105 - CONCEPTION OF CHILD: A HISTORIC REFLEXION

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The conception of child in the study of the human development suffered variations at different moments from history and it cannot be separated of the education, although the participation accomplishes of this in the formation and established of the term "child" if it has given much time later, only from Century XVII. The place and the paper of the child in history have its origin before its proper conception, or either, before seeing child as child, as well as its status, and the different conceptual approaches that had appeared a long of the history.

Although the current studies involving child generally have been described for intentions of better understanding it, to describe the phenomena that enclose its development and to explain the changes of behaviors in the diverse human aspects, it is knowin that the care and the concern with the global development of the child not always existed. Since the genese at human being until the educational conceptions of Comenius (1952), with its great didactics, it (the child) practically was ignored and neither cited in history.

The research of human ontogenese being can report us it a new conception and better understanding of the "concept" of child from the old age. At that time, we ware directed to an education that she was not focused in the child, but in that they showed to some potential or possibility in "giving some good thing in the life", generally close to the adult age. In old Greece, normally they were to that if they detached as promising warriors of the Athenian and espartanos armies. It was of Atenas or Rome, the significance attributed to the child and equally to the one of the woman, had little importance. As representation of the history of the education, Greece is distinguished at three distinct moments: Old history, the classic period (séc. V and IV b.C.) and the Hellenistic one (III - I b.C.). The old world while it lost in unit, gained in wealth and complexity. Greece as you geographic polish and cultural of the expansion of the culture occidental person, discovers the man-sensible one, even very resisted given to the risk of weakness of the rationalization. The reason, the domain, the ethnocentrism, the male valuation, the disdain for the female desire and the authoritarianism, were the ideological focus of the obedient power of the man. The child, generally not cited, not for recklessness or incompetence, but for living submissa and dominated, equally to the woman, who it was relegated the care. A time where the man (father) even though had the power and the decision on the life and the death of them.

The Christian moral comes to put a brake to the authoritarianism, when nailing the love to the next one, giving a hard blow in a society that rested under the principle of the imposition. The preach strengthens the equality between the human beings and the marriage as divine institution, the child innocence and its model "to inherit heavens", indicating for the baptism, the man's way to rescue the infantile innocence. The advent of the Christianity caused a revolution in the mentality of the time, before exactly that the influence of the culture and the social and politic's institutions could exert influence of the valuation of all human pursuing. The type of equality and solidary man, armed of the virtue of the humanity, of the universal love, the personal devotion, the poverty and the chastity was part of essential teaching. From the period of the Christ death and ascension until the Constantinian, the Christian church, now instituted, goes organizing its practical educative and its proper pedagogia, under the influx especially of the hellenistic influence.

CAMBI (1999) speaks mainly of one another vision of the original Christianity of the gospel and in the Paul's epistles. He was more dramatical, uneasier and disciplinarian, who passed for the Hebrew filter culture and hellenistic-Roman (Paul was a romanized Hebrew). For BADINTER (1985), despite the message of love nailed in the Christianity, the Jewish roots are responsible for the quota of justification and reinforcement to the paternal and marital authority, on the basis of two texts of historical consequences: Genesis of the world (according to Bible), when Eve was made responsible for the fall of the human race, takes the female condition, in Paul's Epheses the submission's order of of the woman to the husband. A vision with approach in these dimensions gives support to the real role of the child, the woman and the education in the contemporary period.

We cannot speak of the education without mentioning Saint Augustin as the master of the Christian pedagogy. Its origin as grammar and rhetoric tezcher were deeply marked it with the problem of the evil and devenir of the life spiritual. It created the basic aspects of a pedagogy of religious statutes with exemplary solutions of theoretical vigor, cultural density and spiritual significance.

However ARIÈS (1981) standes out that until Century XII it is probable that there was no place in this world for infancy. Exactly in the illustrative screens the presence of little men that gave to the waist of the adults - they are the children, portraied as adult in miniatures is appeared. The history of the occidental family person always occupied of the paternal power and the marital authority. Person in charge for the good behavior of its members (the woman and the children), the father is only responsible for their action in the society, having absolute right to judge and to punish. Later, when the society comes to be interested itself for the child, she (the mother) he only starts to be essential figure (as infantile educator) in detriment of the of the father's guardianship.

