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Drawing curriculums with the times of childhood experience

Desenhando currículos com os tempos da experiência da infância

Diseñar planes de estudio teniendo en cuenta las experiencias de la infancia

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Abstract

This paper discusses the educational power of the singularities through which the curriculum of early childhood education are occasionally outlined, especially when it welcome the differential temporalities that compose the processes of subjectivation of the being of childhood. It develops by highlighting how the distinctive modalities of time, experienced by childhood in these processes of subjectivation (especially with regard to Kairós time and Aión time), can create openings for the production of more powerful educational movements. As a result, it highlights that despite the capitalist attempt to control the spatiotemporal determinations that shape early childhood education curriculums, attempting to impose on them the predominance/exclusivity of Chrónos time and of spaces that predetermine the possibilities of movement, such a will to power can never eliminate the coexistence and educational power of other, non-dominant temporalities, capable even of (re)signifying the established meanings of school spaces. In these terms, it concludes that the influence of the Kairós and Aión times—immanent to the singularity of the subjective experience of childhood—can engender possibilities for the composition of curriculums more open to the act of creating something new, and not merely to the appropriation of the world that already exists. The study is conceptually based on Deleuze's reading of Baruch Spinoza and Henry Bergson, as well as the work of Suely Rolnik and Felix Guattari.

Keywords: Curriculums. Childhood. Time.

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Resumo

O trabalho discute a força educadora das singularidades por meio das quais os currículos da educação infantil ocasionalmente se traçam, de maneira especial, quando acolhem as temporalidades diferenciais que compõem os processos de subjetivação do ser da infância. Desenvolve-se destacando como as modalidades distintivas de tempo, experimentadas pela infância nos referidos processos de subjetivação (principalmente, no que diz respeito ao tempo Kairós e ao tempo Aión), podem desenhar aberturas para produção de movimentos educadores mais pujantes. Como resultado destaca que apesar da tentativa capitalística de controlar as determinações espaço-temporais que conformam os currículos da educação infantil, tentando impor-lhes a predominância/exclusividade do tempo Chrónos e de espaços que predeterminam as possibilidades do movimento; tal vontade de poder não consegue nunca eliminar a coexistência e a potência educadora de temporalidades outras, não dominantes; aptas inclusive a (re) significar os sentidos instituídos dos espaços escolares. Nestes termos, conclui que a influência dos tempos Kairós e Aión - imanentes à singularidade da experiência subjetiva da infância - podem engendrar possibilidades para a composição de currículos mais abertos ao ato de criação de um novo, e não apenas à apropriação do mundo que já existe. O estudo se elabora baseando-se conceitualmente na leitura Deleuzeana de Baruch Spinoza e Henry Bergson, bem como no trabalho de Suely Rolnik e Felix Guattari.

Palavras-chave: Currículos. Infância. Tempo.

Resumen

Este artículo analiza el poder educativo de las singularidades a través de las cuales se configuran ocasionalmente los currículos de educación infantil, especialmente cuando se acogen las temporalidades diferenciales que componen los procesos de subjetivación del ser infantil. Se desarrolla destacando cómo las modalidades temporales distintivas, experimentadas por la infancia en estos procesos de subjetivación (especialmente en relación con el tiempo Kairós y el tiempo Aión), pueden generar oportunidades para la producción de movimientos educativos más poderosos. En consecuencia, se subraya que, a pesar del intento capitalista de controlar las determinaciones espaciotemporales que configuran los currículos de educación infantil, tratando de imponerles la predominancia/exclusividad del tiempo Chrónos y de espacios que predeterminan las posibilidades de movimiento, tal voluntad de poder jamás podrá eliminar la coexistencia y el poder educativo de otras temporalidades no dominantes, capaces incluso de (re)significar los significados establecidos de los espacios escolares. En este sentido, concluye que la influencia de las épocas de Kairós y Aión —inmanente a la singularidad de la experiencia subjetiva de la infancia— puede generar posibilidades para la composición de currículos más abiertos al acto de crear algo nuevo, y no meramente a la apropiación del mundo ya existente. El estudio se basa conceptualmente en la lectura que Deleuze hace de Baruch Spinoza y Henry Bergson, así como en la obra de Suely Rolnik y Félix Guattari..

Palabras clave: Currículos. Infancia. Tiempo.

