



The baby we know today: a workshop as a space for updating knowledge

O bebê que conhecemos hoje: uma oficina como espaço de atualização dos conhecimentos

El bebé que conocemos hoy: un taller como espacio de actualización de conocimientos

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Abstract: This study analyzes three sessions of the workshop "The Baby We Know Today," a training program created by the authors to disseminate contemporary research that recognizes the baby as an active and engaged subject from the first days of life, in contrast to classical conceptions that considered them a mere receiver. The content addressed distinctions between growth, development, and psychic constitution, as well as evidence on early competencies, such as neonatal imitation, recognition of one's own name, and sensitivity to sight and voice. The workshops took place in person in three Brazilian cities, lasting two hours each, bringing together 32 participants: pregnant families (14) and prospective adoptive parents linked to the National Adoption System (18). The methodology combined oral presentations, videos, group discussions, and the application of online questionnaires before and after the meetings, aiming to identify changes in participants' perceptions of the infant's communicative abilities and psychic constitution. The results indicated a significant expansion of conceptual repertoire, shifting from conceptions centered on crying to a multimodal understanding of language, valuing gestures, body movements, gazes, and vocalizations as legitimate forms of communication. It is concluded that the workshop promoted transformations in the participants' knowledge and practices, strengthening preventive, ethical, and respectful approaches to psychic suffering in early childhood, as well as reaffirming the infant as the protagonist of their subjective constitution. The experience proved replicable in different contexts, reinforcing the relevance of formative actions based on scientific evidence for improving care and promoting respectful listening to the infant.

Keywords: psychic constitution; baby; social interaction; training workshop.

Resumo: Este estudo analisa três encontros da oficina O bebê que conhecemos hoje, dispositivo formativo criado pelas autoras para divulgar pesquisas contemporâneas que reconhecem o bebê como sujeito ativo e interlocutor desde os primeiros dias de vida, em contraste com concepções clássicas que o consideravam mero receptor. Os conteúdos abordaram distinções entre crescimento, desenvolvimento e constituição psíquica, além de evidências sobre competências precoces, como imitação neonatal, reconhecimento do próprio nome e sensibilidade ao olhar e à voz. As oficinas ocorreram presencialmente em três cidades

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brasileiras, com duração de duas horas cada, reunindo 32 participantes: famílias gestantes (14) e pretendentes à adoção vinculados ao Sistema Nacional de Adoção (18). A metodologia combinou exposições orais, vídeos, rodas de conversa e aplicação de questionários on-line antes e após os encontros, visando identificar mudanças na percepção dos participantes sobre as capacidades comunicativas e a constituição psíquica do bebê. Os resultados indicaram ampliação significativa do repertório conceitual, com deslocamento de concepções centradas no choro para uma compreensão multimodal da linguagem, valorizando gestos, movimentos corporais, olhares e vocalizações como formas legítimas de comunicação. Conclui-se que a oficina promoveu transformações nos saberes e práticas dos participantes, fortalecendo abordagens preventivas, éticas e respeitadas ao sofrimento psíquico na primeira infância, além de reafirmar o bebê como protagonista de sua constituição subjetiva. A experiência mostrou-se replicável em diferentes contextos, reforçando a relevância de ações formativas baseadas em evidências científicas para qualificação do cuidado e promoção da escuta respeitosa ao bebê.

Palavras-chave: constituição psíquica; bebê; interação social; oficina de capacitação.

