

REFORMS, TEACHING AND CURRICULAR VIOLENCE: AN ANALYSIS FROM THE "NEW HIGH SCHOOL"

REFORMAS, DOCÊNCIA E VIOLÊNCIA CURRICULAR: UMA ANÁLISE A PARTIR DO "NOVO ENSINO MÉDIO"

REFORMAS, DOCENCIA Y VIOLENCIA CURRICULAR: UN ANÁLISIS A PARTIR DE LA "NUEVA EDUCACIÓN SECUNDARIA"

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ABSTRACT: This article seeks to understand what is communicated in the narratives of teachers who work in two pilot schools of the federal government program created to implement the high school reform (Law 13,415/17) and in a private school that has been implementing the reform on an experimental basis. The analysis focuses on a conceptual perspective that aims to identify the violence that manifests itself in this new curriculum for the exercise of teaching. This is a qualitative research, based on the realization and analysis of three interviews with two teachers and a supervisor from three schools located in the state of Rio Grande do Sul. It is argued that the curriculum of the so-called New High School has produced different forms and manifestations of Curricular Violence and, for this reason, imposes obstacles to the exercise of teaching and human formation in a critical perspective.

KEYWORDS: High school reform. Teaching. Curricular violence.

RESUMO: Neste artigo busca-se compreender o que comunicam as narrativas de professores/as que atuam em duas escolas-piloto do programa do governo federal criado com vistas à implementação da reforma do ensino médio (Lei 13.415/17) e em uma escola privada que vem implementando a reforma a título experimental. A análise se centra em perspectiva conceitual que se propõe a identificar as violências que se manifestam nesse novo currículo para o exercício da docência. Trata-se de pesquisa qualitativa, baseada na realização e análise de três entrevistas com dois professores e uma supervisora, contemplando três escolas situadas no estado do Rio Grande do Sul. Argumenta-se que o currículo do chamado Novo Ensino Médio tem produzido diferentes formas e manifestações de Violência Curricular e, por esse motivo, impõe obstáculos ao exercício da docência e à formação humana em perspectiva crítica.

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PALAVRAS-CHAVE: *Reforma do ensino médio. Docência. Violência curricular.*

RESUMEN: *Este artículo busca entender cuáles son las narrativas de los maestros que trabajan en dos escuelas piloto del programa del gobierno federal creado con miras a implementar la reforma de la enseñanza secundaria (Ley 13,415/17) y en una escuela privada que ha estado implementando la reforma de manera experimental. El análisis se centra en una perspectiva conceptual que tiene como objetivo identificar la violencia que se manifiesta en este nuevo currículo para el ejercicio de la docencia. Se trata de una investigación cualitativa, basada en la realización y análisis de tres entrevistas con dos docentes y un supervisor de tres escuelas ubicadas en el estado de Rio Grande do Sul. Se argumenta que el currículo de la llamada Nueva Educación Secundaria (Novo Ensino Médio) ha producido diferentes formas y manifestaciones de violencia curricular y, por esta razón, impone obstáculos al ejercicio de la docencia y a la formación humana en una perspectiva crítica.*

PALABRAS CLAVE: *Reforma de la educación secundaria. Docencia. Violencia curricular.*

Introduction

Secondary education in Brazil has been the scene of several attempts at reformulation, especially since the last Law of Guidelines and Bases of Education (Law 9,394/96). In just over 20 years, to highlight some of these initiatives, there were three curricular guidelines with distinct conceptual and propositional references established by the National Council of Education, a Bill of Law (PL 6,840/13), two Decrees with different regulations on the relationship with professional education, and, more recently, a provisional measure (MP 746/16, approved as Law 13,415/17), which triggers a broad process of curriculum reform and financing rules for this final stage of basic education (BRASIL, 2017).

From a historical point of view, Secondary Education was marked by frequent changes in its normative regulations that proved incapable of solving the difficulties and needs of youth, or even solving the contradictions that accompanied the final stage of Basic Education, historically marked, by pendular movements regarding the propaedeutic and professional formation and regarding its purposes. Challenges related to teaching, including those referring to "[...] teacher formation, overcoming the structural duality and reducing the precariousness of teaching work, make High School a constantly updated agenda in the field of Brazilian educational debate" (SILVEIRA; RAMOS; VIANNA, 2018, p. 102, our translation).

In the most recent scenario, the various proposals for reformulation are also understood due to the expressive expansion of access to the school system by a youth hitherto neglected in terms of the right to education. The country goes from a situation in which less

than 25% of the age group considered appropriate attended high school to a percentage above 70%. And this happened in just over 20 years, mainly encouraged by Constitutional Amendment 59/2009, which made enrollment mandatory for all people between four and 17 years old, therefore including the age for high school. These data, however, when compared with Goal 3 of the National Education Plan, of including 85% of the age group 15 to 17 years old in this stage by 2024, signal the non-compliance with the goal, a marked trend when it is verified that, even in the face of all the expansion that took place, in 2020 more than one million young people of compulsory school age found themselves without any school ties (SILVA, 2020). It is in this context that Law 13,415/17 is approved (BRASIL, 2017).

