

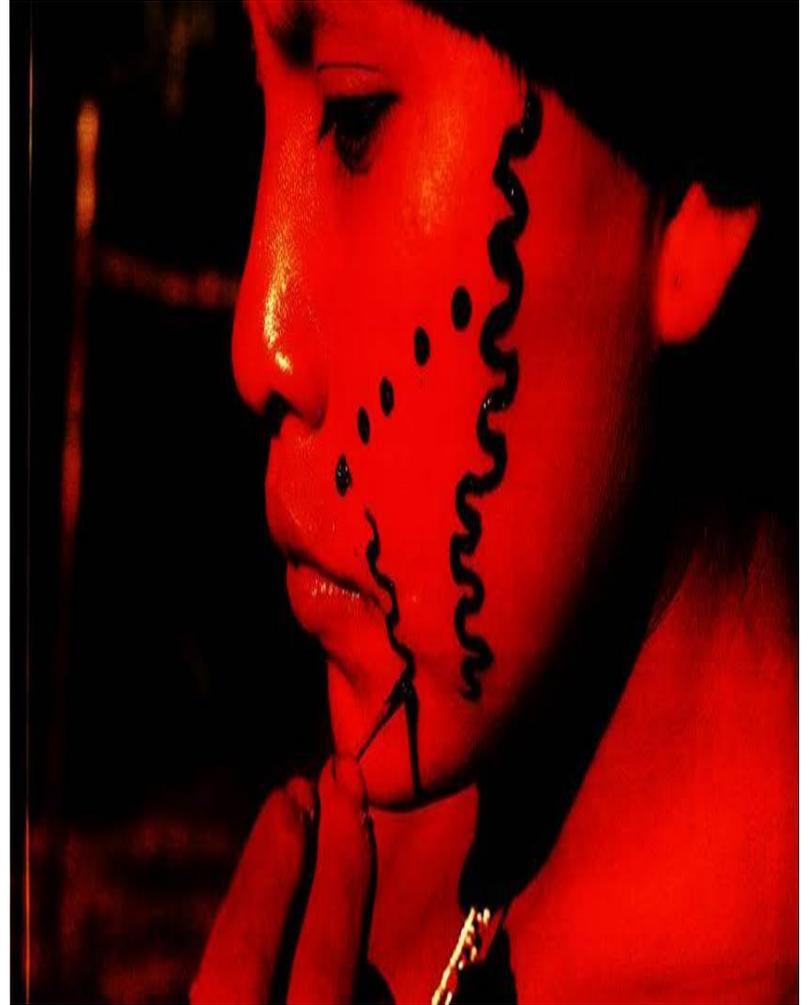
Transition and Socialization in Early Childhood Education and Care
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For a “macunaimica” pedagogy in brazilian early childhood education

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This power point is an invitation for us to decolonize our looks, seeking to revisit the academic, following the trajectory of the Brazilian sociologist Florestan Fernandes, militant, political revolutionary, committed to his historical timeline, interpret of a profound Brasil of popular classes, of the so called “minorities” that are the majority from the looks and commitments that we build before the tortuous ways of public policies, and the challenge of research production “with, for, and about” young children.





Children from playground (*Parque Infantil*) with “Indian clothes and body painting”, 1938.



