

Child Development and Learning at the Common National Curriculum Base in the light of Cultural-Historical Psychology: Early Childhood Education in focus

Desenvolvimento e Aprendizagem na Base Nacional Comum Curricular à luz da Psicologia Histórico-Cultural: Educação Infantil em foco

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RESUMO

O intento dessa pesquisa foi identificar e analisar as concepções de desenvolvimento e aprendizagem presentes na Base Nacional Comum Curricular (BNCC) para Educação Infantil à luz da Psicologia Histórico-Cultural. Além disso, buscamos também compreender as principais correntes teóricas que embasam a Base Nacional Comum Curricular (BNCC). Trata-se de uma pesquisa documental que teve como fundamento teórico metodológico o materialismo histórico-dialético. Inicialmente, fizemos uma primeira leitura do material a fim de identificarmos e selecionarmos as principais ideias acerca do desenvolvimento infantil e aprendizagem à luz da Psicologia Histórico-Cultural. Posteriormente, identificamos os autores soviéticos que foram trabalhados no documento e fizemos um estudo dos pressupostos teóricos utilizando a categoria desenvolvimento infantil e aprendizagem como parâmetros para a análise. No documento não há menção a referenciais teóricos e os conceitos de desenvolvimento e aprendizagem pouco são discutidos no texto. Demonstrando, assim, as

ABSTRACT

The aim of this research was to identify and analyze the conceptions of development and learning present in the National Common Curricular Base (Base Nacional Comum Curricular - BNCC) for Early Childhood Education in the light of Cultural-Historical Psychology. In addition, we also seek to understand the main theoretical currents that underlie the National Common Curricular Base (Base Nacional Comum Curricular - BNCC). This documental research had historical-dialectical materialism as its methodological theoretical foundation. Initially, we did a first reading of the material to identify and select the main ideas about child development and learning in the light of Cultural-Historical Psychology. Subsequently, we identified the Soviet authors who were worked on in the document and made a study of the theoretical assumptions using the categories child development and learning as parameters for the analysis. In the document, there is no mention of theoretical references, and the concepts of development and learning are not discussed in the text. Thus demonstrating the document's

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contradições do documento e confusão entre as definições dos construtos aprendizagem e desenvolvimento.

Palavras-chave: Educação Infantil. Políticas públicas. Psicologia Histórico-Cultural.

contradictions and confusion between the definitions of the learning and development constructs.

Keywords: Child Education. Public policy. Cultural-Historical Psychology.

Introduction

This article is part of the research entitled "Panorama of Early Childhood Education in Southeastern Goiás: Conceptions, Educational Practices and Public Policies", which aims to provide an overview of Early Childhood Education in the micro-region of a municipality in Southeastern Goiás, with the aim of identifying and analyzing educational practices and public policies for Early Childhood Education, conceptions of development, learning, and childhood in the light of the precepts of Historical-Cultural Psychology.

The study of child development and public policies for early childhood education is significant for the academic world to think about an education that really promotes the integral development of the child. In this sense, the concepts of child, development, and education have been discussed in different theoretical currents.

According to Davidov (1988), for the Soviet school, the psychic development of the child is mediated by his or her education from birth. Thus, this development takes place within the educational process carried out by adults who organize the child's life, create conditions for its development, and transmit to it the social experience accumulated by humanity in the previous period of its history. According to Elkonin (1969), it is through adults that children assimilate the knowledge acquired by previous generations and learn socially developed skills and forms of behavior created in society. As they assimilate social experience, different psychological functions are formed in children.

Regarding psychological functions, Chaiklin (2011, p. 666) notes that none of them is pure in the sense of a characteristic or "[...] biologically given module; on the contrary, all of them have been formed both historically, in the phylogenetic

development of human societies, and individually, in the ontogenetic development of people within these societies".

Entering school radically changes the child's situation in society, fundamentally altering his entire system of relationships with adults and other children. In other words, the child begins to share daily life with other adults (who have a single purpose: to teach) and with other children of the same age, thus gaining access to a new network that reinforces and enhances his or her development. According to Elkonin (1969), children begin to have serious and deep relationships with their professors and classmates, and in part with the whole school, due to the change in routine, coexistence, and the changes mentioned above.

According to Martins (2013), the process of comprehending culturally shaped human particularities requires the appropriation of the "heritage objectified by socio-historical practice". This internalization is located between interpersonal (intrapsychic) and intrapersonal (intrapsychic) relations, in other words, it is established through educational processes, through the universe of human objectifications made available to each individual through the mediation of other individuals.

