

The Field of Curriculum Studies in the Journal Transnational Curriculum Inquiry (TCI) as an Effect of the Relations between Knowledge and Power: Science, Counter-Science, Anti-Science?

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Introduction

The study aimed at analyzing how the journal Transnational Curriculum Inquiry (TCI) discourse expressed the internationalization and transnationalization process of curriculum field studies in the second decade⁴ of the 21st century. TCI's history is connected to the internationalization movement of curriculum studies that are expressed in the objectives of the International Association for the Advancement of Curriculum Studies (IAACS), one of the most respected entities in the field of curriculum, established in 2001, which has been holding triennial meetings held in China in 2003, in Finland in 2006, in South Africa in 2009, in Brazil in 2012, in Canada in 2015 and Australia in 2018.

Thereby, as this journal's speculation involves the transnationalization of the different discourses on curriculum studies, it is understood that these studies are not uniform, since they are crossed by different discursive perspectives considered valid in certain contexts. The IAACS, through the TCI, seeks to move the idea of a "narrow nationalism" in an attempt to overcome the boundaries with the decentralization of knowledge in a shared work.

Therefore, understanding that the TCI shows a "complex volume" of the statements that question curriculum practices and policies worldwide, marked by power relations, it is possible to state that the publications of the journal TCI are constituted by struggles and processes that prove the possibilities of emergence of certain types of knowledge. So, what forces emerge from the Transnational Curriculum Inquiry in discussions about curricula? What effects of the relations between knowledge and power were apparent in the articles published in this journal? How did the published articles relate to the enunciated perspective of seeking a multi/transcultural and cosmopolitan approach? Have curriculum studies predominantly manifested as a counter-science and/or anti-science in an insurrectional way?



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In order to enable such a discussion, it was produced a cartographic mapping of the component elements of the articles published in the journal TCI during the period from 2010 to 2016.⁵

Table 1 – Number of texts published in TCI during the time analyzed

Volume /Number	Edit	Articles	Letters	Abstract	Total
7 (1)	1	2	1	0	4
07 (2)	0	8	0	0	8
08 (1)	1	4	0	0	5
08 (2)	1	4	0	0	5
09 (1)	0	5	0	0	5
09 (2)	1	5	1	0	7
10 (1)	0	6	0	0	6
10 (2)	1	5	1	0	7
11 (1)	0	4	0	1	5
11 (2)	0	4	0	0	4
12 (1)	1	4	0	1	6
12 (2)	1	5	0	0	6
13 (1)	1	5	0	0	6
13 (2)	1	4	1	0	6
Total	9	65	4	2	80

Source: <http://ojs.library.ubc.ca/index.php/tci/index>

Thus, out of 80 texts read fully, the analysis ignored the material published in editorials, book reviews and letters/conversations thanking members of the journal's board. In this way, 66 documents were examined: 65 articles published in this period and a letter/conversation conveyed in number 1 of volume 7. This letter presents a feature in writing that makes it similar to an article, both by its shape, and by its dialogue with another article published in the same volume. Read, these products were mapped from the following analysis axis: the representativeness of the articles presented in the TCI, the topics focused, the place where the authors of the articles speak from and sections that compose the editions, the theoretical bases and/or the most used references and the way in which the epistemological position was expressed in the journal, as "multicultural", "transcultural" and "cosmopolitan", in order to set up curriculum studies as insurrectional.

The conceptual pair of knowledge and power is discussed in this text considering the intentionality of the journal that, through the proposal of internationalization, brings with it the of the possible relationship between knowledge and power in different space-times and disciplinary fields/areas, as defined by Michel Foucault (1979, 2013) and William Pinar (2016).

The knowledge and power relation, within the different national and institutional origins of the authors of the articles and disciplinary fields/themes, is found in the IAACS proposition itself, in the following aspects:

The International Association for the Advancement of Curriculum Studies (IAACS) is established to support a worldwide - but not uniform - field of curriculum studies. At this historical moment and for the predictable future, curriculum research occurs within national borders, often informed by government policies and priorities that respond to national situations. Curriculum study is, then, **nationally distinctive**. The IAACS founders do not dream of a worldwide field of curriculum studies reflecting the standardization and uniformity that the greatest phenomenon of globalization threatens. Nor are we unaware of the dangers of narrow nationalisms. Our hope, by establishing this organization,



is to provide support for academic conversations inside and across national and regional borders on the content, context and process of education. (IAACS, 2018, emphasis added)

This is because the subject of the power-knowledge and disciplinary fields relation refers to another basic concept in this issue, that is, the constitution in different space-times of disciplinary fields as science or anti-science (Foucault, 2005; Bordin, 2014) when delineated as critical knowledge that is made and it is concluded on the horizon of a cosmopolitan multiculturalism (Pinar, 2009, 2016; Benhabib, 2006).

The power-knowledge relation crosses the discussion of the journal TCI constitution in its pretension to shelter and to compose different cultural perspectives and, therefore, placed in the context of the possibility/impossibility of the construction/deconstruction of the field of curriculum studies like science.

According to Foucault it is necessary that we detach ourselves in the most habitual and empirical way of the discourse. For him, a knowledge:

[...] is what we can speak of in a discursive practice that is thus specified: the domain constituted by the different objects that will acquire or not a scientific status; [...] a knowledge is also the space in which the subject can take position to speak of the objects of which is occupied in his discourse; [...] knowledge is also the field of coordination and subordination of statements in which concepts appear, are defined, applied and transformed; [...] finally, knowledge is defined by possibilities of use and appropriation offered by discourse. (Foucault, 2013, p. 220)

Foucault (2013), in this way, elucidates that it is necessary to go beyond superficial knowledge and to study relations with greater depth, since we must analyze the political, historical and practical relations that surround the discourses.

Another concept worked by Foucault is episteme:

The analysis of the discursive arrangements, positivities and knowledge, in their relations with the epistemological figures and the sciences, is what was called, to distinguish them from other possible forms of history of the sciences, the analysis of episteme [...]. The description of the episteme thus presents several essential characteristics: it opens an inexhaustible field and can never be closed; it is not intended to reconstitute the system of postulates to which all the knowledge of an era obeys, but to go through an indefinite field of relations. (Foucault, 2013, pp. 230-231)

Therefore, epistemology, according to the foucaultian approach, is defined by several types of knowledge, not necessarily rational and positivist (Foucault, 2013), but involving relations that allow the discourse to gain form and power at a given moment.

But then, what does the discourse mean to Foucault?

