The Curricular Policies and How they are Translated in Secondary Education: An Analysis Based on Post-critical Theories

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Introduction

The purpose of this paper[2] is to analyze the practices that challenge the format of the secondary school[3] from the institutional curricular development in the key of inclusion. Within the schools there are countless experiences that assume the challenge of transforming the traditional school format of the secondary school in order to achieve the real inclusion of young people for whom the secondary school was not thought, that is: entrance, permanence, learning and graduation in a timely manner.

From the year 2006 in Argentina, the sanction of the National Education Law N° 26.206 establishes the compulsory nature of secondary education, thus legitimizing a process that, since the second half of the 20th century, progressively expanded access to this educational level to sectors historically excluded. However, the concretion of the obligatoriness is not an easy task. Although there are economic, social, political and cultural conditions to achieve the right to secondary education for all young people in our country, at the micro-institutional level too, there are sediments difficult to move which obturate the aforementioned access and permanence.

In spite of this, multiple curricular policies were generated in pursuit of obligatoriness. It is worth noting that this arduous path towards the expansion of rights occurs in dialogue with an intense supra-national process where international organizations such as UNESCO and Latin American countries begin to design policies that point to the compulsory nature of secondary education. Thus, the intention of this advance is to analyze, from post-critical perspectives, *how the curricular devices developed in secondary schools result from translation processes from the supra to the institutional micro-level* (Stirling Network for Curriculum Studies, 2016).

The institutional development of the secondary school curriculum is studied from a post-critical theoretical approach -which articulates postmodernism, poststructuralism and postcolonialism-, in dialogue with the different levels of curricular policy decisions in the key of translation, conceived from the Derridian writings and incorporated into the study of politics through discourse theory. The Derridian notion of translation consists of an important theoretical and strategic operator for the analysis of curriculum policies, as far as we understand the context as a system of provisional significance, produced by antagonism and exclusion (Laclau, 2011b). Working with the notion of *translation* articulates research with the understanding of the *language games* or discursive fields that constitute the scenario of the investigation (a *text*) from *threads* framed in contingency. It allows to question the *undecidability* that characterizes the social (Casimiro Lopes, *et. al.* 2013).

It is proposed as a general objective to analyze how institutional curricular devices are designed and developed in secondary schools based on translation processes of curricular policies. In relation to the specific objectives: 1. To investigate how institutional curricular devices dialogue with the curricular policies of the macro and meso levels around inclusion for secondary education. 2. To identify which curricular devices are designed and developed by secondary schools to guarantee compulsory nature and inclusion. 3. To analyze the way in which teaching and evaluation practices are discussed with the curricular devices designed and developed by secondary schools to guarantee compulsory nature and inclusion. 4. To know what is the learning that students build in a school that generates curricular devices trying to guarantee the obligatory nature and inclusion. It should be noted that the scope of this work involves the first two objectives.

Methodologically, research is developed from an interpretative approach that involves the construction of data from a phenomenological study of social life (Taylor and Bodgan, 1987). As an analytical map, a theoretical eclecticism is elaborated (Navarrete Cazales, 2009) that articulates postmodernism, poststructuralism and postcolonialism as tools of intellection. Thus the Political Analysis of Discourse (APD) (Buenfil Burgos, 2012) allows a genealogical reading (Morelli, 2016) of curricular policies for secondary education.

Secondary education: dispute of meanings

For some time now, the modern school command of the secondary school with its eminently elitist and propaedeutic stamp is being discussed. In a social context whose technological and scientific advances are taking giant steps, where cultures and regional economies are globalized, the news travels the world at the speed of light and politics transcends the National States, secondary education finds dislocated its goal of origin.

In broad terms, it is pertinent to go to the category of school culture developed by Viñao (2002) which refers to a set of theories, ideas, principles, norms, guidelines, rituals, inertias, habits and practices (ways of doing and thinking, mentalities and behaviors) settled over time in the form of traditions, regularities and rules of the game not challenged, and shared by their actors, within the educational institutions (p.59). Its characteristic features would be continuity and persistence, something that remains and lasts. Something that the reforms only manage to scratch superficially, that survives them, and that constitutes a sediment formed over time.

If we think about this issue in the field of secondary education, we interpret that many educational reforms have tried to generate some movement in their school format and in their institutional culture. The indicated sediment that little by little was formed a hard core to move, operates constantly in the practices that are developed there whose main effects are exclusion and expulsion towards those young people who do not adapt to its rules. In the words of Nóbile (2016):

> The institutional model of the baccalaureate, with its encyclopedic curriculum, its teacher-student interactions prefigured by means of a recognition of an authority based on disciplinary knowledge and defined by specific notions of respect, shaped an institutional culture to which young people are better suited coming from sectors more related to the school culture, and that, therefore, approach the "normal" student pattern traditionally expected by the secondary, a

> young person fully dedicated to his studies, << respectful >> and << responsible >> (p.122)

This expectation towards the type of student that the secondary school and the teachers have is directly related to the elitist, selective and propaedeutic matrix of their origin. However, this did not stop the progress towards the development of policies which extend the access of this educational level to increasingly broad sectors of the population, although it does present certain limits in the possibility of its realization. Following Benavot (2006), the traditional elitist nature of secondary school has been transformed to the extent that countries apply open access policies, universal reach and establish programs that offer broader curricular subjects. Among the main changes that affect such transformation, the author mentions: the expansion of the purposes and objectives of secondary education; its differentiation in basic and superior cycle; the establishment of new selection mechanisms to facilitate their transition from primary education; and the diversification of curricular programs and offers to meet the needs and interests of heterogeneous populations of growing students. In this sense, the years of obligation of this level were progressively extended.