For Vygotski (2006b), the transformation of individuals occurs in the internalization of signs, in the quality of the signs made available, and in the conditions under which this occurs. Thus, the idea of a class society and its conditions of inequality highlights the need to overcome the economic order based on private ownership of the means of production. In this way, school education is essential to oppose these inequalities, and it is through school education that individuals can achieve a just development - because it is through school education that they have access to quality signs, i.e., critical knowledge that can break through, question, and reveal reality.

Thus, the general objective was to identify and analyze the conceptions of child development and learning present in the BNCC for Early Childhood Education in the light of historical-cultural psychology. We also highlighted the following objectives: to understand the main theoretical currents underlying the

BNCC and; to identify the aspects of the relationship between development and learning included in the BNCC.

In order to get closer to the topic and to the research in the field, before going into the analysis of the BNCC in terms of our objectives, we carried out a bibliographic survey on the research platforms BDTD (Brazilian Digital Library of Theses and Dissertations) and SciELO (Scientific Electronic Library Online), from 2008 to 2018. The following keywords were used: Child Development, National Common Core Curriculum, Public Policies, and Historical-Cultural Psychology.

When we looked up the words in isolation, we found 10,676 publications in SciELO and 40,373 in BDTD. Therefore, we filtered to get closer to the proposed topic by crossing the four words mentioned above. No academic papers were found with the three keywords on the SciELO platform. The following table shows the results of the survey after crossing the keywords.

Table 1 - Bibliographic survey in the BDTD using the keywords: child development, National Common Curriculum and public policies, and Historical-Cultural Psychology.

Bibliographic survey - BDTD		
Key words	Number of articles	Year of Publication
National Common Core Curriculum, Cultural-historical psychology, Public policies	1	2011
	1	2014
	1	2016
	2	2018
Child development, Common National Curriculum Base, Public policies	1	2013
	1 + 1*	2014
	3*	2016
	1	2017
	3*	2018
Child development, common curriculum base, cultural-historical psychology	1*	2014
	1*	2016
	1*	2018
TOTAL	1**	2013-2018***

Source: Organized by the author

* The dissertations marked are repeated, so there are a total of 12 publications.

**12 dissertations were found, however, one of the articles não is available, totaling 11 publications.

***The research was carried out from 2008-2018, but no articles were found from 2009, 2010, 2011, 2012 and 2015.

We note that there is little research that aims to analyze the BNCC from a Marxist perspective. When we searched for the keywords National Common Core Curriculum, Historical-Cultural Psychology, and Public Policies, we found the research by Silva (2018), which aims to investigate the documents (including the BNCC) that recommend or incorporate socioemotional competencies, identifying the possible implications for the education of the working class, using historical-cultural psychology and historical-dialectical materialism as theoretical references.

A search using the keywords' child development, national common core curriculum, and public policy found only one dissertation that met the objectives of this work (Cicarello Júnior, 2018). Cicarello Júnior (2018) focused on the curriculum documents of the three largest cities in Santa Catarina

(Joinville, Florianópolis, and Blumenau). When searching for what was produced, the terms "human development + early childhood education", "human development", and "child development" were used. However, the author did not find concepts of human development in official documents. Few studies aimed at analyzing the conceptions contained in documents that guide educational practice. According to the author, it is important to analyze the documents that underpin educational practices because they are "constituted in a socio-political-economic context marked both by disputes over social projects and by the different epistemological bases that underpin the different spheres of everyday life" (CICARELLO JÚNIOR, 2018, p. 18). The author uses historical-dialectical materialism to understand concrete relationships and their contradictions.

The other studies, nine in all, research the BNCC or the topic of education, but they bear little resemblance to the proposal of this work.

After this brief introduction to the topic and research in the area, we will present the theoretical basis, then the methodology, followed by the results and conclusion.

1. Historical-Cultural Psychology, Historical-Dialectical Materialism, and the Process of Psyche Development

We will briefly present how the process of psychological development occurs for the authors of cultural-historical psychology, especially Leontiev (1978), Martins (2013), Meira (2007), Netto (2011), and Tanamachi (2007).

As mentioned above, this work is based on dialectical historical materialism, a conception that starts from production, which is the basis of the social order of historical societies. The distribution of products, and consequently the social division of people into classes, is determined by what society produces, how it produces it, and how its products are exchanged (MEIRA, 2007), based on which a legal and political superstructure develops that corresponds to specific social forms of consciousness (NETTO, 2011).