With the reform, it is now included in article 36 of the LDB, reformulated by Law n. 13,415 of 2017, that the Brazilian high school curriculum is now divided into two parts: the first, linked to the document of the Common National Curriculum Base (BNCC) and with a workload of up to 1,800 hours; and the second, made up of "formative itineraries", of which each student takes only one. As a result, the total workload goes from the current 2,400 hours to 3,000 hours.

The new text of the LDB informs that it is the educational systems and institutions that will offer a minimum number of itineraries to carry out the "choice". That is, the changes assert that the itineraries, also called "pathways", "should be organized through the offer of different curricular arrangements, according to their relevance to the local context and the possibility of education systems" (BRASIL, 2017, n/p, our translation). As a practical effect, each state and education network define which formative itinerary(s) will be offered, enabling, for example, that a student who study in a school in which a certain itinerary is not offered, and does not have the means to move to a school community that offers it, will not have, effectively, the opportunity to choose to take the path of their choice.

There are many new/old issues related to Secondary Education raised by the current context in the face of new regulations. One of them concerns the recovery of the discourse present in the curricular guidelines and parameters of the 1990s, referring to the proposition of an organized curriculum based on the prescription of competences, "which reintroduces the limits already identified in previous research, among them, that such approach is limited by its pragmatic and ahistorical character" (SILVA, 2018, p. 1, our translation). Standardization, administered formation, weakening of high school as basic education (SILVA, 2018), and the loss of school autonomy add to new problems that intensify the precariousness and mischaracterize the teaching work.

In 2019, based on the induction made by Ordinance n. 649 (BRASIL, 2018a), of the Ministry of Education that created the Support Program for New High Schools, school units are designated to assume the role of pilot schools for New High Schools. These schools are guided by documents drawn up with a view to implementing the curriculum reform, which include, among other provisions, Law 13,415/2017 (BRASIL, 2017) and its amendments to the Law of Guidelines and Bases of National Education in force (BRASIL, 1996), the National Curriculum Guidelines for High Schools - DCNEM (BRASIL, 2018b), Ordinance 1432/2018, which establishes Curriculum References for the Elaboration of Formative Itineraries (BRASIL, 2018c) and the Common National Curricular Base (BRASIL, 2018d). The purpose of the Program is to provide financial support for the implementation of the BNCC and formative itineraries, as well as the expansion of the total workload to a minimum of 3,000 hours in three years. Financial resources are transferred via FNDE directly to schools, through the *Dinheiro Direto na Escola* Program (PDDE).

In 2019, 21 of the 27 units of the federation began, through their respective state education departments and coordinators and/or regional education units, to indicate their pilot schools for what came to be called "New High School" or "NHS". In Rio Grande do Sul, around 300 pilot schools were chosen, which were divided into groups of 10 institutions by the Regional Education Coordination (CRE). That same year, we started a participant observation in meetings and formation sessions with supervisors and directors of pilot schools linked to a CRE in that state. In 2020, due to the Covid-19 pandemic, we started to conduct interviews with teachers and supervisors from the same group of pilot schools of this CRE, via google meet. These interviews are making up a collection of oral sources in our research group for projects we are developing on the implementation of the reform.

In order to understand what the narratives of teachers from pilot schools communicate about teaching and the New High School curriculum in the field of practice, and to identify which violence is manifested in this new curriculum for the exercise of teaching, we analyzed three interviews carried out with the following subjects: a) a history teacher from a pilot school at NHS in the state public education system in Ro Grande do Sul (RS); b) a history teacher from a school that started, on an experimental basis, the NHS's offer of a private education network; c) a supervisor of another NHS pilot school in the state public education network of RS. Teachers were identified, respectively, as "Alessandro" and "Leandro" – pseudonyms used in order to respect the preference of these subjects for anonymity, according to the Informed Consent Form. Supervisor Caroline Salgueiro was duly identified, respecting her preference for non-anonymity. The interviews were recorded via google meet, in the year

2020. Each interview lasted on average between 100 and 110 minutes. The issues addressed included questions about the new curriculum, the trajectory of the New High School in each of the schools in the first two years, changes in teaching and relationships with the proposals present in the reform: BNCC, Formative Itineraries, life project. We also seek to scale expectations and frustrations regarding curriculum reform. The answers were transcribed and revised according to the precepts of Oral History (PORTELLI, 2001; 1997), and analyzed from a categorization inspired by Content Analysis (BARDIN, 2011).

Theoretically, we locate the analysis within the scope of Critical Curriculum Theories and make use of an analytical category called Curriculum Violence, developed by Valter Giovedi (2016). We argue that the New High School curriculum has produced different forms and manifestations of Curriculum Violence and, for this reason, it imposes obstacles to teaching, from a critical perspective, and to formation, from the perspective of human emancipation.

This text is divided into three sections. In the first, we present, in a concise way, what we understand as Curricular Teaching and Violence. In the second and third section, we analyze the set of interviewees' narratives, from the theoretical perspective developed, demonstrating the reasons why the New High School can be seen as violence against the autonomy of schools and teachers, against the right to knowledge and against teaching work. These types of violence, considered expressions of Curricular Violence, communicate the effects of the reform in the field of teaching practice and the new curriculum.

