

**HISTORY TEACHING IN THE NATIONAL COMMON CURRICULAR BASE (BNCC): SENSES OF DIVERSITY IN THE EARLY YEARS**

**ENSINO DE HISTÓRIA NA BASE NACIONAL COMUM CURRICULAR (BNCC): SENTIDOS DE DIVERSIDADE NOS ANOS INICIAIS**

**ENSEÑANZA DE HISTORIA EN LA BASE CURRICULAR COMÚN NACIONAL (BNCC): SENTIDOS DE DIVERSIDAD EN LOS AÑOS INICIALES**

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**ABSTRACT:** The article aims to understand the meanings that the Brazilian document National Common Curricular Base (BNCC) tries to fix for the significant *diversity* in the curricular component of History. The text analyzes the document as a discursive mechanism that operates within a regime of truth at the service of the search for hegemony in the educational and social fields. The qualitative study, of documentary and bibliographic character, approached the fundamentals of the concepts that consolidate the BNCC. The considerations point out that the hybridization of significant diversity hides meanings linked to a project based on the perspective of a functional interculturality, which advocates the depoliticization of the educational process through the subordination of knowledge itself (the contents of History and the theme of diversity) to knowledge in order to do something (the discourse of competence).

**KEYWORDS:** Curriculum policy. History teaching. Diversity. Discourse of competence.

**RESUMO:** *Objetivando compreender os sentidos que a Base Nacional Comum Curricular (BNCC) tenta fixar para o significante diversidade no componente curricular de História, apresentamos neste artigo uma análise que considera o documento como mecanismo discursivo que opera dentro de um regime de verdade a serviço da busca de hegemonia no campo educacional e social. O estudo, de viés qualitativo e de caráter documental e bibliográfico, abordou alguns dos principais fundamentos das concepções que consubstanciam a BNCC. As considerações apontam que a hibridização do significante diversidade oculta sentidos vinculados a um projeto fundamentado na perspectiva da interculturalidade funcional, que preconiza a despolitização do processo educativo pela subordinação do conhecimento em si*

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(os conteúdos de História e a temática da diversidade) ao conhecimento para se fazer algo (discurso das competências).

**PALAVRAS-CHAVE:** Política de currículo. Ensino de história. Diversidade. Discurso das competências.

**RESUMEN:** El artículo tiene como objetivo comprender los significados que la Base Curricular Común Nacional (BNCC) intenta corregir el significativo diversidad en el componente del plan de estudios de Historia. El texto analiza el documento como un mecanismo discursivo que opera dentro de un régimen de verdad al servicio de la búsqueda de la hegemonía en el campo educativo y social. El estudio cualitativo, de carácter documental y bibliográfico, abordó algunos de los fundamentos principales de las concepciones que encarnan el BNCC. Las consideraciones indican que la hibridación de el significativo diversidad oculta significados vinculados a un proyecto basado en la perspectiva de la interculturalidad funcional, que aboga por la despolitización del proceso educativo a través de la subordinación del conocimiento mismo (los contenidos de la Historia y el tema de la diversidad) al conocimiento para hacer algo (discurso de competencias).

**PALABRAS CLAVE:** Política curricular. Enseñanza de historia. Diversidad. Discurso de competencias.

## Introduction

The theme of diversity has become mandatory for school systems in recent decades. Coming from the demands of social movements - in particular from the Black Movement, since the beginning of the 20th century, and, more recently, in the 1980s, from the Education Workers Movement - diversity has been gradually incorporated into curricula both from practices of teachers who recognized the need to act in favor of a re-education of racial relations, as well as a result of the impositions provided for by laws 10,639/2003 and 11,645/2008, which instituted the mandatory study of Afro-descendant, African and indigenous history and culture.

Despite this, the task has not been carried out peacefully, since the effective realization of the changes that this agenda requires implies facing central aspects of the so-called *modern-western world-system*, which presupposes race and racism as its own. structuring and constituent elements<sup>4</sup> (QUIJANO, 2005).