1. Introduction

The curriculum is a machine for production. That is, it needs to produce in order to produce itself. And what the curriculum produces are educational relationships, to the same extent that educational relationships produce it.

Under such energetic conditions, the curriculum involves (implies) and develops (explains itself) in the flow of an experience whose gears move both to embrace and to transfer life power, according to a dynamic-kinetic process that is usually articulated as learning-teaching.

Thus, when a cause (or even a set of causes) is highlighted as a determining factor for the favorable occurrence of the referred movement/process of the curriculum (learning-teaching); it is always a choice of a political-epistemological nature, which is composed and asserted amidst a universe where other options can also appear as possible and appropriate.

It is considered that, in terms of its micropolitical dimension, early childhood education curriculums can be taken as true plans of constitution upon which the being of childhood seeks to conceive (sensitive, memorial, imaginative, and intellectually) a body of thought and language. A body through which the child seeks to express a certain will of power, that is, the spirit to affirm the actuality of their political, ethical, aesthetic, and intellectual demands; and, based on such affirmation, to realize the desire to participate more actively in the social game of producing the real.

From such a point of view, the political importance of acknowledging the singularity of the processes of childhood subjectivation¹ emerges, inherent to the educational experience designed in/by the curriculums of Early Childhood Education. In the sense of affirming the educational power of the differentiation potential inherent to such processes, that is, the distinctive styles of enunciation of the world scribbled by the being of childhood. Since such an artifice tends to enable childhood to enhance itself more and better to learn based on the experience of educational experiences open to the singular specificities of their life demands. That is, open to the possibility not only of knowing and appropriating the world that already exists but also of experiencing and envisioning other possible worlds- other styles of feeling, thinking, and pronouncing this world.

This is why curriculums designed within early childhood education contexts can present themselves as drafts of differential styles of weaving the educational process, as they are usually outlined under the political influence of the said powers of differentiation or the singular modes of self-subjectivation woven by childhoods. Above all, because the processes of subjective constitution of the being of childhood tend to be scribbled in the educational-curricular movement under the extension of other temporal relations, which confront the temporality inherent to the frameworks of the classical school curriculum.

It is about the mentioned confrontation - or more specifically - about how such confrontation tends to potentiate the educational process by opening the curriculum to the distinctive times of being of childhood; that this text delves henceforth.

2. The occurrence of time

There are four important theoretical assumptions about time, to be highlighted in the development of this essay, namely:

1. qualitatively there are different temporal modalities, however, despite the nature difference that distinguishes them, such modalities coexist and dynamically complicate;

¹ According to Rolnik (2006, p. 49 to 54), subjectivation processes shape the ways in which we assign meaning to the world, according to the production of regimes of signs that enable us to sketch certain images of social reality. Thus, the modes of subjectivation are directly implicated in the politics of production of desire (micropolitics).

2. time is, in itself, an affection- that is, an intensive effect that occurs in the encounter of bodies², causing an increase and/or decrease in the potency of being of such bodies. Hence it is induced that...
3. the ways in which children affectively experience time necessarily influence the processes of production of subjectivities that they weave and through which they seek to attribute meaning to themselves, to others, and to the world; constituting the ideal-linguistic relationships that connect them (common notions) and/or separate them;
4. in the attempt to institute governing devices capable of maximizing the degree of exploitation, capitalist control systems act to capture and subjugate the processes of subjectivation, limiting since childhood, among others, the possibilities of being of time according to the interests and needs of their production and consumption policies.

That being said- in order to discuss the educational strength of the singular modes by which early childhood education curriculums are occasionally drawn, when they allow themselves to embrace the powers of differentiation that compose the processes of subjectivation of the being of childhood; it is analyzed, from here on, how the distinctive modalities of time, experienced by childhood in the referred subjectivation processes, can draw openings for us to sketch more and better politically committed educational-curricular movements with the artistic, relational, thoughtful, and linguistic demands inherent to childhood.

In this path, reference will be made to three different modalities of time, originating from the Western tradition, associated with Greek mythology: the times *Chrónos*, *Kairós*, and *Aión*. Focusing primarily on the ways in which each of these times is characterized, predominantly, by privileging a certain dimension of the real: the actual, the possible, and the virtual.

This aims to enable, further on, an analysis of the importance of the aforementioned temporal aspects in the processes of production of infant subjectivities that compose and influence the design of curriculums in Early Childhood Education.

