



# Time, Childhood and Experience in Walter Benjamin (1892-1940)

*Tiempo, infancia y experiencia en Walter Benjamin (1892-1940)*

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## Abstract

Childhood can be understood not only as a chronological stage, as it is commonly known, but also as a condition of human experience that manifests as latency, a constant tension between time and experience. Its significance lies in the idea that it holds a horizon of possibilities for reflecting on its condition in the contemporary world. The aim of this study was to develop a reflective reinterpretation of the interrelated themes of time, childhood, and experience, which appear in various ways in Walter Benjamin's works. The methodology employed is a bibliographic study based on the critical foundations of Walter Benjamin, focusing primarily on his works *One-Way Street* and *Berlin Childhood Around 1900*. These texts, written as brief essays, evoke the metropolis where Benjamin lived until his exile and where his childhood and youth experiences unfolded. This study concludes that childhood and experience constitute a space of resistance against the technical rationality of modernity, which tends to reduce life to cycles of consumption and production, leaving no room for reflection or depth.

**Key words:** Experience; Walter Benjamin.

## Resumen

La infancia puede entenderse no solo como una etapa cronológica, como la conocemos habitualmente, sino también como una condición de la experiencia humana que aparece como una latencia, como una tensión constante entre el tiempo y la experiencia. Su dignidad nos parece estar en el hecho de que tiene algo como un horizonte de posibilidades para pensar sobre su propia condición en el mundo contemporáneo. El objetivo de este estudio fue desarrollar una reinterpretación reflexiva de los temas que están interrelacionados: tiempo, infancia y experiencia, y que aparecen, de una forma u otra, en las obras de Benjamin. La metodología es un estudio bibliográfico a la luz de los fundamentos críticos de Walter Benjamin, principalmente con las obras "Calle de sentido único" y "La infancia en Berlín alrededor de 1900", que, en forma de textos breves, recuerda la metrópoli donde vivió hasta el exilio, en el que se había desarrollado la experiencia de su infancia y juventud. En este estudio entendemos que la infancia y la experiencia configuran un espacio de resistencia a la racionalidad técnica de la modernidad, que tiende a reducir la vida a ciclos de consumo y producción sin espacio para la reflexión y la profundidad.

**Palabras clave:** Tiempo; infancia; experiencia; Walter Benjamin.

## INTRODUCTION

Walter Benjamin (1892-1940) was a German philosopher, literary critic and cultural theorist, known for his innovative and critical approach to issues such as art, history and experience. Throughout his life, Benjamin developed a unique perspective on modernity and its effects on society, especially in terms of the transformation of experience and memory. His thought was deeply influenced by the political and social context of his time, including the emergence of fascism in Europe, which eventually forced him into exile. In his writings, Benjamin addressed the complexity of concepts such as childhood and time, exploring how they interact in the construction of subjectivity and identity. His work remains a reference in philosophy and social sciences, and continues to inspire debates about modernity and its implications for human life (Santana & De Oliveira, 2022; Dos Santos, 2015).

Walter Benjamin's work offers a profound reflection on the concept of childhood as a stage beyond chronology, endowed with meanings that cut across individual experience and cultural memory. His exploration of childhood connects with time and experience, central themes in his writings that range from modernity to the critique of linear and progressive history, shaping a critical view of how these concepts shape identity and perception in contemporary society (Drikker & Koval, 2021). In this context, Benjamin conceives childhood not only as a formative stage, but as a state that allows for a fresh and unrestricted approach to knowledge and experience, features that contrast sharply with the limitations imposed by modernity (Han & Tobin, 2023).