Teaching and Curriculum Violence: notes in critical perspective

We understand curriculum from a critical perspective. Curriculum is power (APPLE, 2006; 2011), it is a field of resistance (GIROUX, 1986), it is a disputed territory (ARROYO, 2013), and in it social, ethical and political problems are expressed. As Ana Maria Saul also observed, "curriculum is, in Freire's sense, the policy, theory and practice of what-to-do in education, in the school space, and in the actions that take place outside this space, in a critical-transforming perspective" (SAUL, 2015, p. 222, our translation). From this perspective, as highlighted by Giovedi, it "is manifested, carried out and materialized in all policies, declared intentions and practices" (2016, p. 121, our translation) and is not limited to formal spaces, as it exists "in different forms of educational manifestations" (2016, p. 82, our translation).

The curriculum that denies the existence of human beings and their dignity, which makes them subordinate, or which reproduces relations of domination and subordination, produces violence and meanings contrary to the exercise of teaching in a critical perspective. On the other hand, even though it tends to reproduce relations of domination and subordination, curriculum is, at the same time, a field of experiences of resistance, of developing curricular practices that reaffirm the existence of men and women as subjects of emancipation. After all, "understanding the curriculum as bearer, at the same time, of a reason that has privileged adaptation, but which, contradictorily, announces the possibility of emancipation, allows us to take the school as a depository of the contradictions that permeate society" (SILVA, 2008, p. 32, our translation).

As a space for correlations of different forces that act in the elaboration of the conception of the world, society and human being, the curriculum is also constituted in the disputes, in the conflicts generated by hegemony and by the consensuses that are being built around terms, meanings and practices. In this sense, as highlighted by Lima and Pernambuco (2018, p. 5, our translation), the words teaching, education, school, knowledge also fall on the curriculum, which "in addition to constituting the pedagogical vocabulary [...], condition the formative action of the school that, in turn, produces power effects on people, building specific social identities and subjectivities".

Teaching refers to the work carried out by teachers and the formative processes that allow them to build and develop the knowledge considered necessary to mediate educational processes.

As highlighted by Imbernón (2001, p. 39), in the exercise of teaching as a profession, the knowledges of teachers are placed "at the service of change and dignification of the person". Therefore, "being an education professional means participating in people's emancipation. The aim of education is to help make people freer, less dependent on economic, political and social power. And the teaching profession has this intrinsic obligation" (IMBERNÓN, 2001, p. 39, our translation). But would this conception of teaching be possible in the New High School? What do recent experiences with the new curriculum say about the conditions for the possibility of exercising a teaching in this critical perspective?

It is important to clarify what we understand as a "critical" perspective. We understand, according to Nobre (2004, p. 10), that one of the fundamental meanings of this word, in the light of Critical Theories, is the following: criticism implies "a point of view capable of pointing out and analyzing the obstacles to be overcome so that the best potentialities present in the existing can be realized" (NOBRE, 2004, p. 10, our translation). The critical

point of view is also, in a complementary sense, "one who sees what exists from the perspective of the new that has not yet been born, but which is found in germ in the existing one."

The primary task of Critical Theory is, therefore, to present 'things as they are' in the form of trends present in historical development. And the delineation of such trends is only possible from the perspective of emancipation, the realization of a free and fair society, so that 'trend' means to present, each time, in each historical moment, the concrete arrangements both of emancipatory potentials and of the obstacles to emancipation (NOBRE, 2004, p. 11, our translation).

The expression "Critical Theory" can take on different meanings. It can be understood as a theoretical field composed of different authors and approaches, such as a tradition of thought or an approach linked to historical materialism and its renewal/updating, or as a reference to the Frankfurt School - identity and/or tradition of thought that was formed from a group of intellectuals who united around the Institute for Social Research, founded in 1923, with the purpose of studying, interdisciplinary, the work of Karl Marx. This expression first appeared in an article by Max Horkheimer (1895-1973), entitled "Traditional Theory and Critical Theory", published in 1937 (NOBRE, 2004; PUCCI, 1995).

In general, the intellectuals of Critical Theory or Critical Theory of Society – T. W. Adorno, M. Horkheimer, H. Marcuse and W. Benjamin –, from the context of the rise of Nazi-fascism, denounce the transformation of the principle of emancipatory reason into instrumental reason in capitalism. In this sense, Critical Theory presents itself as a denounce and advertisement, arguing that human reason is opposed to instrumental reason and favors the realization of autonomy, awareness, the end of positivism, the release of forms of domination and a new relationship between theory and practice, between thought and action.

In educational terms, the Critical Theory announces, according to Adorno (1995), that human formation has been limited to educating almost exclusively to adapt to society. The formative processes based on the reason produced by the clarification, by the instrumental reason derived from it, limit the ability to lead to critical self-reflection and the identification of mechanisms of domination, preventing education from taking place in its entirety, in its dual purpose, of adaptation and emancipation.