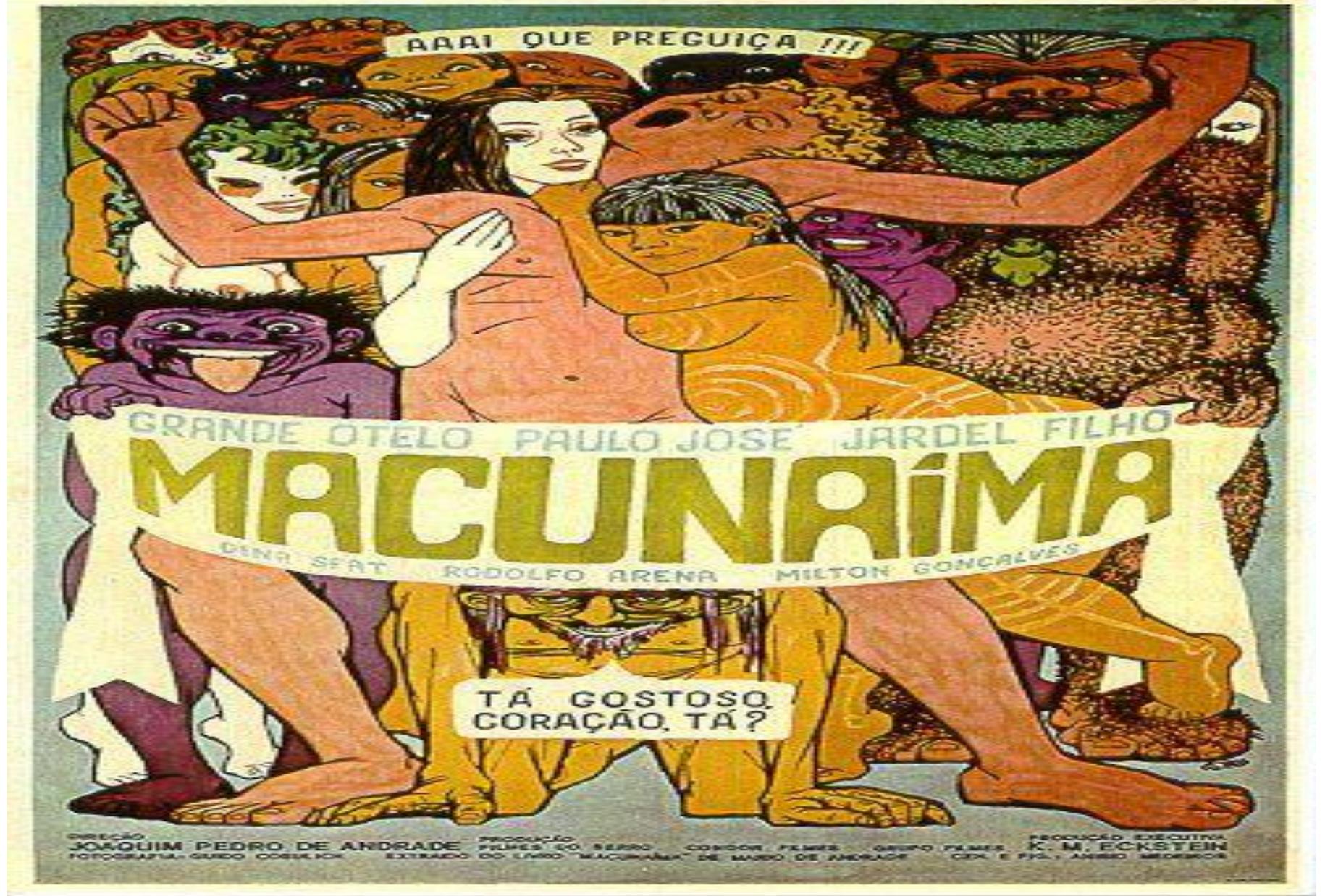
Project of appreciation of the Brazilian African culture – *Quarta dos Tambores*, 2014.



Encrespa Kids, 2015.

This work aims to present the diversity of the Brazilian early childhood and to problematize the challenges facing its education. To approach issues that involve the socialization institutionalized in collective spaces of education at the public sphere; the characteristics of childhood education and the continuity on transitional processes along the initial years of mandatory schooling.

To discuss the challenges of both professional and cultural practices in the context of Brazilian childhood education, articulating distinct theoretical and methodological methods in the field of Social Sciences, Art and Politics, ethnographies that bring out the young child in its centrality, on the academic, political commitment in the construction of decolonizing educational practices, and of an emancipatory pedagogy, against all forms of violence, discrimination and authoritarianism.



Oh, such laziness!!!

Feels good, sweetheart? Huh?



Mario de Andrade and the children of the playground (*Parque Infantil*), 1936.