Recent research about modernity and its effects on childhood has highlighted how this stage can lose its experiential meaning in a culture dominated by consumption and technology, where moments of spontaneity and discovery are replaced by predefined routines and ephemeral experiences. In this sense, Benjamin's vision of childhood as a "horizon of possibilities" becomes relevant in an era in which authenticity and depth of experience are at risk of being diluted in what he himself called the "impoverishment of experience" (Benjamin, 2004). Furthermore, recent studies emphasize how modernity and its temporal and rational structures influence children's education, highlighting the need to

adopt a critical approach that allows children to explore their identity in an environment of freedom and creativity.

### **Starting point: the complexity of Benjaminian thought**

When he wrote his short memoir texts, Walter Benjamin was aware that the memories, in a way, "rescued" the history of his childhood and youth: it was a matter of condensing the experience then lived, according to the interstices of memory and forgetting, with the updated experience of the adult who preserves and *elaborates* (*arbeitet es durch*) the texture of his memory. Benjamin manifests his own sensibility and creative imagination at the same time as he instigates discussion on the premises of what he considered historical time. These times, which guided the process of the constitution of bourgeois society itself, are what we call "modern times".

Coinciding with some authors, such as Friedland & Boden (1994); Marshal Berman (1986), it is in modernity where a reconfiguration of the notion of time and space begins, as well as the beginning of a process of understanding childhood, or what was configured as a child's time as a child. Childhood can be understood as a starting point for reflections on the formation of the subject in his or her way of thinking and acting. It also has to do with revisiting certain places as if it were the first visit, a new possibility of the spirit, of spontaneity, of ingenuity, of the experience of thinking between the "intelligible and the sensitive" (Agamben, 2005, p. 7). Its dignity seems to us to reside in the fact that it has something like a horizon of possibilities to think about its own condition in the contemporary world. It (childhood) is a period of vital experience that we go through, that is shared and lived in different ways, being composed of a mixture of complexity and subtlety. Perhaps, little or almost nothing allows us to live it intensely as in the times in which it was possible for us.

In Kohan (2007), childhood requires thinking of a temporality beyond the "normal" time of human existence, of the stages of life and the phases of development that, in a certain way, occupies a place of weakness (p. 113). It is articulated more with the possibility of intensifying a certain relationship with time, of establishing another time and participating in a circle full of intensities. In the first place, "infantile time is circular time, of eternal return, without the consecutive

succession of past, present and future, but with the intensive affirmation of another type of existence” (Kohan, 2007, p. 114).

Walter Benjamin, in *One-Way Street and Childhood in Berlin around 1900*, (Original: *Gesammelte Schriften*. Frankfurt am Main: Suhrkamp, 1988) recalls, in the form of short texts, the memories of his childhood and youth. In these texts, his intention was not much less to “rescue” random episodes of that period of his life, but “it was a matter of condensing the experience then lived, according to the interstices of memory and forgetting, with the updated experience of the adult who preserves and elaborates (*arbeitet es durch*) the texture of his memory” (Vaz, 2005, p. 2). It is a gaze and a narrative marked by the complexity and multiplicity of its textual forms, in which Benjamin reconstructs situations shared with other subjectivities.

The aim of this paper was to develop a reflexive reinterpretation of interrelated themes (time, childhood and experience), the purpose of which will be a reinterpretation of Benjamin’s projects as a counterpoint to a time of hopelessness. In particular, it is intended to reflect on these three themes, initially distinct, but which, at some point, intertwine. Knowing the risk of not being able to go deeper into each of them, we want to deal with them from a philosophical-educational perspective.

Therefore, what is attempted here is to provide a brief overview of each theme and to reflect on how these can be treated in the educational setting. First, there is the incursion of what is conventionally called modernity, discussing the meaning of time and temporality from the Benjaminian perspective. Next, it is necessary in its discussion the meaning of childhood articulated with the question of experience, as they seem to be hijacked by the logic of the cunning temporality of the culture industry in contemporary times.