Inspired by the statements of Critical Theory, we seek to carry out a critical analysis of the narratives that will be presented in the next section. This analysis has as one of its main functions to "illuminate the ways in which educational policy and practice are connected to relations of exploitation and domination – and to struggles against such relations – in society as a whole" (APPLE; AU; GANDIN, 2011, p. 15, our translation). According to these

authors, this is an analysis that “should point to contradictions and possible spaces for action [...] that emphasizes the spaces in which counter-hegemonic actions can take place or actually take place [...]” (APPLE; AU; GANDIN, 2011, p. 15, our translation). This is because, in critical analysis, an important task is “the production of a specific diagnosis of the present time [...] in which both the opportunities and potential for emancipation and the real obstacles to emancipation are shown” (NOBRE, 2004, p. 11, our translation). Considering the limits of this text and the desire to value the interviewees' narratives, our analysis will focus on the production of this diagnosis, with the axis of counter-hegemonic actions and possible action spaces being a dimension to be pursued at another time, as it would deserve further research based on new objectives and empirical data.

We understand that this diagnosis, considering the theoretical assumptions briefly stated, can be constituted with the narratives of teachers analyzed from the category Curriculum Violence, as conceptualized by Giovedi (2016, p. 120, authors' highlights, our translation):

[...] curricular violence consists of the various ways in which the elements and processes that constitute the school curriculum - its practices and political intentions, its pervasive values (stated or not); its conception of practiced learning (declared or not), its practiced formation objectives (declared or not), its selected contents, its way of organizing time, its way of organizing the space, its methodologies, its evaluation processes, the relationship teacher-students etc. - they deny the possibilities of the subjects of school education to reproduce and develop their lives in a humane, dignified and community way..

Violence, in the conception of Giovedi (2016, p. 40, our translation), takes on the dimension of “an explicit or subtle phenomenon of denial of human life in its possibility of reproduction and development”. Thus, curricular violence takes place in the daily life of educational institutions, in and through the curriculum. In the author's words, the concept “emphasizes the violent character of the meanings that are imposed on the recipients of the pedagogical action”. It is a concept that, as defended by Giovedi, “incorporates the processes of violence that overlap with education professionals who are also subjected to other violent processes, without loss, obviously, to the processes of symbolic violence”, processes developed by Bourdieu (GIOVEDI, 2016, p. 70, our translation).

With the articulation of the perspectives of Dussel (1993), Freire (2005) and Candau (2000), the concept of violence found in Chauí (2006; 2007), Charlot (2002) and in Bourdieu and Passeron (2008) is expanded by Giovedi, and the range of possibilities for understanding this concept gains broader contours for studies on the school curriculum. In this author's

conception, violence is, "in a very broad sense, like any denial (by norms, actions, microstructures, institutions and systems of ethics) of the ethical-material, formal moral and ethical feasibility principles" (GIOVEDI, 2016, p. 119, our translation).

In his study, Giovedi identified 12 specific forms of manifestations of curricular violence: 1) "Violence against cultural identity": when the curriculum produces standardization and homogenization; 2) "Violence against individual identity": when a single rhythm and pattern of learning serves as a parameter in educational practice; 3) "Violence against the creative drive": when, by imposition, education workers and students occupy a good part of their time with repetitive and bureaucratic activities; 4) "Violence against community life": when the curriculum encourages competition, comparison, ranking; 5) "Violence against the otherness drive": when, for example, the curriculum privileges groupings exclusively by age and division of students into grades; 6) "Violence against the drive for self-preservation": when the curriculum produces forms of body control, promoting inhuman working conditions; 7) "Violence against moral and psychic integrity": when the daily routine of the school curriculum is marked by inadequate or unfair forms of treatment, with contempt, intimidation or indifference; 8) "Violence against the development of intellectual potential": when there are forms of omission due to the perception that the student has not learned; 9) "Violence against symmetric participation in the decision-making process": when there are procedures to exclude subjects from the curriculum of processes that require decision-making; 10) "Ideological-discursive violence": when subjects in the curriculum produce labeling and blaming discourses – Giovedi exemplifies situations that occur in the classroom of teachers and in class councils in everyday school life; 11) "Violence against operating conditions": when there is destructive action or omission, as is generally perceived when there is a lack of resources and investments in school infrastructure; 12) "Violence against property": when there are actions of depredation or disrespect for the public property represented or safeguarded by the school (GIOVEDI, 2016).

The New High School as violence against the autonomy of the school and teachers

In the relationships and concrete practices established in the implementation of the reform of Secondary Education in the pilot schools, there are different mechanisms and forms of manifestation of curricular violence, as narrated by the interviewed subjects. The teachers communicate different obstacles to the exercise of teaching in the sense of emancipation and

human dignity. In this section, we argue that these obstacles constitute forms of curricular violence experienced in the New High School pilot schools.

One of the forms of manifestation of violence promoted in the new curriculum concerns the dimension of school and teachers' autonomy. This lack of autonomy occurs both in the public and in the private education system, as described by the subjects when referring to the BNCC and formative itineraries.