2.1 The modalities of time

It is demonstrated in the everyday life of ordinary life that the chronological modality of time (*Chrónos*) imposes itself under a relative condition of sovereignty within the school form. Notably, due to its strategic association with capitalist modes of production. So that, in such a context, time *Chrónos* asserts itself as...

[...] a time that belongs to human life and productive action, expresses a conception of time in which the predominant characteristic is measure, quantity, duration, or the extent of a period. It is related to the acceleration of bodies and objects in the world. In other words, it deals with the possibility of mathematizing temporal perception. (Haubert, 2019, p. 61)

Thus, it is a temporal determination marked by the notions of succession and continuity. Notions that make it possible to establish the ideas of past, present, and future, as well as to imprint on such ideas a cause-and-effect relationship capable of expressing itself under the numerical logic, intrinsic to the cultural artifact designated as clock.

From this point of view, it should be mentioned that time *Chrónos* differs from the other temporal modalities by characterizing the real by primarily privileging the dimension of the actual; that is, the objective modes of relationship that constitute what is already concretely and effectively given, instituted, or identifiable at the present moment.

² Considering, based on Deleuze (2002, p. 23-35), that a body can be anything, that is, any set of relational compositions: it can be an animal, a sound body, a soul, or an idea; it can be a linguistic corpus, a social body, a culture, or a collectivity.

However, time *Chrónos* (the time of adulthood in general³) and the artifice of predictability/anticipation that it establishes to fund the formal possibility of representation of the real; can never fully impose sovereign. There are discomforts and affronts. Other plans, dimensions, or differential modes of being of time (such as, for instance, the distinctive times of childhood). These differential modes that the time *Chrónos* cannot easily devour and that coexist and assert themselves in intersection.

Sketching itself on a plane of essentially distinct constitution, yet intersecting with chronological temporality, the modality of time *Kairós* asserts itself according to a difference in nature that empowers it to individualize the real based on the precepts of the dimension of the possible. That is, the expectation of actualizing something new in the composition of the real, which succeeds from the relationships that, at a critical moment, the components of the actual engender uniquely among themselves under the influence of a certain casual nature.

The first characteristic of *Kairós*, the occasion or opportunity, is its rarity, its uniqueness: it is fleeting, transitory [...] not because as they pass through each moment or present, one after the other, regularly and irrevocably, but because it occurs rarely, suddenly and, even so, does so furtively, disguising its contours, so that we do not perceive its presence more than when it has already gone. *Kairós* is the occasion, and the occasion is always unique, fleeting, unrepeatable. This means that *Kairós* is never present: it always belongs to the past or the future, what has not yet arrived or what has already left; what is still imminent or what is already absent; what is about to happen or what has already happened [...] This exception and transience of the *Kairós*, its elusive character and its absence of precise contours, reveal themselves more disturbing if considering that it affects not only physical time, not only psychic time, but both simultaneously since both are, in fact, two faces of metric time, of *chronos*. *Kairós* belongs neither to the external domain of nature nor to the internal realm of the soul but lies on the border between them and destroys it, erases, makes it disappear, confusing the external circumstances and internal dispositions into a single structure, the physical and the psychic, the exterior and the interior. *Kairós* is both a state of things and a disposition of the soul. [...] (Campillo, 1991, p. 61, apud Haubert, 2019, p. 67).

From this perspective, time *Kairós* instills a certain opportunity for surpassing/breaking with the current form of the real; potentially opening the said actuality to the possibility of combinations/conformations (unusual and extraordinary) that, in an occasional and extraordinary way, establish themselves among components of the actual.

It is thus a singular moment that still holds a certain degree of connection with the components of the actual, but that, from there, overflows in some way from the molds of the established cause-and-effect relationships.

So that the continuity/succession of time- numerically marked in the hands of the clock (which enables to represent the according to the incessant affirmation of an identity for things)- is provisional, precarious, and partially destitute by the composition of a possible: that is, by the elaboration of a singular relationship, scratched from the components of the actual, but that, inventively resignifies them⁴.

Time *Kairós*⁵ thus configures as the time of the opportune moment, of the opening of the real to the possibility of actualizing a distinctive physical-subjective conjunction. Allowing us to be in the world according to styles that are more spontaneous, creative, fruitful, and sensitive. However, being a fleeting time, time *Kairós* tends, naturally, to flow back to the hours when the occasion sketched in the instant is not somehow apprehended.