The more wealth the workers produce, the poorer they become, which makes them even cheaper commodities. The devaluation of the human world increases with the increase in value of the world of objects. The product no longer belongs to the human being who produced it and takes on an independent existence. In this process, work alienates nature from man and man from himself and his species (MEIRA, 2007).

Marxist theory does not take a position on existing knowledge to judge it, but rather to make a rational examination that is aware of its foundations, conditioning, and limitations, based on real historical processes. For Marx, theory ideally reproduces the real movement of objects through the research subject, reproducing the structure and dynamics of the object in its thinking (NETTO, 2011). There are two fundamental moments in the activity of knowing: the appearance produced by the data and the essence constructed through theoretical thought. For reflection to be dialectical, it is necessary to grasp the movement of phenomena as concrete social facts to transform the immediate into the mediated (MEIRA, 2007).

Thus, cultural-historical psychology is an important tool for thinking about the constitution of individuality and subjectivity in the context of dialectical historical materialism, the real lives of individuals, and how social relations are internalized. Individualist theories are formed by abstract individuals outside their historical contexts and end up obscuring the social relations of production. In contrast, individuality should be considered the synthesis of the subject's conscious relationship with the particular conditions of its existence, mediated by the conscious relationship with the objectifications of humanity (Tanamachi, 2007).

According to Tanamachi (2007, p. 80), dealing with this individuality "is about situating the singularity of concrete individuals within the historical and social context of humanity, so that we can verify the maximum possibilities of each subject's becoming as part of the individual process of humanization.

A man's biologically inherited qualities do not determine his psychic abilities. Man's abilities are not virtually contained in the brain. What is virtually contained in the brain is not such and such specifically human abilities, but only the ability to form these abilities (LEONTIEV, 1978, p. 257).

This statement runs up against a fundamental concept for understanding the human being, which is the development of the psyche and, consequently, its important uses in the field of education and for human emancipation. Leontiev (1978) shows that the psychic functioning of animals has made possible the development of the complex human psyche, which is primarily historical.

The psychic reflex is created by sensitivity, irritability to external agents, which allows animals to reflect the surrounding reality. The author calls this first stage the stage of elementary psyche. In this stage, the general path of change includes differentiation and multiplication of organs of sensitivity (LEONTIEV, 1978). Regarding this stage, Martins (2013) points out that it will mark the transition to pluricellular life, differentiated movement, and faster excitation. In addition, the transition of life on Earth changed the conditions for survival, feeding, and obtaining food, becoming increasingly dependent on receiving information from the external environment. The combination of the development of the organs of sensitivity and movement led to the emergence of the primitive nervous system, which began to mediate the vital activity of the organism. Activity is still regulated by isolated stimuli, which makes it impossible to perceive objects in their entirety.

The stage of the perceptive psyche, on the other hand, is determined by the conditions of the environment, beyond isolated sensations. The properties of the object are unified, giving a total image and conditioning new types of responses. These transformations are the result of profound anatomical and physiological changes in the functioning of the sense organs, especially the visual organs. This leads to qualitative leaps, especially in the mnemonic function, in the form of habits (motor operations fixed by experience) (MARTINS, 2013).

The intellect stage is characterized by repetition of a given experience, reproducing operations, i.e., similar problems. They dispense with trial and error, and this transfer of solutions is not limited to the nature of the problem, but also to the conditions in which it occurs. Thus, the two-phase activity (preparation phase and execution phase) is introduced (MARTINS, 2013).

In this way, we can see that psychic development is determined by the need for animals to adapt to their environment, and the psychic reflex is not purely subjective and has no real meaning in the life of animals; it is born and develops because without it animals would not be able to orient themselves in their environment. That's why evolution brings about physical transformations and the appearance of organs because they have the function of reflecting the surrounding reality (LEONTIEV, 1978).

The more humanity progresses, the richer the socio-historical practice becomes and, consequently, the role of education increases and becomes more complex. The unity of man is practically nonexistent, and this is a product of economic, class inequality, and the diversity of relations and acquisitions, which embody the historically formed aptitudes and abilities of human nature (LEONTIEV, 1978).

Another important point in Leontiev's theory is the concept of activity. For the author, there are types of activities that are more important and dominant depending on the stage of personality development, and the development of the psyche depends precisely on this dominant activity. A dominant activity is an activity, the development of which determines the main changes in the child's psychic processes and personality at a certain stage. When its possibilities exceed its way of life, the activity reorganizes itself, thus creating an inherent contradiction and moving to a new stage (LEONTIEV, 1978). The possibilities for development do not occur biologically, but by overcoming the contradictions between primitive forms and culturally developed forms of behavior, through mediating activity (MARTINS, 2013).