In Latin America, the '90s meant a great emptying of educational systems due to the installation of neoliberal educational policies. Thus, while systems were decentralized, schools received increasingly heterogeneous groups of students for whom the secondary school was not thought or designed. According to Gajardo (1999) for its breadth and systematic extension these transformations were categorized as "educational reforms" and corresponded to a more general trend that has been identified as a "wave of reforms" that spread throughout the Latin American subcontinent. However, this expansion was accompanied by an important expulsion. Claudia Jacinto (2009) raises a possible argument about the crisis of the secondary school from its expansion around the extension of the obligatoriness (which produced the arrival of new social sectors); this expansion emerges with its selective matrix whose curriculum was originally of an academic nature. For that reason, some authors affirm that this process of extension of the right and the establishment of compulsory secondary education did not occur without contradictions. As argued by Pineau and Southwell (2010):

> Paradoxically, this desire to universalize the secondary education occurs simultaneously with a questioning of the school in general and of the secondary school in particular, as a device of cultural transmission and integration of a heterogeneous socio-cultural population. (2010, p.4).

In this sense, Jacinto and Terigi (2007) argue that with the expansion of secondary education there has been a social and cultural diversification of the public that attends to it, which, against the background of broader sociocultural transformations, poses new challenges.

A complex social scenario is presented where the political, economic, and cultural dimensions come into play when thinking about the meaning, or the meanings of the current secondary school. It is important to point out that this process does not take place in a vacuum. There is a political and social mesh linked to new conceptions around the right to education that, starting in the 2000s, allows for a change in public policies, hand in hand of center-left governments in Latin American countries. This shift is strongly

linked to the guidelines that the different countries establish worldwide through UNESCO (United Nations Educational, Scientific and Cultural Organization) for the development of the education. Thus, in the year 2000, the countries of the world committed themselves to develop sustained efforts for Education for All (EFA).

> Agreements on the need for a common global agenda that would give an unprecedented boost to education began in 1990 with the World Declaration on Education for All in Jomtien, Thailand. In 2000, in Dakar, Senegal, a strategic action framework was built and six concrete objectives were established to be achieved in fifteen years (...) early childhood education and care, universal primary education, youth and adult learning, literacy, gender parity and the quality of education. UNESCO coordinates and leads international efforts to contribute to these objectives, monitors progress and promotes global, regional and national actions towards its achievement (Regional Office for Education in Latin America and the Caribbean, UNESCO, 2013, p.7).

It is worth noting at this point, the tensions that develop around the local and the global (Ball, 2001) where national policies need to be understood as a product of a nexus of influences and interdependencies that result from an interconnection, multiplicity, hybridization; that is, a combination of global, distant and local logics. In this way, a translation game is produced (Casimiro Lopes et al., 2013) among the different decision levels of educational policies, from the supra to the nano level (Stirling Network for Curriculum Studies, 2016). Taking ideas from Derrida (1991), Casimiro Lopes et.al. (2013) emphasize translation as a performance since through it is possible to think of translation not as an option of the subject in front of the text where the world and politics are constituted, but as the possibility of meaning and existing in them. Performance is a promise to do something and in that doing recognizes that there is always dissemination escaping attempts to fix the text, politics, rules and the horizon of meaning. Thus, the authors focus on translation as an event, as the singular production of a context understood as a structure of positions.

In recent decades, the most important transformation in secondary education has consisted in a change from its definition, now seen as a constituent part of the basic education that every citizen should possess, and no longer as an exceptional or privileged situation (Regional Office of Education for Latin America and the Caribbean, UNESCO, 2013). It is from this process that different countries in Latin America have developed new policies and regulations - which in this paper will be analyzed as translations - for education in general and secondary school in particular. Within the schools there are countless experiences that assume the challenge of transforming the traditional school format of the secondary school in order to achieve the inclusion of young people for whom secondary school was not thought, this is: the entrance, the permanence, the learning and the exit in time and form.

Institutional dimension

To refer to the school format of the secondary school as that difficult core to modify despite the changes and transformations that occur at social, political, economic and cultural level, Terigi (2008) elaborates the notion of the iron tripod. This category illustrates the almost unchangeable strength of three key elements that operate in the

dynamics of secondary school and, often, they present themselves as obstacles when generating transformations in their interior. In the words of the author: "the secondary school was structured around three basic dispositions: the classification of the curricula, the principle of appointment of teachers by specialty and the organization of the teaching work by class hours" (Terigi, 2008, p 64). It is an organizational pattern that is difficult to modify, although it is not an impossible task. In this sense, Acosta (2012) presents some strategies in order to overcome the exclusionary model of secondary school: a). within the regular offer; b) through alternative models of schooling; c) through the revaluation of the orientation for work. In this way, the type of change required at the secondary level involves a profound transformation in the school format that historically assumed the level (Terigi, 2008, p.69).

Terigi and Jacinto (2007) point out that some paths developed from policies and from schools to contribute to the improvement of opportunities for all those who attend secondary school focused first on targeted compensatory policies known as positive discrimination; and later, cross-cutting measures that, assuming positive discrimination, cover all public schools. In our country, there are numerous attempts to generate changes in this sense, through different public policies that we can list in three large groups. In the first place, the Institutional Improvement Plans through which the schools identify their own problems and develop lines of action having as main axis of work the accompaniment to school trajectories. Secondly, the creation of alternative education institutions that introduce important modifications to the traditional format of the secondary school, adapting it to the possibilities of the populations it serves. Finally, the programs that allow those who owe secondary school subjects reach their degree (Nóbile, 2016).