Leandro, history teacher at a pilot school at NHS in a private education network, highlighted: "It is the education management [of the network] that will decide how this work of appropriation of BNCC will be carried out". And the respondent continues:

[...] several teachers were very upset because all the skills that must be worked on came ready for elementary school. The elementary school teachers, who are the teachers of the curriculum, had to do all this for all the components. It was a huge work for these women and, now, it came ready from the education management, changing everything they did [...]. Not for us in high school, it's just that we're using the [network] education system (LEANDRO, 2020, our translation).

In the state public school system in RS, Caroline, supervisor of a pilot school, said that "the school is starting to get discredited at this moment". She explains that the process of "implementing" the New High School in the state public system began in 2019, when schools were tasked with doing a curriculum flexibility exercise, with 100 minutes per week. In those minutes, students should experience workshops and other different activities within the school, with themes that departed from their centers of interest and the school community, to map the formative paths or the theme of these paths with the community, as there was the discourse that the future itineraries of the diverse part of the curriculum should emerge from the school itself. According to Caroline, the supposed freedom given to the pilot schools, in 2019, generated a lot of enthusiasm and planning at the school, which started to carry out differentiated workshops. "There was one of the workshops, [...] which turned the school into Machado de Assis! Here we had a staging of the short story "The fortune teller" [...] it was wonderful! [...] Then we did about journalism [...], they were very dynamic" (our translation), commented the supervisor.

However, even before the school concluded its experience of curricular flexibility, there was a determination by the state government of RS that the workshops should be carried out within 10 specific themes, linked to the itineraries that would be defined and assumed in the network. In other words, what the school was already building was interrupted at a certain point, in 2019. And, said the supervisor,

[...] we spent the past year, exhaustively, having to create material, create a workshop, do activities of 100 minutes per week or fortnight, activities with eighth and ninth grade students. Including also offering to those in the city so that they could have an idea of what this New High School would be like. Very well, we did it all. But what happened? When we selected some teachers to go to Porto Alegre to work on how to set up this Formative Path, the school completely lost autonomy. Why does it lose autonomy? Because there where some formative paths and the school will have to fit into these formative paths. [...] We had already thought about organizing the school every six months, in short, we really thought that we would have the autonomy to make this school more attractive and that the student would have the opportunity to experiment, but that's not what happens (SALGUEIRO, 2020, our translation).

These examples can be read as forms of manifestation of curricular violence. Considering the classification identified by Giovedi (2016), we can see that teachers experience “violence against symmetrical participation in the decision-making process”, as they narrate procedures for the exclusion of school subjects from processes that require important decision-making in relation to the curriculum. Leonardo and Caroline's narratives also represent two other forms of manifestation of curricular violence, called by the same author “violence against cultural identity” and “violence against the creative drive”. The first occurs as the standardization and homogenization of themes and contents of the new curriculum, disregarding the knowledge, experience and previous wishes of the subjects and their communities. The second manifests itself when there is the imposition of "skills and competences" to be worked on in the curricula, and also of itineraries with standardized matrices and content - in the case of public schools, removing the "creative drive" from teachers, an element fundamental for the exercise of teaching in the perspective of human emancipation.

Violence against autonomy also occurs in relation to material resources at this stage of the implementation of the New High School in the pilot schools.

[...] it even came that, that we would have autonomy to change the school, to create the thematic room. So, like that, we thought of the dream school! I dreamed a lot about this wonderful school, I thought about my classroom, right? “In my classroom” is totally possessive, but I thought of the language room, with a lot of Drummond, with a lot of Mario Quintana, exposed for us to change, touch, move. And then these things run away the moment they [answer]: “no, you can't use money with that”. So I was the one who made all the financial resources... you have no idea, I couldn't, “everything couldn't be done”, it was very complicated (SALGUEIRO, 2020, our translation).

So it hasn't changed at all and here comes a whole other point to think about because it's not just the physical issue, there's another side: what about the lunch for this student who stays on the other shift and goes to lunch at school? And then they have to offer snacks, meal and lunch. So, like that, there's a lot, a lot of money, right? There are a lot of resources, our school demands a lot of resources, very complicated (SALGUEIRO, 2020, our translation).

Thus, the narratives on the theme of resources communicate the presence of "Curricular Violence at the level of ethical feasibility" which, according to Giovedi (2016), is the violence that prevents or hinders the effectiveness of the school institution in achieving the goals to which is proposed. Generally, as the author explained, this violence manifests itself in and through the curriculum when the conditions for functioning are not available or when they are insufficient for the school, having as victims not only the teachers, but the students as well. In this sense, the same form of manifestation of Curricular Violence can represent another in which the lack of financial resources can be read as "violence against operating conditions" and, at the same time, as a "violence against community life" (GIOVEDI, 2016).

It is important to highlight that these curricular violence promoted by the NHS occur due to the greater capillarity and advancement of school neoliberalism (LAVAL, 2019) and managerial regulatory practices in education networks, which affect the meaning and possibilities of the critical exercise of teaching - understanding these practices as "the system of description, explanation and interpretation of the world from the categories of private management" (SACRAMENTO; PINHO, 2018, p. 338, our translation)⁴.

