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"BECAUSE GETTING DIRTY MAKES MORE JOY!": THE HOSPITALITY OF CHILDREN AND THE SAYINGS OF CHILDHOOD TO THINK ABOUT THE CURRICULUM

ABSTRACT

The present text starts from an unconditional hospitality as a possibility of welcoming the power of the gestures and sayings of children and childhood, which announce the existence of the (im)possible, of the (dis)encounters and (dis)invitations to other compositions to think about the curriculum. The production of the data, based on cartographic inspiration, led us to displacements with the child-cartographers, between molar, molecular and fugue lines. In the midst of the universalized and majority forms that involve the curriculum, the children invented and affirmed to the minimum existences: Plural, colorful, cheerful, alteritarian curriculum, which pulsate life in the territory *schoolcurriculum* of Early Childhood Education and Early Years.

Keywords: Curriculum. Childhood. Hospitality. Childhood Education. Early Years.

“PORQUE SE SUJAR FAZ MAIS ALEGRIA!”: A HOSPITALIDADE DOS DIZERES DAS CRIANÇAS E DA INFÂNCIA PARA PENSAR O CURRÍCULO

RESUMO

O presente texto parte de uma hospitalidade incondicional como possibilidade de acolher a potência dos gestos e dos dizeres das crianças e da infância, que anunciam a existência dos (im)possíveis, dos (des)encontros e (des)convites à composições outras para pensar o currículo. A produção dos dados, com base na inspiração cartográfica, nos levou a deslocamentos junto às crianças-cartógrafas, por entre linhas molares, moleculares e linhas de fuga. Em meio as formas universalizadas e majoritárias que envolvem os currículos, as crianças invencionavam e afirmavam às existências mínimas: currículos plurais, coloridos, alegres, alteritários, que pulsam vida no território *currículoescola* da Educação Infantil e dos Anos Iniciais.

Palavras-chave: Currículo. Infância. Hospitalidade. Educação Infantil. Anos Iniciais.

“¡PORQUE ENSUCIARSE HACE MÁS ALEGRÍA!”: LA HOSPITALIDAD DE LOS NIÑOS Y LOS DICHOS INFANTILES PARA PENSAR EL CURRÍCULO

RESUMEN

El presente texto parte de una hospitalidad incondicional como posibilidad de acoger el poder de los gestos y dichos de los niños y de la infancia, que anuncian la existencia de lo (im)posible, de los (des)encuentros y (des)invitaciones a otras composiciones para pensar el currículo. La producción de los datos, basada en la inspiración cartográfica, nos llevó a desplazamientos con los niños cartógrafos, entre líneas molares, moleculares y de fuga. En medio de las formas universalizadas y mayoritarias que involucran los currículos, los niños inventaron y afirmaron a las existencias mínimas: currículos plurales, coloridos, alegres, alteritarios, que palpitan la vida en el territorio *currículoescolar* de Educación Infantil y Primeros Años.

Palabras clave: Currículo. Infancia. Hospitalidad. Educación Infantil. Primeros años.

1. BEGINNINGS OF A WANDERING...

He was a wanderer.
He had a sun-filled look
of water
of trees
of birds.
When passing through the Village
He always seemed to me freedom in rags
Silence honored his life.
(BARROS, 2004, p. 75).

The verses that open this scriptural fabric crossed us and mobilized us to meet the children and childhood of the Pernambuco wilderness. We walked with them through the territory *currículoescola*¹ (*schoolcurriculum*) in openness to a gesture of welcome to the sayings of a childhood that speaks of itself and the world around it...

Our first objective was to articulate and interweave the different movements of two master's researches mobilized by a question and its rhizomatic lines: What are the possibilities of a gesture of hospitality that welcomes the sayings of children and childhood to think about the curriculum?

Provoked by Manoel de Barros (2004) and by this other childhood, we were invited to (de)form the crystallized certainties. An invitation to transform the world, the school and the curriculum, which is only possible to those who allow themselves to welcome the other and their question, carried in their own language. A gesture of hospitality.

