

**DESIGNAÇÕES DE CURRÍCULO: APREENDENDO SEUS SENTIDOS EM  
DISTINTAS TEORIZAÇÕES**

**DESIGNACIONES CURRICULARES: EVALUANDO SUS SIGNIFICADOS EN  
DIFERENTES TEORIZACIONES**

**CURRICULUM DESIGNATIONS: APPRECIATING ITS MEANINGS IN DIFFERENT  
THEORIZATIONS**

Andrezza Maria Batista do Nascimento TAVARES<sup>1</sup>  
Antonia Dalva FRANÇA-CARVALHO<sup>2</sup>  
Bento Duarte da SILVA<sup>3</sup>

**ABSTRACT:** This article is the product of a bibliographical research whose objective was to apprehend meanings about Curriculum designations from traditional, critical and post-critical theories, also presenting the Integrated Curriculum for High School with a focus on Professional Education. The study is qualitative in nature and uses literature review and document analysis techniques, inspired by the perspective of socio-historical psychology (AGUIAR; OZELLA, 2013). The review on the topic is anchored in the thinking of Gesser (2002), Saviani (2003), Arroyo (2007), Sacristán (2013), Silva (2005; 2017) and Tavares (2019; 2020), among other Curriculum researchers. . The results reveal that the traditional curriculum consists of an educational vision to achieve the interests of industrial society, whose meaning is linked to control and efficiency; that the critical curriculum has the sense of a field of social contradiction, control and power and that the post-critical curriculum moves from a territory of uncertain knowledge, diversity of meanings and discourses. They also reveal that the integrated curriculum, located at the confluence of the critical and post-critical curriculum, has the meaning of a training path for the integral human development of young people, that is, for their insertion in the job market and, therefore, to be viable, it must have its meaning understood, primarily, by high school teachers.

**KEYWORDS:** Curriculum theories. Professional education. Integrated curriculum.

**RESUMO:** O presente artigo é produto de uma pesquisa bibliográfica cujo objetivo foi a apreensão de sentidos sobre as designações de Currículo com base nas teorias tradicional, crítica e pós-crítica, apresentando, também, o Currículo Integrado concebido para o Ensino médio com foco na Educação Profissional. O estudo é de natureza qualitativa e utiliza de técnicas de revisão bibliográfica e análise documental, inspiradas na perspectiva da psicologia sócio-histórica (AGUIAR; OZELLA, 2013). A revisão sobre o assunto ancora-se no pensamento de Gesser (2002), Saviani (2003), Arroyo (2007), Lineusa, (2013), Silva (2005;

<sup>1</sup> Federal Institute of Education, Science and Technology of Rio Grande do Norte (IFRN), Natal – RN – Brazil. PhD in Education. ORCID: <https://orcid.org/0000-0001-6857-7947>. E-mail: [andrezza.tavares@ifrn.edu.br](mailto:andrezza.tavares@ifrn.edu.br)

<sup>2</sup> Federal University of Piauí (UFPI), Teresina – PI – Brazil. Associate Professor. PhD in Education. ORCID: <https://orcid.org/0000-0002-9827-061X>. E-mail: [adalvac@uol.com.br](mailto:adalvac@uol.com.br)

<sup>3</sup> University of Minho (UM), Braga – Portugal. PhD in Educational Sciences. ORCID: <https://orcid.org/0000-0001-5394-5620>. E-mail: [bento@ie.uminho.pt](mailto:bento@ie.uminho.pt)

2017) e Tavares (2019) Tavares, Santos e Sena Neto (2020), dentre outros pesquisadores do Currículo. Os resultados desvelam que o currículo tradicional consiste em uma visão educativa para o alcance dos interesses da sociedade industrial, cujo sentido vincula-se ao controle e à eficiência; que o currículo crítico tem o sentido de campo de contradição social, controle e poder e que o currículo pós-crítico se move a partir de um território de incerteza cognoscente, de diversidade de significações e de discurso. Revelam, também, que o currículo integrado, situado na confluência do currículo crítico e pós-crítico, tem o sentido de percurso formativo para o desenvolvimento humano integral de jovens, nomeadamente, para a inclusão no mercado de trabalho, e por isso, para ser exequível, deve ter seu sentido compreendido, prioritariamente, pelos professores do ensino médio.

