



# Dossier Childhood, Education and History in Ibero-America, part II

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## Keywords

history of education,  
childhood, school, culture,  
pedagogy



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## Presentation

The articles that make up the dossier Childhood, Education and History in Ibero-America are part of an invitation on behalf of the field of history of education and pedagogy to problematize (Foucault, 1982) the truths that today have been weaving from different fields of *saber*<sup>1</sup> as sociology, anthropology, neurosciences and psi disciplines (psychology, psychiatry, psychoanalysis, psychopedagogy) around the crisis of pedagogy, school and teacher to carry out the *education of childhoods* (Martínez and Zuluaga, 2020) in contemporary times. The path proposed was the recovery of the historicity of knowledge, practices, institutions, devices, methods, subjectivities, and strategies to educate -to govern- childhood in Ibero-America by upbringing, instruction, training, learning, development, preparation, among other objects of *saber* that have been produced from the 17th century to the present and which have allowed the invention of a *childish nature* (Marin, 2012). A look at our past-present is necessary to problematize the emergence of other childhoods, the crisis of the work of the teacher and of the school, the age gap disappearance between adulthood and childhood, as well as of the schooling device in light of the challenges demanded by contemporaneity.

The second part of the dossier Childhood, Education and History in Ibero-America makes it possible to account for the plurality of a set of *prácticas de saber* (Zuluaga, 1999) to carry out *childhoods education* (Martínez and Zuluaga, 2020). We turn to it to give an account of the history of the coexistence of multiple *prácticas de saber* that take as their object the education of boys and girls through the *educação da infância* in Portugal, the *educação infantil* in Brazil, the education of toddlers in Mexico, of preschool education in Spain and Colombia, as well as the education of Colombian indigenous childhoods, and those that are configured around early childhood education in an international perspective. Although each one of them had a hegemonic temporality, at present we can evidence their hybridization from public policies within Normal Schools and Faculties of Education, and mainly in the imaginaries and social representations of adults.

From Portugal, Professor Amélia Marchão, along with her colleagues Helder Enriques and Sérgio Campos, using a socio-historical matrix, presents us with the configuration *educação da infância* in Portugal at the beginning of the 20th century through the historical recovery of the João Baptista Rollo *creche* in Portalegre. From Spain, professor María Dolores Poveda-Molina analyzes the uses of the NO-DO method to educate preschool children as part of the strategies used during the Franco military dictatorship.

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1 The English 'knowledge' translates the Spanish 'conocimiento' and 'saber'. Conocimiento refers here to a particular corpus of knowledge, a particular discipline — biology or economics, for example. Saber, which is usually defined as knowledge in general, the totality of *conocimiento*, is used by Zuluaga in an underlying, rather than an overall, way. Paraphrasing, by *conocimiento* she means the relation of the subject to the object and the formal rules that govern it. *Saber* refers to the conditions that are necessary in a particular period for this or that type of object to be given to *conocimiento* and for this or that enunciation to be formulated.

Moving to Mexico to learn about the history of the education of infants in Mexico City (1870-1940), written by Professor Adriana Alejandra García-Serrano, who turns to cultural and material history to account for the creation of the first nursery and kindergarten schools, institutions that functioned from the discourses of Fröebel, Montessori and Dewey.

We arrived in South America; from Colombia we are presented with three historical journeys around the education of the Colombian child. The first, authored by Professor Yeimy Cárdenas-Palermo, in which she problematizes, from the Field of Childhood Studies, the education of school children using historical-hermeneutic tools. The second paper, by Professor Óscar Leonardo Cárdenas-Forero, analyzes the production of school knowledge for the education of preschool children in Bogotá during the National Pedagogical Movement (1980-1990), using Foucauldian-style archaeogenealogical history. Finally, Professor Javier Alfredo Fayad-Sierra proposes us to account for the historical and cultural recovery of the discourses and practices of the education of Colombian indigenous children.

Two articles from Brazil close the *dossier*. The first written by the partners Valdete Côco, Maria Nilceia de Andrade-Vieira, Karina de Fátima-Giese and Dilza Côco, who analyze the initial training of teachers for early childhood education based on the relationship between pedagogy and public policies that occurred between 2006 and 2015. The second article, authored by the colleagues Reginaldo Celio-Sobrinho, Nubia Rosetti Nascimento Gomes, Sonia Lopes -Victor and Edson Pantaleão, presents the educational and legal discourses of an early childhood education program in the municipality of Vitória.

The academic community of the field of the history of education and pedagogy has a historical and historiographic panorama of the education of Ibero-American childhoods that has been configured from the 19th century to the present. We hope that the set of articles that make up the Childhood, Education and History dossier in its entirety make it possible to close the social and political gaps that have occurred around the education of boys and girls from birth to the entry to primary school. We ask ourselves: is a common place possible in which the different practices of *saber* that have been produced to educate children coexist apart from the tensions between attention-education, assistance-education, teaching-development, family-school? For now, we propose that this common place be childhood pedagogy as a field of *saber*.

Childhood pedagogy as a field of *saber* refers to a mode of being of the discourse that emerges within pedagogical *saber*. From the recovery of the historicity of toddler/nursery, infant, elementary, domestic, preschool and initial education to educate boys and girls, starting in turn from the conceptual, political and epistemic relationships among education,

teaching, learning, interest, freedom, growth, development, instruction, upbringing, self-government, preparation, and other objects of *saber*. This implies recognizing that the invention of childhood as an object of *saber* is a historical event whose existence in the West obeys a set of epistemic rules that made possible the emergence of childhood education as a practice of *saber* and of childhood pedagogy as field of *saber*.

This is why the construction of childhood pedagogy as a field of *saber* does not start from a zero point; on the contrary, it is constituted from the recognition of a historical tradition in which concepts, objects, strategies, devices, artifacts, institutions, and subjectivities are made visible around the education of childhoods, the school, the city, the social networks, teachers, the educational agent, pedagogy, didactics, the curriculum, educational sciences, critical pedagogy. And in general, the social, human and health sciences, neurosciences and psi disciplines (psychology, psychoanalysis, psychopedagogy, psychiatry) will involve the contribution of many intellectuals, the construction of a process, the exchange of paradigms, a permanent reading of the accumulated production, the space for discussions and differences, as well as a combat field for reflection, production and thought.

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