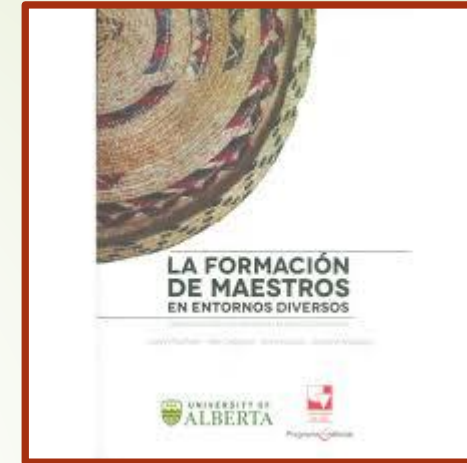




Luz Marina Hoyos Vivas, Ph.D.

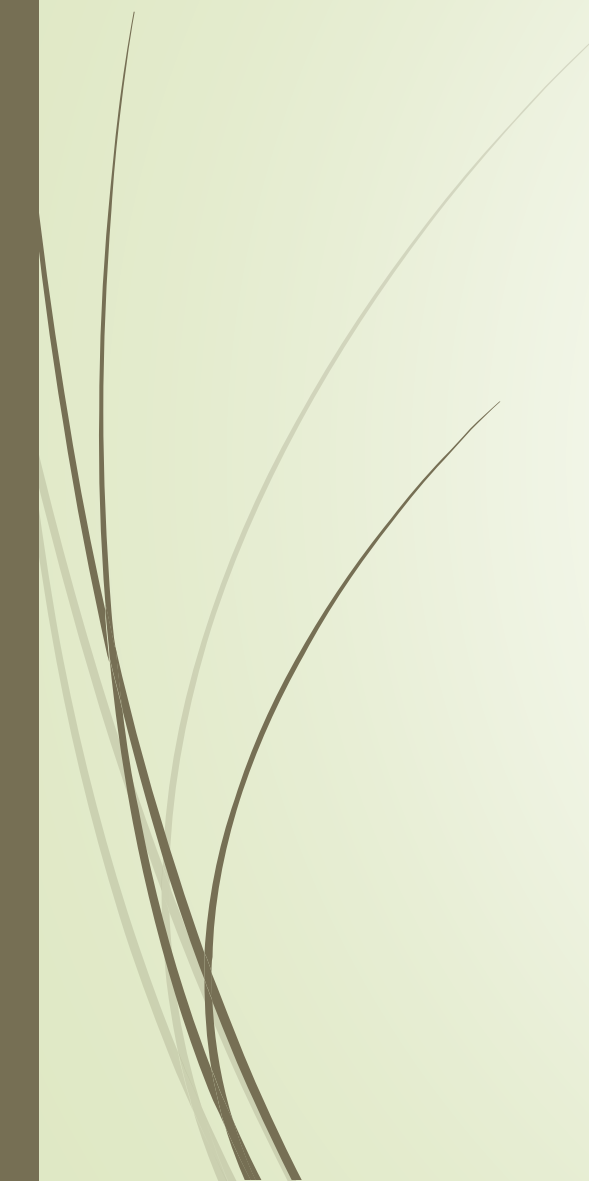

## *De Cero A Siempre* From Zero to Forever



### Matices de la globalización en los entornos para la primera infancia

Puntos de vista de India, Sudáfrica, Canadá y Colombia

Ailie Cleghorn y Larry Prochner  
con Luz Marina Hoyos Vivas y Leonor Isaza Merchán

