

**BRAZILIAN NATIONAL COMMON CURRICULAR BASE AS AN ENUNCIATION:  
REINFORCING SCIENTIFIC DISCOURSES FOR THE EDUCATION FIELD?**

BRAZILIAN NATIONAL COMMON CURRICULAR BASE AS AN ENUNCIATION

AUTHOR: Antonio Carlos Rodrigues de Amorim<sup>1</sup>ADDRESS FOR MAILING: [acamorim@unicamp.br](mailto:acamorim@unicamp.br)

Fecha de recepción: 10-06-2015

Fecha de aceptación: 15-07-2015

**ABSTRACT**

After a few decades in which both the curriculum theoretical discussion and the curriculum organization in Brazilian schools were predominantly characterized in the direction of diversity, differences and singularities, last and present year's debate were marked by the resumption of a discussion on a common national basis. In this essay, we argue that the official documents of the Brazilian National Common Curricular Base are the result of perspectives that attribute the status of science to the field of education – and its association with reality and truth. The analysis undertaken was based on categories such as discourse and enunciation, prominent in the current international theories on curriculum.

KEYWORDS: curriculum; educational policy; philosophy.

**RESUMO**

Após algumas décadas em que tanto a discussão teórica do campo quanto a organização dos currículos em escolas brasileiras pautou-se, predominantemente, na direção da diversidade, das diferenças e das singularidades, os dois últimos anos são marcados pela retomada da discussão sobre base nacional comum. Neste ensaio, argumenta-se que os documentos oficiais da Base Nacional Comum Curricular são fruto de perspectivas que advogam para a área de educação seu status de ciência – e a associação com a realidade e a verdade. As análises empreendidas basearam-se em categorias tais como discurso e enunciação, marcantes na teorização curricular contemporânea internacional.

PALAVRAS-CHAVE: currículo; política educacional; filosofia.

**INTRODUCTION**

In the 1980s we witnessed the theoretical overcoming of a curricular thought associated with technicism and soon, in Brazil, we went through debates on sociology, critical, post critical and poststructuralist theories (for further details see Lopes and Macedo 2002; Moreira, 2009; Macedo and Lopes, 2011). At the center of many discussions, there was a great interest in school recovery, as well as in perspectives to understand the school curriculum in its interactions with knowledge, identities, values and moralities, and politics. A new force of argumentation was established by the selection of relevant discourse categories to think about the future of school. While this restructuring was internal to the curriculum field (as we can learn from many papers

---

<sup>1</sup> Bacharel e Licenciado em Biologia, Doutor em Educação. Professor Livre Docente do Departamento de Educação, Conhecimento, Linguagem e Arte da Faculdade de Educação da Universidade Estadual de Campinas, São Paulo, Brasil.

by Antonio Flávio Barbosa Moreira), it was also influenced by the prominence of curriculum documents during the 1990s in Brazil — specifically the formulation of the Law of Directives and Basis for the National Education (Lei de Diretrizes e Bases da Educação Nacional – LDB), and the National Curricular Parameters (Parâmetros Curriculares Nacionais – PCN) – and, of course, by the developments of theories that were external to the academic field.

Brazilian curriculum researchers registered the importance of displacing macro contextual analyzes in favor of those that elect the school practice and routine, denaturalizing the separation between curriculum development and implementation, in opposition to the theories of correspondence and reproduction. Macedo and Lopes (2011), by emphasizing the emergence of resistance theories in the Brazilian field of curriculum studies, highlighted that the disclosure of this perspective in Brazil was influenced by English literature, given its greater influence on published works in our country.

A set of traditions was created (Amorim; Pessanha, 2007), with new concepts and practices which, despite having a postmodernist view, in my judgment have kept the same basis and the same references of modernity, since they insist on: (1) the figure of the subject – and his/her conscience, autonomy and power of transformation; (2) the relations of power structured on a plane interpreted by cultural (class, gender, ethnics) and ideological categories as well as those of hegemony; (3) the continuous unyielding effort for the elaboration of ‘unbiased ideals’ (through processes of interpretation, analysis, judgment) connected to representational practices as a mean of understanding the world; and (4) the effort towards establishing critical transcendental thoughts.