Resumen: Este estudio analiza tres sesiones del taller "El Bebé que Conocemos Hoy", un programa de capacitación creado por los autores para difundir la investigación contemporánea que reconoce al bebé como un sujeto activo y comprometido desde los primeros días de vida, en contraste con las concepciones clásicas que lo consideraban un mero receptor. El contenido abordó las distinciones entre crecimiento, desarrollo y constitución psíquica, así como la evidencia sobre competencias tempranas, como la imitación neonatal, el reconocimiento del propio nombre y la sensibilidad visual y vocal. Los talleres se realizaron presencialmente en tres ciudades brasileñas, con una duración de dos horas cada uno, y reunieron a 32 participantes: familias embarazadas (14) y futuros padres adoptivos vinculados al Sistema Nacional de Adopción (18). La metodología combinó presentaciones orales, videos, discusiones grupales y la aplicación de cuestionarios en línea antes y después de los encuentros, con el objetivo de identificar cambios en las percepciones de los participantes sobre las habilidades comunicativas y la constitución psíquica del bebé. Los resultados indicaron una expansión significativa del repertorio conceptual, pasando de concepciones centradas en el llanto a una comprensión multimodal del lenguaje, valorando los gestos, los movimientos corporales, las miradas y las vocalizaciones como formas legítimas de comunicación. Se concluye que el taller promovió transformaciones en los conocimientos y prácticas de los participantes, fortaleciendo abordajes preventivos, éticos y respetuosos del sufrimiento psíquico en la primera infancia, así como reafirmando al bebé como protagonista de su constitución subjetiva. La experiencia resultó replicable en diferentes contextos, reforzando la relevancia de las acciones formativas basadas en evidencia científica para mejorar el cuidado y promover la escucha respetuosa del bebé.

Palabras clave: constitución psíquica; bebé; interacción social; taller de formación.

1 Introduction

The present work arises from the authors' interest in contributing so that parents, family members, and professionals who work daily with babies have access to recent scientific discoveries, which recognize the baby as an active subject and interlocutor in the contexts in which they are inserted. To this end, they developed a training device intended for sharing contemporary propositions about the baby, to be offered to those interested in the context of early childhood, especially parents, family members, caregivers, and professionals from different areas who work with babies.

This device was named by the authors as the workshop The Baby We Know Today, and the present work aims to describe the structure and the contents of the workshop, especially three of them; to present the conception of psychic constitution that underlies it; to identify changes in participants' conceptions about the baby before and after the intervention; and to reflect on the contributions of this training device to the qualification of care practices in early childhood.

The structure of the training workshop was also originally conceived to serve professionals who work in childhood; however, this study focuses on the analysis of three editions carried out with family members, whose profile will be described below.

The potential contributions of this work lie in expanding the participants' theoretical and practical knowledge, in strengthening preventive and sensitive approaches to psychological suffering in early childhood, and in valuing care practices that consider the baby in their relational, communicative, and subjective dimensions. Furthermore, the study contributes to the academic field by systematizing and analyzing a training experience grounded in scientific evidence, capable of being replicated in different contexts.

2 On childhood

According to the historical analysis of Ariès (1981), the idea of childhood is not natural or universal, but socially constructed over time. The author demonstrates that, in different historical periods, the child was understood either as a miniature adult or as an incomplete being, whose social existence was defined above all by dependence and need of adult guardianship, which contributed to the consolidation of educational and care practices centered on children's passivity and adult supremacy, especially in the case of babies.

In this historical context, the care directed toward babies within the family or in the so-called total institutions was characterized by practices predominantly centered on the maintenance of physical survival, being largely restricted to the provision of food, hygiene, and shelter (Ariès, 1981).

In the institutional context, Spitz (1996) introduced the concept of hospitalism to describe the profoundly harmful effects of affective deprivation in institutionalized babies, even when their physical needs were adequately met. His studies showed developmental delays, a higher incidence of illness, and an increased risk of death, reinforcing the centrality of the affective bond as an essential condition for survival and child development. This is because, according to the author, the baby was then conceived as an object of institutional management and control, and not as a subject of bonds, experiences, and interlocutions, which for a long period led to the disregard of their affective, relational, and communicative needs.

With social and theoretical advances regarding childhood, especially those driven by Psychoanalysis, this period came to occupy a central place in understanding psychic constitution. Freud (1905, p. 179) highlights that childhood is the phase of greatest receptivity and production of psychic impressions, emphasizing the importance of early experiences and stimuli from the environment and caregiving figures. In this context, Costa (2010, p. 17) recalls that analysis with children began with the case of little Hans, published by Freud in 1909, and was later developed by authors such as Hermine von Hug-Hellmuth, Anna Freud, Melanie Klein,

and Winnicott. These theorists share the premise of understanding the child as a being entirely dependent on the other, whose constitution and development take place through the experiences and care received (Costa, 2010).