A gesture that crossed us in feeling, walking and asking... The Gesture as a possibility of encounter with a childish time, with a time that lasts and that allows displacements through the present without the worries with the end, with the after (AGAMBEN, 2005). It can be thought of as action, an action that supports and sustains (AGAMBEN, 2017), as an action that is gestated and connects us to the most human sphere of life, by reminding us that we are alive (SKLIAR, 2019) and, we can feel, desire, play, be enchanted by learning and teaching, reading and writing, without necessarily thinking about a purpose or a product (SKLIAR, 2019).

We welcomed the children, the childhood and we were welcomed by them. We experience the possibility of deterritorializing ourselves together with the power of

¹The aesthetics of writing and the joining of terms is used by some theorists involved in research in/of everyday life, such as Nilda Alves (2003), in order to break with the dichotomization established by modern science and serving as a way to potentiate many other meanings.

childhood, mobilized by the gesture of unconditional hospitality that, as Derrida (2003) explains, requires me to open my home to the other, a foreigner, and let him come, let him arrive, so that I can welcome him openly without imposing conditions on him.

This alteritarian gesture opened up possibilities for us to know what we didn't know and to (re)think what we thought we understood. For, childhood as otherness, requires our initiative to receive it, by listening to its sayings.

We have been provoked to think beyond a dogmatic education, or homogenizing, totalizing concepts, we move in lines of escape (DELEUZE; GUATTARI, 1997) in the composition of another experience with the discussion of childhood and the curriculum from powerful encounters with our theoretical intercessors and their contributions: children, teachers, Manoel de Barros (2004), Agamben (2005), Kohan (2004), Skliar (2019), Larrosa (2006), Carvalho (2009; 2012), Corazza (2013), Lopes (2015), Derrida (2003) and others.

In this direction, we weave our reflections from the wanderings, the encounters, the affections and displacements that allowed us to think about the structure of this writing-invitation in some pauses, similar to the wanderer who stops in his path and is crossed by the experience of contemplation. In the first moment, we began our reflections from the establishment of meetings to problematize the conceptions and articulation of the concepts of childhood, gesture, hospitality and curriculum. In the second moment, we bring the theoretical-methodological path where we draw a plan and move in it, creating possibilities of walking, moved by conversations and establishments of ours, of the children, sometimes of the teachers, who reverberated in various deviations, calling us to other perceptions: to look with the children and with the wanderers from their "communicative and oblique vision of things" (BARROS, 2010, p. 187). In the third moment, we continue the reflections based on what the encounters with children, their expressions of desires, their protests, their gestures, tell us, as a possibility of thinking about the existence of *curriculum-others* that welcome the foreignness of childhood and all its power.

Thus, we aim to map the gestures and children's sayings to think with the children other possible for the curriculum in Early Childhood Education and in the Early Years. To think these things with children and the childhood that inhabits us. Therefore, this text is more of a writing-invitation, a gesture of giving to read, an exercise to look at childhood, school, the curriculum and the world.

2. (DIS)ENCOUNTERS AND (DIS)INVITATIONS TO COMPOSITIONS WITH CHILDHOOD, CURRICULUM AND HOSPITALITY

The idea of childhood moves, in a historical context, from some senses and images that are attributed to it: Thought of in a relationship of equal to equal with the adult - adult in miniature -, as a chronological stage or phase of human life that ends with the entry into adolescence. This attempt to capture around a concept of what childhood is, is also noticeable in the social, political and scientific spheres, as well as in the education designed for children.

This movement of thinking for children and children began to be contested, since the need to think more with them and not only about them emerged in the scope of several studies. There was an increase in the amount of research that began to consider the perspective of children, initially visible by scholars of the Sociology of Childhood and today problematized, also, by other areas. Issues that become emergent, since, in the historical track, children were seen as immature, incomplete beings, *in fans*, in the etymological sense of the word, which means what does not speak or the non-speaker (HANSEN, 2022).

