

Curriculum and Displaced Borders

Alice Casimiro Lopes¹
State University of Rio de Janeiro, Brazil

(...) *The reference to the other is very much present as constitutive of my own identity.* Laclau (1996)

We are delighted to present this TCI issue. At this moment, we experience a pandemic that forces us to avoid agglomerations and physical contact and makes us stand at least three meters apart from each other. In Brazil, the underreporting of cases of Coronavirus is high due to the lack of mass testing. Social isolation, in turn, has only been partially fulfilled, and there are serious political conflicts between the federal government and state governments over health policies to face the pandemic, resulting in an unprecedented political crisis in the recent past. Thus, the balance of the Ministry of Health of August 9th, 2020, records 101,269 deaths and 3,039,349 confirmed cases. This number ranks Brazil in the second place in number of confirmed cases of the disease worldwide, following only the United States. Currently, Brazil has the most worrying tendency in record of deaths by Covid-19 as to the number of people that the new Coronavirus kills per day. Because of this, there is a reasonable consensus that schools and universities are institutions that should avoid classroom activities. Other countries, besides Brazil and the USA, also face extremely difficult situations. However, we survive and continue doing research, writing and thinking about the world.

For this issue, we count on the collaboration of researchers in Curriculum with birth in different countries, such as Brazil, China, India, Morocco, Mexico, Nigeria and United States, but who during their life trajectories circulate and circulated far beyond these spaces. Addressing very different curricular themes, everyone somehow experiences the “journey in topographies that encourage conversations about migration and home” (Hembadoon Iyortyer Oguanobi), present themselves as concerned with “global citizenship learning” (Hajar Idrissi), with a “sense of attunement and displacement” (Wanying Wang), with a “Mestizx conceptualization” (James Jupp *et al*). They also highlight the translations throughout his “journey as an international educator” (from the book *Curriculum in international contexts: understanding colonial, ideological and neoliberal influences*, by Ashwani Kumar, reviewed by Hugo Costa in this issue). As Hugo Costa points out, with reference to the book by Ashwani Kumar, an interpretative approach is developed, which proposes “the investment in indigenous, critical, autobiographical and meditative responses”.

In a world where the borders among nations are increasingly displaced, where the very senses of nation, belonging, identity are questioned every day, the curriculum takes on new challenges. At this time of a pandemic, such questions are still increasing, as the curriculum inside schools becomes an impossibility. The notions of space, time and presence are also problematized. Perhaps this is also why we invite curriculum researchers to contribute to the next number of TCI in 2020 by discussing how the Covid-19 pandemic impacts not only the school curriculum, but our own research and experience as researchers. To what extent does this “pandemic world” expand our interpretations?

For example, what do we think about our constant attempts to order the chaos of the world? How are the notions of global belonging expanded, as we are led to think that “everyone” wants a vaccine, our new flag? But how are the notions of truth, of project and of curriculum research shaken in the face of the uncertainties of the future, of the difficulties of a world marked by post-truth? The invitation remains, with the wish of health and life to all readers, reviewers and TCI collaborators.

Notes

¹ alicecasimirolopes@gmail.com

References

Laclau, E. (1996). *Emancipation(s)*. London : Verso.