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<sup>4</sup> The author describes the peculiarities of the so-called modern-western/world-system. Its three fundamental characteristics are that the work was no longer the result of a community's historical process ("mere extension of historical background"), but something that aimed at producing profit from selling on the market. The second characteristic concerns the fact that these formations did not coexist in the same space, but in spaces combined with the market and capital. Finally, as a consequence of the first two, "to fill the new functions, each of them developed new features and new historical-structural configurations... a new, original and singular structure of production relations was established in the historical experience of the world: world capitalism" (QUIJANO, 2005, p. 229-230, our translation).

The meanings that we try to establish for the significant diversity within the version approved in December 2017 of the National Common Curricular Base (BNCC, Portuguese initials), in our view, bring to light different dimensions of the *coloniality of power*<sup>5</sup> (QUIJANO, 2005), element that directly involves the configuration of meanings of identity, time and space intrinsically related to the modern-western world-system.

In order to explore the evidence mentioned, we assume<sup>6</sup> the BNCC, inserted in curricular reforms, as a discursive mechanism that operates within a regime of truth at the service of the search for hegemony in the educational and social field. In this sense, its characteristic of cultural practice and enunciation place contextualized in disputes is exacerbated (MACEDO, 2006). Approached as spaces of power, curricular documents function as a system of meanings in which the senses are produced by the subjects (LOPES; MACEDO, 2011) and, as a result of public policies that constitute an institutional movement in the search to make an official discourse about education, project pedagogical identities and guide the production of official knowledge (LOPES, 2002).

We are interested, from this point of view, to understand how race relations are positioned, identifying the possible meanings that the significant *diversity* assumes in the document, in general, and within History teaching. These clues can help to envision the permanence of a sense of diversity that is associated with a project whose concept of interculturality is functional to the capitalist system. In addition, it can provide subsidies to reflect on the perpetuation of exclusionary logics that take place through curricula structured in the perspective of the coloniality of knowledge (MALDONADO-TORRES, 2007), defined as

a pattern of power that emerged as a result of modern colonialism, but instead of being limited to a formal power relationship between two peoples or nations, it relates to the way work, knowledge, authority and intersubjective relationships are articulated between through the world capitalist market and the idea of race. Thus, although colonialism precedes coloniality, coloniality survives colonialism. It remains alive in didactic texts, in the criteria for good academic work, in culture, in the common sense, in the self-image of peoples, in the aspirations of subjects and in many other aspects of our modern experience. In this sense, we breathe coloniality into modernity daily (MALDONADO-TORRES, 2007, p. 131, our translation).

<sup>5</sup> For Quijano, when we talk about the coloniality of power, we refer to the standards that were formulated during the colonization experience, but that remained in force even after the end of this economic, political and social process. One of these patterns is one that affirms the idea of race as a parameter to classify the world population. Indicates an element of coloniality in today's hegemonic power pattern (QUIJANO, 2005).

<sup>6</sup> The study is linked to the research project "Curriculum and history teaching: senses and meanings of past time, race, ethnicity and diversity in curricular proposals (2019/2020)", developed by the team of the Study and Research Group on Teaching History and Language Practices - Curriculum, History and Culture (GEPEH/UFMS).

To present the reflection, we structured the text in three parts. In the first, we point out some of the theoretical and methodological foundations used in the research carried out, as well as exposing the structure of the BNCC. In the second, we introduce the analysis of the meanings associated with significant *diversity*, pointing out the document's fundamentals, observing elements of underlying conceptions and projects. Finally, we make some considerations motivated by the analysis undertaken.

## History Teaching at BNCC

In our study, we endeavored to evolve from a view that conceives BNCC as an “entity” that “imposes” a “curriculum”, ready, prescribed, for another, which understands it as a discursive production that seeks to establish meanings and meanings of projects that seek hegemony. Like this,

The curriculum is itself a discursive practice. This means that it is a practice of power, but also a practice of meaning, of attributing meanings. It constructs reality, governs us, constrains our behavior, projects our identity, all of which produce meanings. It is, therefore, a discourse produced at the intersection between different social and cultural discourses that, at the same time, reiterates meanings posed by such discourses and recreates them. Of course, as this recreation is involved in a power relationship, at the intersection where it becomes possible, not everything can be said (LOPES; MACEDO, 2011, p. 41, our translation).