Jacinto and Terigi (2007) warn about the limitations that the strategy focused on the formulation of projects may have to impact on institutional management. First, they point out that the projects focused on the difficulties of the students, generating little reflection on the institutional conditions and teaching processes. Secondly, there are many variations in the way in which the projects of the same school conform an articulated institutional proposal or are constituted in a sum of isolated projects. Terigi (2015) argues that it is essential to focus on the conditions in which secondary schooling occurs, in particular the issues related to the academic regime, the study, the subjects in block, the attendance day by day. In short, the possibility of defining paths more appropriate to the circumstances of the students.

Pinkasz (2015) postulates that many of the educational policies developed in recent years for secondary education focus on the school as a unit for the development of change. This means that it is the management and teaching teams that assume the responsibility for school improvement and learning since they are the ones who know the needs of the community. Beyond this, the school institution is not only composed of headships and teachers. As stated by Santos Guerra (2010) "the school is a shared project of the community that develops in a context and a time through the programmed, intentional, and consensual action of all its members" (p. 296). For this consensus to be possible, it is necessary that there are four shared codes: semantic code, ideological code, ethical code and degree code.

It is possible to glimpse then, through the aforementioned contributions, that the institutional dimension around what the school offers, seems to be a key point when it comes to guaranteeing the obligatoriness and inclusion at the secondary level. In relation to both notions, Bracchi (2014) postulates that the obligation is a cultural battle that

imposes on the State the responsibility of generating material and symbolic conditions for all young people to access, stay, learn and graduate from secondary school. On the other hand, from a rights perspective, inclusion is a political category that understands young people as subjects with decision-making capacity, with rights and responsibilities to exercise and built citizenship.

Curricular dimension and teaching

The curriculum is one of the elements that make up the iron tripod of the secondary school because it is encyclopedic and therefore anachronistic (Terigi, 2012). In addition to this, Jacinto and Terigi (2007) systematize other problems and criticisms that historically have the curriculum of the secondary school. Fragmentation in many subjects (always more than ten), the absence of alternatives for personal choice, the relegation of the interests of adolescents and the problems of the contemporary world, the absence of an orientation towards the development of intellectual abilities and basic practices. Thus, the curriculum is questioned because of its effects of a formation of scarce social relevance, in terms of the school's contribution to citizenship, the extension of access to cultural goods, and the insertion in productive activities as well as continuity towards higher education.

However, in the face of this critical panorama, the curriculum is specially constituted as the axis of analysis, since, according to what various authors propose, it is a dimension in which some movement could be generated that is appropriate in relation to the student's learning. For this, Jacinto and Terigi (2007) ask themselves what relevant changes the current structure of the curriculum supports without subjecting it to major transformations. The authors postulate that it is possible to introduce new components in the curriculum that allow the incorporation of absent topics in current curricula, and that open some possibilities to choose in the training of students as well as review the relevance of the contents.

Another way, through which it would be possible to offer spaces that grant new senses when being, inhabiting, and going through secondary school, is to establish the *criterion of contemporaneity* in teaching (Gurevich, 2009). The aim is to offer students a framework of meaning between individual lives and the context of the time, taking into account the materiality of new resources and technological objects; and the particular subjectivities that occur through the multiple symbols and representations present in the daily life of our days. In the words of the author: if we think plural cultures, plural territories, plural societies, we must transmit to students multiple and diverse logics, preferences and points of view of the individual and collective subjects that permanently model and build the different textualities of the world (Gurevich, 2009, p.25).

In relation to this, it is feasible to go to the contributions of José de la Luz Sánchez Tepatzi (2011), who analyzes the meanings of value that students assign to secondary school through the school experience. To do this, he points out how the formal curriculum is translated into a relevant school experience and how such a meaning influences school permanence. It also resignifies certain traditional indicators postulating that school dropout, failure and terminal efficiency are not indicators that account for educational quality since they do not offer elements that explain the mastery of knowledge. Because of this, they could be considered indicators of coverage, because they only offer information about the number of people who enter, remain and graduate. In this sense, the idea of relevant school experience and the resignification of the indicators are extremely powerful to think and analyze the relationship of young people with the school.

Theoretical eclecticism: postmodernism, poststructuralism and postcolonialism

The theoretical map from which this paper is developed takes and articulates three post-critical currents that collaborate in the deepening and analysis of curricular policies in secondary education: postmodernism, poststructuralism and postcolonialism.

Firstly, we start from understanding the curriculum as a complicated conversation (Pinar, 2014) that links past, present and future experiences. At the same time, being a symbolic construct, its study requires placing it historically, socially and autobiographically. In this sense, the curriculum-society relationship is inherent in curricular research. We locate this relationship in the context of the Generalized Structural Crisis (De Alba, 2007) that is presented as a "melting pot of unprecedented opportunities to contribute in different ways to the task of transforming reality towards a better world" (De Alba, 2007, p.104). In this framework, the possibility of constructing social contours (De Alba, 2007) towards new figures of the world is presented as the great challenge for secondary education in the present century.

