

Curriculum Theories in the World – Worlds

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Introduction

In the world - worlds, we face the social role, impact and strength of the curriculum, to interpellating or reducing and subjecting².

According to the time of the exposition, I am going to make three theoretical remarks. First. I will talk about theory. Second. I will express some ideas about curriculum's theories. Third. I will have settled the inextricable relationship between curriculum identity, subjectivity ... and structurality.

First remark. Theory. Resistance to theory and necessity of theory

Since my own theoretical perspective, it is difficult to express in a few words the complexity of this theoretical question. Paul de Man³ said that it was impossible to avoid or evade the resistance to the theory, the metaphoric character of the theory, of the language, even the used in physics and mathematics.

I want to remark in this section an effort to approach to the complexity of such resistance and therefore the theoretical effort to comprehension. To work with this, it is important to note that I am working with the logic of the articulation settled up by Laclau⁴. Crossed by the linguistic turn and by the psychoanalytical turn. The logic of the articulation is constituted by a complex interplay between differences and equivalence. In metonymy and metaphor, metonymy is - like in grammar - subject to syntactic standards and rules. The movement of the tropes of the metaphor is not subject to rules and then the metaphor emerges and it produces new significations, new meanings. New theoretical contributions are constructed. That is, in the logic of articulation, the differences are articulated and in *particular difference* is invested with the function of to signify the field of the differences through the equivalence. That moment of investment is contingent, which produces the investiture of the difference - the empty signifier, would say Laclau - is contingent.

The relationship between the particularity of the differences and the difference that has been invested - naming the equivalence, the universality - is the operation that makes possible the signification system, the universality but at the same time, it is impossible. Here, briefly, the unveiling of the resistance to theory, while the need for theory to understand and comprehension of the processes of reality itself and in our case the complexity of the field of curriculum and curricular processes and practices. Therefore, every theoretical affirmation is an effort to stop and fix the play of signification and each theoretical effort to respond to the conditions of possibility of an epochal time and its episteme.

Second remark. Curriculum theories

The theory is precarious, unstable, open, contingent⁵ but it is sedimented the world-worlds according to the interests of the different political subjects, the social-cultural-political project and the interplay of power between them.

We are facing curriculum's theories that respond to a systemic and general goal of



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capitalism of new liberalism and capitalism world – the globalization –, which is guided for consumption, inequality, injustice and the ferocity to get everything of the nature without any kind of care for the environment⁶. In this kind of world, the *competencies* - for living in this way of life, signed by the *American way of live* - guide and sustain the curriculum theories.

From Latin American⁷ – and others important points in the world – worlds⁸ –, it have been settled other theories which core is guided for the political and cultural character of the curriculum. These theories respond to different kind of fight - conducted over five centuries - to recover - show and get visibility for themselves and the others - of their own dignity and pleasure to live in their own *form of live*⁹.

The curriculum is a complex, paradoxical and contradictory syncretic political, cultural and academic synthesis. That synthesis is get through fights negotiations, conversations, dialogues, and even impositions. The mechanisms that were deployed in the process show the character and the legitimacy of the synthesis and its probabilities to be incorporated, accepted and resignified by the *curriculum subjects*.

Of course, I have made a tremendous equivalently chain to express this crucial and complex situation.

Third remark. Subjectivity, identity ... And structurality

There is a main doubt relating the absence of a wide social project, then, the curriculum has a severe difficulty in this way because that absence. Nevertheless, we have voices and tensions and with these, we can – curriculum scholarships – work with the social contours that we can observe in these tensions and they respond to our desires, wishes and personal and social goals. That is because; there is an inextricable relationship between the constitution of the subjectivity in individual and cultural, political and social subjects and the imaginary and symbolic macro- social political Project. The identity is formed for the interpellations that are circulating in the social fabric about that project and the responding to them. Actually, the subject is the moment of the decision between an undecidable structure and the moment of the decision. The subjectivity is linked with these interpellations. In current days, we have in the world-worlds a severe absence of interpellations in a wide social and political sense. Of course, this is different in the different regions, people, families, groups and sectors.