Such perspective allows to question the curricular component of History as part of the functioning mechanism of the school discipline itself, constituted in the middle of the games of interests that act both inside the schools, and in other instances of society. Since its birth, still in the 19th century, school history in Brazil has been associated with a political function of shaping national identity. In this way,

The teaching of history in Brazil presents itself as a terrain of disputes between different collective memories in which the subjects/students are asked to position themselves and identify with certain demands of their present, based on the relationships established with a past invented as “common” and legitimized in the classes of this discipline (ANHORN; COSTA, 2011, p. 133, our translation).

This dispute, largely circumscribed around the notion of identity, is currently inserted in permanent and endless processes of construction and reconstruction, constituting itself as the target of disputes of the most diverse orders (MORAES, 2014) in a contemporaneity of “Liquid modernity”, in which “belonging” and “identity” no longer have the solidity of a rock

(BAUMAN, 2005), being marked by permanent conflicts and by elaborations that make it a socio-historical and culturally determined construction .

As a space for the constitution of identities historically established, school history has also been challenged by the content of laws 10,639/2004 and 11,645/2008, mentioned above, inserting it into a political agenda in which the meanings of the past are sought in function demand of the present time, pointing to the necessary inclusion of black and indigenous people and configuring the right to History to these secular groups excluded from the historical narratives broadcast both at school and outside it.

From this perspective, we aimed to structure a study that sought to map some of the meanings of diversity moved within the BNCC proposal for the History curriculum component.

We used, in data production and analysis, the qualitative approach (GHEDIN; FRANCO, 2011), of documentary and bibliographic character (SÁ-SILVA; ALMEIDA; GUINDANI, 2009), to carry out a study of the approved version in December 2017 of the National Common Curricular Base (BNCC) focused on Early Childhood Education and High School.

The document is structured in presentation, introduction (items: the legal frameworks that support BNCC; the pedagogical foundations of BNCC; the inter-federative pact and the implementation of BNCC), BNCC structure, stage of Early Childhood Education (items: Early Childhood Education in National Common Curricular Base; Early Childhood Education in the context of Basic Education; the fields of experience; the objectives of learning and development for early childhood education; the transition from early childhood education to elementary education), elementary school stage (items: Teaching Fundamental in the context of Basic Education; areas). Then, the curricular components organized in areas are presented, following the sequence: presentation of the fundamentals and structure of the area; staff with general skills in the area; components of each area. For the latter, the fundamentals and the list of competences for each component for elementary education are introduced, from the 1st to the 9th grade, followed by the table of contents structured in thematic units, objects of knowledge and skills, as shown in the example below.

**Table 1** - table of contents presented at BNCC for the History component - 1st to 5th year segment

Year	Thematic Unit	Object of knowledge	Skills
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1o	Personal world: my place in the world	The phases of life and the idea of temporality (past, present, future)	(EF01HI01) Identify aspects of your growth through the recording of private memories or memories of members of their family and/or their community.
		The different forms of family and community organization: personal bonds and friendly relationships	(EF01HI02) Identify the relationship between your stories and the stories of your family and your community. (EF01HI03) Describe and distinguish your roles and responsibilities related to family, school and community.
		The school and the diversity of the social group involved	(EF01HI04) Identify the differences between the various environments in which you live (domestic, school and community), recognizing the specifics of the habits and rules that govern them.

Source: Brasil (2019, p. 406-407) – adapted by the authors

Only the Portuguese Language component has its contents distributed in language practices, objects of knowledge and skills (BRASIL, 2019, p. 67).

Initially, we surveyed the number of times that the word *diversity* appears throughout the BNCC in order to provide a panoramic view of the issue. We found that, in 595 pages, the word diversity appears in the body of the text 140 times.