Nowadays, new configurations in the field of curriculum studies may occur due to the influence of international discussions that have placed the question of knowledge in the center of curriculum theories (Pinar, 2009; Young, 2010; Pacheco, 2014), as well as the political, social and governmental mobilization in the federal level, directed to the construction and implementation of the National Common Curricular Base. As pointed out by Elizabeth Macedo and Maria Luiza Sussekind in the Editorial of the Journal *e-curriculum* in December 2014 (an special issue produced by the Brazilian Association of Curriculum to address the topic of the National Common Base), in mid-2015, after discussion with the Brazilian society, a National Education Plan (PNE, in Portuguese) for the next 10 years will be promulgated. The first version of National Common Curricular Base was published in June of 2015; it was written by different groups of pedagogical ad school discipline specialists and school teachers.

This is a document consisting of 20 goals divided in the plan into different blocks. In regard to Basic Education, there are goals that are related to ‘the access, the universalization of literacy, the expansion of education and the educational opportunities’ (p.9); others refer specifically to ‘the reduction of inequalities and the appreciation of diversity, critical ways’ (p.11); and a third block deals with ‘the appreciation of education professionals, considered as a strategy to meet these goals’ (p.12). Once the National Education Plan (PNE) was released, on the grounds that the plan mentions a National Common Curricular Base, the Ministry of Education (MEC) intensified and gave more publicity to a debate that had already been established in different spheres and has produced a base document signed by the Department of Basic Education (SEB). Seminars, public consultations, consultations with city councils about their curriculum proposals have been sponsored by the MEC, CNE, CONSED, UNDIME, and the Federal Senate in order to discuss those bases. (Translated from Macedo and Sussekind, 2014, p.1460)

The relationships between curriculum, school, cultural issues and knowledge are also central in this document, designed as an orientation to development of school practices under a few educational principles. There is always an interpretation of concepts such as knowledge, identities, values and ethics. Its corrections are noteworthy in relation to a plane of transcendence and its intrinsic correlation with an idea of universality.

In my recent projects, I have proposed questions to rethink curriculum studies. I have done so in a curriculum plane of composition. My research is located in the post-Marxist moment in Brazilian curriculum studies. What I have been researching, therefore, confronts post-critical categories such as culture, time and identity that have sometimes reified transformation and proposition. In other words, despite new concepts, we still remain within the same relations between theories and practices, entombed between social reproduction and social transformation.

Such concepts have become more complex once the centrality of 'culture' resignified concepts such as politics, subject and reality. In addition to pluralizing the internal unities of these concepts – a fundamental and epistemologically remarkable step: policies, subjects and realities, in the plural, show the way we think now – this centrality of 'culture' triggered the deterritorialization of the sociology of curriculum, engendering the post-Marxist moment, characterized by the exhaustion of macroanalyses, reterritorializing curricularists as practitioners of the field research, almost equating them to culturalists. I suggest that 'curriculum' has devolved into 'culture', growing so vague that it tends to be meaningless.

Currently in Brazil there is a deterritorialization of the curricular field into quotidian studies, underlining the hybridity of curricular policies and practices. Quotidian research is aligned with cultural studies, emphasizing language and the philosophy of differences, as marked by the discourses of postmodernity. Culture enables the curricular field to keep its pragmatic commitment, as a force for change and criticism. Cultural policy, multiculturalism, the very primacy of images and culture, typified in cultural studies, establish 'culture' as hegemonic in curriculum studies in Brazil. Concepts like *hybridity*, the space of the *in-between*, *trace* and *borders* denote this state of affairs. With minimal attention to their theoretical origins (often in Foucault), they have been appropriated as the vocabulary of curriculum studies in Brazil. In methodological terms, they function to forefront historicism. The relationship between culture and language is disregarded in favor of discourses as a metanarrative of the cultural curriculum. Besides the persistence of centrality in identity and the illusion of the subject substance, this means that 'discourse' becomes new if it assumes a disguised form of structuralism. Time is chronological, marked by facts and events, also evident in studies in Brazilian curriculum history.

## OBJECTIVES

This paper is associated to a research project in which the primary goal is to map the different meanings that the Brazilian National Common Curricular Base brings to the curriculum field, studying them from three different sources: official documents; interviews with policy makers and with representatives of scientific associations in the field of curriculum; audiovisual and printed material produced by the media.

The research problem emerges from a paradoxical and contradictory condition, in the constant process of negotiation of meanings that traverses the curriculum theories and, of course, its connections to pedagogical practices.

