



Dossier Childhood, Education and History in Ibero-America, part I

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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*¹ 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 recovery of the historicity of the pedagogy-school-teacher relationship is done with two purposes: to reveal the tensions and struggles of *saber*-power-subjection that are produced socially for the invention of childhood and, in turn, to broaden the Conceptual Horizon of Pedagogy -CHP- (Zuluaga, 1999, p. 50) as a strategy that allows confronting presenteeism, as well as proposing future research that leads to its uses in the present through the active memory of pedagogical *saber* (Zuluaga and Herrera, 2006). Currently, in the context of the crisis of disciplinary societies (Noguera, 2013), childhood education as an object of *saber* becomes tense and conflictive every time pedagogy is questioned by the field of childhood studies, the social, human and, health sciences. Although they are legitimate as part of the struggles that occur in the fields of knowledge (Bourdieu, 1995), our interest was to reveal other modes of existence of the relationship-tension pedagogy-childhood-education in a political, epistemological and ethical effort that allows to recover an old practice of the Normal Schools: the training of the teacher and the education of the childhood in the same plane.

The set of articles that form the first part of the dossier problematize the education of children in Portugal, Spain, Mexico, Colombia, Brazil and Argentina, from the beginning of the 19th century to the present; taking as their object *the playground* and the *educação dos bebês* in Brazil, *educação de infância* in

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.

Portugal, trans childhood and the schooling of boys and girls in Argentina, nursery education in Mexico, preschool education in Spain, as well as female education and childhood analyzed through biographical-narrative stories in Colombia. This is how the historical, educational and pedagogical panorama is complemented by an Ibero-American historiographical balance around childhood education.

The Brazilian professor Moyses Kuhlmann Jr. historically analyzes the origins of the playground in Latin America, especially in Brazil, as an extracurricular institution for the *educação das crianças* with the German kindergarten and the *infant school*. He also gives an account of the educational proposals that cross them by referencing the social history of education from the second decade of the 19th century to the beginning of the 20th century. For their part, the Brazilian *parceiras* Carla Oliveira and Maria do Carmo Martins turn to the material history of children to analyze the *educação dos bebês* in Brazil in a century-old *creche* in São Paulo at the beginning of the 20th century, amid the tensions that have generated to understand it as a care and educational institution.

For her part, the Spanish professor Carmen Sanchidrián proposes to carry out a comparative history of preschool education from 1843 to the present day, using three moments: the first was the creation of assistance institutions, the second the convenient institutionalization of preschool education for boys and girls before entering primary school and the third corresponds to their generation in all social sectors. Continuing in the Ibero-American peninsula from Portugal, colleagues António Gomes-Ferreira, Luis Mota and Carla Vilhena analyze the emergence of *educação de infância* in Portugal from 1834 to 1974 using the critical method and content analysis in three dimensions: the official and pedagogical discourses and practices.

In Mexico, professor Lucía Martínez-Moctezuma tells the story of the configuration of early childhood education based on the relations established between Mexico and the United States during the porfiriato (1876-1910). The pedagogical mission was the training strategy that allowed the configuration of the nascent Mexican Nation-State and the production of knowledge to educate infants through the feminization of the teaching profession.

Turning to biographical-narrative research, the Colombian professor Diana María Posada-Giraldo analyzes the history of childhood education in the municipality of El Carmen del Viboral, Colombia in the period from 1950 to 2020, from the combination of the narrative and episodic interview. Its findings allow us to account for the emergence of childhood and therefore of its education as an experience, space, and temporality. For her part, the Colombian professor Ana Cristina León-Palencia, using

Foucaultian archaeological history, analyzes the emergence of female education in Colombia from the end of the 19th century to the beginning of the 20th century. This historical analysis made it possible to identify three displacements: the first, which was the configuration of the fair sex as a modern woman, the second, which consisted in the transition of the girl's education from home to school, and the third, which was the constitution of women as wife and mother.

From Argentina, the teachers Paula Caldo and Micaela Pellegrini-Malpiedi analyze the education of Argentine school children from the *saber* production of two teachers: Olga Cossettini and Herminia Brumana. Using cultural history from a gender perspective together with the history of the book, reading and writing, the authors give an account of the production of pedagogical *saber* for the education of boys and girls based on the writings of these two educationists. For their part, Verónica Stewart, Mariano Narodowski and María Delfina Campetella use tools from the history of childhood, gender studies and Foucauldian archeology to reveal the configuration of trans childhoods within the Argentine schooling device.

The first part of the dossier ends with the article written by the Colombian professor Miguel Ángel Martínez Velasco, who makes a historiographical balance in Ibero-America about the ways in which nursery, preschool, infant and initial education have been historied based on relationships between subjects, institutions, and discourses.

We hope that the set of articles will enable readers to map the education of children in Ibero-America from a historical perspective of the different educational practices that have objectified children from the 19th century to the present, in order to make visible some of the local processes of appropriation and institutionalization of modern and contemporary pedagogy and, from there, propose intercultural dialogues that allow us to make a comparative history of childhood education, in the medium and long term. The work horizon is to gradually configure an academic community that groups us around childhoods pedagogy as a field of *saber*. Today the conceptualizations to educate childhoods come from other fields, recovering its historicity will allow us to give an epistemological status to the profession of the teacher/pedagogue and, of course, to produce other types of experiences that allow boys and girls to educate oneself, incorporating the tradition and the challenges that today's contemporaneity demands of us.

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