Next, we discuss learning and development for cultural-historical psychology.

1. Learning and development: are they equivalent or do they go hand in hand?

To understand learning and development in a broader sense, we need to understand the relationship between learning and development and the specific characteristics of this relationship at the school age³. The first important point is the domain of potential development, which has at least two levels of development (actual and potential). The actual level includes psycho-intellectual functions acquired as a specific result of a developmental process that has already taken place. What a child does with the help of an adult is called the zone of imminent development, i.e., we can observe not only the process that has taken place so far, but also the processes that are still taking place and developing. This is because what the child does with the help of an adult, the child will later be able to do on his or her own, determining the future steps and dynamics of his or her development (VIGOTSKII, 2006a).

Moreover, for Vygotsky⁴, the current level of development is only the beginning of development, since it does not promote generalization and can even be forgotten. Teaching must be organized considering the actual level of development and the area of imminent development, which requires solid training for professors (MARTINS, 2013).

Regarding development, it is important to emphasize that higher psycho-intellectual functions appear in collective, social (interpsychic) and individual, internal (intrapsychic) activities. In addition, it is in communication that the possibility of verification and confirmation of thought arises, so the field of interrelations is essential for it (VIGOTSKII, 2006a).

³ Vygotski (2006b) points out that the stages of development are: post-natal crisis, first year (two months to one year), one-year crisis, early childhood (one to three years), three-year crisis, pre-school age (three to seven years), seven-year crisis, school age (eight to twelve years), thirteen-year crisis, puberty (fourteen to seventeen years), seventeen-year crisis, adulthood.

⁴ The spelling used by the authors will be Vygotsky, however, throughout the text, the spellings used by the different authors will be respected.

Therefore, teaching must precede development because learning is not development, but learning in an organized way can produce it and cannot occur without it, being a source of development (VIGOTSKII, 2006a).

Vygotsky advocated teaching scientific knowledge, not everyday knowledge, because for him, the formation of concepts qualifies the psychic system. When this happens, one of the main functions of schooling is fulfilled: it has an impact on the personality of the individual, since all culturally formed characteristics are synthesized in it. This process of developing concepts is connected with such functions as voluntary attention, logical memory, comparison, generalization, and abstraction. For this reason, the process of schooling that achieves development is not simple; professors who follow the path of simplification will achieve nothing more than the simple assimilation of words. Scientific concepts are the gateway to becoming aware of phenomena (MARTINS, 2013).

In this way, school mediates the object-subject relationship and causes transformations. In this way, we begin with the professor and the student in their concreteness, as a synthesis of multiple determinations and pedagogical practice as a relationship mediated by the appropriations and objectifications made available to them (MARTINS, 2013).

The reference of learning is the process of appropriation of school content, and that of teaching is the process of objectification of the appropriation already made by the professor. It is therefore necessary to problematize teacher training in terms of the instrumentalization of pedagogical work. The mastery of scientific knowledge is an essential tool for the professor to operate practically. It is necessary to be attuned to the concreteness and empiricism of children's thinking without being closed to it. For this reason, it is necessary to have overcome syncretic thinking and pseudo-concepts because, as Martins (2013, p. 295) states, "[...] the contradictions that drive development do not arise between equals or almost equals". Thus, it is the role of the professor to have a deep knowledge of children's thinking to have the competence to transform it by implementing a qualitatively superior social practice so that individuals can be subjects and not subjects of history (MARTINS, 2013).

Still on the subject of professors, they fulfill a social objective, making it possible for knowledge to remain for human cultural development, being a worker, which ends up transforming not only the subject of learning, but also the professor himself. This transformation takes place because the worker faced with the transformation of an object, inquiries about his or her power to bring about a transformation, so that a process of satisfying a need begins a process of analysis and synthesis that allows the progress of knowledge. In addition, along the way, he becomes aware of the plasticity of teaching and learning processes and builds his way of acting (general way of doing teaching). Therefore, new quality personalities of students and professors are formed, developing their psychological functions and giving a new quality to the new activities that the subjects will carry out (MOURA; SFORNI; LOPES, 2017).

For Moura, Sforni and Lopes (2017), the historical and logical development, when solved, generates symbolic tools that can be applied in other similar situations:

Teaching requires the logical development of the concept, i.e., achieving actions that allow the concepts to operate in different contexts, i.e., allowing the processes of abstraction and generalization. However, neglecting knowledge of its history deprives students of the central element of their education: understanding the human processes of knowledge production and the mental processes involved in this development (MOURA; SFORNI; LOPES, 2017, p. 96).