Although early psychoanalysis represented a significant advance in relation to previous conceptions of childhood, especially regarding the beginnings of psychic constitution, this perspective maintained the emphasis on the idea that the subject is organized, to a great extent, from what is received from the other. Such a conception reinforces a psychic constitution predominantly oriented “from the outside inward,” in which the baby is conceived as a “blank slate” waiting to be filled by the other. This view supported practices that acted upon the baby, rather than with the baby, disregarding their active participation in the interactive process (Trevarthen; Aitken; Gratier, 2019).

According to Parlato-Oliveira (2019), for decades the baby was underestimated, being evaluated in psychic functions based on their weak motor aptitude. However, as the author aptly points out, “Research, combined with studies of the most recent and innovative works in this area, has allowed a general reformulation in knowledge and in the approach to the baby” (Parlato-Oliveira, 2019, p. 15). The advances of science and technologies has shed light on the way the baby is viewed, attributing to them forms of knowledge that had not previously been envisioned, making what is known about this small subject today different from what was known before.

But how does the baby communicate if they do not yet use speech? To answer this question, it is necessary to understand language in its extent. According to Saussure (2012, p. 17), “taken as a whole, language is multifaceted and heterogeneous; at the same time physical, physiological, and psychic.” From this perspective, language is not restricted to speech, but involves a complex set of verbal, gestural, and bodily manifestations that are articulated within the context of enunciation, considering both the one who speaks and the one who listens, as well as the intentions that permeate the communicative act.

The linguist explains that language is only one of the forms of expression of language, being a social product of the faculty of language and a system of conventions that makes its realization in individuals possible (Saussure, 2012, p. 41). Thus, understanding language as a broad and multimodal phenomenon makes it possible to recognize that communication is not limited to orality.

Based on this conception, Parlato-Oliveira (2019) emphasizes that speech is not the only form of expression of the subject. The baby, for example, communicates in a multimodal way, and listening to them is possible because “...their gestures, movements, and bodily expressions compose a complex system of production and expression of language” (Parlato-Oliveira, 2019, p. 32). In light of contemporary discoveries, the baby is conceived as a subject capable of interpreting their surroundings and expressing their singularity through these multiple forms, constructing their subjectivity from the first months of life.

Listening to the baby, therefore, requires attention to the different modalities of language present in gaze, sucking, muscle tone, movements, and rhythms, which reveal pleasure, suffering, and communicative intentions (Parlato-Oliveira, 2019). Understanding this complexity makes it possible to value early forms of communication and to recognize the baby as the protagonist of their subjective constitution.

In line with the questioning of traditional conceptions and with the paradigm shift regarding babies' needs, Law No. 13,438/2017 was enacted in Brazil, which added to the Statute of the Child and Adolescent (ECA) the mandatory assessment and monitoring of the psychic development of all children, from birth to 18 months of life, through specific protocols. The relevance of this regulation lies in the recognition that the baby, in addition to the widely acknowledged needs related to growth and physical development, requires systematic attention to psychic aspects, enabling early interventions whenever signs of suffering are identified.

In 2025, the Brazilian legal system was expanded with the enactment of Law No. 15,240/2025, which introduces into the ECA the characterization of affective abandonment as a civil wrong, subject to compensation for moral damages or other reparations. The law expressly recognizes that the care directed toward children and adolescents is not restricted to material support, but also includes affective and emotional assistance as a constitutive dimension of parental duty.

According to the aforementioned law, it is incumbent upon parents, beyond observing the rights provided for in the ECA, to provide their children with affective assistance through cohabitation or periodic visitation, in order to enable the monitoring of their psychological, moral, and social development. This normative expansion reinforces the constitutional principle of full protection, as provided in Article 227 of the Federal Constitution (Brazil, 1988), by extending parental responsibility beyond physical needs, including the duty of presence, emotional support, and meaningful coexistence in the child's and adolescent's development process.

The legal provision of affective abandonment as a civil wrong proves particularly relevant for the field of early childhood and for studies on psychic constitution, as it grants legal recognition to the value of emotional care and interaction as fundamental elements of healthy development. By establishing that sensitive presence and attentive listening to the multiple forms of expression of the baby do not constitute merely desirable practices, but dimensions directly linked to guaranteed rights and legally established duties, the norm consolidates a social and institutional understanding that reinforces the importance of affection as an essential component of the full protection provided for in the Brazilian legal system. In this sense, Law No. 15,240/2025 strengthens the normative framework that guides care and training practices in early childhood, by expanding the scope of public policies and clinical and educational interventions. By recognizing affection, interaction, and respectful care as essential components of child protection, the aforementioned law provides legal support to the theoretical perspective upheld here, which conceives the baby as an active subject of communicative relationships and

of constitution. psychic constitution from the first days of life.