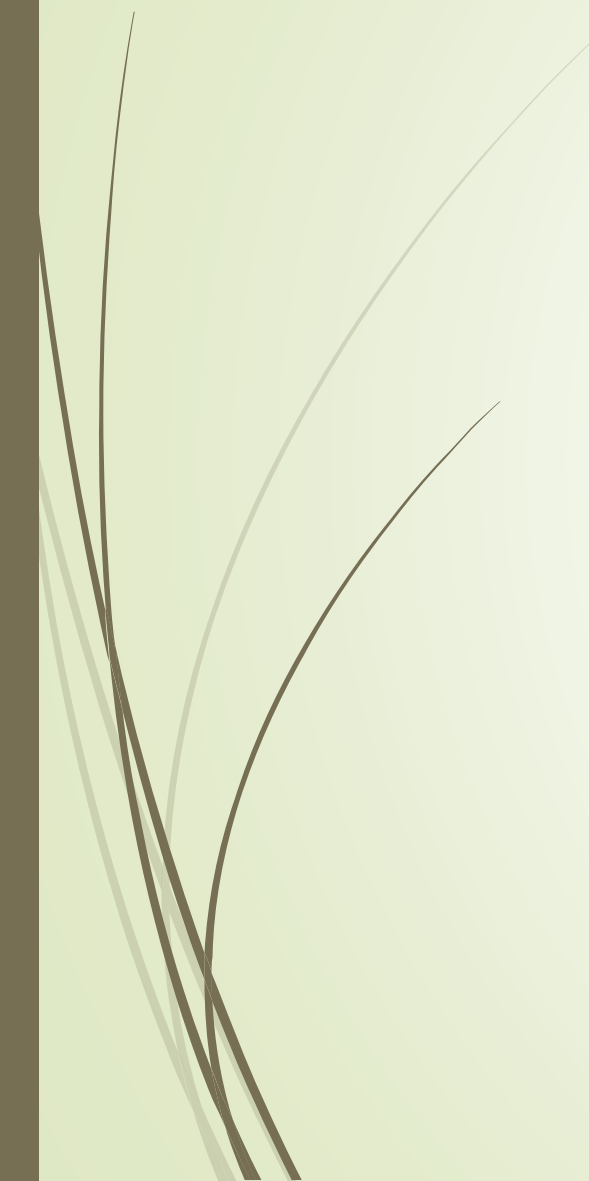



Can you tell us a little bit about the *De Cero A Siempre* (From Zero to Forever) project?  
What motivated the project?



# From Zero to Forever

- ▶ The goal is to ensure integral services for children from pregnancy up to five years.
- ▶ It started as a strategy for a government period and later became National Policy.
- ▶ To contextualize the public policy, it is important to know about the history of the services for young children.
- ▶ As some authors have pointed out, the conception of childhood is not static, it changes through time.



What were the conditions that produced the change?  
What changed as a result (if anything)?  
Do you think any changes happened?



# The previous context:

- The first services for early childhood were created as a response to the involvement of women in paid labor and were mainly aimed at helping families to take care of their children.
- Children's development was important but it was not the main goal of the program.
- Children were mainly passive receptors of services and the programs focused on their future performance as adults.
- The participation of families was limited to take children to the services.





What were your hopes for the project?

# The hopes

- Recognition of children and their families as subjects not just as receptors of services.
- Recognition of children's development as culturally situated.
- understanding of the country as multicultural (there are more than 65 different ethnic groups including Indigenous, Afro Colombian, Roma, Raizales and Palenqueros).
- A holistic conception of childhood that leads to deliver articulated cross-sectoral services.
- Delivery of quality services
- The conception of family participation: from users and receptors of services to be active participants in the design of the programs.
- The recognition of children's rights.
- The public policy looked to guarantee the continuity of the programs and services as well as the budget to deliver them.

*"Integral children's development does not occur in a linear, sequential, cumulative, always ascending, homogeneous, prescriptive and identical way for all boys and girls. Rather, it is expressed in a particular way in everyone through the interaction with a wide variety of actors, contexts, and conditions which are significant for the enhancement of capacities and progressive autonomy"*

*From Zero to Forever (Law 1804)*

*Quality and suitability in (young children's) care are the actions aimed at the universalization, humanization, and flexibility of (children's) care in accordance with the particularities of children and their context, as well as the qualification of human talent, and the adjustment of the quality of the offer that is provided through programs, projects, and services.*

*From Zero to Forever (Law 1804)*





Where are you now?