In the introduction of the document (BRASIL, 2019, p. 7-22), it appears 11 (eleven) times, in the body of three of the “General Competences of Basic Education” (items 6, 8 and 9) related to welcoming, understanding and valuing diversity.

In the excerpt that deals with the Early Childhood Education segment (BRASIL, 2019, p. 35-56), *diversity* appears three other times. In the section referring to Elementary Education (BRASIL, 2019, p. 57-452), the signifier is present in different curricular components, with a greater number of recurrences in the areas of Languages (41) and Natural Sciences (23).

In this article, we will present the analysis focused on the History curriculum component, from the 1st to the 5th year (initial years of Elementary School), in which the significant diversity was found in eight passages. We limit our exposure to this segment, as we understand that evidence has already appeared here that allowed us to address some of the main foundations of the concepts that substantiate BNCC and elucidate aspects of the projects of a political, economic and cultural nature within which it was created.

### **Race relations in the teaching of history: meanings of diversity**

With regard to the curriculum document for the teaching of history, we find an introduction (BRASIL, 2019, p. 397-405), in which its assumptions for Elementary Education are presented (BRASIL, 2019, p. 397-402); a specific skills framework for this segment (p.



402); finished by the justification and basis that articulate the thematic units, the objects of knowledge and skills foreseen for this component, whose contents appear, shortly thereafter (BRASIL, 2019, p. 406-415) listed in table format.

In this excerpt from the document, we identified five occurrences of significant diversity, inserted in the excerpts presented below.

**Table 2** – Excerpts from the Introduction Curricular Component of History (p. 397-405) in which the significant *diversity* was found [original highlights in *italics*; in **bold** - our highlights].

Section code	Selected excerpts
Excerpt 1 – T1-ICCH <sup>7</sup>	In this context, one of the important objectives of History in Elementary Education is to encourage <i>autonomy of thought</i> and the ability to recognize that <i>individuals act according to the time and place in which they live</i> , in order to preserve or transform their habits and behaviors. The perception that there is a great <b>diversity of subjects and stories</b> stimulates critical thinking, autonomy and formation for citizenship (p. 400).
Excerpt 2 – T2-ICCH	All these theoretical considerations must consider the experience of students and teachers, in view of the social reality and the universe of the school community, as well as their historical, social and cultural references. By promoting the <b>diversity of analyzes and propositions</b> , students are expected to construct their own interpretations, in a reasoned and rigorous manner. It is important to highlight the themes focused on <b>cultural diversity and multiple identity configurations</b> , highlighting approaches related to the history of indigenous and African peoples. In the formation of Brazilian society, the presence of <b>different peoples and cultures</b> , their social and cultural contradictions and their articulations with other peoples and societies are highlighted (p. 401).
Excerpt 3 – T3 – ICCH	This analysis expands in the 5th year, whose emphasis is on thinking about the <b>diversity of peoples and cultures</b> and their forms of organization. The notion of citizenship, with rights and duties, and the recognition of the <b>diversity of societies</b> presupposes an education that encourages coexistence and respect between peoples (p. 404).

Source: Brasil (2019, our translation) – adapted by the authors

In section 1 (T1-ICCH), the word *diversity* [of subjects and stories] appears associated with the stimulus of criticality, autonomy and citizenship. It is positioned here as an element that enhances the development of aspects related to cognition (criticality), the psychological dimension (autonomy) and the political dimension (citizenship). It drew our attention that, in the paragraph following this statement, although the elements to which diversity appears to be potential are not conceptualized, significant *autonomy* is mobilized in the context of the epistemological foundations of History, establishing a direct relationship from one aspect to another, as you can see in the excerpt below.

<sup>7</sup> The acronym T1-ICCH corresponds, in Portuguese, to “excerpt 1 - Introduction of the History curriculum component”.