For him, discourse is nothing more than a set of thoughts that come from power relations among individuals, defending and legitimizing the dominant ideas of an era. Therefore, discourse is the product of its time, of the power and knowledge of its time. Then, he does not care to understand how this enunciative practice was carried out in the past, but rather seeks to evidence this approach as a current practice of the individual and as a form of power (Foucault, 2013).

[...] a causal analysis, on the other hand, would consist in seeking to know to what extent political changes, or economic processes, could determine the awareness of men of science the horizon and direction of his interest, his value system, his way of perceiving things, his style of its rationality [...]. (Foucault, 2013, p. 199)

According to Foucault, science, and so, knowledge, is composed by the relations among subjects, among powers. To study a scientific field is not to reveal the philosophical presuppositions that can inhabit it; it is not to return to the foundations that made it possible and



that legitimize it: it is to put it back into question as a discursive formation; is to study not the formal contradictions of its propositions, but the system of formation of its objects, types of enunciation, concepts and theoretical choices. It is to retake it as a practice among other practices (Foucault, 2013).

The discourses considered true in society are measured by means of behaviors, languages and values. They indicate power relations, and may or imprison individuals or not, for "Every society has its regime of truth, its 'general policy of truth', that is, types of discourse that it embraces and behaves as true" (Foucault, 1979, p.12). Hence, in his inaugural lecture at the *Collège de France*, Foucault (apud Bordin, 2014) already emphasized that the discursive production of all societies is at once controlled and redistributed, organized and inviting.

Thus, for Foucault (2013), truth is historical, it is the product of its era, it is the result of the clash of knowledge, then, each society produces its truths, based on its own discourses.

In such a way, it is verified that, in Foucault, the constitution of knowledge is not a consequence of the *episteme* (from the Greek, knowledge), but a result of the practices of discipline that extend over time and are analyzed, that is, it is an organization of things to produce knowledge. Foucault proposes the untying of an only vertical power model (state political) and adopts the conception that power is in all relations, in its most diverse discourses. Following the same author (2013, p. 16), "[...] it is a matter of knowing not what the external power impacts on science, but what effects of power circulate between scientific statements." That is, in addition to inquiring who or what, it is asked which ones and why. After all, as Foucault (1979, p.15) suggests in his 1975-76 course, "[...] whether power itself is employment and the manifestation of a power-relation [...] shouldn't analyze it first and foremost in terms of combat, confrontation, or war?"

In the analysis of discursive practices, which are produced from power relations, it is possible to question: what makes possible the emergence of a "transcultural" and "cosmopolitan" position in curriculum studies? What makes possible the appearance of a statement or others that were previously ignored? If the power-relations are exercised in a diffuse way, from them it can also be possible to create other compositions, differential knowledge, in this case, in curriculum studies?

Similarly, Pinar (2016a) contrasts with the perspective of vertically oriented knowledge. In talking about the formation of disciplinary fields, he argues that the field of education and, consequently, the field of curriculum studies is seen as dedicated to intervention and "[...] as a disciplinary demand is predominantly aimed at intervention proposals to solve specific problems related to visions of change in educational and/or school institutions" (Pinar, 2016a, 51).

In this sense, he suggests that the intelligence of our interventions can be improved by systematic attention to the intellectual history of the field and its current circumstances:

Periodically someone mourns the porous boundaries of curriculum studies, the vastness of their scope, and the multiplicity of their discourses. In a field as extensive as that of curriculum studies, what we have in common is not the present, but the past. Claiming expertise in a discipline requires that the person recognizes the already existing conversation in which he or she is supposed to participate. (Pinar, 2016a, 53)

In this perspective, Pinar (2016a) approaches the relation between verticality and horizontality as totally imbricated, approaching the foucaultian thought, when proposing a verticality referred to the intellectual history of the discipline. "What ideas formulated in past ages are present in our own ideas? Concepts have histories, histories that require recognition



and elaboration if the present use of concepts is to have a disciplinary resonance" (Pinar, 2016a, 55).

Like the intellectual history discipline, verticality documents the ideas that constitute the complicated conversation with the field. There is, of course, no single disciplinary conversation, a unique history. In addition, disciplinary conversation is hardly kept apart "[...] in a sound-proof room" (Pinar, 2016a, 56). Out-of-field events - national and international history, cultural changes, political events and even specific institutional settings - influence what we say to one another. In this way, the author defines verticality as the intellectual history of the field, a history that demands sustained attention to the external circumstances in which these ideas were and are generated.

Horizontality constitutes the analysis of the current circumstances. Horizontality refers not only to the current set of concepts and intellectual circumstances of the field, but also to the social and political environment that influences, and very often, organize this whole. The study of the "external" circumstances of the field complements current attention to the history that will shape the field's reaction to its current political and social circumstances. Horizontality and verticality are, therefore, for Pinar (2016a), disciplinary dimensions totally intertwined.

Such vertical and horizontal dimensions imply the interrelationship between cultural, local, global and multicultural. In this sense, Pinar (2016b, pp. 161-162) questions: "[...] when managing difference, does multiculturalism threaten cultural particularity? Can multiculturalism be a precursor to cosmopolitanism?"

For Pinar (2016b), multiculturalism is more often associated with education than a centralized state, as has been the case in both Canada and Australia: the Canadian concept of "mosaic" - in which cultural identity is, supposedly, preserved - contrasts with the American concept of "miscegenation," in which cultures of different origins often disappear into homogeneous "Americanism."

At the conference "Globalization, Multicultural Society and Education" held in May 2009, sponsored by the Korean Association for Multicultural Education (Kame) at Hamyang University in Seoul, it was highlighted that any respect we may have for others may come through efforts to understand difference, through study based on dialogue (especially the international one). Thus, "[...] multiculturalism [...] has always had an important international dimension" (Pinar, 2016b, 161).

We return to the initial questions: how does the knowledge-power relation in curriculum fields is manifested as science, anti-science and/or counter-science in articles published in the journal TCI, in the second decade of the 21st century (2010-2016)?

This is because the journal, in calling to compose a cosmopolitan and multi/transcultural scenario, postulates the need of awakening to dignity, towards a "new ethic", seeking a discursive profile capable of reducing the violence that is unleashed on a world scale, based on knowledge and epistemes.

This intentionality of the journal allowed a space-time, in the field of curriculum studies, that is intended multicultural, transnational and cosmopolitan and, in this sense, we questioned the sources about: where do authors speak from? Are these places situated asymmetrically in relation to powers? Are they composed as a field of studies in the process of reinvention (deconstruction) of knowledge and epistemologies? Do they fit beyond a colonial perspective?