## DEVELOPMENT

At present, there is a constant tension: the impossibility of man to make or transmit experience, perhaps as a result of modern man’s daily lifestyle full of events that can no longer

become experience. In the search for a reflection on this impasse, Agamben (2005, p. 21) clarifies:

Today, any discourse about experience must start from the realization that it is not something we are still capable of doing. For, just as he was deprived of his biography, contemporary man was expropriated of his experience: in fact, the inability to make and transmit experiences is perhaps one of the few certain facts he has about himself.

Benjamin, in this sense, reveals a childhood that considers the child as a subject involved in the complexity of the social fabric, immersed in the historical problems of his time. In contrast, in Benjamin it is possible to see the time of childhood from what it has and not from what it lacks: “as presence, and not as absence; as affirmation and not as negation, as strength and not as incapacity” (Kohan, 2007, p. 101). This change of perception promotes the interrelation of the themes “time, childhood and experience” in tune with births, new beginnings for thought, for thought and for the unthinkable in this common land.

With a peculiar vision, the author moves towards the construction of another rationality, different from the one used by modernity, as long as these notions are analyzed against the current, that is, in a critical manner, considering the contradictions inherent to them. Finally, we seek to articulate elements for children’s education as a resistance to this temporality in a critical perspective inherent to modernity itself.

### Walter Benjamin, time and sagacious temporality in modernity

What is time for Benjamin? Directly, there is no objective answer, nor a specific work that answers this question. However, it would be indisputable to think that the respective theme runs through the philosopher’s works and thoughts in different ways, circumstances and understandings. One can consider, from his best-known essay, “The work of art in the age of its technical reproducibility”, through the “Theses on the concept of history”, as well as his work “Charles Baudelaire: a lyricist at the height of capitalism”, to his monumental “The origin of German tragic drama”.

Kohan (2007, p. 86) states that, in Benjamin, “time is, in this conception, the sum of the past, the present and the future, and the present is a

boundary between what once was and what is no longer (the past) and what has not yet been, therefore, neither is, but will be (the future)". Benjamin was a man of his time, that is, a modern man in the broadest sense of the concept. In his book, *Charles Baudelaire: A Lyricist in the Midst of Capitalism*, he devotes his considerations to thinking the time of modernity as the experience of time. Time is the space of memory and this provides the basis of experience. As such, that is, memory as experience, does not provide definitive answers based on data isolated from reality. These answers are constructed precisely with time.

Benjamin contrasts the poet Charles Baudelaire of "*The Flowers of Evil*" with the novelist Marcel Proust of "In Search of the Lost Time." Whereas Proust saw time as an opportunity to transcend social and chronological time, placing it on a subjective scale that uses lived experiences to understand the sensations of the present (Dos Santos Marinho & dos Reis, 2016). According to Benjamin, for Baudelaire memory is given in the differentiation between voluntary memory and involuntary memory, whose common thread acts in the memories of the meaningful (Franco, 2015).

In Proust, only involuntary memory has the capacity to revive the past, which is used in literary form to recreate it. Benjamin also postulates modernity as a vital experience of time, a modernity constitutive of a diffuse temporality, in a symbolic order decentered from the subject. However, the ideas of modernity focused on the dimensions of reason as an extravagant experience of possibilities and uncertainties, clairvoyance and apprehension of a "game," to use a term from Baudelaire's poetry (2021).

In order to define some aspects of modernity, Marshal Berman (1986) indicates that the existential processes of that era modified the way of seeing reality and were expressed in thought, configured as a study on the dialectics of *modernization and modernism*, seen as a grandiose project of modernity. capacity for the development of human thought. Both aspects, according to Berman (1986), correspond to an experience of space and time shared by human beings, felt in their potential for progress, in their capacity to intervene in nature, in the creation and recreation of technological instruments for human use.