The search for **autonomy** also requires recognition of the *bases of the epistemology* of History, namely: the *shared nature of the subject and the object of knowledge*, the concept of *historical time* in its different rhythms and durations, the conception of a document as a support for social relations, the various *languages* through which the human being appropriates the world. Finally, perceptions capable of responding to the challenges of historian practice present inside and outside the classroom (BRASIL, 2019, p. 400-401, our translation [in italics - original highlights in the document; in bold - our highlights]).

The generalization operated in the approach of the significant diversity, opens “gaps” for establishing relations with the objectives of the teaching of History precisely around an empty sense of autonomy, a characteristic that is also possible to observe in the signifiers highlighted in the original text and that “define” the “*bases of the epistemology of history*”. There are no elements in the text that allow us to configure what “bases” we are talking about, as the document does not provide theoretical references to support the meanings of what is presented. Far from a negative sense of adulteration, we want to emphasize that this aspect configures hybridization within curricular documents, understood as “socio-cultural processes in which discrete structures or practices, which existed separately, combine to generate new structures, objects and practices” (GARCIA CANCLINI, 2015, p. XIX, our translation). The hybridization produced here links *diversity* to the epistemology of history through a psychological dimension.

Still in this process, in T2-ICCH, the term *diversity* is used as a synonym for *multiple* or *varied* (“diversity of analyzes and propositions”), a meaning that is not related to ethnic-racial issues, but cognitive. Related to this first sense, in T3-CCCH, in relation to subordination to the cognitive dimension, ethnic-racial issues are positioned to mean *diversity* (“cultural diversity and multiple identity configurations, highlighting the approaches related to the history of indigenous and African peoples”). Here we have a configuration that we identified as a recurring element in BNCC and exemplary of the hybridization operated: the subordination of the epistemology of historical knowledge, a knowledge *in itself*, to that knowledge in order *to do something*. Thus, a relationship is configured in which the knowledge itself refers to the contents, while the *knowledge to do something* is related to what the BNCC defines as competences (MUNHOZ; OLEGÁRIO, 2019, p. 38), one of the pedagogical foundations of the document. Here, we perceive the clear allusion to a pragmatic aspect, revealing a conception in which Education responds to a system whose knowledge only makes sense as an exchange value (if it is *useful*). This has been the hallmark of curriculum reforms in Brazil and abroad, as:



The debate, insoluble and still understood by many as central in the curriculum field, between the *knowledge itself* and the *knowledge to do something* is addressed in the form of a layered curriculum. On the one hand, classical disciplines/subjects are used as a source of content, treated as knowledge *in itself*. On the other hand, it is assumed that such disciplines do not cope with contemporary challenges and themes are proposed and, mainly, transdisciplinary capacities, for which knowledge is a means to reach. This slide is complemented by the reference to learning standards, demanded by the culture of testing at an international level (MACEDO, 2016, p. 54, our translation).

The chain of equivalences produced by the narrative, therefore, inserts the questions of the history of indigenous and African peoples in a position subordinate to this *knowledge to do something*, disfiguring the formative function of history teaching, because it also subordinates the political dimension of Education to Cognitive “capacities”.

In the use of the signifier, we perceive a process of emptying by eliminating the elements that could refer to it more clearly, indicating who, in fact, is included in the “diversity” defined by Brazilian public policies (FERREIRA, 2015, p. 305). The document gives us hints of filling in the significant *diversity* by generic meanings that promote a shift that subtly distances it from references to the demands and foundations that link it to the rhetoric of the Black Movement, thus untying the issue of the fight for the promotion of rights and equal chances (FERREIRA, 2015, p. 307).

In addition, in T3 - ICCH, shown in table 2, the emptying is repeated. The document proposes that in the 5th year, the diversity of peoples, cultures and forms of organization be analyzed. In this same section, mention is made of the notion of citizenship and recognition of the diversity of societies, associating it with the idea of conviviality and respect between peoples. We realize that in this last section, diversity appears as a synonym for including/incorporating, without reference to work with specific groups, which configures a fluctuation of meanings, which “does not develop [...] through any mistake, but through the political game (of language) characterized by the excess of signification and, thus, the emptying of signifiers that guarantee the intended articulation” (MATHEUS; LOPES, 2014, p. 344, our translation).