Configuration of the editions of TCI in the second decade of the 21st century

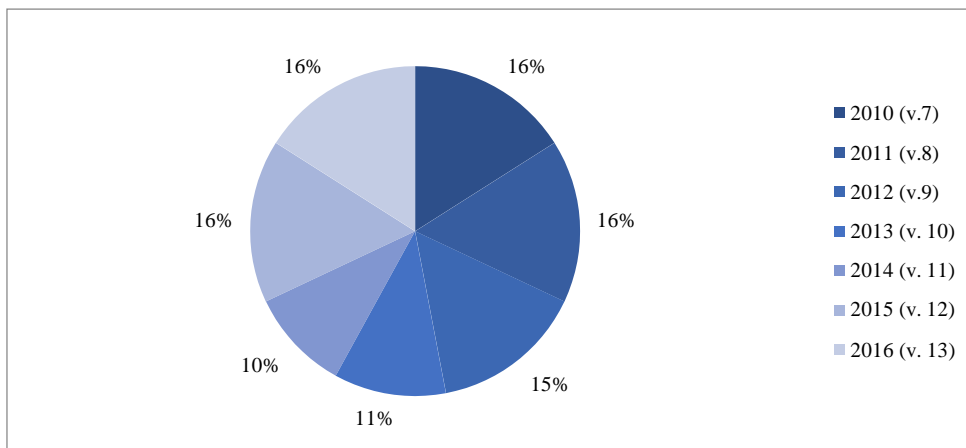
From 2010 to 2016, the Transnational Curriculum Inquiry published 14 issue numbers, distributed as follows: in the year 2010, v. 7, two numbers; in the year 2011, v. 8, two numbers; in the year 2012, v. 9, two numbers; in the year 2013, v. 10, two numbers; in the year 2014, v.



11, two numbers; in the year 2015, v. 12, two numbers, and in the year 2016, v. 13, two numbers, totaling 14 numbers in 7 volumes, with a total of 80 texts, of which 66 articles of 96 authors were examined, as aforementioned.

The distribution of the number of authors by volume obeys the following distribution:

Graph 1 — Distribution of author’s quantitative by TCI volume (2010-2016)



Source: <http://ojs.library.ubc.ca/index.php/tci/index>

That is, the number of authors by volume starts the decade (2010) with 16%, remaining the same amount in the following year, 2011, slightly decreasing in the years of 2012 (15%) and, more significantly, in 2013 (11%) and 2014 (10%). In 2015 and 2016, the percentage of authors by volume remained at 16% (as in the early years of the decade).

The distribution of articles by authors’ national origin reveals a large concentration of Canadian authors (46%), followed by Brazilian authors (21%) and North American authors (10%), accounting for approximately 80%.

The distribution of the articles by the national origin of the authors is as follows: Canada, 44; Brazil, 20; USA, 10; Portugal, 6; Mexico, 4; Taiwan, 2; Argentina, 2; Denmark, 2; Finland, 2; Turkey, 1; South Africa, 1; Cyprus, 1; and China, 1. The sum of authors is 96, therefore, greater than 66, since the same article can present more than one authorship and the same author can have more than one article published. The distribution of the articles by the national and institutional origin of the authors can be better seen in the following table:

Table 1- National and institutional origin/number of authors

Origin Country	University in which authors work	No. of Authors
	v. 7, n. 1, 2010	
USA	University of Wisconsin-Madison	1
	Columbia University	1
Turkey	Yildiz Technical University	1
South Africa	Stellenbosch University	1

Source: <http://ojs.library.ubc.ca/index.php/tci/index>

Table 1- National and institutional origin/number of authors - Continuation

v. 7, n. 2, 2010		
	University of Lethbridge	2 + 1 ⁶
Canada	University of British Columbia	2 + 1
	Concordia University	1
	Simon Fraser University	1
USA	Columbia University	1
v. 8, n. 1, 2011		
Brazil	PUC-SP	1
	UFSCar	1
Finland	University of Tampere	2
Canada	University of Ottawa	2
USA	California State University Long Beach	1
v. 8, n. 2, 2011		
Brazil	Universidade do Estado do Rio de Janeiro	1
	Universidade Federal da Paraíba	2
Canada	University of Ottawa	5
v. 9, n. 1, 2012		
USA	Oklahoma State University	1
Canada	Mount Saint Vincent University	1
	University of Ottawa	1
	University of British Columbia	2
v. 9, n. 2, 2012		
Canada	University of Ottawa	2
	University of British Columbia	3
Portugal	Universidade do Porto	2
Mexico	Universidade Nacional Autónoma do México	2
v. 10, n. 1, 2013		
Brazil	Universidade Federal do Espírito Santo	2
Canada	Simon Fraser University	2
	University of Toronto	1
Argentina	Universidade Nacional de La Plata	1
USA	Arcadia University	1
v. 10, n. 2, 2013		
Canadá	University of Ottawa	1
	Simon Fraser University	1
	University of British Columbia	1
USA	University of Wyoming	1
China	University of Macau	1

Source: <http://ojs.library.ubc.ca/index.php/tci/index>



Table 1- National and institutional origin/number of authors - Conclusion

v. 11, n. 1, 2014		
Portugal	Universidade do Porto	2
Canada	University of Calgary	1
	Queen's University	1
Cyprus	Frederick University	1
v. 11, n. 2, 2014		
Canada	University of Ottawa	2
	British Columbia University	1
Taiwan	Yuan Ze University	1
Brazil	Universidade Federal do Estado do Rio de Janeiro	1
v. 12, n. 1, 2015		
USA	University of Illinois Urbana Champaign	1
Taiwan	National Kaohsiung University of Applied Sciences	1
Canada	University of British Columbia	2
Denmark	University of Southern Denmark	2
v. 12, n. 2, 2015		
Brazil	Universidade do Estado do Rio de Janeiro	3
Canada	University of British Columbia	1
	University of Ottawa	4
USA	Oklahoma State University	1
v. 13, n. 1, 2016		
Brazil	Universidade Federal do Espírito Santo	3
	Universidade Federal do Ceará	1
	Universidade do Estado de Minas Gerais	1
Canada	University of British Columbia	1
Argentina	Universidade Nacional de La Plata	1
USA	University of North Texas	1
v. 14, n. 2, 2016		
Brazil	Universidade do Estado do Rio de Janeiro	1
	Universidade Federal Fluminense	1
	Universidade Tiradentes	2
Portugal	Universidade de Aveiros	2
Mexico	Universidade Nacional Autónoma do México	2
Canada	Queen's University	1