Now, if there is an absence of wide social project, some elements (social movements and social fights), built by these voices and in these tensions, can be articulated in a social contour.¹⁰ These are some of the most important: overcoming poverty, facing environmental crisis, the relationship among cultures - in particular cultural contact –, gender perspective, emergency and need for the articulation of mother tongues or first languages, with national languages and that are useful for fluid communication among peoples and nations (the entity respect the different ontological semiotic horizons (OSH) of peoples and forms of life that they have built, to recognize, confront and propose ways to recognize the conflict and tensions, recognition of the complexity of the "normality" of the different ways of life (different sexual orientations, cultural, ethnic and religious belonging).

These social contours, through struggles, conversations, discussions and dialogues have the cultural, social and political role to work, relating a Latin American curriculum. This curriculum contributes to the reconfiguration of a complex Latin-American identity, relating with their subjectivity and singular identity - in terms of Pinar. At the same time, it will be disrupted and resignified whit the identities of the world – worlds with the aim of a better, just and inclusive world.

Here is the inextricable relationship between subjectivity-identity and structurality.

Notes

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² In a world that is globalized and deeply unequal, with large sections of their populations that share a geographic territory are deeply separated both in their first nosotropic constitutive registration: cultural, as it's become political subjects (marked by respect us or them we **or** they) and their agonistic loving and



educational enrollment (us and them we **and** they). Therefore, the theoretical effort, located in the world - worlds, from a Latin American position, assumes the fragility, precariousness, polysemy and theoretical opening on a constant agonistic struggle. About the *nosotropic* concept see (Lenkersdorf, 2008).

³ In 1998, 18 years ago, when I did my post-doctoral studies with Ernesto Laclau at the University of Essex, I was sincerely interested in the first Laclau (*Hegemony and Socialist Strategy* 1985 with Chantal Mouffe). I was also reading the *New reflections on the revolution of our time* (1990) to do some tests latest printing. These two books had made me to look for the epistemic change from one to another work. From that time until now, my reading of Laclau has been more theoretical and epistemological than political. In this walk in the corridors and heavy doors of the University of Essex, I had continued with intellectual avidity the steps of Laclau. During this time, I realized that I brought the book of Paul de Man *The resistance to theory* (1982) and it was so in the supernal consulting with him that I tried to peer over his reading. His writings on the catachrestic, rhetorical theory and the theory of tropes appeared shortly after this time. At the time of the seminars with Joan Copjec (Laclau, 2014), he points out the nodal point which reached the *point of capiton*, it could be said in the language he used in his first time (Laclau & Mouffe 1985).

⁴ "All significant structure is organized around two axes, the paradigmatic (associative Saussure calls) and syntagmatic. The latter is the axis of the combinations, and is one in which the classical structuralism did particular emphasis. It is subject to strict syntax rules. In the paradigmatic axis things happen differently: the rules of substitution between the elements of a signifying chain associations are under no syntax can control. In addition, these are dominated by principles of analogy that operate at the level of signified as the signifier both. It is here that the work of the unconscious operates freely and that the psychoanalytic dimension is revealed as inherent in the process of signification" (Laclau, 2014).

⁵ On this question, Alice Casimiro Lopes (2016) gives us an excellent presentation yesterday.

⁶ As if the nature has not had limits in the possibilities of its exploitation. González Gaudiano (2016), point out yesterday in his presentation, a complex and informed situation about the relation education - curriculum and relationship nature - society.

⁷ We have a compulsory reading about this theme in the book of Díaz Barriga y Jose María García Garduño (2014).

⁸ In his paper, yesterday, Willlan Pinar (2016) has been pointed several points in the world - word where there are important flights related with curriculum theories and its importance and impact. "Curriculum studies scholars from non-Latin countries (including Canada, China, and South Korea), scholars also struggling to think the field through their singularity".

⁹ In a wittgensteinian sense.

¹⁰ "Regardless of its success, social contours are efforts to recover the necessary structurality of society. Have greater capacity of articulation than disruptive traits and other floating elements (which as such are differences unarticulated) emerging in the crisis, however this capability of articulation occurs to the extent that a significant allowing appears that such elements, traits or different signifiers articulate reach. Social contours are formed as articulated spaces significance initial and incipient way, achieve greater discursive articulation between the imaginary and the symbolic, with a greater emphasis on the symbolic or social" (Alba, 2007.114)

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