The laws previously mentioned highlight the State's concern with early childhood and are aligned with contemporary studies in psychoanalysis and neuroscience, which emphasize the importance of monitoring psychic constitution from the first months of life. Such monitoring is essential to enable timely interventions for the baby and their family, preventing the onset of psychopathologies, especially in situations of risk for autism spectrum disorders (Silva et al., 2018). In this sense, Parlato-Oliveira (2022, p. 158) emphasizes that "psychic suffering can affect all subjects, regardless of their chronological age".

3 The workshop the baby we know today

The workshop The Baby We Know Today was conceived by the authors as a training strategy, with the purpose of disseminating contemporary knowledge about the baby and, consequently, contributing so that parents, guardians, and professionals feel better prepared to recognize the baby's potentialities, considering the singularities of each child in their contexts of care or professional practice. In addition, it sought to promote awareness of the importance of identifying signs that indicate the need for specialized support, favoring decision-making at the appropriate moment.

It is important to highlight that there are consolidated models of courses aimed at pregnant women, parents, and postpartum mothers, in which professionals offer prescriptive guidance on "how to do it" and provide practical tips for baby care. Unlike these proposals, the workshop presented in this work seeks to create a space that fosters pleasurable exchange relationships and thus promote the singular construction of knowledge by each caregiver, family member, or professional, encouraging reflections and practices sensitive to the needs of each baby.

For the definition of the content presented in the workshops described in this study, a selection was made within the vast set of recent scientific publications that support the paradigm of the baby as an active subject and protagonist. This perspective, gradually consolidated through current research and technologies with methodological rigor, guided the selection of the themes addressed.

The main contents developed in the three editions of the workshop The Baby We Know Today, whose results will be analyzed in the present study, are presented below.

Initially, with the workshop participants, a distinction was made between the concepts of growth, development, and psychic constitution. According to the Ministry of Health, in the publication Child Health: Monitoring Growth and Child Development (Brazil, 2002), growth refers to the increase in body size and, therefore, ceases with the end of height increase. It encompasses phenomena of tissue and organ replacement and regeneration, and is considered

one of the best indicators of child health, due to its close dependence on environmental factors, such as nutrition, occurrence of diseases, general and hygiene care, housing conditions, and sanitation (Brazil, 2002, p. 11).

Regarding development, the same publication highlights that:

“Generalizations about child development cannot be based solely on the assessment of skills belonging to a given system: motor, perceptual, language, etc. These systems translate certain functions that are supported by a process of neurological maturation, are refined, develop, are influenced by environmental factors, and are organized in a nucleus constituted by the psyche. The delay of one of these skills alone does not necessarily mean a pathological problem, since we understand that each human being develops from their possibilities and from the environment in which they are inserted. The child should always be seen as a whole and in relation to their environment, parents, and family” (Brazil, 2002, p. 75).

Psychic constitution, in turn, is built throughout the relationships between the child and others, from the very beginnings of life, even before birth. It is closely related to the participation of those who care for them: “At birth (the baby), they are welcomed into this place, woven with the words and images created by their parents” and, in this way, “all of this will set in motion a circuit of exchanges, the result of which will be a singular, unique human being, endowed with a self capable of addressing others” (Brazil, 2002, p. 80).

Subsequently, the main results of seven studies were presented to the participants, which, for the authors, composed a diverse panorama of a baby’s abilities and which will be briefly described below, namely: Machado et al. (2013); Gratier et al. (2015); Vannasing, Florea and Gonzáles-Frankenberger (2016); Parlato-Oliveira (2019); Nagy et al. (2020); Guellaï et al. (2020); and Rubia Infanti in Parlato-Oliveira (2022).