On a differential plane of occurrence, interconnected with the two other referenced temporalities, the third modality of time is outlined: the time *Aión*. According to Alliez (2004), cited by Haubert (2019), it is with Plato that the temporality *Aión* gains an unlimited dimension...

³ Just like the [...] The idea of the association between god and time [in Greek mythology], is the notion that just as the god *Krónoç* (*Kronos*) the successive temporality [...] acts as a sovereign for men, and appears to him as a destructive force that devours successively life, and of which one cannot ultimately escape. It is also still the notion of a judge [...], who sees everything and knows everything because he knows the past and the future and is thus responsible for determining what belongs to each man. Time is the sovereign god. (Haubert, 2019, p. 62).

⁴ Just as children use, for instance, the desks and chairs in the classroom to creatively create specific scenarios/contexts for their play.

⁵ According to Balibar, Buttgen, and Cassin (2004), the first meaning of this word [*Kairós*] was related to a spatial idea, still in the work *Iliad*, and referred to a mortal cutting point where a flaw in armor could be found, such as the breastplate, hinges, or joins, and that once applied would result in a lethal blow (Haubert, 2009, p. 64).

[...] becoming an eternity that is not properly in time but is outside of it and may even be responsible for generating time. [Aión] became the translation of a model of time in which the very demiurge who created the world, is an eternal living being (Haubert, 2019, p. 59).

From another perspective, the distinctive power of the temporality Aión (its eternity)⁶ is constituted by delineating the real from the dimension of the virtual: a non-linear and non-specific accumulation of time, a kind of past in general, in which we are occasionally immersed by the force of pre-subjective circumstances, not to fish for a particular memory dated in an old present; but instead to fish the entire ocean of an indistinct totality of time.

Thus, the virtual dimension of the real expresses itself in the form of the occurrence of a certain quality of memory: communal, immeasurable, infinite, compressed. A quality in which time can flow free of any marking, that is, while pure duration/intensity, while pure flow of time. A flow in which particular durations empty themselves into a sea of nebulous reminiscences.

These are thus invisible and inaudible images of memory and past, but which necessarily substantiate the genesis of the present. Since, without them, the actual and the relationships that may compose the future of the possible could not constitute themselves, order, and reorder subjectively.

Thus, from the singular perspective of the virtual dimension of the real, in which the child can draw purely intuitive, abstract, and potentially creative relationships (relationships that detach radically from the actual and the possible to be constituted intensively, sensitively, and affectively, for example, merely under the influence of the plane of imagination); the past and memory do not configure anymore as substantial entities or phenomena, whose modes of functioning can be identified and defined formally, but rather as dynamic processes that are conceived essentially under the nature or disordered order of occurrence and becoming⁷.

Outlined are the more general contours of distinct modalities of time- according to the Western tradition based on Greek mythology and according to the dimensions of the real that these temporalities privilege (the actual, the possible, and the virtual)- it will be analyzed in the next session how such temporal modalities- affecting the processes of subjectivation of childhoods - consequently affect movements of production of early childhood education curriculums.

3. Time, curriculum, and childhood education

3.1 The time Chrónos and the march to schooling

In the domains of the modes of subjectivation constituted under the influence of chronological temporality (determining the frames of the adult world), the curriculum movements unfolded in Early Childhood Education tend to appropriate notions of child and childhood entangled under the simplism of a common time. Thus imprinting an instructionist nature on the educational process.

This is because we have come to privilege experience as socio-historical accumulations and the evolution of biological development processes, which express/manifest in the established cultural and scientific models. It is thus considered that the child (for the purposes of their socialization and intellectual, ethical, and aesthetic development)

⁶ [According to the] Translation of the excerpt from Plato (2011, p.109): "As this is an eternal being, it tried, as far as possible, to make the world eternal as well. But it happened that the nature of that being was eternal, and it was not possible to adjust it completely to the generated being. So, he thought of constructing a mobile image of eternity, and when he ordered the heavens, he constructed from eternity a unit, an eternal image that progresses according to number; that is what we call time" (Haubert, 2019, p. 59).

⁷ According to Deleuze (1992, pp. 27-47), the event is configured as a sensitive experience conceived (informally and unpredictably) in the encounter of bodies among the different degrees of intensity that effect them in such encounters. From the experience of the event, the body can enter into becoming in the interval of time in which, detaching from instituted forms, models, and patterns (deterritorialization), it does not yet constitute another possible form (reterritorialization).

does not yet possess the necessary experience or accumulation of the past, as a reference the molds of the said experience. So that childhood would be configured, therefore, as a phase or stage of life said to be immature, precarious, needy.