Among the aspects that justified the importance and urgency of the investigations to consider the voices of children, the rupture with the adult-centric logic present in the studies stands out (CRUZ, 2009). In agreement, Ramos (2011) points out the need for investigations to think about children, their contexts, their ways of negotiating and interacting in groups, through listening to their various forms of expression.

Accepting the (dis)invitation to other compositions, we find ourselves with the possibility of thinking about childhood from a philosophical experience. Think of it not only as a phase or stage of human life, but going beyond what is given to us, a childhood as experience (KOHAN, 2007; AGAMBEN, 2005), the other (LARROSA, 2006; SKLIAR, 2003), nomadism, becoming (DELEUZE; GUATTARI, 1997), as a power, a vital force (KOHAN, 2021). A childhood that is not associated with a specific time, but as a condition of the experience toasts and inhabits another time, and is not associated with the years that one has, but with the life experience that is affirmed (KOHAN, 2007), being able to inhabit the child, but also the adult, the elderly, the teachers, but also an idea, a thought, a question. And why not think of a childhood that inhabits the wanderers, the poet Manoel de

Barros, the teacher-researchers and that can inhabit the Curriculum of Early Childhood Education and Early Years?

This childhood took us by the hand and invited us to give way to flows of events for another encounter with the curricular discussions, thinking of the curriculum not only as a curriculum, a prescriptive document, but, going beyond, extrapolating the totalizing, hegemonic, crystallized perspectives and crossed by hard, molar lines. Lines that fix the territories and delineate them, keeping them under control (DELEUZE; PARNET, 1998).

We escaped with the children-cartographers (CORAZZA, 2013) and with them we began to look at the curriculum through different paths and possibilities, from what was being done in school (LOPES, 2015). Think curriculum in articulation with life, as we engage with it, reflect on and with it (CARVALHO, 2009) and that are invented with children and childhood, in a *becoming-child* (DELEUZE; GUATTARI, 1997).

Desiring other connections with the school, the child-cartographers led us to find more flexible, molecular lines (DELEUZE; PARNET, 1998), deviations, which were drawn as they explored the *schoolcurriculum* territory. And walking these lines would only be possible in the company of those who inhabit the school. Therefore, Corazza (2013) when talking about children states that they are:

Cartographers, because they explore the means (of classes, schools, parks), make dynamic paths through the neighborhoods (of the streets, fields, animals), draw virtual maps (of the curriculum, political-pedagogical projects), in extension and intention, that refer to each other, and that they superimpose on the real maps, whose routes, then, are transformed. As extensive mappers of the movements of the pedagogical relations of power and of the displacements of curricular knowledge, children redistribute impasses and openings of this power, thresholds and cloisters of this knowledge, limits and overcomings of their modes of subjectivation, in search of the event - which they know is not about educational facts, historical data, pedagogical practices, although it does not exist outside of these effects, only that, in them and in their current existence, the 3 Event is not exhausted, because it's immaterial, incorporeal and virtual. As intensive mappers of affections (active and joyful, passive and sad), children produce educational constellations that fill their social wanderings (CORAZZA, 2013, p. 20-21).

The encounter with the children-cartographers and with the theoretical intercessors allows us to think about the curriculum, as Carvalho (2012) provokes us in his conversations with teachers.

Starting from a definition of curriculum beyond a curriculum, that is, as knowledge, affections and language, which cross the spaces of school times, combining experiences to expressive, informative and communicative knowledge and actions, teachers affirm the need to listen to the voice of childhood and adolescence that inhabits the school (CARVALHO, 2012, p. 44).

For the author, this resistance movement reveals a relationship between adults and children, which occurs in the affirmation of the encounters. These statements reveal other modes of curricular production that he considers "[...] the importance of children's speech [...] as that of *adultsteachers* not being denied and/or defined 'from the outside', thus placing for students and teachers discourses of others in their mouths [...]" (CARVALHO, 2012, p. 45).

Listening to the voice of the childhood that inhabits the school provokes an opening in the field of the possible for the multiplicity of life and curriculum from the gesture of "giving the listen" (SKLIAR, 2019) to childhood and children as inhabitants of this territory. A gesture of hospitality. But what would that hospitality be? What are the possibilities of this openness to the other through hospitality?