# Tensions:



Recognition of  
cultural diversity



Concern with  
best practices  
and search for  
quality



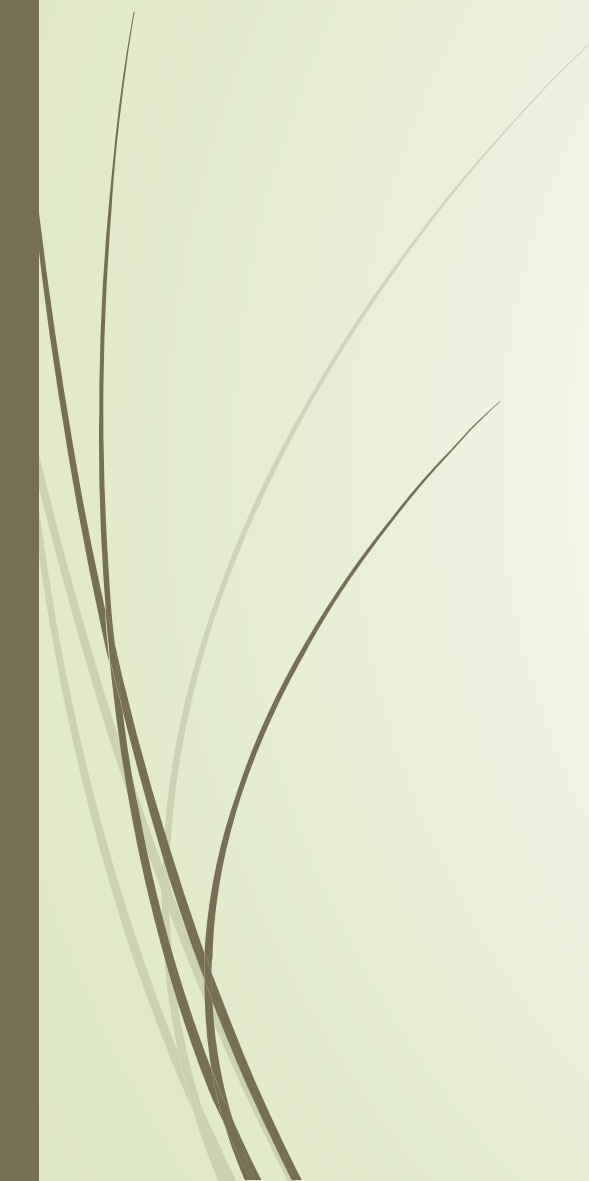

Quality concerns create a tension between the Laws and practices that recognize cultural differences and those that hinder cultural responsiveness in ECEC.

The idea that standardized practices would improve the quality of services for early childhood prevents the development of culturally responsive education practices.

The expectations that a good quality education will bring development to the country and communities lead to a focus on preparation for schooling (school readiness) and/or for uniform outcomes (ages and developmental stages).

National practices remain mainly framed by North American and European theories, ignoring the enormous impact of cultures on the conceptions of childhood and children's development.

This expansion of standardized programs obstructs the transmission of traditional knowledge and practices which undermines the existing cultural diversity, specially in indigenous communities.



What advice do you have for other contexts? *OR*  
What advice do you have for those of us who want to support the change?

# Advice

- The design of culturally responsive programs for young children requires the families' and communities' participation.
- In order to ensure meaningful participation, it is necessary to overcome widespread ideas of 'at risk families' including beliefs that parents and families are disinterested in their children's education.
- It is important to design educational programs grounded on local epistemologies by the construction of new epistemological places to produce knowledge.
- Use of different and local ways to engage in research: "walking the words", building knowledge together: "Mingas de Pensamiento", mural painting, oral traditions (conversational research methodologies).
- Painting and other traditional ways to share knowledge.
- Inter-epistemic research involves a dialogue among different cultures and ways of knowing and being in the world.
- Knowing early childhood otherwise: From the perspective of local knowledges.