Such a condition is the result of perspectives that advocate a status of *science* for the education arena – and its association with reality and the truth.

### *Modes of Inquiry*

The first step of research project is the examination of the official documents produced in the years 2014 and 2015 by the Ministry of Education of Brazil on the National Common Curricular Base. Within the methodology of this project, the research object was interpreted in accordance with the idea of *language surface*, an attempt to understand its effect of multiplicity and its continued expansion of meanings, instead of considering the object within the concept of representation, where the texts are understood as documents, as evidences, as devices that bring real subjects, concrete situations and contextual aspects to a writing that *represents* the real.

This paper will focus on the concept of enunciation, and its interpretative and analytical machinery, considering the field of studies of curriculum as a scientific and academic arena, with the regimes of truth that supports it. It is closer to ‘an equipment of enunciations, considerations, postulates and arguments that, ultimately, bring forth negotiation with the reader’ (Pereira, 2013, p.226). In order to do so, stating that ‘literature continues to be literature and science is still science’ is crucial for our argument. The article by Pereira (2013) is scathing in the critique of the passage (and even a blurring of the enunciation as structuring of discourses), without criteria, between scientific and literary writing, when the concepts of the philosophy of Gilles Deleuze and Felix Guattari are taken as reference when researchers look for relations between writing and *becoming*, and fabulation (the people that is missing) and the fact that we may become *foreigners in our own language*.

We argue that the document Brazilian National Common Curricular Base can be analyzed as an inventive writing based on the real, inspired by Gilles Deleuze’s studies on literature, the art that constitutes the privileged laboratory to experiment on the issue of the subject (Wallin, 2010).

Our hypothesis is that the enunciation lies in the return, without difference, in the notions of base, common, identities and representation. In the case of these specific curricular writings, the dissonant connections between the enunciation and the creative and inventive senses of language may cause important ruptures of the meanings of the univocality of the postulates, opening up gaps for the ambiguity and uncertainty of the interpretation of reality, through the iris of the truth.

### *Theoretical Discussion and Conclusion*

Notably in the context of discussion, formulation and implementation of a National Common Base that reaffirms the links between school curriculum and national identity, the relevance and originality of this proposed research is justified.

When I dealt with the question of dystopia, following Lúcia Nagib’s suggestions, and proposed the concept of *curriculum disfiguration* (Amorim, 2011), what I wanted was to bring it to the field of curriculum studies – which in Brazil seems to be interested in the figure of a subject (human, preferentially). Here I suggested that identification would occur out of the force of the violence of a disfiguration. I do not think it is a matter of pointing out the irony of melancholy or nostalgia, as we find in other types of peripheral cinemas of the world. Dystopia is a category that politically affirms cultural identifications in a field of degradation, of defocussing and ‘malformation’. It is evident that we can perceive such dimension as a criticism that is disillusioned with a modern process of constituting nations, of civil rights, of citizenship and so on. But what caught my attention were the possible lines of connections that dystopia might have

with the micropolitics of desire (referring to Suely Rolnik and Félix Guattari), forcing us to think about subjectivities that have (even if hybrid) a tenuous moving anchorage in cultural identities.

Especially regarding *enunciation*, as one of the key-concepts of Brazilian curriculum field as William Pinar (2011) suggests in his research, it is a notion that I have faced as well as *imagination* while working with images and articulating them to language and structure, when the analysis matrices are the fields of phenomenology or of the studies that understand images in historical, ideological and/or representational contexts. There are several researchers who, in analyzing Gilles Deleuze's thoughts on images, seek to articulate them to the idea of imagination – although Deleuze himself has refrained from this aim. Thus, this way the connections to Bachelard and Merlau-Ponty are built. I have also perceived this intention of detaching imagination in various studies in the area of cinema (in the departments of cinema studies and literature).

In this wide-ranging set, it is common to relate image to structures of thought that is, articulating image with language; language, in this case, is something that corresponds to the expression of thought: therefore, it is possible to articulate what the image can represent and imagination, including what was thought. Imagination (or *enunciation*) would thus be, contradictorily, freedom and imprisonment of significations.