Source: <http://ojs.library.ubc.ca/index.php/tci/index>

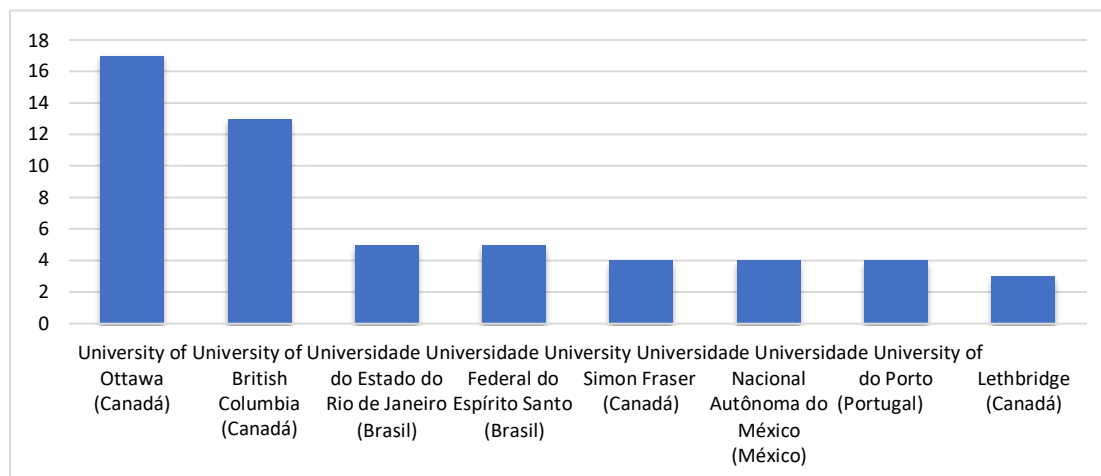
Regarding the authorship of the articles and the origin or location of the universities in which the authors act as professors and researchers, there is a local participation of authors related to institutions located in South America and Africa: with a significant participation of Brazil (21%) and low participation of South American countries (only Argentina with 2% of



the total authorship) and South Africa (1%). Likewise, Asia appears low represented (China with 1% and Taiwan with 2% of total authorships). Europe's participation is also centered and not very significant (Portugal with 6%, Denmark with 2%, Finland with 2%, Turkey with 1%). Rich North America is over-represented by Canada and the USA (approximately 56%), with Central America under-represented by Mexico (4%).

In this context, during the time analyzed, the TCI presents authorships mainly related to the following institutions (Graph 2):

Graph 2 — Article distribution concerning authors' place/institution (n>2)



Source: <http://ojs.library.ubc.ca/index.php/tci/index>

Observing the relation between authors and related institutions, it is possible to note that most of the publications made by TCI, from 2010 to 2016, are from authors of the University of British Columbia and University of Ottawa, placed in Canada, and the State University of Rio de Janeiro (UERJ) and State University of Espírito Santo (UFES), in Brazil.

In this sense, it is worth to emphasize that the influence of both Canadian institution and UERJ in stimulating, creating, developing and managing both the IAACS and TCI was due to the initiative of theorists in the field of curriculum studies,⁷ such as William Pinar and Noel Gough (Canada) and Alice Casimiro Lopes and Elizabeth Macedo (Brazil), among others. Thus, we return to the question of the risk that the concentration of discourses could lead the TCI to lose its efficacy with respect to the transnationalization of studies on the curriculum, by producing a centered concentration of authorships of this discursive production.

Thus, we emphasize the need to broaden the participation of scholars in the curriculum field and we see, as a necessity, within the horizon of possibilities, the encouragement by other associations of curriculum studies of countries beyond those already supporting TCI.

Still in relation to the institutional origin, the authors of TCI articles observe the presence of authors of national origin different from the institutional one.⁸ We have: four Chinese authors, one in the USA, California State University Long Beach (No. 8, 2011), another in Luxembourg at the University of Luxembourg (No. 10, 2013), a third in Canada at the University of British Columbia (No. 12, 2015) and a quarter in the USA at the University of North Texas (No. 13, 2016); two authors with Korean descent in the USA, one at Oklahoma State University (No. 9, 2012) and one at the University of Wyoming (No. 10, 2013); an Indian author in Canada at Mouny Saint Vicent University (No. 9, 2012).

In this sense, it is necessary to discuss, in relation to the authorships in the TCI, if the order of reception to the foreigner, legal-political-moral, would adjust only to those coming

from countries with increasing influence in the world scene, as well as, if the unconditional hospitality to the other is not denied by the absence of authors from Latin American, Asian, African countries and others. In this debate, we understand that the hybridization that occurs between entities situated asymmetrically in relation to power, in some way, also affects the knowledge-power relation, since the "third space" that results from the hybridization is not determined, never, unilaterally, by the hegemonic identity: it introduces a difference that constitutes the possibility of its questioning (Derrida, 2003; Bhabha, 2003).

These authors from China, India and South Korea, working at universities in the USA, Canada and Europe, speak of a place that they do not inhabit, but a place that inhabits them, either because they come from other countries studying or working at universities of reference, or by the contacts provided by field research and/or by the media.

In this way, we question: would not this process be reforced by the greater representativeness and thematization of authors who inhabit other space-times?

Throughout the seven volumes of the second decade of our century, the published articles were counted in 21 thematic axis,⁹ as follows: curriculum theories (11 articles), curriculum and multiculturalism (11 articles), curriculum policies (10 articles), cosmopolitanism in times of globalization (10 articles), history of lives and/or autobiography (7 articles), colonialism/post-colonialism (7 articles), teacher training (7 articles), learning (6 articles), higher education (6 articles), school: actors and practices (5 articles), internationalization of curriculum studies (5 articles), use of images (5 articles), culture and indigenous education (4 articles), affections (4 articles), gender (4 articles), citizenship (3 articles), ethics (3 articles), assessment (3 articles), teaching (3 articles), logic of competences (2 articles), TICs (2 articles).

In analyzing the thematic axis conveyed in the Transnational Curriculum Inquiry, we obviously can not fail to praise the variety of themes that appear in the writings, but at the same time we must also query about their recurrences and interrogate the absences of others. Some themes, such as evaluation, gender and teaching, appear occasionally, though they can still be grouped to others. However, in v. 9, one of the articles addresses, as one of the central themes, the field of study of knowledge and, in v. 10, the journal itself, TCI, is the theme of one of the articles. In addition to asking about the relevance of these themes to the journal, we must put in question what compels authors to announce unusual themes in their writings and, at the same time, to inquire why these themes still have low recurrence.