In the transition between the end of the 20th century and the beginning of the 21st century, we witness an economic, social, political and cultural change that dislocates the structures from which modernity was built. In the face of disbelief towards metanarratives, Lyotard (1991) asks: Where can legitimation reside after these? And he formulates the following hypothesis: "knowledge changes its status at the same time that societies enter the so-called post-industrial age and cultures in the so-called postmodern age" (p.6). In this way, scientific knowledge no longer enjoys hegemony but is a way of knowing more, among others, such as cultural, generational, experiential knowledge, etc.

Secondly, it is interesting to draw lines of analysis from poststructuralism since it throws horizons of intellection to which it is not possible to arrive with modern and universalist categories. From a Foucaultian reading, one of the topics of study of poststructural discourse in educational research is the analysis of power-knowledge relations in teaching-learning practices (Montserrat, 2003). Following Martinez (2010), it is important and necessary to recognize different types of links - often asymmetric - among childhoods with practices, knowledge, languages and diverse experiences in the school space, since it allows to display critical views and strategies that can make possible educational processes that refer to knowledge relationships and the possibility of dialogue between these diverse ways of knowing, understanding, feeling, imagining, acting and learning (Martínez, 2010, p.12). In this way, poststructuralism pays attention to the local, partial and multiple, and can contribute to generate understandings of the contradictory dynamics of the lives of teachers and students (Montserrat, 2003).

Faced with this scenario it is necessary to consider curricular policies as those discourses that, through translations (Casimiro Lopes, et.al., 2013), generate and promote teaching and learning practices from the supra to the nano level (Stirling Network for Curriculum Studies, 2016). It is worth pointing out, as stated by Casimiro Lopes et.al. (2013), that every translation is an original production, an event. Following Badiou (2013):

> an event is something that makes a certain possibility appear that was invisible before, or even unthinkable. An event is not by itself a creation of reality. It is the creation of a possibility, it opens a

> possibility. It shows us that there is a possibility that was ignored (...)
> creates a possibility, but then a job is needed, collective at the level
> of politics ... so that this possibility becomes real (p.21).

It is important then, to analyze what events in terms of possibilities in secondary education are given in the curricular micro level, recognizing the aforementioned translation games.

The supra level is composed of educational and curricular policies disseminated by international organizations such as UNESCO, the World Bank, the OECD, etc. These are organizations that go beyond the limits of the States and design worldwide policies for education. Then, the macro level corresponds to the areas of design and political decision within the framework of each National State or country. The meso level is linked to the jurisdictions that within a State politically organize the territory. In Argentina, for example, the meso level corresponds to the provincial jurisdictions. Following this route from the supra to the nano level, we find the micro level, which refers to the decisions and actions that are carried out within the educational institutions. Finally, at the nano level, we refer to the classroom, as the concrete area in which political decisions are materialized through the concrete work of teachers (Carlachiani, 2017). Following Morelli (2017) the construction of discourse on curricular policies is understood as that production that establishes discursive relations and articulations among decision levels supra, macro, and meso, that far from built linear and harmonic relationships, show the conflictive plot of the curriculum. From this perspective, the framework of curricular policies is recognized, recognizing the subjects of the curriculum and the possibility of intervening in them. The global/local (Ball, 2001); universal/particular tension goes through the analysis.

In this global/local tension, education as a field of knowledge and practices is disrupted, according to Orozco Fuentes (2011), by a double tendency: a push for educational reforms on international, regional, national and local scales that international organizations and promote to guide educational innovations towards quality. On the other hand, the emergence of such innovations in institutions: curricular changes and new forms of knowledge production through networks. With this double tendency, an accelerated incorporation of knowledge of operational type is promoted, which limits the capacity of critical judgment and the recovery of subjectivities. In this sense, the analysis of knowledge since Foucault reveals the knowledge-power relations that are played in a typology of disciplinary and operational knowledge (Orozco Fuentes, 2011). Given this situation and following this theoretical line, the author states that:

> It opens the possibility of looking at the school and educational practice as
> spaces where the processes of appropriation of knowledge allow a
> different view of history, of the language practices with which subjects are
> formed in the disciplines, in the school; and where the curriculum can be
> thought of as a technology for the production of new knowledge, new
> knowledge that is not reduced only to a commodity but is strengthened
> through an articulation with history, and with the social and cultural effects
> that constitute the subjects. (Orozco Fuentes, 2011, pp. 49-50).

Thus, it is possible to consider the production of curricular devices as what seeks to generate the construction and appropriation of knowledge by students. The notion of

curricular devices is used in this research as an intermediate category (Buenfil Burgos, 2007). Its meaning lies in being a figure of intellection of intermediate scope, an analytical image that joins the theoretical generality with the historical particularity. It produces lines of connection between the critical apparatus and the empirical referent of research. In other words, it is an analytical tool that depends on its relation to the object under construction and does not have its own positivity or autonomy. In the framework of this research, the curricular devices refer to the material way in which the secondary school guarantees inclusion. These are discursive constructions that produce practices where students are listened to and their interests are lodged in the school proposal. The curricular devices tie knowledge, relations of power, and produce subjectivities. They articulate what is said and what is not said, which is also discursive. These are practices that perforate the elite, academic, encyclopaedic and propaedeutic school mandate of the secondary school because they alter the discipline of the bodies allowing the agency of the subjects. Crossed by global/local tension, its configuration is local and particular since each school creates curricular devices according to its context, resources, needs, objectives, ways of being of the subjects that inhabit it. At the same time, from a global point of view, its implementation responds to the imperative of social inclusion from the compulsory nature of secondary education and the maintenance of education as a right.