This fluctuation of meanings can also be seen in the part of the document reserved for the contents for History, in which we find significant *diversity* only in three passages, which we list in the table below.

**Table 3** – Excerpts in which the significant diversity appears related to the contents for the History curriculum component

Excerpt code	Year	Thematic Unit	Object of Knowledge	Skills
Excerpt 1 T1- CCCH <sup>8</sup>	1º	Personal world: my place in the world	The phases of life and the idea of temporality (past, present, future)	(EF01HI01) Identify aspects of your growth through the recording of private memories or memories of members of their family and/or your community.
			The different forms of family and community organization: personal bonds and friendly relationships	(EF01HI02) Identify the relationship between your stories and the stories of your family and your community. (EF01HI03) Describe and distinguish your roles and responsibilities related to the family, the school and the community.
			The school and the <b>diversity of the social group involved</b>	(EF01HI04) Identify the differences between the various environments in which you live (domestic, school and community), recognizing the specifics of the habits and rules that govern them.
Excerpt 2 - T2- CCCH	5º	Peoples and cultures: my place in the world and my social group	What makes a people: from nomadism to the first sedentarized peoples	(EF05HI01) Identify the formation processes of cultures and peoples, relating them to the occupied geographical space.
			The forms of social and political organization: the notion of State	(EF05HI02) Identify the mechanisms for organizing political power with a view to understanding the idea of the State and/or other forms of social order.
			The role of religions and culture in the formation of ancient peoples	(EF05HI03) Analyze the role of cultures and religions in the identity of ancient peoples.
			Citizenship, <b>cultural diversity</b> and respect for social, cultural and historical differences (p. 414)	(EF05HI04) Associate the notion of citizenship with the principles of respect for <b>diversity, plurality and human rights</b> . (EF05HI05) Associate the concept of citizenship with the conquest of the rights of peoples and societies, understanding it as a historical achievement. (p. 415)

Source: Brasil (2019, authors' highlights, our translation)

In the analysis of the passages, it is possible to notice that multiple meanings “float” around the term *diversity*, which is positioned to include the meanings of inclusion, respect for differences, economic and social inequality, social mobility and even variety and multiplicity. This distancing points to the exclusion of referents associated with different social subjects, such as those from the guidelines of the Black Movement, or from the formative demands of history teaching. Ultimately, as noted earlier, it replaces the school's social function, repositioning it.

<sup>8</sup> The acronym T1-CCCH corresponds to “excerpt 1 - contents of the History curriculum component” in Portuguese.

Once again, it is because of the antagonism to the agendas presented by the Black Movement that the discourse of diversity is instituted in the document. It is through the negativity of diversity linked to political formation projects that the identity of diversity is projected at BNCC towards instrumental criteria, aiming to hegemonize a project from a pragmatic perspective for Education by affirming the discourse of the market, businessmen, technocracy.

In line with this movement, the presence, albeit in small numbers, of the significant *diversity* in the narrative of the History curriculum component, gives evidence that “the coloniality of power in recent years has been in the process of reaccommodating within the global designs linked to neoliberalization projects and market needs; this is ‘recoloniality’” (WALSH, 2009, p. 16, our translation).

This “reaccommodation” is a structuring part of the so-called functional interculturality, which, configured discursively, recognizes conflicts specific to diversity, but maintains the structures of power relations, supporting inequalities and strategies of a multicultural-neoliberal cut. It is, therefore, an integrationist tactic, of “control of ethnic conflict and the conservation of social stability, in order to boost the economic imperatives of the neoliberal model of capitalist accumulation, now 'including' historically excluded groups” (WALSH, 2009, p . 16, our translation).

A final element that we would like to address, and which relates to yet another of the philosophical foundations of the conception on which BNCC is built, concerns the axis around which the thematic units were structured. To guide our analysis, we organized the units in the table below.

