Practices of early childhood education (ECE) in the Global South countries have been influenced by the dominant Western discourse of children and childhood (Viruru, 2001, 2005). This has become a taken for a granted system that people in the South often overlooks its controlling effect.

Postcolonial scholars such as Gupta (2006) has argued the extent to which Western penetration to ECE might implicate the legacy of colonisation from the Global North to the Global South countries. As Childs and Williams (1997) assert that the legacy of colonialisation sustains even though a country is no longer occupied. It travels to a more salient form, by controlling the mind of the people (Spivak, 2000). The Western construction of children and childhood is privileged and seen as the norm to understand children all over the world. Undoubtedly, the Western construction has become, using Foucault (1980) notion, “the regime of truth”, the only way to understand children development.

The dominance of Western construction of childhood is not merely the effect of the colonialisation. In a Global South country like Indonesia, Taiwan, and so forth, there is a tendency to reduce ECE into merely an economic discourse (Adriany & Saefullah, 2015; Lee, 2018). In addition to that, teachers training institutions are very much influenced by developmentalism that is highly relied on developmental psychology (Solehuddin & Adriany, 2017). Thus, the discussion of ECE in Global South countries often overlook issues of power
relation, and for sure, political issues are silenced in ECE discourse in the countries.

This situation is also perpetuated by the fact that the government policy in the South is also affected by the postcolonial condition. Many countries in the South are relying on a loan provided by a global financial institution such as World Bank (Adriany, 2018b; Penn, 2002, 2011). To be able to become the loan recipients, the government must agree with economic, social and education reform set by the International donor agencies. Very often, the education reform perpetuates the neoliberal agenda where education is as it has been mentioned before, simply perceived as a mean to achieve a country’s economic development (Peach & Lightfoot, 2015).

The ongoing effect of colonialisation is also evident in the ECE curriculum. The work of Huang (2013) in Taiwan and Jahng (2013) in Korea point to the extent to which the curriculum in the countries rely so much on the Western theories. As articulated before, developmentalism is widely used in many Global South countries. From Piaget’s theory of children development, Vygotsky’s concept of learning to the various movement of ECE such as Montessori, High Scope, and Reggio Emilia, all demonstrate the influence of Western theories in ECE. While these theories do have some important insight into the curriculum development, but as Viruru (2005) asserts there exist discrepancies between theory and practices since very often, they are not culturally sensitive.

However as Bhabha (1994) and Gupta (2006) argue, the postcolonial condition does not only create a binary between the South and the North. It is, in fact, allowing the possibility for the South and the North to develop “a hybrid space”, “a third grey space” (Bhabha, 1994). This space moves beyond “the old dichotomy of the colonised and the coloniser” (Prabhu, 2007, p. xiii). It is a space that makes the possibility for ongoing negotiation between the South and the North. Research conducted by Adriany (2018a) in Indonesia and Gupta (2006) in India demonstrates the extent to which there exist a space for dialogue between the South and the North in the living practices of
ECE in countries in the South. As Veronelli (2016, p. 406) asserts within decolonial practices, resistance can be manifested in various forms including "resistance through dialogue."

This Special Issue would be exploring the possibility for ECE in the South to create a hybrid space as part of decolonial practices. It moves from the binary between the South and the North. Hence, it is interesting to explore multiple truth in ECE, particularly the living world in the South. However, the Special Edition would also provide a space for resistances practices in the South to be recognised. As Davis (2010) and Lissovoy (2010) claim that decolonial pedagogy is not only an act that appreciates differences, but it also allows resistance to be made visible. The Special Issue, therefore, is also interested to hear various stories and attempt that resist the dominant truth in ECE. It aims to provide a space for hearing the unheard, making the invisible visible. This Issue invites paper that explores indigenous and local based practices of ECE, particularly from the Global South countries. It is interested to understand the intersection between local and global discourses, the effet of local culture and political discourse in shaping the practices of ECE in the South:

**Expressions of Interest:** Please submit your abstract of 300-500 words (including key references), and a short bio of each author to the guest editor by **31st August 2018**. Acceptance of abstracts and invitations to submit full papers will be sent by **31st October 2018**.

**Deadline for Full papers:** Full papers of no more than 7000 words (including references), are due by **31st January 2019**. The special issue is expected to be published in **December 2019**.

Submission of abstract and paper would be made directly to the guest editor Dr Vina Adriany ([vina@upi.edu](mailto:vina@upi.edu))

Any enquiries should also be directed to the guest editor.

**References**