There is, as Foucault said, a political economy of truth that produces the logics of values in what is enunciable. For the discursive field of curriculum history, for example, Macedo (2008) emphasized that there is an ever more favorable account of the history of curriculum theories followed closely by a history of curriculum policies. Not, as the author warns, that there were no other ways of making curriculum history, yet these two alternatives of writing in curriculum history have, for years, been the front of this historiography. Percentually, the distribution of the thematic axis is placed according to Graph 3.

Hence, it is appropriate to ask, justly, how the topics of articulation writing articulation appear to the authors. It is not, of course, to say that we must find "unpublished" themes and put them to work, but rather we must investigate why, in the field of curricula, there is also a predominance of articulation with the theme of culture in its variations. We could also ask why the student does not appear as the thematic axis, even when the texts deal with school, teaching or course programs; we could still ask why they do not come as a subject in both articles discussing gender nor in any of the six postcolonial articles.

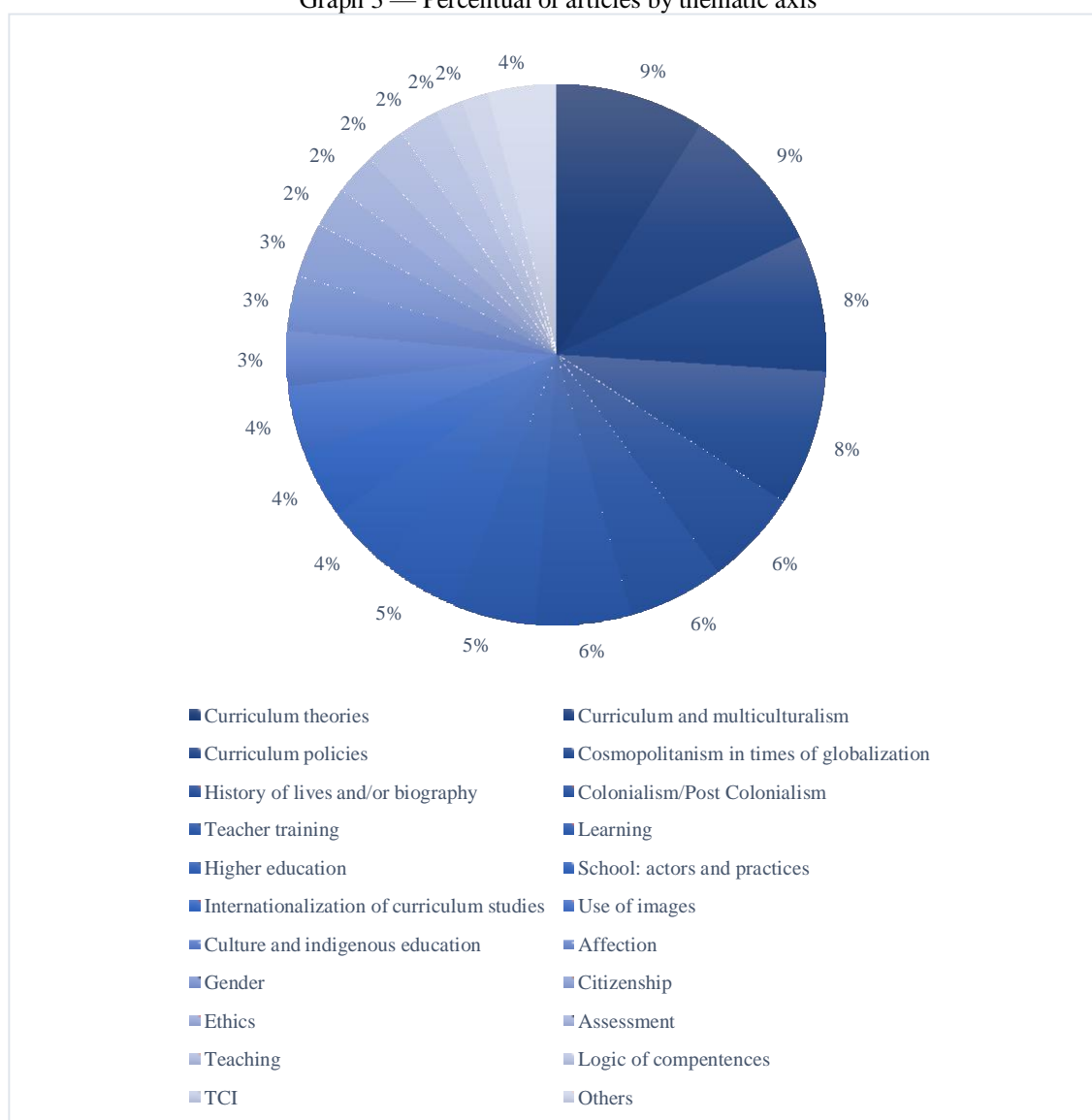
And, as Machado (2006, p. 31), from his reading of Foucault, highlights: "[...] knowledge modifies the subject and constructs the object at the same time." Thus, in the traces



of the supposition and speculation of William Pinar, we think it necessary, in the horizontality of the knowledge and in the production of the counter-science to the approach of the genealogy of Foucault, to think of an insurrection of the knowledge, of the fields, of the thematic axis, of the curriculum activities. Not that it is necessary to forsake the usual problems, but rather ask who they serve, which is sent when prioritizing what is already on rise. We must seek an insurrection of knowledge. Not so much against the contents, methods or concepts of a science, but an insurrection against the centralizing effects of power (Foucault, 2005).

The TCI is born, with its first edition in 2004, under the inspiration of postcolonial theorization in its connections with French poststructuralism, with the aim of internationalizing and transnationalizing the field of curriculum studies assumed as complex, rhizomatic and established in networks of connections between languages and power (Carvalho, 2013). Therefore, the journal notes that the consideration of experience in a cross-cultural context requires that curriculumists become transnational thinkers, involving multicultural postcolonial thinking in curriculum theory and practice.