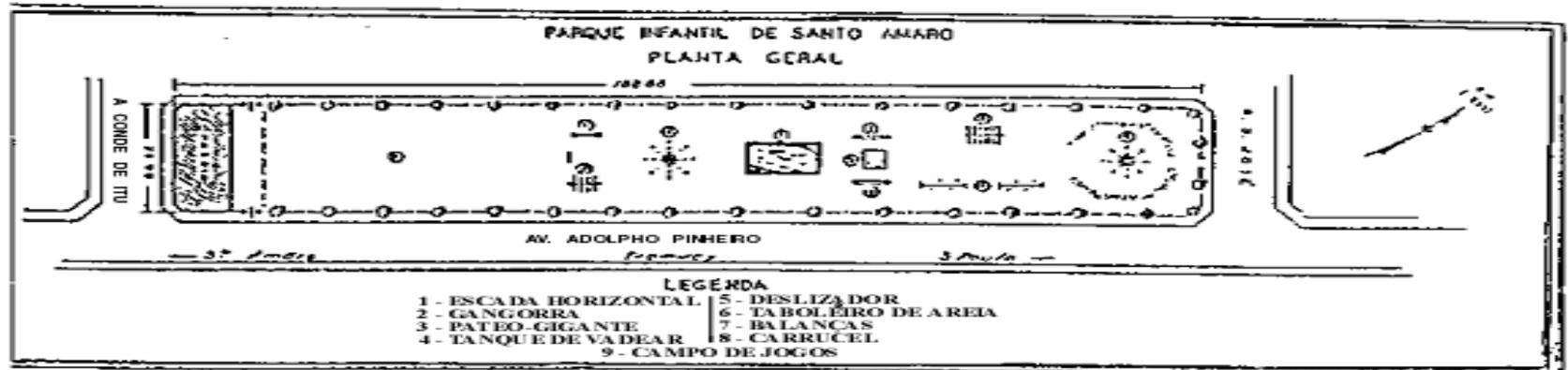
A pedagogy at the height of children: without classrooms and in contact with nature.



Planta das dependências e planta geral do Parque Infantil de Santo Amaro (1938).



Planta das dependências e planta geral do Parque Infantil de Santo Amaro (1938).

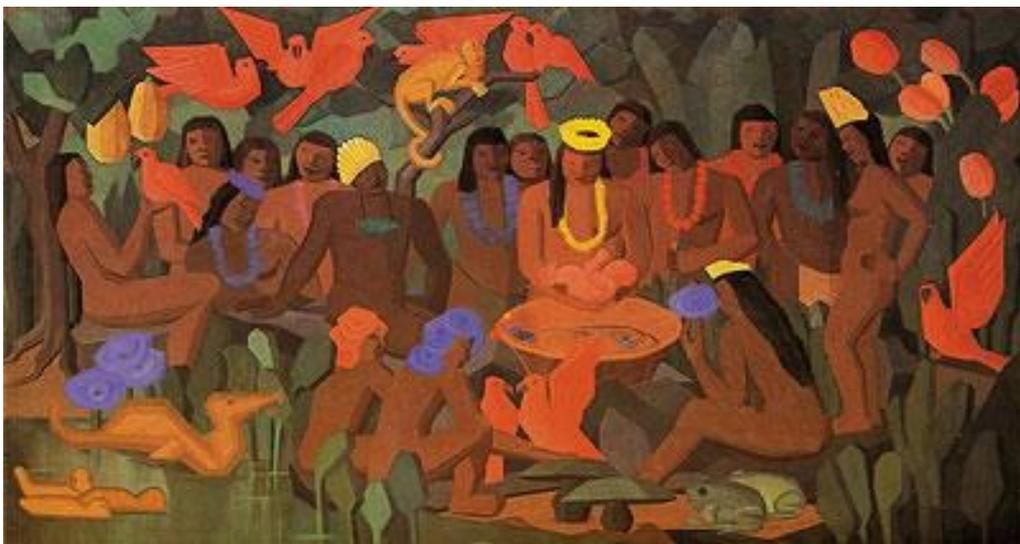


Fonte: Miranda, 1938, p. 27-28.

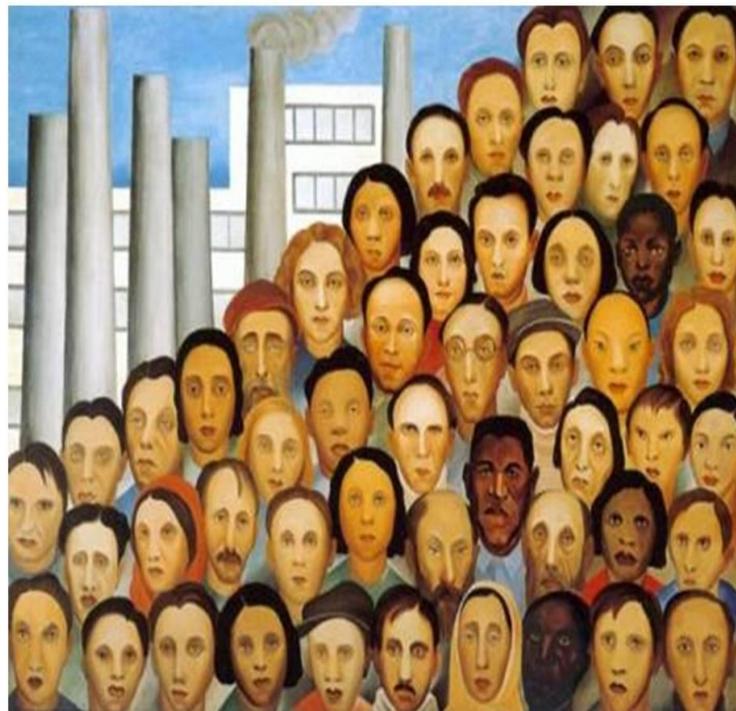
Blueprints of the dependencies and general blueprint of the playground (*Parque Infantil*) in Santo Amaro (1938).