Aristotle (apud ARIÈS, 1981) defends the legitimacy of the authority of the man, given to the natural inequality between the human beings (ones to order, others to obey). As much the woman, the slave or the child, had its paper of submission: the woman, considered as only merit, having a "good womb", the slave "unprovided of soul", without intelligence or proper will and the son, a potentially free, however still obedient and docile unfinished citizen to the mature man, to whon they were trusted the education, then after its weans. At this moment it occurs the institution of the pedagogysts and monitors. Besidesyond the pedagogyst's bringing up, as a cultured slave responsible for the child instruction, the shape child's education was guided in the Paidea's idea, social, physical, cultural and emotional formation by direct contact with the culture, promoting the envolvement of many advisers of the citizen information. In this period the meaning of the work was synonymous of feudal inferiority, something destined to the slaves and the education as part of it, considered an ideological device them aristocratic designs.

In the physicist-natural revolution, the XVth Century was the landmark of the passage from the feudalism to the modern world. The recovery of the form and the beauty with the realism beginning in Italy wakes up the sensitivity and the uncovered emotion, until then considered as weakness signal. Marked for the centralization in the man's life, conducted for a capitalist system without defined ethical principles, the modernity gives signals of behaviored change. The individuals were socially active, characterized for the rational calculation of the action and of its consequences, lived free of bonds and orders, until the states and the institutions appear of the specializations.

With intention of social control, the idea to install disciplines in an internalized form for the education, it is born the feeling of infancy. It is distinguished the child as the main object of this education, reinforcing the educators role; adults who control them and educate them, still that its function most needed to be understood and to be clarified. This period was marked by the formation and national study, for the classic reading and the old ages.

In the XVIIth Century, periods of the protestant reform of the classic barroc and, it appear the first works of infantile

literature. Stories of directed fairies and fábulas to the french boys between Centuries XVI and XVII, starting the period of more attention to the curiosity, to the character of the construction of the infantile tricks and fábulas. The treated child until then as one "amused petty", leaves simply of being a toy, for times hurtured, to have an important role in this new family, being excused the attention of education. The priests advise the parents in taking care better of these "small souls", ever in detailed issues as not to place the babies in its stream beds to prevent it to them death for crushing. As result the alarming indices of infantile mortality of the time diminish drastically and the child starts to be seen as a precursor of the new generations.

From now on diverse moments of history tell to the sprouting of increasing attention to the child and its representation in the nuclear family. They start to appear some proposals with interding to offer models for a centered education in the infant.

The example of as much others that had blunted later, the Rousseaunian education brings an important contribution in these new conceptions. Marked for the defense of the processes on the basis of the animal and natural elements, the proposal of Rousseau calls attention to the infantile signals: to the chew, to the cry messages, the stimulation of breast-feeding for the proper mother, uncommon custom at the time in detriment to the act of contract another woman, the child valuation to the measure that was growing up and greater attention to the correct articulation of its says and language (origin of the phono-logy).

In a time where the wagons passed collecting the babies to be led to the maid, for in the end of the day bringing them back to the mothers, the idea to take care of the infantile needs, as physiological, affective, social and spirituals it seemed a strange challenge and an enormous barrier that needed to be transposed. Despite that reality not to be universal, since the noblemen children had differentiated treatment, the lack of the parents were a luxury that many today would judge as harmful in the being formation. The idea of infantile preservation did not have no representation, as in the example of the houses without rooms divisions, to display the couple's privacy to the children. History passes then to revert the role of the child and this starts to appear in the center of the family, of the school and the education.

In the current days, it is observed a total inversion of the infantile value, with the example, "up dated" democratic schools (or free schools) appeal to the methods that allow the proper child to its resume (SINGER, 1997), election of the instructors, for the professions to choose, what and when to learn (i.e. Summerhill), the creativity and self-discovery are the central focus of this method, the child has moved from oppressed to the absolute sovereign, being able to decide on its proper limits.

Great enterprises appear as results of the chances to decide on its proper future. Some successes of the businesses world appear very early, since that still in the adolescence, the success and establishment of its proper business show that the speech to leave house for the life, would not limit only to the same neighborhoud or city of the parents, but to the other nations. The success as citizens of the world in a time where the competitiveness reigns in much more challenging and plenty of attitudes, contrasts with the speech of other former-pupils of these schools, as alternative of its proper educational experience, not valid for the formation of its proper children.

In contrast, some parents if were caught in disbelief when perceiving that its children, already mature at least are not alfabethized in the preper time or waited as to regular, bringing doubts on the methodological success of these children's performance in the social context. Starting from this reality, the own parents suggest the social contract establishment where the freedom does not imply in the irresponsibility with the others, nor in the dependence of others or allowing to the proper needs.