Graph 3 — Percentual of articles by thematic axis

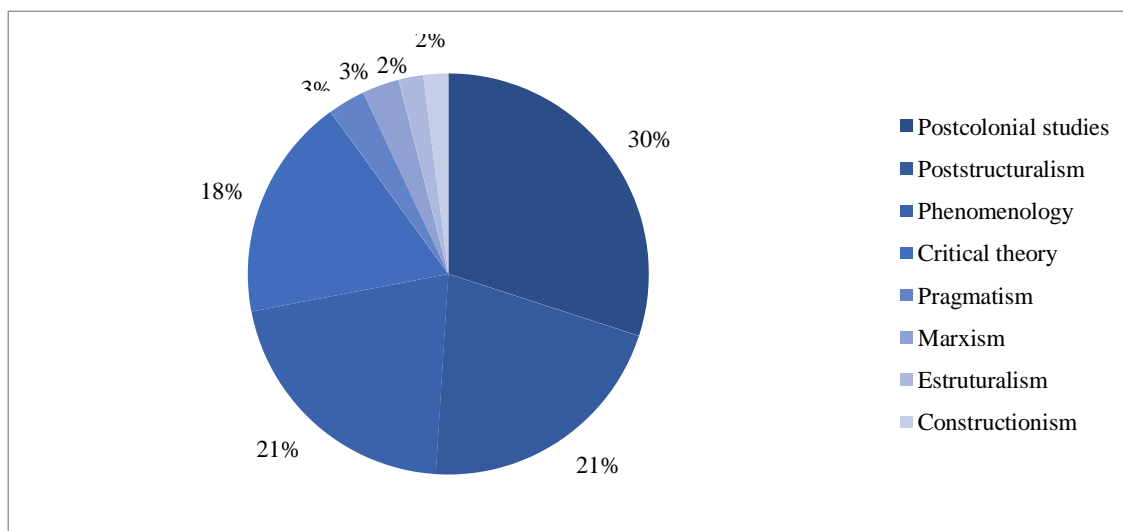


Source: <http://ojs.library.ubc.ca/index.php/tci/index>



It is observed in the second decade of the TCI that this perspective is present and dominant, since, among the prevailing theoretical-epistemological approaches (Graph 4), according to the authors' naming and/or bibliographic references, it is set the approach of postcolonial studies (30%) and poststructuralists (21%) in more than half of the articles (51%), also highlighting the expressive presence of phenomenology (21%) and critical theory (19%).

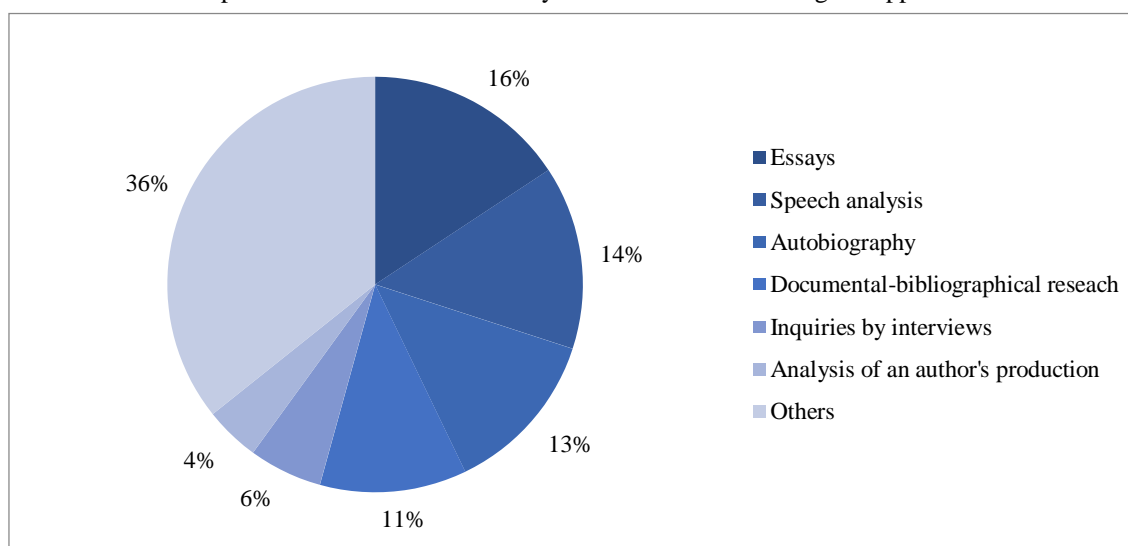
Graph 4 — Distribution of theoretical-epistemologic approach



Source: <http://ojs.library.ubc.ca/index.php/tci/index>

The methodological approach (Graph 5) is quite varied, however, it equates between bibliographic-documentary research and field research in the proportion of 53% for the first approach and 47% for the second, considering, however, that the essays were classified as bibliographic research. With regard to the specificities of the theoretical-methodological approaches, according to the authors' nomination of the articles, we have:

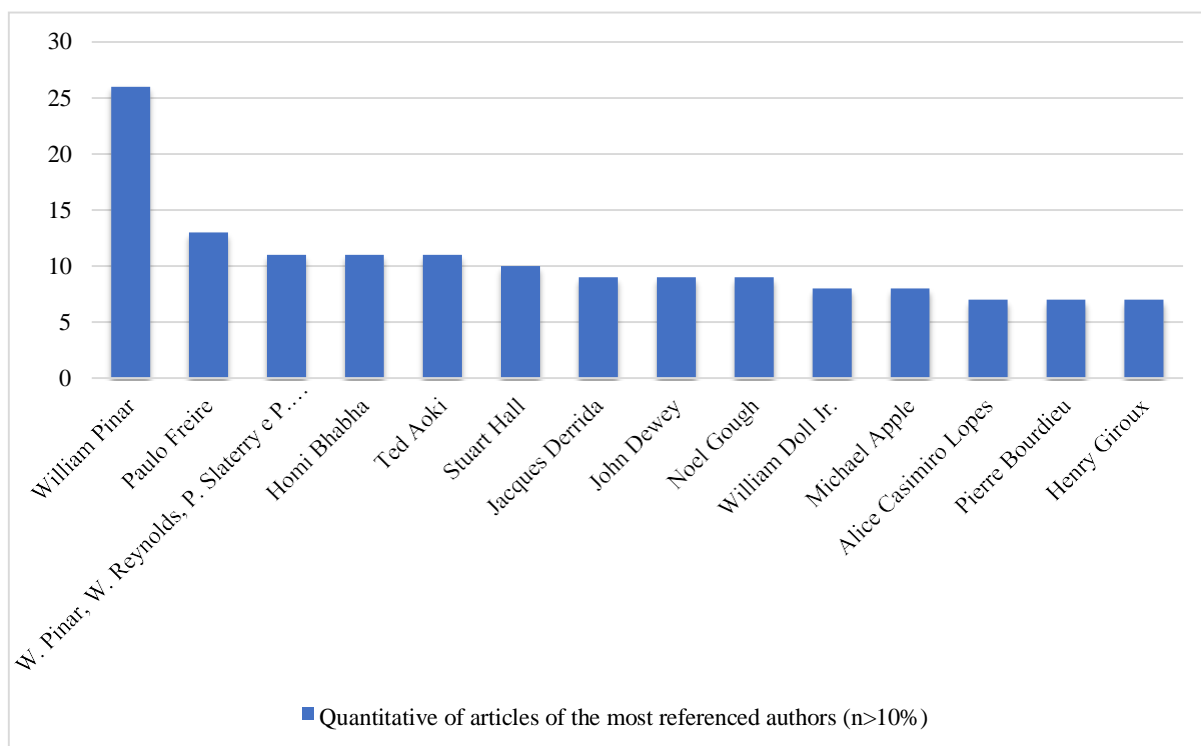
Graph 5 — Articles distribution by a theoretical-methodological approach