However, for Berman (1986), this experience also corresponds to a state of confusion, of *vertigo (dizziness)* in the whirlwind of modern life, in a rupture of the old understanding of life and in the paradoxical path between the ephemeral and the lasting. The paths traced by the thinkers of this period were established in new ways of developing knowledge, science and philosophy, seeking new natural and cultural laws that would also allow for a new understanding of the world and of life. As Berman (1986) describes through the poetry of Baudelaire, modernity is the experience of "the transitory, the fleeting, the contingent; it is half of art, the other half being the eternal and immutable" (p. 16).

The hallmark of modernity was to seek to dismantle the conception of the world as a finite and ordered whole, whose structure of time and space was governed by hierarchies and degrees of value of perfection that, from the eternal and pure spirit, descended to corruptible matter. The marks of the domain of nature are expressed in the modern sciences of knowledge and are based on experience and theoretical elaboration linked to a predominant conceptual option: *mathematical concepts*.

Critically analyzing modernity, Benjamin (1985; 1987) will relate the desire for progress and development with the impoverishment of human experience and the alienation of language. The construction of this relationship is the result of his critique of the evolutionist conception of history, [...] as a continuous time that advances inexorably towards the future (Oswald, 2008, p. 66).

From this perspective, the past would be the old, the old, the barbaric, something that needs to be replaced by the new, by progress (Oswald, 2008). Thus, modernity, reduced to the development of science and technology, assumed a unilateral mode of rationality, demonstrating a partial and instrumental vision that tries to adapt the means and ends of human knowledge. This type of reason observes, regulates, calculates, classifies and dominates, in terms of hegemonic interests within society itself. But it is, especially in the enlightened modernity, when the other, reason, weakens, extending it to all areas of the human being. In this regard, Adorno & Horkheimer (2007) indicate that instrumental reason, with the expansion of the bourgeois mercantile economy, was transformed by domination in itself into mythology.

From the sagacious temporality of modernity, a plane of reason is inaugurated as an experience of the promises of power and dominion of the human species. The domains of reason, proud of their possibilities, glimpsed an enthusiasm in their self-sufficient character, especially of the scientific achievements inseparable from technology. The philosophy of the Enlightenment had brought the self-confidence of scientific reason to its apogee. Philosophy itself reduces its ambitions to become a rigorous science, in search of an effective method. However, with the advent of modern science, the scope of philosophy to control cases of truth was reduced. It can be argued that the critique of modern philosophy, the kind of rationality it assumed, was one of Benjamin's central projects. In turn, he radicalizes this question, denouncing and accusing philosophical reason itself as an instrument of power, an agent of repression and at the service of domination in its historical trajectory.

Logically, in this work, attention is not paid to all of Benjamin's critical positions when it comes to demonstrating the perverse side of reason and we will not be able to refer to and discuss in depth all of his positions and oppositions regarding the critical formalizations of modernity. However, on the basis of these assumptions, we seek to demonstrate some propositions about the condition of childhood in contemporary times and the implications of the fragmentation of reason inserted in contemporary epistemological production. If modernity developed the belief that humanity advances through history guided by reason towards a better world, Benjamin bets on the failure of this promise that defended such an ideal.

### **Childhood and experience: the meaning of being a child in Benjamin**

Childhood is associated with conceptions that are historically constructed. Thus, it is being conceived as a beginning of life, a stage of development, a relationship of dependence with adult life, an idea of naivety and lack of experience, which requires a certain reception and protection from the adult world. In relation to time, these conceptions of childhood are associated with a perspective of immaturity, unpreparedness and minority, with a trace of incompleteness and lack of plenitude in the world, which requires submission to the rules of formation of adulthood in favor of experience.

emancipatory formative, that is, a becoming to the detriment of the denial of what already is.

According to Gagnebin (1997), one can find, in philosophical thought, an approach that places childhood in the modern pedagogical discourse, updated, through two lines, at first sight contradictory, that have their origin in the political-pedagogical discourse by the same thinker: Plato (Gagnebin, 1997; Ghiraldelli, 1997).