As Laval described, "the neoliberal school is the designation of a certain school model that considers education an essentially private good, whose value is above all economic" (2019, p. 17, our translation). A model that aims, in Laval's words, "to weaken everything that serves as a counterweight to the power of capital and everything that institutionally, legally and culturally limits its social expansion" (2019, p. 39, our translation). Unlike this author, who inferred that "the neoliberal school would be just a trend and not a consummate reality" (LAVAL, 2019, p. 20, our translation), we believe that the neoliberalism school is already real and manifest in policies such as the New High School.

Regarding high school, studies by Krawczyk (2014a; 2014b) and Silva (2008; 2018) have shown that this stage has become an important niche for the market, becoming the target of curricular reforms and policies based on an economic perspective which produces an

⁴ It is worth noting, as noted by Lima and Gandin (2017, p. 731, our translation), that "managerialism is a concept that seeks a cultural transformation and that, when experienced in the State, seeks to free it from its bureaucratic shackles, identified as part of its inefficiency, and create the freedom for its agents to manage".

administered formation, based on competences, competition and competitiveness, and also in a neotechnicist, mechanistic and utilitarian perspective of “knowing how to do”.

As highlighted by Hipólito (2010, p. 1346) when analyzing some forms of regulation of education in the state of Rio Grande do Sul in the first decade of the 21st century, “neoliberal regulatory practices [...] have carried out a series of programs structures to reorganize public management, from a managerial approach”, where proposals for curricular reformulation gain strategic importance. In this sense, "autonomy has become an [...] imagined, depersonalized autonomy, a teaching of results that is confused with professionalism". Thus, what matters most in the exercise of teaching in New High School is that the teacher and the teacher become collaborators "for the effective realization of the standardized standards of a curriculum necessary for the economic restructuring of capitalism, in the current context of globalization" (2010, p. 1346, our translation).

The New High School as violence against the right to knowledge and teaching work

The pilot schools are also already feeling the weight of the violence of the new curriculum in the dimensions of teaching work and the students' right to knowledge historically accumulated in the areas and curriculum components of High School. The requirement for 40% of the curriculum to be composed of formative itineraries has depleted the general basic formation, linked to the BNCC, of content and time related to knowledge of classical disciplinary fields, access to which should be considered a right of youth. In all the curricular matrices of the state education network there was an addition of approximately 12 new curricular components in the formative paths that make up the diversified part and a considerable reduction in the workload of the curricular components corresponding to common formation. Literature and Art, for example, were reduced to a single weekly period/hour of class, only in the 1st year of high school; Physics, Biology, Physical Education, Sociology and Chemistry were reduced to a weekly period/hour of class, only in the 1st and 2nd year.

I'm a teacher of Portuguese Language and Brazilian Literature, and guys, get this! I only have one Literature period in the first year, there is no Literature in the second or third. My student doesn't need to read? Then someone will tell me: yes, but he reads in Portuguese! Okay, fine! He's going to learn everything in just one year, in the first year, in the second and in the third he doesn't have to? Students already have a “little difficulty in reading”, so if you don't give them a different activity to read, it's very complicated. Where will my “literary coffee” that I make with my students

end up? Where will all the things I do go so I can get them to read poetry? So that I can get them to read something from the stories if there's not going to be this interaction with the teacher? (SALGUEIRO, 2020, our translation).

It is worth remembering that the justification that accompanied the current reform of secondary education said that it no longer corresponded to the desires of young people in relation to insertion in the labor market, and that it did not contribute to the country's economic development (SILVA; SCHEIBE, 2017). Such arguments were added to a discourse that high school was outdated, with excesses of content and mandatory disciplines. In a way, the curricular matrices of the pilot schools demonstrate that the new curriculum managed to achieve the managerial and economicist goal of the reform, as mandatory contents and subjects were withdrawn to the detriment of a considerable increase in new components through formative itineraries.

As for the impact on teaching hours, Caroline was emphatic: “Two years ago we had 50 teachers in our school, now we have 35!”. Asked if state public school teachers could compensate for these losses, referring to common knowledge, through formative courses, the teacher answered no and commented:

Because then we go there on the path grid: where are these contents included in the path grid? They are not, nor can they, because the path is to be different, it is to be playful, it is to be dynamic, it is to be another circumstance. How are we going to do it? So, these details are actually the impasses that I see, for me in the classroom, which are much greater because the teacher is like that: we have the difficulty, yes, of the new when it arrives to adapt to it, but then we adapt, we go, we try to do the best (at least those who are committed to do it). At first it feels strange, but later we'll manage. But don't you think that this doesn't cross the minds of many: what are we doing with our students? because we think (SALGUEIRO, 2020, our translation).

The teacher from the private network also expressed concern about reducing his workload. “The reduction in the workload is drastic, and this will have an impact on the pedagogical practice”, says Leandro, considering, however, that in the private network this would not occur with as much depth as in the public one: “in private [schools] I don't believe that they would do something in this sense, but I'm also very convinced that the three periods [of History] I won't have anymore, that's for sure” (LEANDRO, 2020, our translation). For Leandro, an alternative that is presented in his private network is to “offer formative courses within history”, a possibility for students to undertake itineraries within their respective areas of knowledge. On this aspect, he highlighted: “These days I had even asked, so are we going

to have to develop courses for us to be able to get a job? I asked in that direct way and was told: yes! This generates apprehension because your training was not that way” (LEANDRO, 2020, our translation).