In this way, the past is taken merely as a socio-historical and cultural accumulation of knowledge and values, produced and rendered dominant in an old present. In this past, the child- living in an initial stage of their existence (childhood)- must appropriate themselves in order to socialize and develop to integrate harmoniously and productively into the established standards, models, and patterns.

Under the evident influence of the modes of operation of chronological temporality, such a device for constituting the processes of subjectivation of childhood delineates in the educational curriculum an image of the child as an entity devoid of the essential; that is, incapable or in deficit with the capitalistically organized society. This is because culture, norms of sociability, technical-scientific understanding, and certain sensitive nature would necessarily be lacking.

These said markings would thus justify the need for the elaboration and implementation, as quickly as possible, of curriculums capable of accelerating the educational process. This in the sense of supplying the child with the competencies and skills that their natural condition of need (childhood) would demand so that such shortcomings could be swiftly overcome.

In this path, the educational relationships that then constitute themselves to engender the acts of learning-teaching tend to be traced under curricular movements that impose rigorous determinations on the organization of spaces, times, and modes of action by teachers/students in Early Childhood Education. Even as it establishes, at the same time, a certain demand for a pedagogical approach playfully oriented.

Typically based on activities disguised as games, such curriculums ultimately aim (according to the elaboration and execution of rigid didactic-pedagogical planning) at the information, transmission, and formalization of elementary contents capable of developing the aforementioned competencies and skills, defined as necessary for each age group in Early Childhood Education; taking the disciplinary areas of scientific knowledge as the organizing reference.

In the aridity of the mentioned context, childhood itself: its processes, times, spaces, experiences, sensitivities, desires, affections, and joys- essential for the becoming of its singular powers of being- is continuously placed in a plane of exclusion. So that, when the mathematical logics of time *Chrónos* begin to determine the constitution of the subjectivities of both students and teachers that engender the curriculums of Early Childhood Education, the entire educational process turns towards an instructionist, suffocating, and unbroken march towards the anticipation of schooling.

In this context, a truly important question arises, one much older than we can imagine: How to produce curriculums with childhood? In other words: How to conceive educational relationships capable of generating modes of learning-teaching that are constituted from the singularities that the differential temporalities, unique to the being of childhood, cause to bloom in the curriculums of early childhood education?

3.2 The Time *Kairós* and the Opening of the Curriculum to the Dimension of the Possible (or to the production of the common)

The condition of the modes of subjectivation that constitute the being of childhood usually differ in nature from the modes of constitution of adult subjectivities; this occurs because, among other issues, childhood allows itself to experience the encounter with the world according to different temporalities from the chronological.

Under the effect/influence of time *Kairós*, the being of childhood can, even if occasionally, inflict upon the curriculums of Early Childhood Education the momentary sense of the possible, which tends to enhance differential curricular movements by establishing a temporal flow open to the contingencies that unfold in the encounter between the child and the world.

This is because, due to the emergence of critical occurrences- that become in the circumstantial time of the real experience blossomed in the said encounter- the child can subjectivize under the extension of singular image-signs that tend to provoke the intensification of their ability for symbolic production. Instigating them, for example, to develop unique problematic situations, which require the production of equally original or extraordinary modes of resolution.

In terms of time Kairós, it is understood that the real experience of the encounter refers to a time-space...

[...] of passage, something like a sensitive surface [in which] what happens [...] produces some affects, inscribes some marks, leaves some traces, some effects... the subject [child] of the experience is a point of arrival, a place to which things arrive, like a place that receives what arrives and that, by receiving, gives it place... [if] the experience sounds like "what happens to us, what occurs to us... the subject [child] of the experience is above all a space [time] where events take place. In any case, whether as a territory of passage, whether as a place of arrival or as a space [time] of happening, the subject [child] of the experience is defined not [only] by their activity but [also] by their passivity, by their receptivity, by their availability, by their openness. However, this is a passivity prior to the opposition between active and passive, a passivity made of passion, of suffering, of patience, of attention [and of joy], as a primary receptivity, as a fundamental availability, as an essential openness. (Larrosa, 2009, p.19).