In an exercise of dialogue with the French philosopher Jacques Derrida (2003) on the concept of hospitality, we arrive at what our intercessor points out as the insoluble tensions that mark it, since it depends on what he will understand by unconditional hospitality and by conditional hospitality. While the first one opens his house to the other, totally anonymous, and welcomes him without imposing conditions on him, even before knowing who he is or asking anything. A welcome that happens without the existence of any rules neither for the host nor for the subject who will be hosted. The second is configured as hospitality in the current sense, that which imposes conditions, rights and duties on the one who arrives and who beforehand to be a guest has to have a proper name, because the one who arrives anonymously is not offered (DERRIDA, 2003).

For Derrida (2003) unconditional hospitality would be understood by the principle of total acceptance, without questions, since it removes the obstacles that separate us from the other, preserving who he is regardless of who he is and where he comes from, allowing him to bring in his language his own question.

Pure or unconditional hospitality, hospitality itself, opens up or is open in advance to someone who is neither expected nor invited, to anyone who arrives as an absolutely strange visitor, as a newcomer, unidentifiable and unpredictable, in short, totally other (DERRIDA, 2003, p. 15).

By problematizing hospitality, Skliar (2008), leads us to understand that the other should not be thematized or questioned, but it's necessary a movement to meet this other, totally other, and think about his question in his own language, instead of asking him and wishing that he answers in the language of the one who welcomes him.

In this way, to think of the unconditional hospitality so desired by Derrida means to think of this possibility without conditions, in the coming of the other, beyond a conditioned hospitality and its laws. A hospitality as a gesture, as an encounter, as a relationship of others, as “[...] the experience of the unexpected, the unknown, the unforeseen” (BURITY, 2018, p. 132).

And talking about hospitality displaces us to think about the foreignness of childhood. Or as Larrosa (2003, p. 184) tells us “[...] childhood is the other: which, always far beyond any attempt at capture, disturbs the security of our knowledge, questions the power of our practices [...]”.

To think of childhood from the perspective of otherness is to think about this restlessness, the questions and the emptiness that it imprints (LARROSA, 2003) and to welcome them unconditionally. To think and listen to his word, his question and to be open to learning from it to problematize the hegemonic discourses that fix the curriculum and that try to govern and silence childhood.

It's to accept the invitation of childhood and children and with them escape in lines of escape to make emerge the novelty of the other, after all “they have a lot to say about the school where they study and have much to contribute to the school curriculum” (PEREIRA, 2012, p. 110).

3. METHODOLOGICAL PATHS OF TWO WANDERING RESEARCHES

Our wanderers led us to the habitation of two existential territories: A Municipal Center of Early Childhood Education - CMEI and a School of the Municipal Education Network, both located in the agreste of Pernambuco. Children aged between 5 and 7 years who were part of the Preschool and Early Years classes at the respective institutions participated in the research. In our movements of displacements with the children we seek to map the gestures and children's sayings to think with the children other possible for the curriculum in Early Childhood Education and in the Early Years.

In order to enhance the meetings with the children-cartographers in their extensive and intensive mappings (CORAZZA, 2013) of the *schoolcurriculum* territory, we put ourselves in openings to welcome the power of their questions and to think about a research not about children, but “with” them, which is done in hospitality (DERRIDA, 2003).

Inspired by cartography, we designed the first itineraries and walked through them open to the unforeseen and events that arose at the beginning of the walk. Thus, the production of the data happened “[...] in movement, in the accompaniment of processes, which touch us, transform us and produce worlds” (BARROS; KASTRUP, 2015, p. 73). We inhabit the different spacetimes of the institutions: classroom, courtyard, cafeteria, teachers' room, library and through them we zigzag with the children, experiencing a multiplicity of encounters that potentiated other becomings, because “it’s in the deviations, in the impulses, that the unexpected operates, crossing us through other ways of thinking and living the classroom” (FARIA; LOURENÇO, 2012, p. 162) and also the curriculum.