**Table 4** – List of themes for the early years of Elementary Education at BNCC

Grade	3 <sup>rd</sup> approved version (CNE/CP Resolution 22 Dec. 2017)
	<b>Thematic units</b>
1 <sup>st</sup>	Personal <b>world: my place</b> in the world; <b>Personal world; me, my social group and my time</b>
2 <sup>nd</sup>	The community and its records; Ways of recording the experiences of the Community; Community work and sustainability
3 <sup>rd</sup>	The people and groups that make up the city and the municipality; The place where you live; The notion of public and private space
4 <sup>th</sup>	Transformations and permanence in the trajectories of human groups; Circulation of people, products and cultures; Historical issues related to Migration
5 <sup>th</sup>	Peoples and cultures: <b>my place</b> in the world and <b>my social group</b> ; History records: languages and cultures

Source: Brasil (2019, Authors’ highlights, our translation)

We identified a binary, exclusionary and personalist reasoning present in “**personal world: my place in the world; personal world; me, my social group and my time**” (authors' highlights). The presented meaning relates the idea of possession to the significant place (“**my place in the world**”), reinforcing the centrality of the “*P*” in the constitution of existence. In addition, “me, my world” reinforces the idea of identity as something innate and fixed, unique and immutable in opposition to contemporary reflections on the constitution of mobile identities, fluid in a world in permanent change. In this section, therefore, the role of the school and the role of history teaching in promoting the affirmation of this Universal Self is exacerbated.

By positioning the self as a central element of the History curriculum component, we perceive a sense that instituted a relationship of possession of time and collectivity. In the chain of equivalences that the document is structuring, diversity appears restricted to the family and other children with whom the subject has contact (“role of different subjects”; “history of the school”). Here it is possible to observe that this situation can allow the difference and the existence of the *other* to be read as an essential element, which, depending on the political game, can be antagonized as an “adversary” or as an “enemy” (GABRIEL, 2013), without the importance of differences as an element of constitution of identities is highlighted (SILVA, 2014).

Another element to note when observing the progression established for the thematic units is the notion of concentric circles. The perspective, already present in textbooks of History, Geography and Literacy for many decades, marked the curriculum in a predominant form of the discipline named Social Studies, established during the Military Dictatorship (1964-1985). This curricular conception proposes starting from the “concrete”, synonymous with physical proximity (and, therefore, more “understandable” - consequent cognitive proximity) of the child, to the most “distant”. This aspect is positioned as a central element in the document's own narrative, as we can see below.

The exercise of 'making history', of inquiring, is **marked, initially, by the constitution of a subject. Then, it expands to the knowledge of an “Other”**, sometimes similar, often different. Then, it expands even more towards other peoples, with their specific uses and customs. Finally, **we move on to the world**, always in motion and transformation. Amid countless combinations of these variables - of the I, the Other and the We - inserted in specific times and spaces, individuals produce knowledge that makes them more apt to face situations marked by conflict or reconciliation (BRASIL, 2019, p. 397 -398, authors' highlights, our translation).

In the sense that it seeks to establish, the document is based on a tradition of the school discipline of History that positions the “I” and the “Other”, both essentialized, in opposition to a collective and diverse character of the subjects' constitution.

Therefore, the analysis of the axes that structure the contents of History helps us to glimpse the interweaving of two reasonings: the first related to the imposition of a Universal Subject (philosophical dimension), with strong indications of the classic polarizations, conceived in dualities: subject and object, consciousness and world, body and soul, individual and social, identified not only in the section destined to the teaching of History, but also in the presentation and introduction of the BNCC. Such primacy of the self, reinforces the notion of the existence of a Universal Subject, stable and essential, with which diversity/identity are not interdependent and are not being constantly displaced in/from the socio-cultural space (HALL, 2011; SANTOS, 2005). This conception, based on modern thought, indicates a view in which “the other is always the other of the same, the other of the subject itself and not the other subject irreducible and of equivalent dignity” (GABRIEL, 2013, p. 289, our translation) .