In the reconstruction of the field of curriculum studies in Brazil, according to William Pinar (2011), *enunciation* becomes the beginning of other concepts, such as the quotidian and the multiplicity of events of what everyday life involves. Enunciation is not understood, in this context, just as the announcements of politicians and administrators, or even teachers, but also of students and parents, groups inside and outside the world of the school. Therefore, we could conceptually operate enunciation with the 'mixture' that the social reality is, structured in hybrid forms. It is clearly perceptible in the public opening query that in 6 months received 12.226.510 (twelve million, two hundred twenty and six thousand and five hundred ten) contributions proposed by scholars, parents, teachers, principals and governmental and non-governmental associations.

The articulated assumption of the concept of enunciation is placed under suspension in some types of research about curriculum in Brazil – especially those who work in and with the quotidian and those of post-structuralist perspective – when they deal with the empty space of the structure. I have considered the research I have been developing in this group; it provocatively states an area of 'disfiguration', the work of the lines on a plane that is simultaneously imagetic, auditory and virtual, in which what matters are the intensities. The forms of disfiguration constitute the events of a 'creation curriculum', that is not a repetition of the same, but the production of something completely new. This completely different thing, according to Pinar (2011), is specified by the opening of gaps for the heterogeneous encounters of meanings, inventions, fabrications and intensities that, for instance, make the concept of hybridism worthy of remarkable aesthetic dimensions. The hybrid in this constitution is never an entity controlled by the games of production of meanings; hence it has an open character, dependent on the multiplicity of events.

These discussions have also collaborated to expand the tension between the categories of space and time in curriculum studies in Brazil, particularly in the context of the transversality of enunciation. Because enunciation deals with the attempt to make the discursive production visible and, thus, traces out the analytical emergence of its effects, its intention is, strictly

speaking, to search for the truth. ‘Speech is a kind of negotiation, in which excluding or diminishing one is not allowed and where the arguments count, not the rhetoric impostures.’ (Pereira, 2013, p.220)

The speech that conceals the real depends on the negotiation, understood as a strategy; in this process the purpose of truth appears. Among the four concepts with which Pinar (2011) works, the multiplicity of events is the one that shines a glimpse of suspicion towards enunciation, for how is it possible to work with the emergence of translation of the meanings in multiplicity? How is it possible to ensure a minimum of the irreparable loss of the translation of the search for truth desired by enunciation?

This transversality of enunciation in the field of curriculum studies in Brazil comes across the concept of experience in a path that, for some of their committed followers, requires a rigorous and critical debate – ‘to place us face to face with our own experience, our own history and our own rationalization exercises’ (Pereira, 2013, p.222), in search of an ‘exercise of criticism and self-criticism within a shared reality and that can be understood in terms of verisimilitude or inference’ (idem).

Under this aegis, both the discursive space and the quotidian studies have taken several forms of organization, regulation and subjectivation. Quotidian takes several shapes that should not be free from vigilance [an attentive eye] and regulation.

As Pinar (2011) highlights, bringing various nuances on curricular studies in Brazil, in the association among the four concepts that characterize the field, it is the central replacement of the subject of the enunciation – as collective, fractured, an expression of differences – that responds to the previous questions in the direction of the production of discourses based on continuity and unity (even if different ones). The Brazilian National Curricular Common Base document operates in this direction. One result is the announce of the impossibility of this subject of enunciation be represented outside the structure of unicity.

In order to do so, stating that ‘literature continues to be literature and science is still science’ is crucial for the construction of persuasion, as we pointed out before. Well, in the case of curricular writings, these dissonant connections may cause important ruptures of the meanings of the univocality of the postulate, opening up gaps for the ambiguity and uncertainty of the interpretation of reality, through the iris of the truth.

Enunciation as a strategy of negotiation is, therefore, a position of authorship, which will discuss reality from within the intensification of the state of the subjective experience that is objectified. Authorship with a simulacra of democratic participation within more than 20.000 (twenty thousand) new objectives were proposed to the second version for the Brazilian National Curricular Common Base.

Pereira (2013, p.215-216) focused his attention on writing that is produced on the ‘threshold of the subject himself, on the threshold of what exists, in the delicate and subtle range between the thought and the word. As we write, we inextricably articulate three dimensions: the language, the speech and the sayable. (...) the sayable, finally, an effect of the entanglement between the word and the look, something that, because it is possible to be seen and thought, is possible to be said – or, on the contrary, because it can be said, can be seen and thought of.’ Enunciation, the, in the context of National curricular proposal in Brazil appears as the unique univocal synthesis in the plurality, divergent and multiple ‘suggestions’.