Data production took place through participant observation, notes in the field diary, video and audio recordings of the children's moments of participation. Meetings accompanied by ethical care and respect for the human dignity of the subjects in the production of research data based on Resolution No. 510, of April 7th, 2016², which guides the methodological procedures that involve the use of data directly obtained from the research participants.

The meetings were open to the hospitality of the gestures and sayings of children and childhood and were moved by conversations and establishments, invented by the researchers, by the children, sometimes by the teachers. The conversations were open and happened in many moments, they were mutual invitations, to inhabit another time. A type of hospitality, which can be considered as the “[...] the art of being present, of giving time, that is, of making oneself available to listen, to listen, to think and to share with the other what inhabits us [...]” (SAMPAIO; BROOK; SOUZA, 2018, p. 36). In this direction, the conversations took place with groups of six children in different spaces of the institution, chosen by themselves (library, courtyard lawn, reception, amphitheater).

The establishments as movements that crossed the researches, in an often unpredictable way, also mobilized the conversations and made emerge what was already there in everyday life, such as “[...] openness in a creative experimentation” (LAPOUJADE, 2017, p. 44), mobilized through games, sharing of secrets, complicity, storytelling, workshops with unstructured materials, playful moments and many deterritorializations.

In this cartographic exercise, we try to approach childhood in a willingness to listen to what it brings with it, to approach it and to open a place to welcome it.

² BRASIL. **Resolution No. 510, of April 7th, 2016**. The document sets forth the rules applicable to research in the Human and Social Sciences whose methodological procedures involve the use of data directly obtained from the participants or of identifiable information or that may entail greater risks than those existing in daily life, as defined in this Resolution. Section 1, pp. 44-46. Available in: <http://conselho.saude.gov.br/resolucoes/2016/reso510.pdf>. Access on: July 18th, 2019.

Childhood speaks a language that is not heard. Childhood pronounces a word that is not understood. Childhood thinks a thought that one does not think. 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 situating others in the other land, in the exile, in the foreigner, and to be able to ever leave, at least a little bit, of our homeland, our comfortable place. This seems to be one of the forces of childhood: that of a new language, of a new, other, a place to be and to think, for ourselves and for others (KOHAN, 2009, p. 59).

To welcome this children's language, as Kohan (2009) provokes us to think, and to learn from it, as to the one who opens his house, "Chez-soi" (DERRIDA, 2003, p. 69) to listen to this childhood that is said and tells us about the world, the school, the curriculum in Early Childhood Education and in the early years.

Inspired by these meetings, we followed the path of questions: What powers acted in this meeting of the children and childhood of the Pernambuco agreste with research and curriculum?

4. THE CURRICULUM-OTHERS INVENTED BY THE BECOMINGS OF CHILDHOOD

"Auntie, do you know why I like to get dirty? Because getting dirty makes more joy! If you get dirty, the person gets all painted, then I like to get dirty!"

(MÔNICA, CONVERSATIONS, 2019).

How to problematize daily life and its micropolitics in the curriculum invented by the inhabitants of the territories? How to look at the offal and the minimal existence that inhabit the daily school life?

The displacements with the children-cartographers in their traces of the virtual maps of the curriculum, in extension and intention, through the means and the affections (CORAZZA, 2013) transformed our path and our look. Bodies that affected each other and mobilized invitations to look at what is being done at school. And, from this perspective "[...] mobilize different paths and different curricular possibilities [...]" (LOPES, 2015, p. 455), betting on a more plural and heterogeneous perspective (LOPES, 2015).

This perception placed us in the middle of the molar and molecular lines (DELEUZE; PARNET, 1998) that crossed the curriculum and in the face of the fixity, crystallization and homogenization of the proposals, the children in their powerful sayings and gestures took us out of the place, disturbed us and mobilized us to meet the curriculum and their minimum existences (LAPOUJADE, 2017). The curriculum inhabited the daily life, in composition with the bodies of the children and their inventions, needing only a gesture to affirm the novelty of their existence. But how to think about this relationship in the midst of these crossings and the relations with these different lines? Larrosa (2002, p. 25) seems to give us a clue when walnut says, that “[...] it requires a gesture of interruption, a gesture that is almost impossible in these times: It requires stopping to think, stopping to look, stopping to listen, thinking more slowly, looking slower, and listening more slowly [...]”. In this regard, Lapoujade (2017) also provokes us to think, when he states that: “In the cosmos of things, there are openings, countless openings drawn by the virtual. Rare are those who perceive them and give them importance; rarer still are those who exploit this openness in creative experimentation” (LAPOUJADE, 2017, p. 44).