The first line characterizes childhood as *inferiority*. It is taken as a time of absence of knowledge, of incapacity, of limitations, of lack of experience; requiring correction of the infantile nature deprived of reason and, therefore, of self-control. It is urgent to make it adult so that it can, without fear, use reason and autonomous thinking. In the second line, the child appears as a *possibility*. It is in childhood -the first stage of human life- when the personality is imprinted; revealing that some moments are perceived with greater impact than others in the course that life takes and indicates that the valuation of this stage/condition (childhood) is due to its effects on adult life.

Kohan (2007) describes that childhood, in this line, has a negative character. Through these lines of conception, in modernity childhood becomes a singular experience, as a phase that needs to be overcome and corrected in its formative process, subordinated to subjective rationality, to the discipline and authority assumed by the educational process, in order to be able to take away the child as an *infant* from its selfish and primitive state, typical of its minority, and turn it into a social being that responds to the demands of order and submission of modern society.

In this context, childhood is consolidated in pedagogical discourses through the hyper valuation of "being a child", as immature, unprepared, who needs to be molded to become a future citizen and, also, as a passing stage of preparation for adult life which, in a certain way, is marked as the phase of responsibility, production, maturity and human formation. This conception, demarcated in modernity, reveals a conception based on the interdiction, control and silencing of childhood. In this regard, Pagni (2007) confirms that:

Childhood and minority constitute chaos and disorder, something that cannot be completely controlled by a sense of childhood, by special

care or by public policies. They are parts of an experience with the world and with oneself that the technical rationality unleashed by the Enlightenment attempts to prohibit in the process of schooling and participation in public life, where only the articulated word, the logos and the emancipated but ordered citizen have guaranteed power (p. 10).

On the other hand, we see in Benjamin's writings another approach to childhood with special attention to the child and his or her sensitivity to the world. The author expresses his own sensibility and creative imagination, at the same time that he urges a discussion about the educational premises that guided the formation of children and young people in the process of the constitution of bourgeois society in the early twentieth century. This sensitive defense of the author is associated with the child's exploration of the world through creativity, expressiveness, playful search and fascinating discovery, i.e., "children are especially inclined to seek out each and every place of work where activity visibly takes place. They are irresistibly attracted to the waste that appears in construction, in gardening or housework, in sewing or carpentry" (Benjamin, 1995, p. 19).

Benjamin, in his essays such as "*One-way Street and Childhood in Berlin around 1900*", seeks to intertwine experience and memory, capable of acting on the past "like the potter's hand on the clay of the vase" (Benjamin, 1997, p. 107). Narration, as an experience of craftsmanship, revisits the vital material lived in childhood. It is a craft, in Benjamin's words, whose scope is to treat children in their concrete materiality. From there he brings his own memories, situated in his classroom, in which he evokes the way of viewing of the children of his time. In the way in which Galzerani (2002, p. 59) states:

he weaves relationships between different spatio-temporal and cultural dimensions, to historically offer a broader social framework, without renouncing its singularity. He brings to light the cultural profile of a bourgeois class in relation to other characters from other social classes. There is, therefore, a radical transformation of the classical vision of autobiography, since it focuses not only on personal memories, but on the vibration of a personal and collective memory. Don't just talk about him. Talk about us, in relationships with others. Remember the child who

was linked to other characters. Child in relationship with children, with adults, placed in different social categories.

Benjamin criticizes the negation of experience that modernity impregnates and the risk it entails, which lies in the absence of space for experience and the possibility of losing the ability to narrate, to tell one's own story. Throw your gaze on childhood, through the cracks that no one tries to see; on the experience to be recovered by the memory that language and science have not been able to define or silence. This is not to idealize childhood, but to consider the contemporary danger of a desensitization of the meaning of "being a child". In my opinion, there is a progressive loss of the "proper" moments of childhood, driven by the dynamics of social and technological life, which, in a way, deprives children of their creative, imaginative and expressive capacity in relation to the world around them.