The child is essentially a sensitive being seeking out expression. It does not yet possess the abstracting intelligence completely formed. Its intelligence does not prevail and let alone illuminates the totality of the sensitive life. Therefore, it is much more expressively total than the adult is. In the face of pain: cries - which is much more expressive than abstracting: "I am hurting". The child uses indifferently of every means of artistic expression. It employs the word, the beats of rhythm, it hums, it draws. People will say that its tendencies have yet not fully developed. I know. But that is the same vagueness of tendencies that allows it to be more total. And, in fact, such "tendencies" many times come from our intelligence exclusively.

(Mario de Andrade, 1929)



O batizado de Macunaíma (1956),
Tarsila do Amaral.



Operários (1933),
Tarsila do Amaral

It contextualizes the Brazilian system of education, pointing out its current changes and challenges, facing the precariousness and the loss of children's rights of attending public and collective environments of childhood education. It highlights the tragic political context in the process of the Brazilian childhood schooling regarding the reduction in the age for compulsory education. As the law number 11.274/2006, which stated and standardized compulsory Primary School with duration of 9 years, altering the LDB of number 9394/96, assigning six-year-old children to Primary School. The proposal of a Constitutional Amendment 277/08, which calls for obligation of pre-school education for children in the age of 4 and 5 years old, hurting the constitutional principle of family choice. And the Law project number 414/2008 that, with purposes of establishing coherence between the Constitution, the LDB and the educational policy on what is concerned to the age groups of child education and primary school: it points to the school applications of five-year-old children's to primary school.



Pointing out to the ambiguities and misconceptions about the question of universalization versus compulsory education, of handout systems for children, and the evaluation system by tests of high impact, with mechanisms that circumscribe the classification of young children, which is not adequate not even for older children of elementary school, for it ranks schools and restrains curriculums toward preparation for tests.

It brings to debate the changes in the 9-year-long Primary School, that stole six-year-old children from Child Education, and bring great challenges related to the instructor's background, the issue of the ideal physical space, the pedagogical proposal and the construction of a Child Pedagogy (from 0 to 10 years old). In phase of political changes and regress of the conquests on children's rights in Brazil, several researches draw their attention to the challenges facing the presence of forces that regulate, standardize and try to steal the rights of Brazilian childhood. While a very young area of education winds up suffering pressures that may lead to a throwback. Examples are the proposals "Projeto Casulo", "Mães Crecheiras" and "Naves-mães", that seek for precarious alternatives and announce the loss of the earned rights of babies to be educated in public day care centers.

Thus, the child subject and author of both history and culture demands from us adults/researchers an ethical commitment that allows the security of their rights to education and the construction of a Childhood Pedagogy that highlights and places the cultural diversity of our country in the center. We highlight some researches that bring different regions of Brazil, their geographic, cultural and social diversities (children of great metropolitan areas, children Guaranis/Kaiowás, immigrant children sons of Bolivian families, Pomeranian children from the south of the country, Quilombola children, black children, children from the landless movement - MST, among others), that demand the construction of a refined look at different Brazilian childhoods.