Thus, it is in the curricular experience that we authorize ourselves to promote the playful encounters of childhood with the world- encounters in which experience can become joy- that the temporality Kairós transmutes the curriculum into the flow of movement of a kind of torrential current of time. This current, whose continuous displacement, establishes an opening, sensitive and affective in the process of producing regimes of sign amid the experience of free play.

It is therefore an opening, in which the objective events and the infantile processes of subjectivation (or meaning-making) can connect without the formal or logical-rational hindrances that habitually determine the adult condition; thus enhancing the capacity to engender sensitivities, imaginations, memories, ideas, and other languages: unusual, differential, and potentially educational.

In the uncertain and adventurous trajectory of the mentioned current, the infant canoeists need to remain attentive to the emergence of fortuitous possibilities to navigate their own storms: dangers, accidents, beings, phenomena, and objects that suddenly arise in the flow of their course. Taking them then according to the demands, interests, needs, and styles of life of childhood itself, that is, as opportunities to conceive thought and language relationships that enable them to continue navigating in search of producing a new.

In the body of such experiences, it is common for children to manipulate already actualized concrete-symbolic components while adopting a posture of detachment or even renunciation regarding the forms that identify them under the established order of the current dimension of the real. Thus, the time Kairós is fundamentally characterized by the opening it provides for childhood to experience the real, but this, according to possibilities of modification and recombination of components of the current in favor of producing singularities arising from the establishment of a differential and creative order for the ordinary.

From this perspective, we can sketch an image of childhood that surpasses the common sense that represents it as a phase or chronological stage of life: childhood can then be thought of as a process or experience of passage from the current to the possible (and, potentially, as we will see later, from the possible to the virtual). A process through which the child expresses their capacity to produce sensitivities, regimes of signs, ideal relationships, languages, problems, and singular modes of resolution; thus asserting themselves as beings whose power is produced in the very encounter with the world.

Thus, the curricular movements designed under the force of time Kairós can open the act of educating to the influence of genuinely child subjectivities. Which, in their own way, seek to sketch the reality of life and the world. This is in accordance with a thinking-linguistic artifice that utilizes, indeed, the components of the current (but not to necessarily grasp them exactly as they are socio-historically, culturally, and technically-scientifically defined); but to

produce common relationships or notions that recombine and resignify them under another, singular-differential order and, from the educator's point of view, more potent⁸.

3.3 The Time *Aión* and the Opening of the Curriculum to the Dimension of the Virtual (or to intuitive knowledge)

Child subjectivity modes can differentiate even more singularly and potentially through the experimentation of affects that in encounters promote the passage of the child body to the time *Aión*.

Equally important for the realization of the possibility of producing more powerful curriculums or educational relationships, woven with the force of differentiation of childhood, time *Aión* presents itself as a temporality fundamentally determined by the intensive force of affect-sensations that, occasionally, drag the child body into the pure flow of a time without numbers, characteristic of a more radical, abstract, and contemplative modality of memory-imagination.

Thus, time *Aión* can establish the possibility of constituting an act of thinking with a power of a superior creative force; that is, an act of thinking capable of radically detaching itself from the formal contours of the instituted and at the same time disassociating itself from the relational-intellectual affinities that characterize the being of the possible (imminently inventive production, but still directly associated with the manipulation/composition/resignification of the current components of the real).

From the differential subjective perspective opened by the experience of temporality *Aión*, the image of childhood can then be composed as a pure process of experimentation of a becoming-child. That is, as an experimentation of the passage from time to the virtual dimension of the real. This passage is characterized by radically breaking with the regimes of signs instituted by models of representation. So that the action of thinking can then be conceived (intensive, sensitive, and affectively) as a search for the composition of an act of creation of a new.

Based on Deleuze and Guattari (1992), it is understood that, in the dimension of the virtual of the real- which distinguishes temporality *Aión* as determinant of subjectivities woven under a becoming-child; the processes of subjectivation of childhood do not depend on the possibility of conducting an objectivist rescue of a particular past (specific, locatable and definable), according to the instrumental use of a selective/photographic memory. More decisively, the said processes of subjectivation produce regimes of signs conformed under the influence of forces of an intensive, affective, desiring nature and, therefore, sensitively determined.

So that this modality of producing subjectivities in childhood can only constitute itself according to the fortuitous, random, and contingent character of a combination of intense components that trigger and expand an extreme and differential modality of memory, which immerses the child body in an indistinct, compressed, and integral past.