Education, as a mediation within global practice, allows new generations to incorporate inherited elements so that they become active agents in the process of developing and transforming social relations. To overcome these difficulties, mobilization, and organization are essential to put pressure on the state and society as a whole so that education is effectively prioritized and resources are allocated (SAVIANI, 2013).

Next, we will present the methodology used in this research.

1. Methodology

The methodology of this study is based on the methodological and philosophical foundations of historical-dialectical materialism and on the theoretical references of historical-cultural psychology. Shuare (1990, p. 15) states that "philosophical knowledge is not automatically applied in concrete scientific research but works in close relationship with the other levels of methodological knowledge.

In this way, the philosophical-methodological aspects of psychology will have more productive moments if they achieve a profound reflection on the object, research procedures, and functions of psychological knowledge (SHUARE, 1990).

In addition, according to Shuare (1990), when approaching the materialist conception of dialectics, we must consider two principles. The first refers to the interconnectedness and interdependence of phenomena, which has three implications. The first is the need to determine the essential dependencies that maintain the object; the second is the need to overcome the limitations inherent in any determination, since the process of knowledge is infinite. Finally, they need to recognize the dialectical nature of knowledge. The second principle refers to the fact that "[...] the source of the development of the object (not simply quantitative but qualitative) is the unity and struggle of opposites" (SHUARE, 1990, p. 18).

Other aspects that should also be considered in dialectical materialist philosophy are the category of activity and the social nature of man. Saviani (2008) states that to discuss the category of activity in historical-cultural psychology, it is necessary to understand a basic principle of materialism: work as a human essence. In other words, unlike other animals that only need to adapt to nature to survive, humans need to act on nature, transforming it and adapting it to their needs. "And this act of acting on nature by transforming it is what is called work [...] Therefore, it is through work that man produces himself [...]" (SAVIANI, 2008, p. 225).

In this direction, Shuare (1990, p. 21) highlights the integral character of activity, which "is synthesized in the concept of practice that includes the multiple forms of human activity and that places work at its base as the

highest form of manifestation.” In addition, activity not only determines the human essence, but also creates man himself, since it is the true substance of culture and the human world.

Thus, for dialectical materialist philosophy, there are two important moments, one consisting of the subject of the activity being examined socio-historical and the other referring to the fact that the activity is conceptualized materially, in other words, as an object activity (SHUARE, 1990).

This is documentary research, which, according to Cellard (2008), has the principle of grasping the reality present in the document, the conceptions, and, finally, the impacts it has provoked and/or provokes. Our object of study will be the conceptions of development and learning present in the BNCC, using Historical-Cultural Psychology as a theoretical framework. In other words, we read the document and then cut out the passages referring to development and learning and analyzed them according to our theoretical framework.

It's important to note that part of the research, from March to July 2019, took place in a context marked by the Covid-19 pandemic, caused by SARS-CoV-2 (the new coronavirus), which had significant impacts on the research, such as the suspended calendar, the impossibility of personal guidance, but above all the influence of social isolation on the production itself, on the worldview addressed in the article, and on the subjectivity of the researchers.

Thus, the stages of the research consisted of: 1) a survey of the material to be analyzed in the BNCC; 2) an exploratory reading and survey of the categories. We made an initial reading of the material to identify and select the main ideas about child development and learning in the light of historical-cultural psychology; 3) a survey of Soviet authors worked on in the BNCC and analysis. We identified in the material the Soviet authors who were used in the document and carried out a study of theoretical assumptions using the category of child development and learning as a parameter for analysis.

Below we present our main findings and discussions.

1. Results and Discussion

We began the process of analyzing the BNCC by searching for the words "development" and "learning" in the document, in the sections "Presentation", "Introduction", "Structure of the BNCC," and "The Early Childhood Education Stage", a total of fifty pages of analysis. These sections were chosen because the first is the opening and the last refers to early childhood education, so they are all objects of analysis in this work, since the presentation, introduction, and structure end up covering aspects of all stages of education.

The word "development" seemed to refer to different meanings of development (such as the development of education), but also to the goal and duty of education to promote development through essential learning, not minimum content. The document makes clear that development is not linear:

It thus recognizes that basic education should aim at global human formation and development, which implies understanding the complexity and non-linearity of this development, breaking with reductionist views that privilege either the intellectual (cognitive) dimension or the affective dimension (BRASIL, 2018, p. 14).