**PALAVRAS-CHAVE:** Teorias curriculares. Educação profissional. Currículo integrado.

**RESUMEN:** Este artículo es producto de una investigación bibliográfica cuyo objetivo fue aprehender significados sobre las designaciones de Currículo a partir de teorías tradicionales, críticas y poscríticas, presentando también el Currículo Integrado diseñado para la Enseñanza Media con enfoque en la Educación Profesional. El estudio es de naturaleza cualitativa y utiliza técnicas de revisión bibliográfica y análisis documental, inspiradas en la perspectiva de la psicología sociohistórica (AGUIAR; OZELLA, 2013). La revisión sobre el tema se ancla en el pensamiento de Gesser (2002), Saviani (2003), Arroyo (2007), Sacristán (2013), Silva (2005; 2017) y Tavares (2019; 2020), entre otros investigadores del Currículo. Los resultados revelan que el currículo tradicional consta de una visión educativa para alcanzar los intereses de la sociedad industrial, cuyo significado está ligado al control y la eficiencia; que el currículo crítico tiene el sentido de un campo de contradicción social, control y poder y que el currículo poscrítico se mueve desde un territorio de saber incierto, de diversidad de significados y de discurso. Revelan también que el currículo integrado, situado en la confluencia del currículo crítico y poscrítico, tiene el significado de un camino formativo para el desarrollo humano integral de los jóvenes, es decir, para su inclusión en el mercado laboral, y por ende, para ser factible, debe tener su significado comprendido, de manera prioritaria, por los docentes de secundaria.

**PALABRAS CLAVE:** Teorías curriculares. Educación profesional. Currículo integrado.

## Introduction

This article considers the "curriculum" as an epistemological field that, in dialectical motion, invites researchers to identify, problematize and intend meanings and meanings that are in dialogue with other fields of knowledge relevant to human development in educational institutional contexts. The field mentioned, brings together a composite of fruitful knowledge for teacher education, because it is the central element of the pedagogical project that should enable the teaching and learning processes, central activities of educational institutions.

The article consists of theoretical research whose objective was to apprehend meanings about the designation "Curriculum" from the propositions of traditional, critical, integrated and

post-critical conceptions. In this aspect, it highlights the meanings of "Integrated Curriculum" as an alternative pointed out by the Emancipatory Paradigm of Formation and as an assertive curricular option to guide the curricular dynamics directed to the integral human development of high school youth.

The Emancipatory Paradigm of Formation is characterized by Ramalho, Núñez and Gauthier (1998, 2004) as a counter-hegemonic philosophy that advocates the conception of the citizen school as one of the constituent elements of human and social development. From this perspective, the authors propose to know what teachers think about the pedagogical and professional context, highlighted by the curriculum of institutions, in their complexity, in order to advance towards educational innovation. The emergence of the Emancipatory Paradigm of Formation announces the historical context of the search for educational and formative innovation aiming at overcoming the mechanistic perspective, highlighting the need for structural changes and conceptions in the formative and school systems, especially in relation to problematizing and dialogical curricula.

Methodologically, it comprises a study of qualitative approach and exploratory research from the basic bibliographic review and documentary analysis (GIL, 2002), with dialectical inspiration perspective on socio-historical psychology (AGUIAR; OZELLA, 2013). The theoretical framework, which serves as a beacon for the repertoire of foundation, is constituted from the thought of authors such as Gesser (2002); Silva (2005, 2017); Arroyo (2007); Antunes (2010); Frigotto, Ciavata and Ramos (2005); Saviani (2009); Lineusa (2013); Tavares (2019); Tavares, Santos and Sena Neto (2020); Lopes and Macedo (2011); Menezes and Santiago (2014); Moura, Lima Filho e Silva (2015); Pacheco (2013, 2020); among other references.

The documentary sources used were Law No. 9,394/96 (BRASIL, 1996) and Resolution CEB/CNE No. 06/2012 aligned with Decree 5,154/2004 (BRASIL, 2004) dealing with high school integrated with professional education. The literature and documentary review highlights relevant points and counterpoints to collaborate with the thinking of teachers and researchers about the meaning of "Curriculum" and the meaning of "Integrated Curriculum", objects of study of this theoretical article.

In these introductory considerations it is necessary to define what we call "significação" and "sentidos" since they influence the arguments present in the text. According to the socio-historical perspective<sup>4</sup>, the designations "significação" and "sentidos" have essential semantics for researchers of the human and social sciences (SOARES; AGUIAR; MACHADO, 2015)

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<sup>4</sup> For Socio-Historical Psychology, the social determinations of meanings are not within the immediate reach of the researcher. The real thing doesn't come down to appearance. In order to broaden the understanding of these

Both designations refer to aspects of the individual constitution of the psychic content of each person, indicating ideas that integrate the central core of thought. In a synthetic way, the research from nuclei of meaning seeks to achieve the abstraction of the verbal unity of the subjects (the word) to proceed with a qualitative approximation of the meanings elaborated and represented by them. According to the methodological framework adopted, one of the types of instruments for apprehensions of meanings is effective through bibliographic review, analysis of materials and available documentary sources. After careful and reflective observation of the findings, the next step for the socio-historical researcher is to proceed with careful systematization of the criteria of similarity, complementarity and opposition of the content gathered for the research.

