thus, methodologically, we will undertake a cultural analysis from excerpts selected from the BNCC specifically from the section on Early Childhood Education. According to Williams (2003, p. 58): “Methodologically, cultural analysis shifts the centrality of research away from political, economic structuring to seek contextualization of this structuring into the ‘real life expressed by the whole social organization’” (author highlights). In the cultural analysis undertaken in this article, we take as central, to operationalize the discussions, especially three concepts: identity, representation and curriculum.

From the perspective of Cultural Studies, our identities are seen as social and cultural constructions that are provisional, temporary and contingent, in that they are modified starting from the representations and the discourses with which the subjects have contact. Texts, images, school curriculum, express culturally constructed meanings. According to Silva (2002, p. 136), it’s they who “seek to influence and modify people”, acting in the production of identity, which is constituted in culture and culture.

The identity constitution of the children's subjects arouses different analyzes in documents, such as the one we seek to analyze in this article, because these propagate and activate representations about ways to be a child and to live the childhoods. Teaching, which is still the target of the BNCC, also plays an important role in this context, since, ‘[...] in relation to childhood, the construction of identities is linked to the discourses about the child that are conveyed and sustained by different cultural artifacts and instances’ (GUIZZO, 2011, p. 87).

According to the perspective of Cultural Studies, identities are now regulated from the way of thinking, being and acting and direct us to the understanding of what and who we are. The BNCC drives/produces meanings in the constitution of childhood identities, from the definition and conceptualization of a standardized curriculum in this stage of understanding the childhood(s). It’s important to state that our identities cannot be considered stable, fixed and unchanging, because “a fully unified, complete, safe and coherent identity is a fantasy” (HALL, 2014, p. 12). Each subject assumes different identities at different moments, defined culturally and socially. The production of identities is constructed in the production of differences, because “they are formed relative to other

identities, relative to the ‘outsider’, to the other, that is, relative to what is not” (WOODWARD, 2014, p. 50, author's highlight).

Another concept that will serve as support for the problems that we undertake in this article is that of representation. According to Silva (2001, p. 32), representation can be defined “as inscription, mark, trace, significant, and not as mental process – it’s the material, visible, palpable face of knowledge”.

Appropriating Stuart Hall's text, Wortmann (2002, p. 26) states that “things do not mean: We construct the meaning of things using systems of representation - concepts and signs”. In a broader sense, “things” are based on a set that produces meanings, from signs, which are words, images, sounds and languages that end up regulating behaviors, actions, postures and conducts. According to Woodward (2014, p. 18), ‘representation [may] be understood as a cultural process, establishing individual and collective identities ...’. From language, one can represent and express something about the world. Representing involves the use of language, of signs, of images. Woodward (2014, p. 16-17) states as follows:

Representation includes the symbolic systems and practices through which meanings are produced, positioning us as subjects. It’s through the meanings produced by the representations that we give meaning to our experience and what we are. We can even suggest that these symbolic systems make possible what we are and what we can become.

The concept of curriculum, on the other hand, from the theoretical perspective that we adopt, can be understood as an instrument that ends up conditioning the educational practices, acting as a “modeler” in the conduct and methodology of teaching. In this sense, “the curriculum is always the result of a selection: from a wider universe of knowledge and knowledge, one selects that part that will constitute precisely the curriculum” (SILVA; ALVES NETO; VICENTE, 2015, p. 15). It’s pertinent to point out that, necessarily, the types of knowledge and ways of being desirable are “chosen”, and curricular theories are based on questions of subjectivity and identity, especially regarding their formation. In reference to this finding and regarding childhood, Agostini (2017, p. 29) says that “this type of analysis permeates a more complex universe, since we are dealing with the formation of individuals who have their specificities and who are endowed with rights, but that such aspects are not always recognized”.