Unlike what Leandro lives in his private school, where routes/itineraries can occur within the same area of knowledge and courses offered through the curricular components, in an isolated or interdisciplinary way, in the state public education network, each path mixes two areas, with several new components that are fixed in the curricular matrices, with pre-established content and skills.

Alessandro, a teacher at another pilot school in the state public network of RS, said that his workload as a history teacher reduced a lot and that the solution was to take on new subjects linked to formative paths, which "has generated a lot of extra work", he commented. In addition, according to him, a dynamic of planning and filling in plans and documents that require the use of “new nomenclatures” from the teacher has become part of the pilot school's daily life:

Within this New High School, we always have in mind that curriculum of old content, now we don't talk like that anymore... the object of knowledge is how it refers to the content and the curricular component would be history. [...] You don't use goals anymore, it's skills. Objectives can no longer be used, including in the lesson plan it would only be skills and transversalities (ALESSANDRO, 2020, our translation).

These new nomenclatures operate in the field of practice, to imprint on the action of the subjects the sense of curricular modernization and innovation. They also represent the presence of “instrumental ideologies”, of a technocratic and instrumental “rationality” that plays a fundamental role in the control of teaching work, reducing teaching to the execution of technical procedures and content linked to what Giroux (1997) called “management pedagogies”.

From this perspective, the New High School curriculum is violent as it favors the precariousness and mischaracterization of the teaching work and denies youths from the state public education system access to certain knowledge, reinforcing the structural duality that accompanies High School in its historicity.

We don't have this reading of what we're doing with this student here, and this reading, of course we need to have it. But not every student wants to go to Enem, not every student wants to go to college, and that's okay. What does he need to have? The knowledge. If he doesn't want to use it, it's his right, but he has it, and it's good. I, at least, as a teacher, put myself in this situation when I come and do my work - I'm going to teach you for “this”

and I want you to learn for “this reason”. If you don't want to use it: ok, but I know that whenever you want to use it, it will be there. I think this would be important! So instead of inventing names, paths and things like that, we are going to offer the basics, but well offered, with quality. This is what my student wants. So, it's no use making up a lot of things, it's no use wanting to tell my student there, for example, how we're doing our journey of cultural expression, but has he never had the opportunity to go to the theater? Then I'll tell him that he has to take care of his intonation, that the diaphragm will make him speak louder... how? How is he going to appreciate it? So there are some things that are flawed, because then the student doesn't even believe what we are talking about. How is he going to believe that? (SALGUEIRO, 2020, our translation).

Thus, the New High School curriculum is also violent, because through flexibilization the right to common education is denied (SILVA; SCHEIBE, 2017), depriving public school students of knowledge that was produced and accumulated by society throughout the history and which constitute, therefore, its cultural heritage (SILVEIRA; MORETTI, 2017), “weakening the meaning of secondary education as 'basic education’” (SILVA, 2018, p. 4, our translation).

Krawczyk and Ferretti (2017, p. 36, our translation) asserted that flexibilization is “the watchword” of the New High School. According to the authors, the term has been used in recent decades “to oppose a state structure of labor protection and social protection”. And they highlighted that the use of the term flexibilization has been strategically tempting,

[...] because it refers, in people's imagination, to autonomy, free choice, space for creativity and innovation. But flexibilization can also be deregulation, precariousness, instability of protection against the concentration of material and knowledge wealth, allowing the exacerbation of the processes of exclusion and social inequality (KRAWCZYK; FERRETTI, 2017, p. 36, our translation).

Thus, they conclude that "Law 13,415/2017 'makes more flexible' the school time, the organization and curriculum content, the provision of educational services (partnerships), the teaching profession and the responsibility of the Union and States" (KRAWCZYK; FERRETTI, 2017, p. 37, our translation).

In 2019, when we started the research, there was a public hearing by the State Council of Education of the state of Rio Grande do Sul on the New High School, in the host city of the area covered by our investigation. The moment was recorded with authorization from the president of CEED-RS, who was part of the table and, later, the speech of the counselor who introduced the New High School to schools was transcribed. Some excerpts from the transcription of the discourse that composed that moment were already symptomatic of what

Krawczyk and Ferretti (2017) announced about the expansion of public-private partnerships in the New High School:

It is necessary to be aware of the real needs of the desires and dreams of youth, of the possibilities that the school has to offer [the itineraries], this is very important, **it is also not possible to dream of a school** and make offers for what is lacking infrastructure [...] But we will have the partners! **The partners will help us to enrich the school's curriculum.**" [...] And the locations? The preferred natural place is the school; however, we can make use of numerous accredited institutions and also another place that we know a lot and which the law now includes: Ead: 20% daytime and 30% nighttime, especially in professional education. [...] The **Curriculum must be a place for experiments** [...] and "be the protagonist of your life means looking at yourself and looking ahead" (ESTADO DO RIO GRANDE DO SUL, 2019, s/p, authors' highlights, our translation).