Source: <http://ojs.library.ubc.ca/index.php/tci/index>

Concerning the referral process, it is observed that, in the total number of articles, the percentage is **higher than 10%**: William Pinar (39%, 26 articles); Paulo Freire (20%, 13 articles); William Pinar, William Reynolds, Patrick Slattery and Peter Taubman (16%, 11 articles); Homi Bhabha (16%, 11 articles); Ted Aoki (16%, 11 articles); Stuart Hall (15%, 10 articles); Jacques Derrida (14%, 9 articles); John Dewey (14%, 9 articles); Noel Gough (14%, 9 articles); Alice Casimiro Lopes (12%, 9 articles); William Doll Jr. (12%, 8 articles); Alice Casimiro Lopes (11%, 7 articles); Pierre Bourdieu (11%, 7 articles); and Henry Giroux (11%, 7 articles).

Graph 6 – Authors referenced on higher number of articles (n>10%)



Source: <http://ojs.library.ubc.ca/index.php/tci/index>

It was verified, therefore, the predominance of the postcolonial approach and theoretical intercessors that are directly related to this approach, like Homi Bhabha and Jacques Derrida, but also a strong influence of the references of William Pinar and Paulo Freire.

In any case, the bibliographical references presented converge with the assumptions and/or key concepts that stand out in the analysis of the articles, that is, they are consonant with the perspectives adopted by the authors, in the sense of seeking to establish a cross-cultural differential view. They are based on theoretical-philosophical approaches, considered here, without meaning or classificatory intention, as a dominant perspective convergent with the anti-foundational movement,¹⁰ which involves theories, such as philosophy of difference, postcolonial studies, complexity theory, naturalistic theory of knowledge, knowledge in networks, among others. Such theoretical discourses are quite different from each other, keeping, as a common trait, the disbelief in the self-centered subject and/or an autonomous consciousness, as well as knowledge based on the subject as a locus of truth or certainty and, in this sense, against any kind of essentialism, since it is based on the belief that we are constituted in and by relationships.

However, we can not ignore, as we have seen, the centralization of authorship and their respective institutions of origin, as well as the predominance of some themes to the detriment of the erasure of others, which is worrying due to the transnational nature of IAACS and TCI. In *Microfísica do Poder*, Foucault (1979, pp. 244-245) states that a device operates by "functional overdetermination", exposing certain elements and delimiting a specific medium for them, and by "strategic fulfillment", reusing these elements and their environment. Thus, the author is accurate: the device has a dominant strategy. In this sense, with regard to relations of power-knowledge, it is possible to question the journal TCI and its possibility of acting as a curriculum device, when one runs the risk of a certain type of intervention in the force relations that refer to the curriculum issues. This questioning becomes important in so far as a device leads to a form of governmentality, if it is the case of the TCI, of governmentality of the discursive practices on the curricula.

Thus, to discuss the TCI as an opening to the production of a counter-science, to the expansion of the transnational networks of curriculum studies, refers to the understanding of this journal as a possibility of confronting the governmentality devices of the discursive practices on the curricula. Confrontations as insurrections, as a movement that cuts the present and evidence a "disassociation" of the idea of the curriculum basis or fundament.

Returning to the final considerations

The creation and dissemination of TCI aims at transculturalizing and trans-internationalizing the field of curriculum studies. This pretension carries with itself the issue of the encounter with otherness, without homogenizing intentionality, which refers to the concepts of multiculturalism and cosmopolitanism as a reinvention not only in the ways of producing knowledge but, fundamentally, in the overlapping issue of scientific production in the field of curriculum studies.

Returning to the questions approached here, namely: what is the field of possibilities of a multicultural, transcultural and cosmopolitan position in curriculum studies? Is it possible the appearance of a new and/or other discursive enunciation? Is it possible to constitute compositions and/or differential knowledge in the field of curriculum studies as science?

The results obtained indicate that, in the period 2010-2016, a multicultural, transcultural and cosmopolitan position is present in the articles published in the journal TCI, that is, a differential element appears in the scope of curriculum studies, situated beyond the scientific-academic tradition as science.

Thus, the TCI seems to affirm the possibility of constituting the field of curriculum studies in a multi, transcultural way, with a cosmopolitan and insurrectional nature and/or in a deconstructive perspective of modern science.

Pinar (2016b) highlights as elements of multiculturalism that could impede cosmopolitanism: the primacy of culture in contemporary multiculturalism as a truly provincial anti-cosmopolitanism, closed in its own native culture; the primacy of justice in multiculturalism to promote the reinstallation of instrumentalism in educational practice. And, as a consequence: the contextual nature of justice dissolve into abstract universal qualities that seek cultural homogeneity and educational authoritarianism; the centrality of "identity" in multiculturalism presenting problems, among them, a tendency of stereotype in summarizing ethnicities and other groups,



as well as the fragmentation of the social, for example, dissolving shared responsibilities and aspirations (Pinar, 2016b).

Arguing about the world of cosmopolitanism, Pinar (2009) points out that the constitution of cosmopolitan norms of justice, even when negotiated through treaties between nations, acts on "people" and on concrete modes of existence.

Among the two principles underlying cosmopolitanism: the concern with the Kantian universal and the respect for difference, Pinar (2016b) points out the difficulty to reconcile them. Thus, cosmopolitanism is not seen as a solution, but as a huge challenge that will require conversation and negotiation as the center for its cultivation.

Pinar (2009) views cosmopolitanism as a philosophical project that can not be based on reductions or totalizations, but on mediations in multiple processes of democratic future. The author expresses the fear that cosmopolitanism, vertically oriented, based on universal truths, laws, States and institutions, erases our already scarce solidarity and humanity, and leads to homogenizing truths in processes of comprising individuals and populations.

In the same sense and/or with this same fear, in speaking of science and counter-science, Foucault (2013) affirms that sciences have the dual role of constituting and concentrating; while the counter-sciences have the role to dissolve and decentralize.