Times, spaces and conditions increasingly allow, paraphrasing Benjamin, an emptying of experience (*Erfahrung*). How to be a child in an environment where the simplest moments are controlled, monitored or absorbed by the logic of consumption? In the world of the culture industry, entertainment and consumption interact in a linked way. Entertainment generates consumption and creates another identity for children. It turns out that entertainment, which could often be used in a healthy and pedagogical way to acquire knowledge, has other "teleologies" in the industry: consumption, alienation, massification, labeling and conditioning due to the lack of one's own opinions.

Concomitantly with this scenario, experience is overridden by ever more intense and effective stimuli and attractions in the field of manipulation, objectification, homogenization and control. So, through actions of seduction and fetishism of commodities, experience becomes more and more calculated, predictable and fabricated, thus becoming an experiment. In Larrosa (2018) "science captures experience and constructs it, elaborates it and exposes it according to its point of view, from an objective vision with universal pretensions" (p. 22); suppressing what experience has to do with experience. In other words, experience no longer has its essential contours of subjectivity, contextuality and finitude and, consequently, generates the negation of childhood and of experience itself.

In Agamben's (2005) words, the modern human being "returns home at night exhausted by a mixture of events - amusing or boring, banal or unusual, pleasurable or appalling - but none of them became experience" (pp. 21-22). And, in the face of this, we seek to convince ourselves of a sense of experience that is nothing more than the "mask of defeat, of resignation, of consensus". In other words, "it becomes the simulacrum of a life not lived, of unfulfilled dreams, not even attempted; the spear of an adult who fights against his own childhood, one who does not forget utopias" (Kohan, 2007, p. 240).

Benjamin (2009, p. 21) already said: "experience has become an inexpressive, impenetrable mask, always the same".

What is the child from the point of view of time? The expectation that time will come to be true, or, in other words, the expectation of having time to "become what you are"; all his constituents, the biology of his organs and systems, is a time of waiting, his belonging to biological humanity, a hand that is the hope of holding something, eyes that are the expectation of seeing, ears to hear, lungs to breathe, feet to walk. The child is the hope of time (Souza, 2008, p. 129).

For Benjamin (2009), it is possible to unveil this mask by thinking of another experience that is surrounded by uncomfortable, essential, yet unrealizable dreams. Also, the one that faces its other mask and struggles for a friendly experience with childhood, since experience and childhood are conditions of possibilities for human existence. In this sense, Agamben (2005) reveals that childhood is a condition. "Humanity has an *infantile* soma that does not abandon it and that it cannot abandon. To remember this infantile soma is, according to Agamben, the name and the task of thought" (Kohan, 2007, p. 245).

Lara & Contreras (1997) describe experience as a relationship with the world in which we are immersed. For them:

To experience something is, first of all, to be immersed in events or actions [...] that carry with them their own lessons, their own learning, their own knowledge [...], and it is a condition of experience to be involved in a doing, in a practice, to be immersed in the world that comes to us, that surrounds us, that engages us or, sometimes, demands or imposes on us (p. 27).

To think of experience, in this sense, is to think from being-in-the-world as the first existential unit (Larrosa, 2018). It is the way in which what is lived is intertwined with life, dialectically becoming life, forming the sediment from which the world is seen, things are understood and action is guided.

### **Point of arrival: early childhood education as an immanent critique of rigid temporality**

The considerations made so far require articulating issues related to time, childhood and experience in the light of *Benjaminian* foundations. The search for a critical understanding of these issues permeates the tensions and fractures of the human condition itself in contemporary capitalism and social life. Therefore, it is relevant to find answers that promote the reconstitution of the integral elements of the formative experience, protected by another conception of childhood as a condition of rupture, experience, transformations and metamorphosis of the human being.