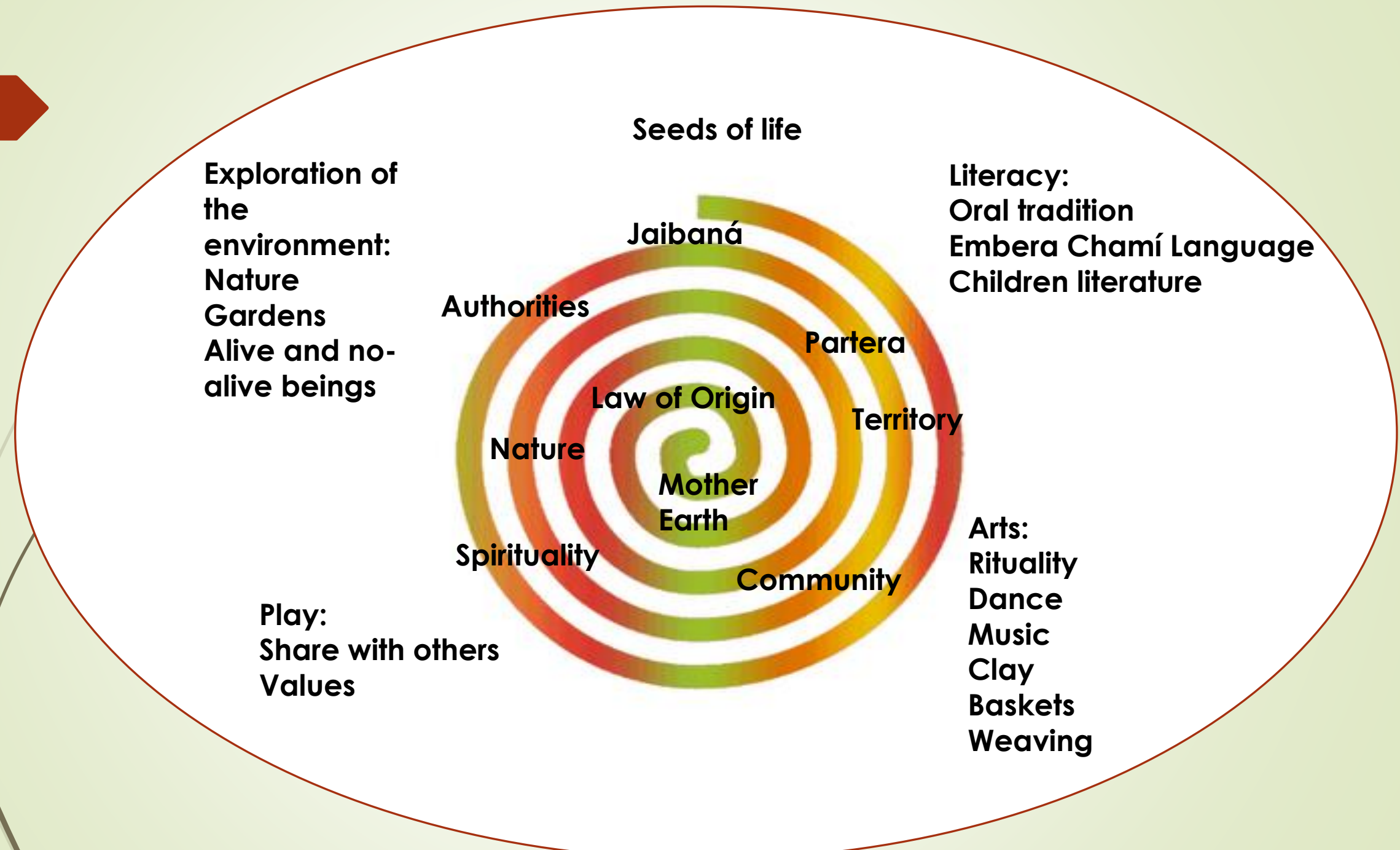


# The Example of Wasiruma community

- ▶ They did not understand life split into cycles, but as a continuum in community life and family.
- ▶ Young children were free, they freely went around the community.
- ▶ Children participated in community life.
- ▶ The spiritual life is guided by living and non-living beings.
- ▶ The Story of Origin – Law of Origin. The creator of the Embera Chamí peoples is the Karaby. The stories transmit the main spiritual commitments.
- ▶ Family must prepare children for their engagement with community activities and the transmission of values such as a good relationship with Mother Earth and nature.
- ▶ Seeding involves a relation with nature and Mother Earth. From this activity, children learn about the spirits of the plants.
- ▶ Storytelling is the traditional transmission of knowledges.

*Embera Chamí peoples have three worlds and each of them has spirits. This is our story of origin, but to know about these stories you must speak with the Jaibaná and the Partera. They are the ones who know the practices of transmitting the stories. These stories are our attachment to our peoples. The Law of Origin is our own Law. (Community Educator, September 16, 2018).*

*You, Whites [non-Indigenous people] are so detached from land. Our community life is like this (and he drew a spiral in the air with his hand) (...) everything goes together. Your life is like this (and drew in the air with his hand both a line split into parts and a disorganized image) (personal conversation, March 17, 2019).*



**Seeds of life**

**Exploration of the environment:  
Nature  
Gardens  
Alive and no-alive beings**

**Literacy:  
Oral tradition  
Embera Chamí Language  
Children literature**

**Jaibaná**

**Authorities**

**Partera**

**Law of Origin**

**Territory**

**Nature**

**Mother Earth**

**Spirituality**

**Community**

**Play:  
Share with others  
Values**

**Arts:  
Rituality  
Dance  
Music  
Clay  
Baskets  
Weaving**



Thank you  
Gracias