As a practice of meaning, the curriculum can be considered as a productive practice (SILVA, 2002). It’s understood as an action of meaning and identity building from social interactions. According to Santos e Silva (2020, p. 390-391):

[...] Post-critical theories broaden the conceptual set to understand the curriculum from other perspectives. Thus, they take the concepts of identity, otherness, difference, subjectivity, [...] as a focus of contestation, analysis, understanding and curricular proposition.

For Agostini (2017, p. 30), “in an initial and very brief way, the curriculum, in its composition as a text, coupled with a complex and intense plot of meanings, becomes a discourse and molds itself as a discursive Practice”.

It falls here to analyze the discussion that permeates the curriculum as a territory of dispute. Amorim (2011) and Carvalho (2005) develop their research in order to investigate the real possibility of applying a curriculum for children, specifically for those in the range of zero to three years, what we commonly call “daycare”. In both studies, it’s pointed out the mismatch between the curriculum “post” or “conceived” and the practices that are verified in schools; both measurements deal with exploring the issue of Brazilian Child Education Policies and their curricular construction (AMORIM, 2011; CARVALHO, 2005). Still in the analytical context of curriculum, Agostini (2017, p. 33-34) states that:

The curriculum is capable of producing meanings, conceptions and even a specific type of subject, which, taken to the field of Child Education, generates a series of questions, such as the fact that it must attend to 45 a logic that respects the child as an individual, his desires and his personal prerogatives, his natural interaction with the world, which clearly in this phase of life is done by playing and interaction with the other infants, with adults and with the world that surrounds them. And in the Brazilian reality, in the way how the infant education curriculum is constructed and how it will be inserted in the BNCC, there is clearly a territory of disputes, in which academic research is present.

### 3 CHILD REPRESENTATIONS

Our primary objective in this section is to present, dialog and discuss the representations of children and children triggered in the Common National Curriculum Base. The base, as empirical material, is seen as a cultural artifact replete with representations that have reverberated in society. In working with the concept of representation, we seek to problematize how the BNCC seeks to produce effects on the subjects, to the extent that it proposes a common curriculum for all, indicating strategies for managing the activities in the educational ambit. We understand that the production of identities can be understood as one of the possible effects of what the document under consideration proposes.

In different official documents the child is characterized as a historical and rights subject, who constructs his personal and social identity from the daily interactions experienced (BRASIL, 2009). The child who plays, imagines, desires, learns, observes, experiences, problematizes and builds senses about nature and society, producing culture.

Carvalho (2005) states that the institutions of Childhood Education have operated (and continue to operate), through their curricular proposals and their school practices, in the production of identities, “teaching” subjects ways to relate to the world in which they are

inserted. Thus, for example, the pedagogical discourse of children's socialization by Child Education can be considered as a practice that assists in the constitution of child identity (CARVALHO, 2005).

Having made these considerations, below we present the discussions on the most recurrent representations of children and childhoods, analyzing the children activated by the BNCC, especially from the structuring axes expressed in the document: The child who lives together (interact); the child who participates; the child who exploits (play); and the child who knows himself. From these structuring axes, we seek to undertake our analyzes taking as central two analytical axes: one on how the representations that are linked to the understanding of child protagonist gain prominence; another on children that are almost not mentioned in the Common National Curricular Base.

### 3.1 Representations of children protagonists

The consideration of children as full-fledged social actors, and not as minors or as accessory components or means of adult society, implies the recognition of the symbolic capacity of reproduction by children and the constitution of their representations and beliefs in organized systems, that is, in culture (SARMENTO; PINTO, 1997, p. 20).

At the same time, children have been placed as subjects of rights in society, acting as active, powerful, promising and visible agents. A fairly recurrent representation in the BNCC refers to children as protagonists, i.e. as subjects of their own learning and development process. Children are far from the vision that was naive; today they are more empowered by their voices to assert their wishes and ideas (BUJES, 2001; CORAZZA, 2002).