In 2013, Machado et al. conducted an experiment in which they demonstrated that children between four and five months of age are already capable of recognizing their own name — a result that contradicts classic manuals of child development, which place the emergence of this ability at around twelve months of age (Machado et al., 2013). This research is highly relevant to the clinical field, as it highlights the importance of investigating the meaning of the behavior of babies who, from this age range onward, do not respond when called by name, which may indicate relevant aspects of their communicative and cognitive development. These findings suggest the importance of observing and valuing the baby’s early abilities, beyond traditional developmental milestones, understanding them as indicators of their psyche and their capacity for interaction. They emphasize the relevance of recognizing the baby as an active interlocutor, capable of actively participating in affective and communicative exchanges, contributing to the construction of sensitive bonds and to integral development from the first months of life.

In 2015, Gratier et al. analyzed vocal interactions between mothers and their babies and concluded that, as early as two months of age, babies are capable of actively participating in communicative turn-taking exchanges, anticipating responses and initiating interactions. These

results indicate that, even at such an early age, the baby demonstrates sensitivity to the rhythm and turn-taking typical of a dialogue with the adult caring for them, showing basic communicative competencies from the first months of life (Gratier et al., 2015).

The study by Vannasing et al. (2016) demonstrated that newborns just one day old exhibit distinct hemispheric specializations for processing their native language and a non-native language. The results indicated greater activation of the left hemisphere in response to the native language, suggesting processing already specialized for familiar linguistic patterns, reinforcing the idea that fetal experience contributes to the functional organization of the brain.

Parlato-Oliveira (2019) describes that, even before the development of speech, the baby's communication is organized as a multimodal phenomenon. In this process, gestures, body movements, and facial expressions constitute a complex system of language production and expression, enabling interaction with others. Listening to the baby, therefore, requires recognizing that language manifests beyond oral expression, involving bodily and relational dimensions that underpin the earliest communicative processes.

Nagy et al. (2020) published a study with 46 newborns, averaging one day old, in which frame-by-frame microanalyses of interactions between the researcher and the babies were performed. During the experiment, the researcher executed four gestures — tongue protrusion, head tilt, and gestures with three and two fingers — and it was observed that all groups of gestures were imitated by the newborns. These findings demonstrate the presence of shared attention and communicative intentionality from the very first moments of life.

In 2020, Guellaï et al. tested 32 newborns, with an average age of 47 hours, exposing them to photographs of people whose gaze was directed straight at them (direct gaze) and to images in which the gaze was directed toward a distant point (averted gaze). The results indicated that, from birth, babies are capable of perceiving subtle differences in the direction of another's gaze and are more sensitive to face-to-face interactions than to those in which the interlocutor speaks but does not look directly at them. This research demonstrates that the baby is able to interpret another's gaze and that direct eye contact enhances their attention and interactive engagement (Guellaï et al., 2020).

Parlato-Oliveira (2022, p. 86) highlights in her work the research conducted by Rúbia Infanti, presented in her doctoral thesis in 2015, which investigated babies born in Brazil and France, together with their respective dyads, with the objective of analyzing the characteristics and duration of vocal interactions. The study concluded that, by four months of age, these babies had already assimilated the prosodic features of the language to which they had been exposed since birth, demonstrating the ability to respond according to the cultural expectations of their environment. Thus, it was observed that French babies waited their turn to engage in conversation — a behavior consistent with the communicative dynamics of their culture — whereas Brazilian babies exhibited moments of overlapping speech with their interlocutors, reflecting the interactive patterns typical of their cultural context.

This research demonstrates that the baby does not vocalize merely for the pleasure of hearing the sound they produce but expresses their communicative intentionality and their capacity to organize themselves to engage in dialogue with others, based on the expectations inherent to the language and culture in which they are immersed.

4 Method

This paper presents the analysis of three editions of the workshop *The Baby We Know Today*, each coordinated by one of the authors. The sessions were held in person in three cities located in the states of Minas Gerais (city A), Tocantins (city B), and São Paulo (city C), corresponding to the regions where the authors reside.

The participants in the workshops in city A were expectant families, totaling 3 participants. This was also the target audience in city B, which included 11 participants. In cities A and B, the participant selection criterion was the snowball sampling method, in which initially invited participants indicated other potentially interested individuals. The sessions were held in the collective spaces of the clinic where the authors work.