Inspired by socio-historical psychology, we emphasize that "significação" and "sentido" are related to the individual way with which each person understands the universe and with which he expresses his opinion through the word, influenced, in turn, by the social, historical and cultural mediations that condition such individuals. Both *significação* and *sentidos* are the content of the exclusively human psyche that can be recognized from the systematic apprehension of people's communicative expressions (SOARES; AGUIAR; MACHADO, 2015).

Thus, the reading of manuscripts perspective in the apprehension of "significação" and "sentidos" comprises an activity that allows the researcher to go beyond the perception of excerpts of speech and/or writings. This activity, boosts the critical state of the researcher since it advocates in defense of the understanding of the historical and dialectical faces of objects, also emphasizing that the words expressed in the communicative circumstances are elaborated from the dynamic movement between important reflective pairs, namely: objectivity and subjectivity; individual and society; affection and cognition; thought and language.

The very term curriculum derived from the Latin word *curriculum*, whose root is the same as *cursus* and *currere* experiences this movement. According to Sacristan (2013), the term is divided into two meanings: the professional career and *the curriculum vitae*, which includes the successes achieved. In ancient Rome, says the author, there was talk of *cursus honorum*, characteristic of the sequential set of positions or honors. Thus, the citizen accumulated social values by performing elective and judicial positions. In this respect, the author clarifies that the term curriculum also has the career sense, covering the contents that are courses along this path.

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statements, which are central to the research perspectives on the socio-historical conception, we suggest the reading of: DELLARI JUNIOR, A. **Vigotski**: consciência, linguagem e subjetividade. Campinas, SP: Alínea, 2013.

In its origin, curriculum in education means a specific territory of knowledge (contents), as well as bases a plan of studies that teachers must follow to teach what the student should learn. According to Silva (2016, p. 11, our translation), "arising in the context of the Protestant Reformation of the late sixteenth century, the term would be present in 1582 in the book of the University of Leiden in the Netherlands".

In the Middle Ages, the curriculum was composed of both *trivium*, three disciplines, Grammar, Rhetoric and Dialectics, as well as *cuadrivium*, astronomy, geometry, arithmetic and music. These contents represented the first form of knowledge organization in universities in Europe (LINEUSA, 2013). The curriculum is, according to Silva (2017), a recent invention for educational institutions in the Western world.

Using the meaning of the designation "curriculum" in the current repertoire of Portuguese-speaking dictionaries, we have the following shared idea: "Route made until the end of the execution of the act. Action and movement involving a complex whole, understanding everything that occurs during an execution until it is completed." (TRALDI, 1997, p. 22, our translation). The understanding of the curriculum as an epistemic field requires the recognition of theoretical conceptions (traditional, critical, integrated and post-critical) which will be compared in the different sections of this article.

### **Centrality of curriculum senses in traditional theory: control and efficiency**

Considering that the term curriculum has the meaning of a path to achieve a professional purpose, it encompasses theoretical and empirical contents that are experienced in this path, presenting, therefore, a temporality. This means that "the curriculum organizes routines and rhythms for the daily life of those who, directly or indirectly, relate to educational spaces" (VEIGA NETO, 2002, p. 164, our translation). In this systematized process, new daily practices were instituted, redistributing and rearticulating spaces and times with more intention for human development.

In this case, the routines and rhythms that must be followed by the school are mentioned in traditional literature<sup>5</sup> since Comenius (1997, p. 56, our translation), for whom: "school time must be well distributed so that, every year, month, day and hour, a particular task is assigned to students". Prior to the year 1900, the curriculum was based on values based on Western traditions, based on the development of professional skills. "Only after the 1900s, with the

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<sup>5</sup> According to Lopes and Macedo (2011), among the repertoire of the members of the theorization on the conception of traditional curriculum, deserve to be highlighted: Comenius, Herbart, Skinner, Bobbitt and Gagné.

beginning of American industrialization, and more effectively in the 1930s, with the movement of the Escola Nova in Brazil, did the understanding that it was necessary to decide what to teach was established" (LOPES; MACEDO, 2011, p. 21, our translation).