In recent years, discourses on inclusion in curricular policies aimed at secondary education have expanded throughout Latin America. However, innumerable investigations show that the development of this imperative is given by deepening inequalities. Dussel (2004) gives us a powerful question to address this problem:

> If we wish to think and question the causes of a persistent and widespread social and educational injustice, we should probably begin by questioning this "story about inclusion," that is, the narrative which holds that the expansion of the modern school system is the only way, and the best, to illustrate the people and democratize societies (...) In what school system do we want to include everyone? Is it not the current organization of the school that has produced a large part of the exclusions? How can this institution be re-examined, preserving the dream of educating everyone but avoiding reproducing the same injustices? (pp.306-307).

Based on this, the author affirms that the equivalence between equality and homogenization resulted in the freezing of differences as a threat or as a deficiency. The same and the other ceased to be mobile and contingent concepts to appear as ontological properties of unquestionable and immovable human groups. This is the basic pattern with which the school processed the differences.

It is possible, in the third place, to make a reading of the school and school practices as a construction of colonial modernity. Mignolo (2000) points out that the configuration of modernity in Europe and of coloniality in the rest of the world was the hegemonic image based on the coloniality of power that makes it difficult to think that there can not be modernity without coloniality; that coloniality is constitutive of modernity. Thus, "modernity, colonialism, world-system and capitalism are aspects of the same simultaneous and mutually constitutive reality" (Dussel, 2000, p.58). Castro Gómez (2000) postulates that modernity is a machine that generates alterities that, in the name of reason and humanism, promotes exclusion processes from its imaginary the hybridity, multiplicity, ambiguity and contingency of concrete life forms. Thus it was

erected on a device of power that built the other through a binary logic that repressed differences.

In this framework, the production of absences could be thought of as the operation that made this concealment of differences possible. It is, following Hermida (2015), a discourse that displayed techniques and processes to leave out that someone or something had to be silenced. Hermida points out (2015) that they are not absences of those who decided to get off the story but are produced by the coloniality of power in order to establish a certain order. Thus, absences are not natural faults but positive productions. Each absence hides a will to absent that produced it. At the same time, all absence structures its field in dynamic tension with a presence. The absent is that which is not, but at the same time is, evoked as absence. We must ask ourselves, then, what are the absences produced in current secondary education in terms of subjects, knowledge and practices?

From this path, the notions and proposals that postmodernism, poststructuralism and postcolonialism offer to carry out a postcritical analysis of curricular policies around secondary education were unfolded. Thus, the threads of a plot are woven, a plot that operates as an intellection tool through what Navarrete Cazales (2009) calls theoretical eclecticism.

Construction of methodological and analytical tools

This research is developed from an interpretative logic that involves how to construct data from a phenomenological study of social life (Taylor and Bodgan, 1987). The theoretical map from which the problem of constructed research is studied, takes and articulates three post-critical currents that collaborate in the deepening and analysis of curricular policies in secondary education: postmodernism, poststructuralism and postcolonialism.

Thus a theoretical eclecticism is constructed, understood as an analytical way to look at the social reality (Navarrete Cazales, 2009). It involves three aspects: it allows to recognize the advances that different disciplines have developed; that recognition does not imply recovering all the advances or "the best", but only what is useful for the elaboration of the new theory; and, of what is useful there must always be a careful, rigorous, permanent and consistent epistemic vigilance. Both the theories and the disciplines are interwoven, interrelated, woven with threads of different precedence where the weaver is responsible for the harmony of the colors and the combinatory of textures. Thus, the Political Analysis of Discourse (PAD) is fertile as a horizon of intellection as it borrows a series of categories that function as analytical tools for the constitution and functioning of social discursivities. Such theoretical eclecticism makes it possible to approach the discursive subject more broadly, historically, multireferentially, always maintaining in such an analytical operation an epistemological surveillance that takes care to make an adequate, consistent and productive use of these tools. The PAD should not be seen as a theory or a method but as an analytic, a form of intellection of reality (Navarrete Cazares, 2009).

The theory of discourse is a perspective that expresses interest in the political dimension of a meaning, by the partial fixations of the meanings constructed in the written part, what has been said, the acts, objects and social relations. "The genealogical question, how do we get here? is combined with the question of the event, what is happening?" (Morelli, 2016, p.61).

From this positioning, by methodology we do not understand exclusively the collection of information but a whole process of articulation and permanent adjustment in three areas:

   a. A theoretical dimension that involves the search for consistency between at least three levels: that of the ontological and epistemological principles, the one concerning the construction of a conceptual support body and the one that furnishes a support in intellection logics.
   b. The documented empirical reference composed of the corpus, which includes various material supports (printed, pictorial, video recordings, etc.) in varied codes (linguistic, iconic) and that involves both the process to be analyzed and the conditions in which it was produced.
   c. The researcher's questions also involve knowledge, albeit minimal, of the problem field and what has been researched about it.

In this process of tension and permanent articulation the empirical reference participates together with the theoretical reference and the questions of the researcher in the construction of the object of study. It is not confused with the reality or the empirical reference, but it is recognized as a hybrid that involves traces of the subjectivity of the researcher, inscriptions of the historical particularity of the empirical reference and marks of the theoretical assembly (Buenfil Burgos, 2012).