By recapturing Gilles Deleuze (2003)'s role of signs, we have tensioned the relations between the visible and the sayable, a paradox that I have chosen to address in the articulations among curriculum, quotidian and cultures. Not reinforcing enunciation, but engaging in the discussion of representation through Deleuze's strings of thoughts on *language*. For example, it is interesting to take a look at the Brazilian National Association of Post-Graduation and Research (ANPEd)'s campaign 'My school also has curriculum'.

Another shift in the concept of truth was necessary, changing it to make it multiple, 'intensive truth identical to Life: truth is no longer the object of research, but the subject of an enunciation that is incarnated in the ideas and the bodies intensively' (Lins, 2004, p.46).

According to this option, we are able to answer affirmatively to the possibility of difference without identity (and thus, leave behind the ideas of conscience and subjectivation, which are a limit to school images and sound; for example, in the edition, montage and photography of the 'curriculum', there are open gaps where it can differ) and to the potencies of what does not act over form (so it would be meaningless to think of the effect of transformation, change and formation), but rather in the lines of force that question how subjects and knowledge are represented, especially in order to guarantee their universal meanings.

#### SCIENTIFIC OR SCHOLARLY SIGNIFICANCE OF THE STUDY OR WORK

In the context of construction of the Brazilian National Curricular Common Base, the public school, as a representative of the social condition of equality, fairness and universality in the formation of subjects, has its strategic position reaffirmed. The analysis of documents as a language artifact of 'new' reality constructions is very important, especially in order to demonstrate the relationships between curricular proposals and the creation of widespread truth meanings.

#### REFERENCES

- Amorim, A. C. R.; Pessanha, E. (org.) (2011). *As potencialidades da centralidade da(s) cultura(s) para as investigações no campo do currículo*. Campinas, SP: FE/UNICAMP, GT Currículo da ANPEd 2007. Available at: <http://www.fe.unicamp.br/gtcurreiculoanped/29RA/trabalhos/TEGT122006.pdf>.
- Amorim, A.C.R. (2011). Curriculum Disfiguration In: PINAR, William (ed.). *Curriculum Studies in Brazil. Intellectual Histories, Present Circumstances*. ed.New York : Palgrave Macmillan, 2011, v.1, p. 55-69.
- Deleuze, G. (2003). *Lógica do Sentido*. São Paulo: Editora 34.
- Lins, D. (2004). *Juízo e Verdade em Deleuze*. São Paulo: Annablume, 2004.
- Lopes, A. C.; Macedo, E. (2002). O pensamento curricular no Brasil. In: *Currículo: Debates Contemporâneos*. São Paulo: Cortez. p. 13-54..
- Lopes, A. C.; Macedo, E. (2011) *Teorias de Currículo*. São Paulo: Cortez.
- Macedo, E.; Sussekind, M.L. (2014). Introdução. *Revista e-Curriculum*, São Paulo, v. 12, n. 03 p. 1460 - 1463 out./dez.
- Moreira, A.F.B. (2009). Curriculum Studies: advances and challenges in the internationalization process. *JCT (Rochester)*, v. 5, p. 1-13.
- Pacheco, J.A. (2014). *Educação, Formação e Conhecimento*. Porto: Porto Editora.
- Pereira, M.V. (2013) A escrita acadêmica – do excessivo ao razoável. *Revista Brasileira de Educação*, vol.18, n. 52. p. 213-228.

Pinar, W. (2009). The Unaddressed "I" of Ideology of Critique. *Power and Education*, 1(2) – [http://www.wwords.co.uk/pdf/validate.asp?j=power&vol=1&issue=2&year=2009&article=4\\_Pinar\\_POWER\\_1\\_2\\_web](http://www.wwords.co.uk/pdf/validate.asp?j=power&vol=1&issue=2&year=2009&article=4_Pinar_POWER_1_2_web) Accessed in: May, 10th. 2016.

Pinar, W. (Ed.). (2011) *Curriculum studies in Brazil. Intellectual Histories, Present Circumstances*. New York: Palgrave Macmillan.

Wallin, J. (2010). *A Deleuzian Approach to Curriculum: Essays on a Pedagogical Life*. London and New York: Palgrave Macmillan.