The children affirmed the life of the curriculum, as they invited us to engage with it, reflect on it and with it (CARVALHO, 2009). And so, they created lines of escape in the prescriptive curriculum that operated in the school, producing gaps in the encounters with the bodies triggered by the becoming-child. Inaugurating other compositions, and an opening to other ways of existing (LAPOUJADE, 2017).

The power of the sayings and the gesture of the child placed in the epigraph of this discussion, instigates us to problematize the potency of the affections, and how the children's desires if they were listened to, would produce a childhood for the curriculum, making them more joyful, pulsating, vibrant. A childhood as “a way (curious, restless, enchanted) to live life” (KOHAN, 2021, p. 24), where getting dirty is something possible and not controllable. To think of *curriculum-others* that are open to encounters and that make the novelty of the other emerge! Mônica's novelty and her desire to get dirty, “because it makes more joy”.

In the establishment with artistic materials emerged the gesture of the children and their powerful sayings. Children reinvented the common use of things. Transforming their bodies into corpo-screens, “getting Dirty” and living the joy of that encounter. It was thus, that Mônica made a tear in the middle of the adultcentric discourses about the asepsis of

the school, the order, the artistic activity limited to an A4 sheet. Inviting us to experience that moment.

In the midst of laughter, life, colors, paints, various mixtures, bodies, "dirt", children broke with the limitations of reality and transported us to a world whose imperative was imagination, because "to imagine is to be absent, is to launch oneself into a new life" (BACHELARD, 2001, p. 2). This life is expressed by Corazza (2013) when he introduced us to children as artists from Deleuzian encounters:

Artists because, defining themselves as sensitive, they do the same things as Art. That is, both the Impersonal Cartographers and Art do not order places, but open tears to the outside; they move about a childish becoming and about the forgetfulness of history and the abandonment of childhood memories; they run through erratic passages and lines of flexible, heteroclit materials; unscrew rings of pure surface, without interior or exterior; connect and disconnect unimaginable neighborhood zones; they throw stones at infinite speed against all organisms; make historical-world trips, without leaving the Continent of Childhood and Art; they open and close doors, roofs and planes, totally maddening the thought of the common sense of childhood and the common sense of art (CORAZZA, 2013, p. 21).

In his art, children and childhood invited the inhabitants of that territory to freedom! A liberation from ordinary life and continuously repeated to a life presentified in the present, where the school and the curriculum are spacetimes of joy, from a look capable of "deforming the world" (BARROS, 1996, p. 51).

In Manoel de Barros "deforming" would be another possible to think about the curriculum in Early Childhood Education and in the Early Years. Enable other senses, other languages, other discoveries, curiosities, creativity, experiences, instead of the interruption of fiction (SKLIAR, 2019) that sometimes presents itself in a context of excessive schooling of children (SKLIAR, 2012).

Schooling that crosses in its molar lines the end of preschool, but was also present in the arrival of children to the early years. In these spacetimes in the midst of activities and the celerity of time (SKLIAR, 2012) the children invited us to experience other times, other ways of seeing and thinking and doing School. Thus children in their artistry and through the Gestures of Childhood call us to "impoverish our gaze" (MASSCHELEIN, 2008) to look at the offal of everyday life and realize what emerges in this encounter. Gestures thought of as the action that enables existence to become real and visible, through its way of existing.

Teacher Catirina:
I'm not, nor do I do anything special!
Snow White:

yes, auntie. You are! You teach us a lot of things. You teach us to look with a lot of eyes, because we see things faster! (DIÁRIO DE CAMPO, 2019, 1st YEAR CLASS).