On this topic, teacher Leandro, from the private school, expressed the following questions, which exemplify this dimension of curriculum flexibility:

Because one of the questions [...] that will have that flexible part, the student will be able to choose where he will study. He can keep the fixed workload [BNCC], for example, at our school, but the flexible one might he do at a public school that is offering the formative itinerary he wants for his life? Is this allowed? This was one of the doubts that teachers raised. So, what is the bond that the student will have with the school, from the beginning to the end of the process?" [...] "It may be that certain families choose to have a more rigid part of the formation, in which the curricular components will be kept, that they can take [or pay] that fixed part of the curricular components [...] in a private [school], for example, and the formative itinerary he may want to do either in a private one or in a public one, is this allowed? [...] What will private schools offer? And whether they like it or not, they are concerned with the issue of offering a service that attracts students, because it is a business. It's different from the public ones, their concern is different, and this was very present in the speeches we had in our formations" (LEANDRO, 2020, our translation).

The subjects' narratives allow us to understand that the process of NHS has been anchored in the naturalization of the structural problems of schools ("you can't dream of a school and make offers of what there is no infrastructure...", as the counselor said – our translation), at the same time it widens the porosity for Third Sector influence in the public school ("But we will have the partners! The partners will help us to enrich the school curriculum," as she also stated – our translation). This theme could also be analyzed in relation to the heating up of the textbook publishing market for the New High School, where different collections are already being distributed that have come to play an important role in the implementation of Law 13,415/2017 (BRASIL, 2017).

In general, the recent reform of secondary education takes place at a time of intensification of “a minimization of the State's role in social policies and a long process of privatization and commodification of the public” (PERONI, 2012, p. 39). It is a context that also favors the proliferation of these “partners”, since it is a “gradual increase in the number of non-state institutions that are present in the relationship between State and Education”, as concluded by Lima and Gandin (2017, p. 744, our translation) when analyzing the dispersion of State power in the intensification of managerialism in educational policies. In this scenario, the change in the purpose of teaching and formation is deepened. In this way, the school abandons a logic of knowledge in favor of a logic of competences, giving more priority to the directly useful qualities of a supposedly employable personality and, at the same time, increasing effects such as de-intellectualization, despecialization and deformatization of the process of learning (LAVAL, 2019).

Increasingly, the most important qualities required in the world of work, and those that companies want to encourage schools to teach, are of a more general order. Adaptability, the ability to communicate, to work in a team, to show entrepreneurial initiative – these qualities and other “generic” skills – are now essential to ensure the competitiveness of companies (LAVAL, 2004, p. 59). Thus, “competencies”, “socio-emotional skills”, “financial education”, “formative itineraries”, “flexibility” are words that make up the New High School glossary and that, as Silva commented (2021, n/p, our translation), “they are words that are part of a lexicon and a rationality that enclose them in the logics that produced them. Thus, it is not possible to re-signify the word competence so that it has an emancipatory meaning”. As this researcher also observed, “to talk about financial education for the poor is an immeasurable cynicism – it is telling the children of poverty that their problem and what is lacking in school is financial education, that they need to learn to save what they already do not have” (SILVA, 2021, n/p, our translation).

The narratives of the interviewed subjects, as we have seen, represent forms of curricular violence as they harm the right to knowledge and to work with dignity and in community. In this section, these forms of violence are also part of specific modes of manifestation of Curricular Violence identified by Giovedi (2016), including: “violence against the working conditions” of the school, “violence against the drive for self-preservation”, “against moral and psychic integrity” and “against the development of intellectual potential” - the latter being more present in relation to teachers as the procedures cited in the interviews indirectly refer to the denial of the role of teachers as transformative intellectuals (GIROUX, 1997). In this sense, the exercise of teaching is faced with ethical and

political dilemmas, because, after all, as supervisor Caroline asked, "perhaps this is one of the biggest questions: 'what is the New High School for?'" (SALGUEIRO, 2020, our translation).

Final considerations

In this article, we understand what the narratives of teachers from pilot schools communicate about teaching and the curriculum of the so-called New High School in the field of practice, identifying the violence that manifests itself in this new curriculum for the exercise of teaching in the perspective of human emancipation. We argue that the curriculum proposed by the reform has produced different forms and manifestations of Curriculum Violence and, for this reason, it imposes obstacles to teaching and formation in a critical perspective.

The exercise of teaching, in this perspective, would imply concrete possibilities to participate in the emancipation of people, making them freer and not reducing their formation to the logic of an instrumental and economic rationality. However, the formative project in action in the New High School indicates different forms of curricular violence in pilot schools that, in practice, constitute obstacles to the emancipatory meaning of teaching in the school curriculum. Teaching in this project is reduced to the execution of technical procedures and content linked to standardized skills and aligned with current economic needs, and with a concept of formation for adaptation, flexibility and competitiveness.

As categorized by Giovedi, we can identify that the interviewees' narratives communicate different forms of manifestation of this violence, as this new curriculum denies high school subjects the right to autonomy, knowledge and work in a dignified, human and community manner, opening up loopholes for public secondary education to be weakened as the final stage of basic education and as a right for youth and education workers.

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