The document also states that development should encompass the intellectual, affective, social, ethical, moral, and symbolic spheres, and that this should be done based on what the child already knows, with interaction and play as the structuring axes. The document is very explicit about how to promote development, and although it does not focus on the concept of development itself, it presents in tables and diagrams each action that must be taken to achieve it. According to the document,

Throughout basic education, the essential learning defined in the BNCC should contribute to ensuring that students develop ten general competencies, which, in the pedagogical sphere, embody learning and development rights (BRASIL, 2018, p. 08).

We note that the BNCC does not explicitly mention the concept of learning and development, its theoretical contributions, and supporting authors, but it does

link these concepts to competencies, which is why we have chosen to discuss and understand them.

In the quote above, the document presents ten general competences for basic education (although they are not present in the chapter on early childhood education, but in the introduction they are indicated as being for basic education, which includes the early childhood stage), which are intended to indicate what students "should know" and "should be able to do", and also mentions the premise of "learning to learn."⁵

In accordance with the pedagogical foundations presented in the introduction to this document, the BNCC is structured to make explicit the competencies that should be developed throughout basic education and at each stage of schooling as an expression of the learning and development rights of all students (BRASIL, 2018, p. 23).

The document goes on to divide the chapter on early childhood education into five areas of experience, presented with learning objectives for each, organized by age group, with preschool including infants (zero to 1 year and 6 months), very young children (1 year and 7 months to 3 years and 11 months), and toddlers (4 years to 5 years and 11 months).

The word "learning" appears in the excerpts found in different forms, reiterating the quality of learning (emphasizing it as "essential learning" that includes behaviors, skills, knowledge, and experiences in the experiential fields). It is also presented as a "strategy to promote the quality of basic education" by guaranteeing rights and setting objectives. Finally, it is associated as a synonym for competence, ability, capacity, and what students should actually learn. However, the BNCC clarifies that students should be considered subjects of learning, considering their uniqueness and diversity. They must be protagonists of learning, whose knowledge is applied to real life

⁵ In the "learning to learn" premise, the professor takes a back seat, moving from being the one who teaches to being the one who helps the student with their own learning process. In Scholasticism, it means seeking knowledge for oneself, adapting to society and fulfilling one's role in the social body (SAVIANI, 2019).

in a way that incorporates concrete experiences from everyday life and their knowledge. In this context, the document states that it is necessary to monitor the progress of each child and of the whole group, with records made by teachers and children to observe possible progress. We note, therefore, that although the concept of learning is mentioned throughout the document, little is made clear about what it actually means and the theoretical currents that underlie it.

Throughout almost the entire analysis, learning was shown to be linked to development, considering that they usually appear together, such as "learning and development rights" and "learning and development goals." Or at another point: "In early childhood education, essential learning includes both behaviors, skills, and knowledge, as well as experiences that promote learning and development in the different areas of experience [...]" (BRASIL, 2018, p. 44). As with the word "development," the objectives and actions to be developed are explicitly stated, but no theorist is presented, and no concept of what learning actually is and how it relates to development is developed. They seem to be the same thing, which contradicts the proposal of the theorists of historical-cultural psychology.

In other words, children's psychological development takes place in the process of education and teaching carried out by adults who organize the child's life, provide specific conditions for its development, and transmit the social experience accumulated by humanity in the previous period of its history.

For Cicarello Júnior (2018), it is a fact that education is not neutral, since it is part of a social context made up of different projects in conflict, ideologically invested, so that the actions that are thought and practiced are political and aligned with the realization of a certain social project that works to maintain order and value systems, or a project constituted by criticism of the current model. These projects are implicit but can be understood through the conceptions of man and the world presented in the documents if the reader is attentive and reads them critically.

However, the lack of an explicit theory underpinning the document leaves room for different interpretations and various misunderstandings,

including the risk of the reader making a mistake by considering opposing theories as equivalent. As the author himself states, to carry out the reflections presented in his thesis, he needed a certain level of knowledge, which, according to Giuriatti (2018), is extremely lacking among teachers in the field of early childhood education.

Giuriatti (2018) conducted a study with seventeen teachers and concluded that there is evidence that the initial training is insufficient for teaching young children, thus presenting a generalist training that can lead to slips, characterizing the subjects of Early Childhood Education as students and not developmental subjects. In addition, the BNCC is not part of the school routine, and most teachers are not aware of its content. Some professors are unable to see the relationship between the normative document and what they do in practice. All these doubts and lack of understanding can affect the quality of teaching practice. Although the normative texts sometimes appear modern, in practice they still seem to be a somewhat distant reality.