Andrade (2011, p. 74) says that today's childhood is seen as different from those of other times, "because the cultural, social and political conditions that make it possible for childhood to be inscribed in this order of representation are different from the order of decades ago". Similarly, Severus (2018, p. 138) states that:

[...] Contemporary childhood has characteristics such as autonomy, independence and participation in various situations and spheres of society. Thus, they become eclectic, potent and productive children who need a varied range of leisure and entertainment options to develop and expand their multiple languages [...].

The author brings, in her dissertation, the understanding of child protagonism, stating that it emerges from the Italian benchmarks and, currently, is quite present in the guidelines put in discussions in the field of education, in the teacher training courses, in the spaces of institutions that serve subjects from zero to five years old and in research on childhoods and

children (SEVERO, 2018). From this understanding, children are seen as protagonists and articulated in the image of a child active in the construction of his identity and knowledge.

The BNCC is emphatic in the aspect that the child must act even in the planning of the activities, occupying the role of protagonist, active agent and participative. Thus, the document points out that the child must<sup>1</sup>:

Participate actively, with adults and other children, both in the planning of school management and activities proposed by the educator and in the realization of daily life activities, such as the choice of games, materials and environments, developing different languages and elaborating knowledge, deciding and positioning (BRASIL, 2017, p. 34).

Communicate with others using movements, gestures, babbling, speech, and other forms of expression. Creates and tells stories orally, based on suggested images or themes. He produces his own oral and written stories (spontaneous writing), in situations with significant social function (BRASIL, 2017, p. 46).

In addition, the BNCC emphasizes that the child:

Explore and discover the properties of objects and materials (odor, color, taste, temperature). Explores and describes similarities and differences between the characteristics and properties of objects (sonority, texture, weight, size, position in space). Establishes comparison relationships between objects by observing their properties (BRASIL, 2017, p. 47).

Sarmiento (2015) states that the movement to listen more to children has become something recurrent; however, he points out that they still do not occupy the speech space, remaining much more in the listening place. There is a great recurrence of this depiction of child protagonist in the base, as a way of employing efforts not to reverse the places of a child who listens and of an adult who speaks, but to make such roles reciprocal. Just as we have pointed out, based on the analyzes undertaken, Sarmiento (2015, p. 10) points to the active participation of children, identifying it as one of the central concepts in this excerpt:

Children have opinions and positions, and these positions and opinions are relevant, for what is happening, for example, in school or in the city. Listening to the voices of children in the field of public policy-making therefore seems essential. Not to turn children into parliamentarians, councilors, mayors or secretaries, but so that this voice, as it can be expressed, has an influence on communal life. And here are two central concepts: participation, because children must be able to influence coactive life, and citizenship, because children are not pre-citizens, children are active citizens and so they should be treated.

In the competences explained in the BNCC, it's also sought to emphasize that children have their opportunistic protagonism; in one of the competences, it's stressed the importance of the child:

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<sup>1</sup>For the sake of organization, we chose to place the quotations taken from the empirical material now under analysis in text boxes.

[...] Use digital communication and information technologies in a critical, meaningful, reflective and ethical way in the various practices of daily life when communicating, accessing and disseminating information, producing knowledge and solving problems (BRASIL, 2017, p. 18).

Children's childhoods today have different approaches, in particular the ease of handling new technologies and more effective participation in social life.

Today, children are recognized as capable and empowered to learn and build knowledge, acting as subjects of rights and “potentially participants, which consequently has contributed to the emergence of the idea of child protagonism” (SEVERO, 2018, p. 85). Thus, the aspects relevant to Contemporaneity and culture that permeate this society cross the experiences of children and childhoods.

Empathy as a facilitating tool of the educational process operates forcefully in this cultural artifact - the base -, which leads us always to mention the breadth of the children's universe, since we have several nuances to detail and question, analyze and describe. Considering the peculiarities of current public education, it's possible to question when the base proposes an integral education with a common curriculum for all, not considering the specificities of each child with respect to its individuality, the social and family context in which it's inserted and its conditions to effectively exercise an action as protagonist of its own history.