In city C, the workshop audience totaled 18 people, all prospective adoptive parents linked to the SNA, with a profile for adopting children from newborns up to two years old. The invitation for the session was directed by the group coordination to prospective adoptive parents participating in the Adoption Support Group of that city, through one of the authors. Interested participants attended at the scheduled time, at the headquarters where the meetings were held. In total, the three workshops brought together 32 participants and each lasted two hours.

As part of the methodological design, participants answered a brief online questionnaire, before and after the sessions, administered via the Google Forms platform, with the objective of investigating prior and subsequent knowledge about the baby's capacities, communication, and psychic constitution.

For conducting the workshops, the authors used oral presentations, audiovisual resources, and discussion circles, aiming to provide participants with a new perspective on the baby, recognizing in them knowledge and competencies that are always present, although historically little visible (Parlato-Oliveira, 2022).

In addition to presenting the concepts of "psychic constitution" and differentiating them from the concepts of development, growth, and maturation (Brazil, 2002), seven recent scientific studies were presented that highlight the competencies of the baby: Machado et al. (2013); Gratier et al. (2015); Vannasing, Florea, and Gonzáles-Frankenberger (2016); Parlato-Oliveira (2019); Nagy et al. (2020); Guellaï et al. (2020); and Rubia Infanti in Parlato-Oliveira (2022), as previously mentioned.

The presentation of the content was illustrated through short videos, selected with the purpose of making the presentation dynamic. The sessions also included moments of exchange among participants, fomenting the collective construction of knowledge. Additionally, the language used in each workshop was always aligned with the participants of that specific session. Next, some of the main results from these questionnaires will be highlighted, aiming to verify whether participation in the workshop caused changes in participants' perceptions of the baby.

5 Results and Discussion

To measure participants' perceptions regarding the baby's abilities, the authors used questionnaires completed by participants before and after the workshops. The questionnaires were made available via Google Forms to each respondent and contained both closed and open-ended questions, allowing for both descriptive quantitative analysis and interpretative qualitative analysis.

As indicators of perception change, the following were considered: (a) changes in dichotomous or temporal-scale responses regarding the baby's abilities; (b) expansion of the repertoire of responses in open-ended questions; (c) replacement of restrictive or negatively valued conceptions with broader descriptions aligned with the multimodal perspective of communication; and (d) recognition of the baby's early competencies, as evidenced by the scientific research presented during the workshops.

Initially, participants were presented with the research by Parlato-Oliveira (2019) on the communication of the baby prior to the development of oral speech. When asked about the baby's communication ability, participants from cities A and B responded affirmatively both in the initial and final forms, indicating that even before the workshop, they already recognized this ability. In city C, however, 16.7% of participants responded "maybe" on the first form, demonstrating uncertainty regarding the baby's communicative capacity. After participating in the workshop, 100% of participants from this city recognized affirmatively that the baby communicates. These data indicate that the presentation contributed to changing the perception of the portion of participants who initially did not recognize the baby as an interpreter and interlocutor of their surroundings.

For the open-ended questions investigating the forms of the baby's communication, the change was measured by analyzing the content of the responses, observing the number and type of communicative modalities mentioned. It was identified, especially in city C, a reduction in the centrality of "crying" as the main form of communication and an increase in references to gestures, body movements, gaze, and vocalizations, considered indicators of approaching the concept of multimodality in language.

Thus, in city A, one of the participants, who initially associated the baby's communication with socially negatively interpreted acts such as "crying," "throwing a tantrum," "being fussy," and "manipulating," began to recognize a broader repertoire, including "laughing," "babbling," "gazing," "interacting," "imitating," and "responding." Another participant showed a similar shift, expanding their conception to include language, body movements, and other expressive manifestations.

In city C, in the initial questionnaire, "crying" was the most cited form of communication (11 participants), followed by "smiling" (7), "gazing" (5), "gestures," "clapping," and "physical reactions" (4), as well as "babbling" (3). In the final questionnaire, a significant change was observed: 15 participants mentioned "gestures," "physical movements," "signals," and "body" as the main forms of communication; 9 cited "gazing"; 7 mentioned "vocalizations," "speech," and "babbling"; and 6 indicated "crying." It is noteworthy that responses were open-ended, allowing multiple mentions. The "crying" no longer occupied a central position, being replaced by the recognition of gestures and body as communicative means, indicating alignment with the concept of multimodal infant communication.