The aim is then to carry out a genealogical study of curricular policies in secondary education, recognizing in their discourse the subjects and their biographies. To this end, the construction of a methodology that allows the recognition of the curriculum actors as pedagogical subjects, of the discursive regularities, of the relations between the curriculum and society and of knowledge-power relations in the curricular languages is promoted (Morelli, 2016).

Fieldwork is carried out through interviews with different institutional actors such as management teams, teachers, preceptors and tutors. Following Taylor and Bodgan (1987) it is important to point out that in the interview special attention must be paid to what is important in the minds of the informants: their meanings, perspectives and definitions; the way they see, classify and experience their world.

The means to carry out the autobiographical study is currere, which in Latin corresponds to the verb of the noun curriculum, which means to follow a path or program. Make the curriculum, tour it, walk it, experience it, live it. It emphasizes action, process and experience (García Garduño, 2014). Taking Pinar (2014) as the main reference in introducing biographical studies in the field of curricular research, we point out that currere refers to the existential experience of institutional structures. The currere method is a strategy designed to reveal the experience and show it more clearly. The currere method consists of four phases: 1. Regressive; 2. Progressive; 3. Analytical; 4. Synthetic. For Pinar (2014) there can be no reconstruction of the social without the knowledge of one's own subjectivity. Currere is the method by which teachers and students could study the relationships between school knowledge, life history and subjective meaning to function self-transformatively. At this point, we take the notion of biographical space (Arfuch, 2002) as a horizon of intelligibility that allows a transversal, symbolic, cultural and political reading of the narratives of the self in the contemporary scene. It gives an account of the multiplicity, place of confluence and circulation. According to this author, the so-called biographical methods, whose recourse to interviewing is almost obligatory, occupy a predominant position in qualitative research, in tune with the interest in the voice and experience of the subjects and with the testimonial emphasis.

The analysis of documents (Sautu, 2005) and the photographic record (Serrano, 2008) are also strategies that collaborate in the construction of the data. It is worth mentioning that images can be approached as texts, or as components of texts, which in their relations with other texts, make up discourses that, in turn, in their structured relationships, constitute systems of discourses. In addition, the image has an effect that can not reproduce a written text and that connects with the emotional (Serrano, 2008). Recovering the contributions of Barthes, Serrano (2008) also points out that photography not only shows that it has been, but also shows what it has been. It shows details that might even go unnoticed in direct observation. It moves, opens the dimension of memory, of emotion, is capable of causing nostalgia and combining pleasure and pain.

The unit of analysis of the present investigation is a public secondary school of the city of Rosario that is located in the downtown area and whose students come from peripheral neighborhoods. This school has an enrollment between the first and fifth year, as well as low rates of repetition and over-age.

The institutional micro level as a translation of curricular policies

We arrived at this section with the purpose of developing an analysis of what happens at the institutional micro level in terms of curricular devices. An attempt is made to see which practices are carried out at the school level as translations of the macro and meso curricular policies. In the first place it should be noted that we take as a fundamental document of the macro level in Argentina the National Education Law 26.206/06 that establishes the compulsory nature of secondary education based on education as a right and knowledge as a public good. With this normative background, different resolutions of the Federal Education Council (FEC) synthesize and give comprehensiveness to the policies in order to achieve the objective of mandatory: Resolution CFE 84/09 "Political and Strategic Guidelines of Compulsory Secondary Education"; CFE Resolution 88/09 "Institutionality and Strengthening of Compulsory Secondary Education: Jurisdictional Plans and Institutional Improvement Plans (IIP)"; Resolution CFE 93/09 "Guidelines for the pedagogical and institutional organization of the Compulsory Secondary School"; Resolution CFE 103/10 "Federal Guidelines for Student Mobility in Compulsory Education"; Resolution CFE 102/10 "Proposals for inclusion and/or regularization of school trajectories in secondary education". Within this normative framework, the IIP (Institutional Improvement Plans) become an instrument for the educational proposal of the secondary level to be displayed in multiple concretions with roots and institutional sense. This program consists of a national public policy through which the State transfers resources to the provinces and schools to implement modifications to the traditional high school model incorporating variations in its academic organization (Pinkasz, 2015) in order to accompany to the trajectories of students who are in situations of school risk. Thus, various actions are proposed related to: organizing interdisciplinary teaching proposals; generating socio-community proposals; complementary activities. It is also suggested the alternative of offering Academic Tutorials (optional non-curricular support classes) for those students who need to recover learning, perform accompaniment, etc. To carry out this task, the National State transfers funds to the provinces to form territorial technical teams and, in addition, hire professors (academic tutors) who join the institutional team and work in an articulated manner with the teaching professors. The program began in 2010 with 50% of schools throughout the country, and in 2011 it was extended to the rest.

In a paper by Terigi *et al* (2013), some interesting characteristics of the IIP are reflected and it is stated that it has some potential to promote changes in the traditional organizational matrix since it extends the time of certain teachers in the school, allowing to perform new roles (e.g. tutors); it supposes a possibility to extend the time in the school on the part of the student; promotes the incorporation of new teachers in the school, even in a transitory way; allows a more personalized work with the students who attend the support classes. However, one of the risks it points to is linked to the fact that the innovation promoted by the IIP operates within the framework of the conditions of schooling of the standard secondary school, and for this reason it is possible that the transforming purpose of the proposal could be diluted.