Thus, the very image of the child can also be resignified: it is no longer a being incapable (*Chrónos* time) or a being with relational/interactivity potential for understanding (*Kairos* temporality); but rather as the being of the experience itself: of sensations, of affective memory, of imagination, in short, of the power to produce an act of creation in thought.

In these terms, the action of learning would also present itself renewed as a differential process in search of a singular quality of understanding: a search that starts and develops according to exercises of an artistic nature that can only express themselves in thought-language under the draft of a movement of creating something new. It concerns,

⁸ In the difficult educational terrain, the capitalistic mechanisms of capturing dissonant subjectivities tend to be constantly enacted. There remain, for instance, investments that actually seek to open the curriculum to the experience and the infant modes of subjectivation (constituted under the influence of time *Kairos*); however, this happens in a very partial and provisional manner. Because they quickly re-appropriate and reconfigure the experience under a network of didactic-pedagogical imperatives with a cognitive nature.

therefore, the elaboration of extraordinary understandings, only plausibly conceived from the virtual context of the becoming-child that triggers an intensive experience of thought⁹.

In summary: (a) although the distinct temporal modalities - *Chrónos*, *Kairós*, and *Aión* - are intrinsically complicated, they maintain differences of unmanageable nature among themselves; (b) such temporalities tend to influence the processes of subjectivation of childhood differently; (c) in such a way that the way time affects the aforementioned processes of subjectivation naturally reflects on the production of educational relationships or curriculums in Early Childhood Education. That said, we return to the original question, previously posed, but then... How to compose curriculums with childhood, that is, with the forces of differentiation that constitute them subjectively and differentially? Because it is intuited that such curriculums would be configured as more potent for the education of the child?

4. The Times of Childhood and the Meaning of Learning

Even though the modality of *Chrónos* time also composes, evidently, as an integral part of infant experience, what better enhances the educational relationships woven in/by the curriculums of Early Childhood Education are the modes of subjectivation produced under the influence of the *Kairós* and *Aión* times.

This is because the child body, under the influence of the said temporalities, will seek to learn by sketching movements of a nature, essentially, sensitive-affective and desiring; which tend to produce more complex, sophisticated, and creative memorial, imaginative, intellectual, and linguistic processes. Thus demanding a certain openness of curriculums to the production of singular regimes of signs, which can express the differential ways in which childhood-world relationships are being drawn in the occurrence of the experience of the encounter.

So that, under such an intensive and open modality of curricular-learning experience (possible to be caused under the influence of the temporalities *Kairós* and *Aión*), the child body can elect the notable points of a certain object of understanding, sketch primary relationships among such points and test them in relation to their own body. And, then, venture to constitute a primary common notion, materialize the differences in the body of a problem, as well as outline elementary modes of resolution... more or less inaccurate, more or less adequate, more or less fertile and creative.

In such a way that, when liberated from the chronological determinations that reinforce the regimes of representation of the real (which dominate the spaces-times of schooling), childhoods can seek to draw a privileged and singular image of their differential understandings of the world. This movement multiplies the force of the educational process as it expresses itself as the power of creation.

Thus, the times of free play assert themselves, under such a perspective, as true constitutive plans that enable the child body to exercise its subjective right of enunciation; that is, the right to attribute childlike meanings to the things of this world, to elaborate their own problems and modes of resolution. This movement is already configured, itself, as a fundamental learning artifice, from which other educational developments can (and should) unfold.

In any case, learnings based on the objective understanding of the current (determined by *Chrónos* time), that is, on the apprehension of the world that already exists; would not cease to configure as imperative. However, not as an end in itself, but as a means of production that enables childhoods to develop play according to the originality of their sensitive demands.

In these terms, the primary aim of early childhood education would then fall on the need to move more powerful, more communal, participatory, and egalitarian¹⁰ educational processes. Since, in such curriculums, designed

⁹ In *A Great Storyteller* (2011): "[...] And then it was deserved for the lion, because he had no more powers, and then the power went to the hippopotamus, but the hippopotamus was allergic to magic."

¹⁰ Egalitarian refers to the absence of any determination capable of attributing any status of superiority to a certain style of sensitivity, ethical posture or modality of thought.

with the times of childhood, learning would essentially be characterized by a search driven by the desire to be, as the child body, naturally, desires to be in power.

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