MANIFESTO ANTROPÓFAGO

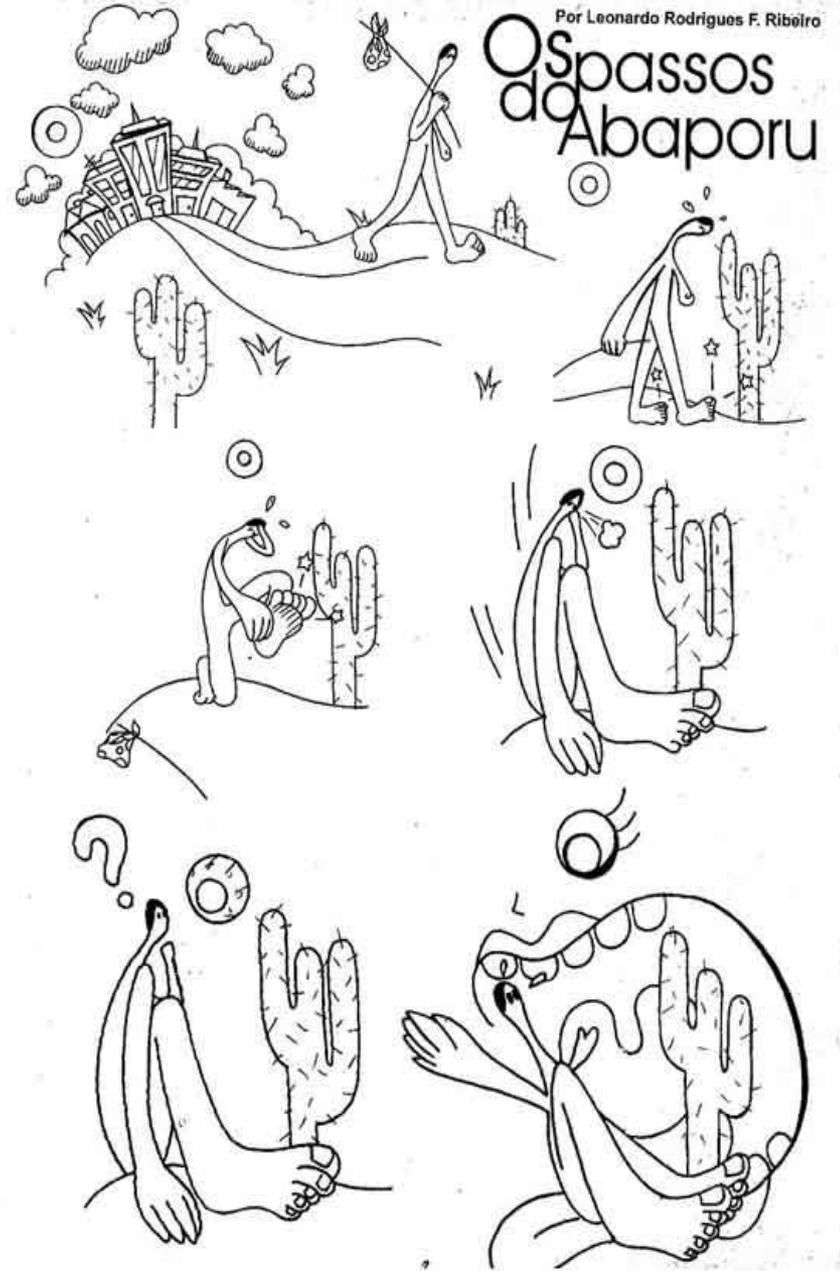


Apaboru (1928), Tarsila do Amaral

The children that invite us to marvel at them, their productions, their transgressions, and also to inspire ourselves to recreate our perceptions and possibilities of transformation, towards a proposal of quality. After all, we cannot neglect the significant advances that researches on the field of childhood education have been building on the last decades in Brazil. In this context, our researches seek to bring contributions to a Brazilian Childhood Pedagogy, “macunaimic”, creative and inventive, as well as our foreign and anthropophagic children. Pedagogies that seek to ensure the absence of rigid and preparatory models on the childhood education, to avoid the characteristic cognitivism from traditional pedagogies, and the construction of all human dimensions in contact with the differences.

TUPI OR NOT TUPI

Fragmentos de uma Antropofagia



The results presented show the necessity of ensuring the children's right to a nonsexist, nonracist, nonadultcentric education of right to childhood and dignity for all children. After all, since they are born they are subjected to rights, rights to education and care, right to protection against any forms of violence – physical or symbolic, right to not suffer negligence. They also point out to emergency issues about changes, and social, and political conquests on the field of human rights and the construction of emancipatory proposals of education, against different forms of prejudice and discrimination still so perversely present on our society and children's everyday routine. Our social reality, in many contexts perversely determined, relates itself historically to its constant process of colonization of thinking, which formulates the educational policies, especially for the early childhood, committing itself to the neoliberalist interests of public policies in general.



Won't you take care of him for me while I go to work? (1981).



Young children fighting – participating in manifests for the right to a day care center in São Paulo, 2014.

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