On the other hand, in the meso level, the Complete Secondary program is developed in the province of Santa Fe, starting in 2016, whose main purpose is the integral accompaniment of the school trajectories of the students trying to guarantee the obligatory nature of the level and with it, the right to education. It works on the design of craft trajectories involving teachers, families, and students in order for them to enter, remain, learn, and graduate from high school. Thus, the collective construction of learning is expected, whose social relevance will give them a quality education. Within this framework, they design and develop the so-called Accompaniment Spaces. These are not a parallel option that works within the same school building. These are not isolated projects that some students attend. Nor are they support classes or activities unrelated to the institutional project. "When we talk about spaces of accompaniment, we refer to those places and times inside and outside the school where students transit and develop their trajectories. The classroom, the library, the patio, virtual instances, the multipurpose room, the music room, arts, languages, the attended course or out-of-school hours; they are spaces and times where teaching and learning are carried out through different pedagogical proposals, with different resources to carry out activities, using multiple languages" (CSP, 2016). Within the schools, different pedagogical proposals are elaborated to craft design and develop singular school trajectories according to the following axes whose approach can be face-to-face and/or virtual: Links and coexistence; Relationship school and families; Dimension discipline in relation to the learning of the contents; Organization for the study and construction of learning strategies; Extra curricular activities (academic and sports Olympics, science fair, UN, art, etc.).

Now, it is worth asking then, how are these macro and meso policies translated to the micro institutional level? In the school taken as a unit of analysis it is possible to glimpse features linked to: understand education and the compulsory nature of secondary school as a right; generate spaces and times that allow the diverse journey of school trajectories; promote teaching and learning with interdisciplinarity; enhance the relationship of the school with the community and other social institutions.

When describing how this school is, one of the interviewees, member of the management team of the institution, says: "I could describe it with a word: it is inclusive. We make everything possible so that the children enter and remain inside the institution. They are followed up. We have tutors, facilitators from first to fifth year (...) Each course has a teacher who is its reference. And that teacher knows each student and their family reality." The same is reflected in the institutional project: "The school assumes the responsibility of including them, ensuring their entrance and permanence. The challenge is to guarantee learning with quality." For this, innumerable strategies are displayed that are reported in the interviews: "the students come from the western zone in their majority. They come with many shortages in terms of not talking with their families. And here at

the school they find a listening place. That makes the kids stay and have confidence inside the school." (Interview 1). The opening of the school to the voice of the students is an important feature when it comes to strengthening the bond with them. On the other hand, the work of the teachers constitutes another important element. This is stated by the vice-director: "the teachers are very predisposed and we see it in the plenary sessions and with every project that is presented from the school they immediately start working. It's like the issue of inclusion is already institutionalized. There are 150 teachers." In addition, communication among institutional actors also seems to be a key point of the institutional dimension. "We have a fluid communication in the management team. We meet once a week. It is our moment of meeting and reunion. The pedagogical adviser is also part of the management team. Beyond the shifts, the school is one. And we are internalized of everything that happens at school. The teachers have told us that they see us as a block. That word they told us. And also, we work as a team. We as a management team and teachers too. Many collaborate. There is a lot of teamwork. I think it is the only way: collaboration and dialogue."

Another important aspect besides listening, communication and teamwork is the curricular and teaching dimension. It could be said that in this institution it is one of the central lines since it is impossible to work towards inclusion without taking into account the quality of education, understanding it as the relevance of the knowledge that the school teaches. "For teaching we use the ICC, Interdisciplinary Core Content. Then in different subjects a specific topic is taken and it is worked interdisciplinarily. Projects, workshops, exhibitions are made. The boys are the ones with the most potential. Many times we are amazed at the results." It is worth clarifying that the Interdisciplinary Core Content is an educational policy of the meso level that aims to strengthen institutional curricular development. It is a methodological proposal for teaching with interdisciplinarity based on social problems understood as an event. The ICC are an unconventional way of thinking about the curriculum. Their assembly is made based on social and cultural issues located as an event; and their design, implementation and evaluation is carried out from an interdisciplinary perspective of knowledge to be taught (scientific, artistic, technological, cultural) that are configured from an interdisciplinary logic. Working with ICC allows starting from regional problems that generate inventive attitudes on the part of the students; promotes technological scientific literacy in the educational field; fosters collaborative attitudes in all the institutional actors; improves the teaching of science; generates encounters, debates and construction of senses; awakens critical spirit and curiosity; allows the social appropriation of sciences, arts and technology favouring the integral formation of the students. It strengthens their communication skills through the exchange of educational experiences and brings the school closer to the community. It is proposed to take as a starting point regional problems typical of the contexts inhabited by the students that lead to the approach of school contents of the curricular spaces that make up the institutional educational proposal. It is expected that from each curricular space, the disciplines make contributions to the approach of the social problematic raised constituting ICC and thus enabling the debate, exchange and construction of meanings, which would allow the invention of creative and innovative responses by the students.

Returning to the micro-institutional level, the school designs and implements various curricular devices that are explicit in their project. For students with dissimilar socio-emotional-cultural problems, the school offers specific pedagogical paths with the agreement of the families. The pedagogical advising teacher organizes attendance

schedules and activities to be completed. In some cases the student goes through different courses, hours of accompaniment and classes with the Laboratory Assistants. The parent or guardian is summoned to inform him/her of the performance of his/her child and reinforce the concept of mandatory high school. Then an Agreement Record is signed with the days and schedules that the student must complete, in another space of the school, not in the classroom, with a small group of students and with reduced hours. For students who need accreditation of previous curricular spaces, the school proposes the elaboration of an evaluation/accreditation plan for the pending spaces between August and December/March. It is suggested that the professors specify with the students an evaluation/accreditation plan where the evaluation criteria of the curricular spaces are discussed and agreed upon. A terminality project is also developed that consists of summoning students who finished high school in 2015-2016 and owe the approval of curricular spaces. It is proposed to transit a pedagogical path in order to accredit these spaces. A blended modality agreed with the professors of the different curricular spaces is suggested.