With this in mind, we need to consider how clear the document is to teachers because, as a document that regulates their practice, it should explicitly reach these professionals. The lack of rigor in the formulation of the concepts of development and learning is worrying, since they are the foundations of a practice that promotes development, which is a right for children.

Before analyzing the concepts presented (or not) in the document, we must reflect on the disputes, contradictions, and ruptures it contains, and remember that this is a document that indirectly presents the person we want to train for society. In this sense, it is important to note that the document defines itself in the introduction as a "normative document" (BRASIL, 2018, p. 7), which fundamentally shows its purpose: to standardize, limit, and define issues that are plural in origin.

In this sense, we would like to point out that the BNCC has a vision of learning through competences and skills, which represents a mercantile perspective and a capitalization of knowledge, since it focuses on knowledge through competences, disregarding the fact that the main thing in this act is

to relate to others. The focus is on technical, generic work and what should be a rich, cultural insertion, and the development of citizenship is transformed into pragmatism. In addition, competence refers to the world of work, which is inconsistent because there are no jobs for everyone, and while capital survives quietly without workers, the latter starve and are still blamed for the meritocratic system.

The following sentence from the document itself, in the introduction, illustrates the points made, again focusing on competences linked to the concept of learning:

It requires the development of skills to learn how to learn, to know how to deal with increasingly available information, to act with discernment and responsibility in the context of digital cultures, to apply knowledge to solve problems, to have autonomy to make decisions, to be proactive in identifying the data of a situation and seeking solutions, to live with and learn from differences and diversity (BRASIL, 2018, p. 14).

In this regard, Saviani (2019, p. 437-438) states:

In short, the "pedagogy of competences" presents itself as the other side of the "pedagogy of learning to learn," the aim of which is to equip individuals with flexible behaviors that allow them to adapt to the conditions of a society in which their survival needs are not guaranteed [...] The effort to introduce the "pedagogy of competences" in schools and companies has been driven by the attempt to adapt the individual, as worker and as citizen, to the type of society resulting from the reorganization of the production process. This is why companies are trying to replace the concept of qualification with that of competence, and schools are trying to move from teaching knowledge subjects to teaching competences related to specific situations. In both cases, the goal is to maximize efficiency, that is, to make the individual more productive both in his or her integration into the work process and in his or her participation in the life of society.

In addition, the BNCC states that the aim is to qualify for the market:

The Federal Constitution of 1988, in its article 205, recognizes education as a fundamental right shared by the state, the family, and society, establishing that education, a right of all and a duty of the State and the family, shall be promoted and encouraged with the collaboration of society, with the aim of the full development of the person, his preparation for the exercise of citizenship and his qualification for work (BRASIL, 1988 apud BRASIL, 2018, p.10).

We justify the analysis of the concept of competence also because we didn't see a clear approach to learning and development, but mainly because the term competence shows an implicit perspective of how the document sees children's learning (and consequently gives us news about development, since they are linked in practically every passage and are not differentiated by the document).

Regarding skills, they are presented for early childhood education as "learning and development goals". These are expressed in an extremely fragmented and systematized way, even separated by numbers and letters, which makes us wonder how human knowledge is constructed in the document. As already mentioned, knowledge is dialectical, so this fragmented form does not represent the real movement of learning.

It also means taking a plural, singular, and integral view of children, adolescents, young people, and adults - considering them as subjects of learning - and promoting an education aimed at welcoming, recognizing and fully developing them, in their singularities and diversities (BRASIL, 2018, p. 14).

In this excerpt, we notice an allusion to diversity and a focus on caring for global and full development, which is completely at odds with what is presented as competencies and skills.

Thus, the BNCC proposes to overcome the radical disciplinary fragmentation of knowledge, promoting its application in real life, the importance of context to give meaning to what is learned, and the role of the student in their learning and in the construction of their life project (BRASIL, 2018, p. 15).

In the above excerpt, we see the centrality of the student. This notion is based on the biological character that allows individuals to be educated to their natural limits, regardless of the economic and social order (SAVIANI, 2019). This notion is contrary to the Marxist notion, which is based on teaching that is centered on intentional and organized mediation.

It is also necessary to monitor both these practices and the children's learning by observing the progress of each child and the whole group - their achievements, progress, possibilities, and learning. Through various records made at different times by both the teachers and the children (such as reports, portfolios, photographs, drawings, and texts), it is possible to show the progress that has taken place during the observed period without any intention of selecting, promoting, or classifying children as "fit" or "unfit", "ready" or "not ready", "mature" or "immature". It's about gathering elements to reorganize times, spaces, and situations that guarantee the right to learn for all children (BRASIL, 2018, p. 39).