Perception of the ability to imitate was measured by the change in responses regarding the age at which this skill would be possible. A significant shift toward earlier ages was observed, especially within the first days of life, consistent with the findings of Nagy et al. (2020). Similarly, the change in perception regarding recognition of the baby's own name and the mother's voice was measured by directly comparing responses before and after the workshop, considering recognition of these abilities at ages consistent with the scientific literature presented as the indicator.

Participants were asked about the baby's ability to imitate (Nagy et al., 2020). In cities A and C, no participant, before the workshop, considered that a two-day-old baby could imitate. Most believed this ability would emerge at four months (66.7% in city A) or six months (44.4% in city C). After the workshop, 100% of participants in city A and 83.3% in city C recognized the ability to imitate even in a newborn. In city B, 18.2% of participants indicated this possibility in the initial questionnaire; after the workshop, this percentage rose to 90%.

Regarding recognition of the baby's own name (Machado et al., 2013), before the workshop, most participants in cities A and B already indicated that this ability would emerge between four and five months, a result maintained by 100% of them in the final questionnaire. In city C, there was a tie between four and six months in the initial questionnaire; after the workshop, 16 participants recognized the ability at four months, while two maintained the six-month response.

Regarding the distinction of the mother's voice from birth (Vannasing et al., 2016), 33.3% of participants in city A initially denied this ability, shifting to 100% recognition after the workshop. In city C, only one participant initially did not recognize this ability, and in the final questionnaire,

all participants affirmed it. In city B, 100% of participants recognized this capacity at both moments.

Finally, the responses to the open-ended question about future interests were analyzed as indirect indicators of perception change, as they evidenced greater curiosity and demand for further exploration of topics related to psychic constitution, early psychic suffering, and forms of infant communication, suggesting an expansion and complexification of participants' understanding of the baby as a subject.

In this regard, in city A, topics such as connection with the father and mother–baby interaction stood out. In city C, interests emerged related to stages of development, behavior, baby's abilities, and, notably, psychic constitution and early psychic suffering. In city B, participants showed interest in the baby's interaction with the environment, developmental care, recognition of communication, and intrauterine stimuli.

6 Final Considerations

This study aimed to describe the experience of three formative workshops entitled The Baby We Know Today, present the conception of psychic constitution that underpinned this proposal, and analyze possible changes in participants' conceptions of the baby before and after the intervention. The results indicate that these objectives were fully achieved, revealing significant transformations in the way participants understand the baby, particularly regarding communicative abilities, psychic constitution, and recognition of early competencies.

The comparative analysis of responses before and after the The Baby We Know Today workshop showed significant transformations in participants' perceptions. A marked shift was observed regarding the baby's forms of communication. "Crying," previously central in responses, lost prominence, giving way to references to gestures, body movements, gaze, and vocalizations, reflecting an approximation to the concept of multimodal language. Another relevant aspect was the change in understanding of early competencies: before the workshop, most believed that imitation emerged only around the fourth or sixth month; after the intervention, there was near-unanimous recognition of the ability to imitate from the first days of life, in line with scientific evidence. Similar changes occurred in understanding the recognition of one's own name and the distinction of the mother's voice, with responses adjusted to earlier ages, especially from birth, indicating a significant advance in participants' conception of the baby's initial abilities.

In light of this, it is considered that future investigations may complement the findings presented here, expanding the number of participants, encompassing different sociocultural and institutional contexts, and exploring longitudinal methodologies, in order to deepen the

understanding of the effects of educational actions on the care and bonds established with babies.

In summary, the workshop The Baby We Know Today proved to be a powerful formative tool, capable of sensitizing and updating expectant families and families awaiting their children through adoption, promoting preventive and respectful practices aimed at psychic health in early childhood. By articulating theory, practice, and subjective experience, it facilitated the construction of singular and reflective knowledge, without prescribing behaviors, but stimulating qualified listening and the recognition of the baby as a subject from the very beginnings of life. These findings demonstrate that educational actions grounded in updated scientific evidence contribute to deconstructing conceptions still marked by traditional developmentalist models or moralizing readings of child behavior. This reinforces the need for continuous investment in training, research, and scientific dissemination in this field, consolidating an ethical and responsive perspective that values early exchanges and the singularity of the baby.

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