Together with the children, we established movements that helped us to think about the School in a more childish way, a school that can perhaps teach us to “look with a little bit of eyes...”, the *curriculum-others* that inhabit this daily life. In this sense, we agree with Maia (2017, p. 14) when he tells us that “being attentive to what is brought by children characterizes a curriculum about which there is no safe prediction, although there is planning and responsibility of the adult”. This curriculum about which there is no sure prediction brings us back to the idea of unconditional hospitality, which requires a prior openness to someone who is not expected “for whoever arrives as an absolutely strange visitor, as a newcomer, unidentifiable and unpredictable, in short, totally other”. (DERRIDA, 2003, p. 15). Children and childhood with their gestures and sayings call us to look at otherness, as an invitation to meet the other, ourselves and why not the curriculum? Curriculum where children's experiences are enhanced. Curriculum open to unforeseen events and not only the organization (FARIA; LOURENÇO, 2012).

Thus, from this gesture of hospitality, we believe that “(...) it's no longer possible to operate with any kind of curriculum: Except plural curriculum, which we can call by different names [...]” (CORAZZA, 2013, p. 27-28), which would be, in other words, curriculum attentive to the needs of children, open to the new, to the child's question, curriculum that question their own limitations and that escape in lines of escape, always inventing new ways of looking around and affirming their existences. Curriculum instituted and designed in the midst of conversations, meetings, experiences, knowledge and affections (CARVALHO, 2012) and thought by the inhabitants of everyday life, from the gesture of giving listening (SKLIAR, 2019) to the voices of children, but also of teachers, coordinators, for the composition of other ways of learning at school, more joyful, playful, powerful, inventive ways, colorful, full of curiosity and pleasure.

5. (DES)BEGINNINGS... NOT TO CONCLUDE...

We bet on the gesture of walking with the children in the curriculum territoryschool in the midst of the maps drawn by childhood. In openings to the gesture of hospitality to “give listen” to the sayings, knowledge, doings of children, as a gesture to experience school and curriculum in a childlike way.

In these (mis)paths we meet with the children-cartographers, with Mônica and Snow White, but also with the teachers and other inhabitants of those territories. In affective lines we rehearsed an attempt to problematize the curricular discussion from what the children expressed in their artistry and creative experiences, invented in lines of escape.

With a "lot of eyes" we were invited to perceive life within the curriculum of Early Childhood Education and the early years, within a perspective of the micropolitics that crosses the childhood with which we approach: How to become, the *aión*, event, experience, creation. An invitation to look at what we did not see before and in the midst of the encounters to perceive these lines of escape and to meet the minimum existences in the daily school life.

In our openness to learn from children and childhood, it was possible to perceive how they tensioned the universalized, majoritarian and prescriptive forms that involved the curriculum. As extensive and intensive mappers of the media (CORAZZA, 2013) they created deterritorialized ways of thinking about them, in other life movements, proliferating artistic, poetic and joyful essays. As an invitation to inhabit the *aión* and artistize the composition of *curriculum-others*, drawn, by childhood, with colorful and flexible lines, establishing the production of joy as the principle of a childhood for the curriculum, which resists attempts at control, sadness, sameness and that affirms itself as novelty.

Starting from transgressive actions and children's resistance, we believe in the possibility of meeting the existences of the curriculum that emerged in this meeting: *Curriculum-plural* (CORAZZA, 2013) open to the unexpected, to novelty, to astonishment, to otherness, to experience, to the joy of being together and of being able to get dirty. Curriculum present in the present and that emerge from childhood itself, in its becomings and rhizomatic traces, with colored paints and brushes, in their bodies-canvas. Curriculum that open themselves to the welcome of the foreignness of childhood and that also host their language, their question, as provoked by Derrida (2003) to think of the unconditional hospitality he desires.

And not to conclude, we leave this scriptural movement open, with a question to mobilize thought: What can a curriculum of Early Childhood Education and Early Years that hosts the power of the gestures and sayings of children and childhood?

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