Childhood Education, according to the BNCC, needs:

[...] Promote interactions and games in which children can make observations, manipulate objects, investigate and explore their surroundings, raise hypotheses and consult sources of information to seek answers to their curiosities and inquiries. Thus, the school institution is creating opportunities for children to expand their knowledge of the physical and sociocultural world and to use them in their daily lives (BRASIL, 2017, p. 38).

What about children who do not fit into the reality proposed by the BNCC? When are they considered, thought out, and triggered in this document? These hidden aspects need to be emerging in academic, school and social<sup>2</sup> discussions.

The base brings in its bulge that:

We need to create opportunities for children to expand the way they perceive themselves and others, value their identity, respect others and recognize the differences that constitute us as human beings (BRASIL, 2017, p. 36).

By participating in social relations and personal care, children build their autonomy and sense of self-care, reciprocity and interdependence with the environment. The base

<sup>2</sup>Although we have triggered these questions, it's worth pointing out that they are not a focus in this article, but serve - to some extent - to reflect on them.



mentions the relevance of interaction with children of the same age group and adults, by exploring materials, objects and toys to broaden interpersonal relationships, developing attitudes of participation and cooperation.

Another aspect related to the representation of a child protagonist concerns the right to play, which reminds us of the child subject as the protagonist of his own story. We believe that play and play in general can be considered ways of enabling children to play a leading role in early childhood education. The playful provides the development of the child, improving his expressiveness and his emotional ties, going to meet the significant experiences. Souza (2018, p. 79) states that:

[...] The toy object and the practices of play bring with it a historicity, are related, to some extent, to the cultural context in which they are inserted. The importance attributed to the toy artifact goes through processes of significance, transforming it from a simple object to a magical, enchanting material, stimulating for the imagination and creativity of children.

At base, the child represented as protagonist and promising is considered in the now, as someone who participates, who has his rights from the earliest age and who does not obey a manual of what should come to be. According to the BNCC:

Contemporary society imposes an innovative and inclusive look at the core issues of the educational process: what to learn, what to learn, how to teach, how to promote collaborative learning networks and how to evaluate learning. In the new global landscape, communicating, being creative, analytical-critical, participatory, productive and responsible requires much more than information accumulation. Learning to learn, knowing how to deal with the information that is increasingly available, acting with discernment and responsibility in the contexts of digital cultures, applying knowledge to solve problems, having autonomy to make decisions, being proactive in identifying the data of a situation and seeking solutions, are competencies that are opposed to the conception of disinterested and erudite knowledge understood as an end in itself. Thus, the learning objectives of the curricular components established by the BNCC for all Basic Education aim at learning and the overall development of the student. Overcoming the radically disciplinary fragmentation of knowledge, stimulating its application in real life, the student's protagonism in its learning and the importance of context to give meaning to what is learned are some of the principles underlying the BNCC (BRASIL, 2017, p. 17).

The educational policies, programs and projects consider the BNCC to be the guidance of the educational process, methodology and pedagogical practice. The school came to be understood as a laboratory where children had to discover for themselves the knowledge and skills necessary to learn the world. As we talk about how we understand the teaching-learning process, we build, shape, create, invent ways of being and acting, opportunizing - consequently - the identity constitution of children's subjects.

According to Bujes (2002, p. 157), "such an understanding points to the fact that modern subjects are neither the effect of latent capacities waiting to 'blossom' in a favorable environment, nor the effects of culture imposing themselves on people" (emphasis of the

author). This brings latent the presupposition that there would be no a priori childhood, endowed with “essences” and truths to be revealed and educated, but rather a complex process of interests, based on knowledge that constitute the subject.

Play in different ways, in different spaces and times; play with children and adults; participate and transform in play, a factor that should be valued; expand and diversify your possibilities of access to cultural productions. It must be stimulated to the development of your knowledge, your imagination, creativity, emotional, bodily, sensory, expressive, cognitive, social and relational experiences (BRASIL, 2017, p. 34).