A Youth Activities Center (YAC) also operates at the school. This device, which is also the product of macro and meso politics, is incorporated into pedagogical paths, since students transit through photography, theatre and multimedia spaces in order to accredit Art Education. The place and activities developed by the Student Center is also an interesting mechanism where student participation is encouraged, allowing students to experience politics at school through democratic coexistence.

In order to carry out all the actions described, teamwork is key, as mentioned by one of the interviewees above. This is reflected in the institutional project as a key strategy: the need to form a Community of Practice. Quoting Wenger (1998), it is explicit that a community of practice is more than a teamwork, it is a group that is constituted to develop specialized knowledge, share experiences based on joint reflection. The result is professional enrichment in order to improve the practices. The strategy includes the formation of the community of practice, which will review the pedagogical practices through self-training and co-training. It incorporates a plan of observation between peers and spaces for reflection on these practices to work on the redesign of classroom proposals. It is worth noting that this community does not only involve the management team and the teachers, but also other institutional actors who share the task. Thus, it is described that preceptors work daily in monitoring students, they are the first listeners, and through their task, members of the management team notice problematic situations. Through them, families are called to commit them in the continuity of the pedagogical path. The secretariat staff deals with situations of mobility, follow-up and updating of documentation, complementing the task of inclusion. The librarians work daily to support the students, and they chart the flexibility of time and space since alternative pedagogical trajectories transit in that place.

As a result of all this intense institutional work, one of the interviewees stated: "The results we are having lately is due to the work of many years. The enrollment is maintained from the entrance to the exit (...) the inclusive school goes beyond the pedagogical. It seems to me that listening, understanding the student, seeing the environment from he/she is coming, the reality that he/she has... and that many of us have seen that the school is the only place where they can talk and ask us for help and when we give that help and we try to do what we can, and we understand that they are teenagers and we do not see them as enemies, but we see them as mere teenagers. Our head is open to see beyond."

We see in this last fragment multiple dimensions and strategies condensed, which the school sets in motion and we understand -in this work- as curricular devices. These are not only based on the knowledge of the teachers, but also the voice of the students, the leadership of the management team, the collaboration of tutors, secretaries and librarians, the permanent relationship with the families. The institutional micro level is thus constituted in the space and time that makes possible the concretion of the curricular policies of the macro and meso level. It is in the particular, local that does not lose sight of the global, where inclusion is a fact and the right to education a reality.

Conclusion

The post-critical perspectives presented offer a new lens to analyze the way in which the curricular devices of micro-level perforate the founding mandate of the secondary school, promoting inclusion processes, where the particularities of each trajectory are recognized without losing sight of the collective meaning of the educational task. The recognition of the framework that is built between the biographies of the subjects that inhabit the school and the institutional life is what we call curriculum as a complicated conversation (Pinar, 2014).

The translation processes make it possible to visualize how each level of macro, meso and micro political decision-making assumes the imperative of compulsory nature whose meanings are materialized in the school through curricular devices that, in an articulated way, promote interpellations to the traditional school format, producing modifications in two central dimensions: institutional logics and teaching practices. With respect to the first, it is possible to notice that the axes on which it is built involve: the team of teachers understood as a community of practice, the design and accompaniment of alternative trajectories and the recognition of the voice and participation of students in institutional decisions. In relation to the second, interdisciplinary teaching proposals and the Youth Activities Center enable the construction of new meanings on learning in school through the incorporation of other knowledge of culture -which goes beyond scientific knowledge- such as the arts, experiences, expression, photography, etc. It should also be noted that the dialogue among different institutional actors, a strong imprint of the headship team in its leadership role and the imperative of inclusion appear, in the school analyzed, as the conditions that make it possible to enter, stay, learn and the graduation of secondary education. It is possible to analyze how the Eurocentric, homogenizing and colonialist knot of the modern school is dislocated by these practices, that enable the possibility of differences to be accommodated and coexist in school building heterogeneous subjectivities and enabling the deployment of singular and contingents school trajectories.

Thus, the translation imposes irremovable limits that make it impossible for the translator / agent / subject to maintain and reproduce a supposed "original" intention of the text (Casimiro Lopes et al., 2013). The discourses about the compulsory nature of secondary education in Latin America -as analyzed at the beginning of this article- are constructed in a plot that at times shows certain agreements and points in common -such as the imperative of its obligatory nature- but the ways in which this takes place are materialized in different and particular curricular policies, as the case analyzed.

Secondary education deserves to rethink new curricular, pedagogical and didactic formats with other educational times and spaces to promote relevant learning and socially significant knowledge according to the challenges of this millennium. In this way, an attempt was made to unravel and show the multiple dimensions and strategies that, in the

key of translation between the supra, macro, meso and micro levels configure curricular devices through which the school sets in motion various alternatives to guarantee the obligatory nature and promote inclusion processes in secondary education.

Notes

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[2] This paper constitutes an advance of the master's thesis entitled: "Curricular devices in secondary school. An analysis from post-critical perspectives".

[3] In Argentina secondary school corresponds to the level of the educative system calls secondary education. There assist people from 13 to 17 years old after complete the primary education.

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