The second logic refers to the emptying of the educational function (pedagogical dimension) of the act of teaching, whose language of learning (learning objectives, competences and skills), a dimension centered on content, leaves out the what for and by whom (educational dimension). This displacement, hidden in the discourse conveyed by the BNCC, appears to be transfigured into the natural logic of a historically determined and inevitable social process. However, it should be noted that

[...] the language of learning falls short as an educational language, precisely because, as mentioned, the point of education is never that students learn but that they learn something, for particular purposes and that they learn it from someone. The language of learning is unable to capture these dimensions partly because learning denotes a process that, in itself, is empty with regard to content and direction; and partly because learning, at least in the English language, is an individualistic and individualising term whereas the educational question—if, for the moment we want to phrase it in terms of learning—is always a matter of learning something from someone (BIESTA, 2012, p. 38).

The elements analyzed so far point out that the meanings of diversity that are attempted to establish through BNCC are related to a project whose philosophical and pedagogical bases point precisely to its opposite: the *non-diverse*. Through the empire of the Self and individualism and the purge of the collective dimension inherent in the educational act and the very constitution of society, natural meanings are installed that aim to hegemonize a formation project that dehumanizes the educational process.

In addition, we consider that the attempt to disassociate the sense of diversity from the issue of the black people, or from cultural and political factors (GOMES, 2006), a movement that we identified in the document, reinforces the existence of racism as a structuring/structured system, with a flow of information (WEDDERBURN, 2011) through which it spreads benefiting subjects (in economic, social and cultural spheres) and establishes hegemony of certain groups. In this way, racial issues are inserted in the narrative conveyed by the BNCC in the search to fix meanings constituted within the capitalist modernity, in which, historically, “race and division of labor were structurally associated, reinforcing each other” (QUIJANO, 2005 , p. 231, our translation).

### Final considerations

The work aimed to present a reflection on how the BNCC seeks to establish a meaning for the significant *diversity* by establishing a flow that inserts racial relations in a project marked by the perspective of functional interculturality, implying the promotion of silencing, hiding and erasing historical patterns of social movements.

From the problematization of the meanings attributed to the significant *diversity* in the presentation, introduction of the BNCC, as well as in the section reserved for the History curriculum component, we perceive recontextualization movements that give the role of a hybrid to the significant *diversity* aiming at its emptying regarding the dimensions political and formative teaching of History and Education in general, in a simultaneous movement towards approximation to the principles of formation for the capitalist market by endorsing the pragmatism embedded in the conception of competencies.

This emptying also indicated a departure from the demands presented by social movements, since the identity project present at BNCC reinforces a concept of Universal Subject, marked by the antagonism between me and the Other that, by not highlighting struggles and protagonisms in Brazilian history, brings evidence of an ethnocentric and excluding look.

The perception of BNCC as a discursive practice situated in power relations, whose meanings aim to produce hegemony, is considered by us to be fundamental to reposition the discussions concerning diversity in curricular documents, since

What is sedimented, however, is never so once and for all. However solid the structures with which we interpret (read) political textuality may be, it is always possible to deconstruct them, present other possibilities for reading. We will always be in the paradox that doing politics implies displacing structures, it is an act of breaking with what is known, bearing in mind, at the



same time, that we only think with what we know (or think we know). Building other pedagogical imagery seems to us to depend on displacements of what is sedimented (LOPES, 2014, p. 17, our translation).

As a political project, whether from the group of teachers or from social movements, in particular from the Black Movement, the resumption of demands that involve the theme of diversity in its interrelation with race relations becomes a fundamental element in an educational project that aims to form for a democratic society. To do so, by reestablishing the primacy of the pedagogical and educational dimensions, which are increasingly hidden and subordinate in the curricular documents, we recommend that the integral and emancipatory formation of the subjects should be based on a perspective of critical interculturality, which “intends to intervene in and act on the matrix of coloniality, this intervention and transformation being essential and necessary steps in the very construction of interculturality” (WALSH, 2012, p. 66, our translation).

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