Bujes (2000) also evidenced the relationship between child and toy, easily accepted in contemporary society. In her research, the author emphasizes the action of play and of playing, highlighting the adopted infantile conception, in which she considers the infantile subject as being:

[...] Constituted in the cultural practices of significance in which are articulated, simultaneously, culture, economy and politics, and even knowledge that leads me to see the child subject in this way, is the product of a historically and culturally contingent construction (BUJES, 2000, p. 206).

Collaborating with the aforementioned analyzes, Severus (2018, p. 81) argues that childhood is still seen as a period experienced by “a child who is sweet, virtuous, preserved from suffering, free from deprivation and who occupies his time only with play, fun situations and pleasurable experiences”.

What about play? First, it leads us to think of childhood, characterized as a stage that seeks constant intervention to make “the natural conditions of each child blossom” (BUJES, 2000, p. 219). On the other hand, we think and consider the act of play as something pleasurable, empowering, learning-able, spontaneous and lacking in interest. Thus, the meanings attributed to toys and play, for Bujes (2000), reverberated effects that imprinted senses, making naturalized play as an essential demand of childhood. The BNCC notes:

[...] With the body children, from an early age, explore the world, space and objects around them, establish relationships, express themselves, play and produce knowledge about themselves, about each other, about the social and cultural universe, becoming progressively aware of this corporeality (BRASIL, 2017, 36-37).

The playful seems to be imbricated in a “natural” way in the needs of children, following the usual narrative that children play “by nature”. At no point do we discard the relevance of play at this stage; on the contrary, we only problematize the already naturalized discourse that interventions in the act of play in harmony with children propagate themselves as something “naturally” given. We refer, in this occasion, to the contributions of Severus (2018, p. 76) when he emphasizes the representation of beautiful and charming childhood,

which is “[...] lived by boys and girls full of inventive capacity, accompanied by jokes and full of possibilities that allow them to enter a world of fantasy and imagination”.

Conceptions about childhood, according to Bujes (2000), refer us to the sense of play in relation to play as a perspective of modern theorizations, as timeless elements, valid for all cultures, in all geographic spaces that talk about how to live the period of childhood and about what it’s to be a child. Souza (2018) highlights the “essence” of play, consolidating the senses of a natural childhood in which body and movement interact through play in the act of play. For the author, the child who plays is active and moves. This is yet another possible way of representing childhood, giving meaning to the act of play.

In this analytical section, we try to discuss some representations triggered in the BNCC and that encourage to put the child in a position of protagonist. In the following section, we will try to problematize some representations of children that are practically not evidenced by, in a way, escaping the understanding of “normal” children.

### 3.2 Children hidden in the BNCC?

The standardization regulated by the BNCC - which is unfolding in the proposals to be addressed - intends, to a certain extent, to standardize the pedagogical work carried out in the schools. Here, it’s important to think about the constitution of identities. We take ownership of Silva's words (2000, p. 56) when he explains that:

Normalization is one of the subtle processes by which power manifests itself in the field of identity and difference. Normalizing means electing - arbitrarily - a specific identity as a parameter against which other identities are evaluated and hierarchized. Standardizing means assigning to that identity all possible positive characteristics, for which other identities can only be assessed negatively.

If we refer to the current day to day, when one “talks” about different childlike characteristics, one soon thinks about joy, curiosity, hope, purity and a personal way of seeing the world. Are these characteristics considered to be inherent and common to all children? It’s routine to hear the name “proper way of being”, triggering a representation that becomes common and equal for all and, consequently, ends up universalizing childhood.

In this sense, it refers to the understanding that it’s “experienced (or should be) equally by all children because of the age condition in which they fall, without paying attention to the various factors that divide society and the subjects themselves” (SEVERO, 2018, p. 83). The BNCC seems to be a document marking homogeneous experiences experienced by all children, in a homogenizing narrative that ends up leaving aside the relevance of living childhood in its multiple facets.