In Kohan (2007, p. 247), the formative experience can be linked to the infant: [...] who thinks again and makes people think again. Each time for the first time. The world is not what we think it is. Our story is unfinished. Experience is open. To that same extent we are beings of language, of history, of experience. And from childhood. In a world of constant transformations and instability, both economically and culturally, resulting, above all, from the advance of economic and social imbalances, education acquires an outstanding social relevance, which demands a greater understanding of its critical-interpretative and transformative meaning of existing social relations.

In this regard, it is relevant to consider the important role of the philosophy of education, thought from Benjamin, considering the childhood experience lived in the constant tension between time and experience. For this, at school, teachers and students should promote reflection on their own conditions in the midst of the violent whirlwind of life, which should be the basis of the contents of their formative project. This perspective of childhood, understood as an "open" educational experience, would be the starting point for the understanding of education as an inverted mediation of the dominant social conditions and as an immanent critique of rigid temporality.

In these times, the way in which communities are perceived and the development of different forms of culture are deeply marked by the presence of cultural diversity. However, it is necessary to recognize, in addition to the apparent democratic access to cultural productions, the condition of “marginalization” imposed on a large part of people, children and youth. In other words, it is necessary to become aware of the deliberate condition of exploitation camouflaged by ideology and its predominance in the production of alienated consciousness, centered only on consumption.

The diffusion of the logic of consumption of symbolic goods, driven by the “cultural industry”, continues to be ironic and, for this reason, Adorno (1999) affirms that the liberation promised by entertainment only decrees the bankruptcy of the irrational integration of the collective. It is in this sense that an educational conception that considers itself critical must be alert to the discrepancies between the ideological contents of the cultural industry and its deformative achievements.

Therefore, what is required of education, according to Seligmann-Silva (2003, p. 38), is “that it recovers the capacity for self-reflection; that it dialogues with authentic individuals, and not with members of an amorphous mass”. We live in difficult times more than ever. The challenge is to remain on the path of critical resistance in the time and experience of childhood. This proposal requires the path of dialectical contradiction, which recovers elements of a childhood not dominated and, much less, integrated with the demands of industry and consumption.

### **Contribution to knowledge**

This study provides a philosophical reinterpretation of time, childhood and experience from Walter Benjamin’s critical perspective, highlighting its relevance for understanding the formation of the individual in a contemporary world. The research invites an educational reflection that values childhood as a vital condition in human experience.

### **Limitations**

The study is based on a theoretical and bibliographic approach that limits the possibility of validating its conclusions through empirical data. Therefore, the conclusions should be taken with caution.

## **CONCLUSIONS**

In conclusion, this paper explored childhood, time and experience in Walter Benjamin’s philosophy, proposing that these concepts are interconnected in a narrative of resistance against the linear temporality imposed by modernity. From Benjamin’s point of view, childhood is not only perceived as a chronological phase, but as a state of openness to experience that allows a different way of relating to time and reality. Benjamin proposed that childhood and experience configure a space of resistance to the technical rationality of modernity, which tends to reduce life to cycles of consumption and production without space for reflection and depth. This interpretation suggests that early childhood education should rescue the possibility of an authentic and creative experience, considering children not only as future adults, but also as individuals capable of full experiences in the present. Ultimately, the study stresses the importance of a critical pedagogy that fosters in children the ability to experiment, imagine and question, as an act of resistance to the limitations imposed by contemporary consumer culture.

### **Contribución de los autores:**

**Marta Regina Furlan:** Conceptualization, Formal Analysis, Research, Methodology, Supervision, Validation, Visualization, Writing - original draft, Writing - review and editing.

**Alex Sander da Silva:** Conceptualization, Formal Analysis, Methodology, Project Management, Resources, Supervision, Writing - original draft, Writing - review and editing.

**Christian Muleka Mwewa:** Conceptualization, Formal Analysis, Methodology, Project Management, Resources, Supervision, Writing - original draft, Writing - review and editing.

### **Conflictos de interés**

The authors declare that there are no conflicts of interest.



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