Vygotsky (2006a) states that while learning and child development are directly related, they are never symmetrical and parallel. The child's development never follows school learning, as a shadow follows the object that projects it. Meira (2007) affirms that learning is necessary and universal in the process of developing culturally organized and specifically human psychological functions.

Furthermore, Moura, Sforzi and Lopes (2017, p. 97) point out that:

[It is no longer bureaucratic; it is not someone else's project, but the project of the person who carries it out. Teaching organized in this way means conscious control of one's own actions and therefore a greater possibility of development for those who carry it out, in this case the professors.

Despite considering interactions and play as structuring axes, as with the other concepts, the BNCC does not define them in a concrete way, presenting, when quoting the National Curriculum Guidelines for Early Childhood Education - DCNEIs, a naturalistic conception, as if in the same way that children experience and observe, they play, as something innate and

their own. Contrary to this conception, Leontiev (2006b, p. 120) points out that the difference between the playful activity of animals and children's play lies in “[...] the fact that the child's play is not instinctive, but precisely human, objective activity, which, because it forms the basis of the child's perception of the world of human objects, determines the content of their play”. Thus, we note that “[...] the basis of play is social precisely because its nature and origin are also social, that is because play arises from the child's living conditions in society” (ELKONIN, 2009, p. 36).

The document also points out that age groups cannot be considered rigidly, as there are differences in the pace of children's learning and development that need to be considered in teaching practice. This confirms Leontiev (1978) who states that the stages have a certain place in time, but their limits depend on the content, which is determined by concrete historical conditions, so that the most important thing is not the age, but the content.

Finally, it is important to emphasize that the BNCC is extremely antithetical, bringing with it - even if implicitly - theories that are discordant and sometimes even contradictory. It is not legitimate to consider a diverse education that is concerned with the concreteness of the subject if the subject is represented in the document as just another worker to be exploited. Education must therefore be emancipatory to materialize the global development referred to in the document. However, it is also necessary to think about how this can be achieved in practice, since, as has been pointed out several times, professors do not even enjoy the rights to learning and development that are fundamental according to the document.

1. Final considerations

The objectives of the study were partially met, since we intended to identify and analyze the conceptions of child development and learning present in the BNCC for Early Childhood Education in the light of historical-cultural psychology. In addition to identifying the main theoretical currents underpinning the BNCC and aspects of the relationship between development

and learning. We found that the document did not make explicit the theorists or concepts of development and learning, which made our analysis difficult. However, we approached the concepts of skills and competencies in a way that allowed us to engage in a dialogue with our theoretical framework, bringing together approximations and disjunctions.

We emphasize that the BNCC, in turn, represents part of the Union's irresponsibility towards society in terms of education, as well as being unclear about the concepts of learning and development; it is chaotic in theory and at times even contradictory.

Finally, it is important to reflect on the practical terms of the document because although it is central to educational practice, there is evidence that it is not used and/or even misunderstood by educators.

This research provided a comprehensive view of the BNCC and a more concrete understanding of its contradictions and movements. In addition, the research allows for future studies on the subject, such as the problem identified between theory, practice, and the various controversies in the document, which are extremely complex and require more detailed and specific studies to understand.

Desarrollo y Aprendizaje en la Base Nacional Comum Curricular a la luz de la Psicología Histórico-Cultural: la Educación Infantil en el foco

RESUMEN:

El objetivo de esta investigación fue identificar y analizar las concepciones de desarrollo y aprendizaje presentes en la Base Nacional Comum Curricular (BNCC) para la Educación Infantil a la luz de la Psicología Histórico-Cultural. Además, también buscamos comprender las principales corrientes teóricas que sustentan la Base Nacional Comum Curricular (BNCC). Se trata de una investigación documental que tuvo como fundamento teórico metodológico el materialismo histórico-dialéctico. Inicialmente, hicimos una lectura del material con el fin de identificar y seleccionar las ideas principales sobre el desarrollo y aprendizaje infantil embazada en la Psicología Histórico-Cultural. Posteriormente, identificamos a los autores soviéticos que fueron trabajados en el documento y realizamos un estudio de los supuestos teóricos utilizando como parámetros de análisis la categoría desarrollo y aprendizaje infantil. En el documento no se mencionan referencias teóricas y los conceptos de desarrollo y aprendizaje no se discuten en el texto. Demostrando así las contradicciones del documento y la confusión entre las definiciones de los constructos de aprendizaje y desarrollo.

Palabras-clave: Educación Infantil. Políticas públicas. Psicología Histórico-Cultural.

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