Childhood speaks a language you can't hear. Childhood pronounces a word you don't understand. Childhood thinks a thought that is not thought about. To give space to this language, to learn this word, to attend to this thought can be an opportunity not only to give a dignified, primordial and passionate space to this childish word, but also to educate ourselves, the opportunity to stop always placing others in the other land, in the land of the land, abroad, and to be able ever to leave, at least a little, our homeland, our comfortable place (KOHAN, 2008, p. 59).

Kohan (2008) takes us to think about the different childhoods and invites us to (re)educate the look that we direct to them. We refer to the linear, growing and evolutionary perspective that does not include contemporary studies, placing under suspicion the orderly, planned, straight and demarcated path.

While Ariès (2015) puts childhood as a social construct, Bujes (2002) addresses the fabricated character of childhood. If we analyze the utterances about childhood, these bring us guidelines and managements about this stage from narratives that use representations of what it's to be a child, modeling "[...] certain ways of being a child, of living this age and of 'discovering the world' in it" (BUJES, 2002, p. 20).

The BNCC brings, in its Field of Experiences "The self, the other and the us", the following objectives of learning and development, which corroborate what we have been arguing:

Realize the possibilities and limits of your body in the games and interactions in which you participate. Demonstrate positive image of yourself and confidence in your ability to face difficulties and challenges. Act independently, with confidence in your abilities, recognizing your achievements and limitations (BRASIL, 2017, p. 40).

Expressions like "confidence in your ability to face difficulties and challenges" and "act independently", among others, reinforce the representation of child protagonist that we problematized in the previous section. It's important to reconsider that the concept of representation encompasses systems of meanings, positioning subjects in different ways within cultural and social relations (HALL, 1997). According to Hall (1997), by disseminating a representation, societies produce meaning, using language to do so.

In a way, the BNCC ends up creating senses for the ways of being a child and living the childhoods, using language as a communication vehicle (HALL, 1997). The final version of the BNCC carries the expression "Experience Fields", with specific skills and abilities traced to all children, considering all regions of Brazil. The summary presented in the section of the document dealing with the transition from Early Childhood Education to Primary Education brings the following:

Considering the rights and objectives of learning and development, we present the synthesis of the expected learning in each field of experiences. This synthesis should be understood as a guiding element and indicative of objectives to be explored throughout the segment of Child Education, and that will be expanded and deepened in Primary Education (BRASIL, 2017, p. 51).

The BNCC, in this sense, is set up as a direction for teaching work in Infant Education. We can consider it as a set of strategies and guidelines for school daily life. The pedagogical field for this stage of Basic Education becomes constituted by discourses that:

[...] Circulate and legitimize certain ways of doing education. What is said about teaching, what is said about pedagogical knowledge or teaching is certain truths that shape appropriate ways to act in school or to teach a good class (LOCKMANN; MACHADO, 2014, p. 1596).

Inclusive Education points to the need for curricular and physical adaptations of school and educational environments, which the BNCC does not address. If these adaptations are not really taken into account, this ultimately spreads social exclusion. In the current reality of our schools, we rely on disabled children and often, in addition to professionals unprepared for the performance of their own assignments, we have a lot of resistance from the school team as a whole and sometimes from families.

This deficiency in our schools makes us reflect on the way education ends up excluding, instead of attending with quality and, effectively, bringing about the right proposed in the legislation. On the other hand, the base has the objective of proposing a common curriculum for all, which leads us to ask about inclusion, because these children and/or students are practically not mentioned in this document.

We ask: Does this curriculum of Child Education proposed in the BNCC provide support for all children with different needs and specificities? Just analyze what the base brings us, that we have found many silences, one of them being linked to the issue of inclusion in schools. It's worth thinking about the curriculum aligned with reverberations, activated or not, in the empirical material - the BNCC.

The base directs the importance of looking at the child as a being in process, when it proposes that it's important to perceive the possibilities and limits of the child's body in the games and interactions in which he participates, demonstrating positive image of himself and confidence in his ability to face difficulties and challenges and act independently, with confidence in his abilities, recognizing his achievements and limitations (BRASIL, 2017).