Hence it does not happen that all the work of the counter-sciences develop in the field of the visible and the invisible, in a way that the counter-thinking is most likely connected to the action of bringing an unexpected element, that transforms the field in which it appears or promotes another share of the visible.

Arguing that counter-sciences are no less rational or objective than the sciences, Foucault (2005) argues that genealogies are counter-sciences and anti-sciences linked to an insurrection of knowledge and participate in a more general movement through different disciplines, that liberate, within them "subjected knowledges".

In reality, it is unlikely that there are purely "subjected" face-to-face knowledge with purely "liberating" knowledge, and it is more likely that each discourse of knowing itself is marked by internal cleavages.

Genealogies are, very accurately, anti-sciences. Not that they claim the lyrical right to ignorance and to non-knowledge, not that it was about the refuse of knowledge or to put at stake, to emphasize the prestige of an immediate experience, not grasped by knowledge yet. That's not what this is about. It is about the insurrection of knowledge. Not so much against the contents, methods or concepts of a science, but of an insurrection especially against the centralizing effects of power that are linked to the institution and to the functioning of a scientific discourse organized within a society like ours. (Foucault, 2013, page 52)

Thus, not the layers of knowledge with their contents, own methods and concepts taken into account, but the effects of power that exercise the socially structured sciences. Consequently, we can say that insurrection occurs at the meeting point of knowledge with powers, in the precise place where the sciences exert political effects; and, in this sense, it is an epistemological-political contestation (Sardinha, 2017).



In conclusion, the counter-sciences e/or anti-sciences know two opponents, the instituted knowledges and those who, while challenging the latter, do not abandon, however, the intention to exercise an authority equally based on hierarchy and positive knowledge.

To what extent does the Transnational Curriculum Inquiry establish itself as an epistemological-political contestation?

In this sense, TCI is established not so much by the symmetry of the relations between knowledge and power, since the places of authorship still remain asymmetrically, but by the dominant theoretical-epistemological perspective, by the thematization generated, by the methodological approaches emphasized, in the end, by the primacy of the discursive enunciations in favor of the decolonization of subalternized powers and knowledge.

Thus, what - under the names of heterotopia, counter-science, anti-science and insurrection, takes the form of a counter-thinking would not be constituted as a simple denial, as the insurrectional movement against a state of affairs comes in the TCI followed by a proposal of another state of affairs. This is clearly what happens in the conception of an insurrection of knowledge, determined by the emergence of anti-sciences and that is produced against the effects of centralizing power exerted by the scientific discourse, by a true epistemological polyphony, that removes to the specialists the unique right to judge in favor to the dissemination of voices in presence and in conflict.

Questioning with Foucault and Pinar, if any institutionalized discourse presupposes as foundation a universal system based on the logic of exclusion, we inquire: Does TCI proposes the deconstruction of the epistemological discursive incorporations of an official culture, pointing out, as necessary, the listening with attention of the alterity, in the movement of production of curriculum knowledge?

We would say yes, because it seems that the journal TCI intends to question, also, the one that disposes the question, the one that subverts the homogenizing order, by presenting itself as an alternative, displaced and different discourse. To state itself as another, to stand out from others is to reveal itself as an alternative that opens itself to other possibilities, to be insurrectional, to put itself as a question, to inquire and, mainly, to subvert and be dissident of the epistemological and political systems of cultural homogenization. Finally, to put itself in risk is also to be questioned and attacked by the other. And this is a risk that the intellectuals, authors in the journal TCI, assume, in expressive proportions, as a epistemological and ethical task of reaffirmation and reinvention of the field of curriculum studies.

However, in relation to the other one, as stated, there is an excessive predominance of authors from Canada and the USA. These authors discourse in some cases about a place that they do not inhabit, but which inhabits them in their processes of deconstruction of colonization and reinvention of life.

Thus, recognizing TCI's highly stimulating and deconstructive insurrection potential for the curriculum field, we put in question, as a questioning hypothesis: to what extent the restrict circle of exchanges, changes and shares of authorship, of geopolitical areas, of knowledge conditioned by language and culture favors the process of transnationalization and the creation of discourse in curriculum field in the recent history of the 21st century, expressed in the Transnational Curriculum Inquiry?

Notes



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⁴ See article published in the TCI journal covering the first decade of the 21st Century (2004-2009), in v. 10, n. 1 of 2013, with the title: "The Journal Transnational Curriculum Inquiry and the space-time of cosmopolitan hospitality and the deconstruction of studies in the field of curriculum".

⁵ This article is part of a larger research project, coordinated by Janete Magalhães Carvalho, approved by CNPq, entitled: "Discursive practices on curriculum of the academic-scientific community linked to the associations related to the field and published in national and international journals", focusing, in the period 2012-2016 (five years) articles published in the annual dossiers of the Brazilian Association of Curriculum (ABdC) and in the Transnational Curriculum Inquiry (TCI). The choice of TCI, as an international counterpoint, was due to its innovative nature in the face of modern science and to the fact that we had mapped and discussed this production in the period 2004-2009, the first decade of the 21st century, as said. However, considering that the ABdC and its publications start in the year 2012, we also took the TCI analysis period, the years 2010-2012, that is, 2010-2016, to enable, in future studies, the broadening of analyzes by cartography of both first and second half decade of the 21st century.

⁶ The use of "+1" refers to the authors that wrote more than one article in the same number of the journal.

⁷ Due to the aims of this article, whose intentionality is not directed to the historical reconstruction of IAACS and TCI, the highlights, not pretending to ignore the multiplicity of scholars in the field who gave support to the IAACS and the TCI, were: William Pinar with his action and influence in the creation and development of IAACS; Noel Gough for having edited the TCI in 2004; Elisabeth Macedo for being the current President of the IAACS; and Alice Casimiro Lopes, TCI's current Managing Editor.

⁸ The number of authors with national origin other than institutional origin was probably underestimated due to the low frequency of evidences information in the TCI articles about the authors' nationality and the high concentration of researchers in universities of developed countries in the various fields of knowledge.

⁹ Some texts focus on more than one theme, so their number exceeds the totality of the 66 articles and they appear composing more than one thematic axis. In addition, we counted six articles as "Others" because they did not connect to the thematic axes presented.

¹⁰ According to Heuser (2005, p. 88-9), "It is possible to find in this thought movement, which has the difference as a link, some common characteristics [...]. There are no pure philosophies of difference, not contaminated by other authors, because, according to Derrida, the contemporary theory is a field constituted of plural forces".

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