On the basis of the wath the historical reports in contrast to the current proposals, it is perceived that for the discussion of the child concept it is far the knowledge and following of this evolutive process. A reflection based on solid rules, lived deeply in the educative experience and in the search of a balance point, seems desirable for the function and conceptualization of the role of the child in the society, family, school and as future citizen.

The historical conceptual conception of child precedes the interest of its morphologic, psychic and moral development. Ahead of this vision, independent of the objectified approach, the one that is motor, intellectual, social, psychic-behavioral, biological or spiritual development, a better understanding and consideration of all the process of the "conception of child", could determine the eyes on with will make the readings of its behavior and needs, making possible even though the accomplishment of future forecasts for the modern child [...] not as a originaly planning of an end item, but as one better restructuration of a continued process.

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CONCEPTION OF CHILD: A HISTORIC REFLEXION

Abstract: This study configured as a literature revision, intended to reflect the conception of child, not from its biological genese, but in relation to epistemologic origin, or either, deepening the concept of wath comes to be the child and to understand the conceptual changes imposed in this process for the history. Ahead of the consideration of "conception of child", it could determine the eyes with that readings of its behavior will become, of its lacks and desires, making possible even though the accomplishment of future forecasts, not as a beginer planification of an end item, but as one better reorganization of a continued process. From the readings, one perceived that the child concept has been modified jointly with the democratic opening of the society, and gradually the child left of being a worthless object and been considered as a singular subject of key role in the current society.

Key words: child, concepcion, history.

CONCEPTION D'CENFANT: LE HISTORIC REFLECTEUR

Resumé: Cette étude configurée comme révision de littérature, prévue pour refléter la conception de l'enfant, pas de son genese biologique, mais par rapport à l'origine epistemologic, ou à l'une ou l'autre, approfondissant le concept de cela vient pour être l'enfant et pour comprendre les changements conceptuels imposés dans ce processus pour l'histoire. En avant de la considération de la "conception de l'enfant", elle pourrait déterminer les yeux avec que cela les lectures de son comportement deviendront, du son manque et des désirs, rendant possible quoique l'accomplissement des pronostics, pas comme planification de beginer d'un article d'extrémité, mais en tant qu'une meilleure réorganisation d'un processus continu. Des lectures, on a perçu que l'enfant que le concept était modifie en commun avec l'ouverture démocratique de la société, et en peu de fois l'enfant à gauche d'être un objet sans valeur et considéré comme singulier de sujet de papier de base dans la société courante.

Key Words: Cefant, Conception, Historic

CONCEPTO DEL NIÑO: LA REFLEXIÓN HISTORICA

Extracto: Este estudio es configurado como revisión de la literatura, previsto para reflejar el concepto del niño, no de su genesis biológica, sino hace referencia al origen epistemologica, profundizando el concepto de eso viene ser el niño y entender las alteraciones conceptuales impuestas en este proceso para la historia. Delante de la consideración del "concepto del niño", podría determinar se los ojos con que las lecturas del comportamiento io convertirán, de su carecia y los deseos, haciendo posible que la realización de las futuras previsiones, no como planificación del genesis de un artículo del extremo, sino como una reorganización mejor de un proceso continuado. De las lecturas, uno percibió que el niño que era el concepto se esté modificando en común con la abertura democrática de la sociedad, y pocas veces el niño deja de ser un objeto sin valor y considerado como parte singular del tema del papel básico en la sociedad actual.

Palabras principales: El niño, concepto, historia

CONCEPçãO DE CRIANçA: UMA REFLEXÃO HISTÓRICA

Resumo: Este estudo se configurou como uma revisão de literatura, que pretendeu refletir a concepção de criança, não quanto à sua gênese biológica, mas em relação à sua origem epistemológica, ou seja, aprofundando o conceito do que venha a ser criança e entender as alterações conceituais que a história impôs nesse processo. Diante da consideração de “concepção de criança”, poderia se determinar os olhos com que se farão leituras do seu comportamento, das suas carências e desejos, possibilitando até mesmo a realização de previsões futuras, não como uma planificação originadora de um produto final, mas como uma melhor reestruturação de um processo continuado. A partir das leituras realizadas, percebeu-se que o conceito de criança foi se alterando conjuntamente com a abertura democrática da sociedade, sendo que ela aos poucos deixou de ser um objeto desprezível e passou a ser considerada como sujeito singular de papel fundamental na sociedade atual.

Palavras chave: criança, concepção, história.