How will this child who is not thought of at the base effectively build his personal, social and cultural identity? How will she build a positive image of herself and her membership groups if not even adequate access to the school environment is provided to her? These are questions that we raise, not with the intention of answering them, but with

the objective of thinking about, problematizing what gains invisibility in this document that has been guiding the construction of curriculum and, consequently, of proposals in Childhood Education.

There are many contradictions, yes, considering the aforementioned aspect, especially when the BNCC highlights the experience of care experiences, interactions, games and languages in the school institution and in the family and community context. It also leads us to think about the perceptions that children's actions have of effects on others, from:

[...] Attitudes of care and solidarity in interaction with children and adults and demonstrate empathy for others, realizing that people have different feelings, needs and ways of thinking and acting (BRASIL, 2017, p. 40).

It's very common to find children in classes with difficulties whose characteristics are social isolation, problems of integration in the educational context, inability to interact and refusal to play. Finally, in order to keep thinking about what we are trying to problematize in this section, we ask: are these childhoods represented in the BNCC? This questioning was present in our thoughts since the realities of children who escape the norm end up being hidden in the analyzed document, which leaves us uneasy.

## 4 FINAL CONSIDERATIONS

When thinking about childhood, we also seek to problematize the way adults narrate contemporary childhoods, being they responsible for the elaboration of the guiding documents; it's also the adults who develop the teaching action with children of Childhood Education. This stage is invented/manufactured from the constitution of methodologies based on the processes of development of infants. The field of Cultural Studies in Education points to discussions to analyze childhood based on its complexity.

In this regard, Bujes (2002), taking as empirical material the National Curriculum Referentials for Childhood Education, indicates that this document activates strategies to shape and model child conduct, conveying the definition of a subject that has been manufactured by means of some narratives, including, for example, issues of autonomy, freedom and self-awareness, concepts that Modernity needs to reaffirm.

Considering the base as a possibility, it's their intention to provide children with active participation, from planning to its execution. Thus, they are represented as protagonists,

choosing their games, the materials and the environments, which would opportunize the development of different languages, elaborating knowledge, deciding, positioning themselves, finally, expressing, as:

[...] Dialogical, creative and sensitive subject, their needs, emotions, feelings, doubts, hypotheses, discoveries, opinions, questions, through different languages (BRASIL, 2017, p. 34).

Learning is designed from development and socialization, in which experiences, interactions and games provide for the construction and appropriation of knowledge through actions among peers and with adults.

If we refer to the perspective of an integral education that contemplates the educating as a whole, mentioned in this latest version of the base, contemporary society imposes an innovative and inclusive look at the central issues of the educational process: what to learn, so that to learn, how to teach, how to promote collaborative learning networks and how to evaluate learning. At the same time, communicating and being creative, analytical-critical, participatory, productive, and responsible requires many skills that go beyond information accumulation.

On the other hand, by focusing our attention on the weakened aspects of this document, we highlight children who are not thought out or activated at the base. Article 4 of the National Curriculum Guidelines for Child Education defines children as “historical and rights subjects who interact, play, imagine, fantasy, desire, learn, observe, experience, narrate, question and build senses about nature and society, producing culture” (BRASIL, 2009, p. 32). Again, it’s urgent to ask: where are the children here not represented?

Finally, we take up once again our objective in this article, which, precisely, intended to discuss the way how the Common National Curriculum Base, in its specific part about Child Education, gives prominence to the understanding of child protagonist, but ends up not explicitly contemplating the ways we could also provide if not the protagonism, at least the inclusion of children who need a more inclusive proposal. Furthermore, we reiterate that when working with the concept of representation, we seek to discuss how the document analyzed produces effects on children's subjects, since it proposes a common curriculum for all. As we are trying to point out, we believe that the production of identities can be understood as one of the possible effects of what the document under consideration proposes.

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