This implies that it is necessary to realize that if the curriculum provides epistemological support to the practices of space and time in school, it is these practices that give materiality to the curriculum as Veiga Neto (2002) says. For this reason, Cury, Reis and Zanardi (2018, p. 54, our translation) understand that it is "necessary to delve into curricular studies as a way of understanding how social interests that articulate themselves to school knowledge to propagate the homogeneous view of the world".

The idea of planning the teaching processes came with the intention of making it as efficient as business production, according to Lineusa (2013). The association with industry and business logic is related to the intention that the educational system could predict students with efficient performances for the profitable results they could obtain, establishing precise methods to measure whether the planned objectives, a priori, were achieved (SILVA, 2005).

Following this view, John Franklin Bobbitt, American educator, who according to Silva (2007), was the one who conceived the school as a company by proposing a school whose operation was similar to a commercial or industrial company. That is, he proposed to the school the transposition of the organization model elaborated by Taylor (2010), equating the educational model to the manufacturing model, with ballast in the principles of scientific administration, by presenting protocols on how to control the times and movements that workers exercised in the factory, nominating this process of scientific management. Taylor's intention (2010) was to eliminate waste and industrial losses caused by the behavior of the idle worker, aiming, therefore, to raise productivity levels through the manufacturing division of labor.

Silva (2016, p. 40, our translation) asserts that "logic, which allows planning, execution, control and, mainly, efficiency in industrial production is the central point of the organization's management". Thus, through mechanical and repetitive movements, Taylorism industrialization produced the ideal human behavior for the industry, the one that is established in series, being rationalized and controlled.

Taylor (2010), organized his ideas through principles and gradually joined them to the practical instruments that organize the factory work, conditioning the workers to adopt a set of rules that are part of the new work system, with a view to controlling the means to reach the final product.

The principles and practices used by scientific management were transmitted orally or through observation (TAYLOR, 2010). Over time, scientific determination became so that the worker could receive the specification of his task based on scientific criteria, to the detriment of his autonomy. Taylor (2010) stated the importance of management achieving workers' as well through incentives. This practice implies praise, as well as promises for better wages, aspects that are strongly related to the improvement of production and the work environment.

According to Silva (2017) he explains, the teacher in conservative education, as a worker, does not know or master the entire pedagogical work process in which he is involved, since he passively follows plans previously elaborated by his managers. Such pedagogical control involves a situation analogous to the factory work in the format of scientific management, to the extent that it includes and hierarchizes who plans, who supervises and who performs the activities on the school floor.

According to Silva (2017), Taylor systematized four fundamental problems that should be observed in the development of school curricula, namely: What educational objectives should the school pursue? How are educational experiences offered to students likely to achieve these purposes? What efficient criteria should be addressed in these educational experiences? How to accurately verify that these goals are being achieved?

The literature that reflects on the conception of traditional curriculum in education brings in its centrality the meaning that the curriculum corresponds to a "pedagogical control tool to meet the interests of industrial society". Other recurrent meanings that the literature of the traditional curriculum conception points out are: positivism, bourgeoisie, social hierarchy, maintenance of social order, encyclopedic education, affirmation of metanarratives, compartmentalization of thought through the fragmentation of knowledge, unilateral formation, efficient performance, scientific, mechanical didactics, pedagogical process standardized through linear sequence, teacher authoritarianism and management, metric evaluation, punctual and based on contents, student passivity and concern about "What" and "How" to teach? (LOPES; MACEDO, 2011); (TRALDI, 1997). Its main meaning, at that historical moment, is therefore control, order and efficiency.

## **Centrality of the meanings of curriculum in the theory of criticism: field of contradiction, control and power**

If the traditional curriculum, in the American context of its origin was organized by the needs of the industry, having as scope the knowledge necessary for the student to perform a productive work in his adult life, the thought of critical sociology brings out the theory of the critical curriculum. In this context, the dissatisfactions with the conception of the traditional curriculum were widened and the influence of the questioning theories of positivist thought was strengthened. For example, those associated with the movement led by John Dewey, who mobilized the pedagogical conception Escola Nova, of progressive liberal cleavage, which also impacted on the theorization of the curricular field, according to Pacheco (2020, p. 6, our translation) said:

[...] Critical theory not only questions education and curriculum within the framework of social, political and economic structures that legitimize knowledge, but also relates school knowledge with issues of power and control, so that the curriculum, built on the diversity of contexts, actors and differentiated purposes, contains power relations and cannot be considered as something neutral and supposedly technical.

With the "Escola Nova" movement, the curriculum of educational institutions began to value pedagogical activism to the detriment of encyclopedic learning and methodological verbalism, valuing the participation of students in the learning process and creative dynamics in classes. According to Gesser (2002), the conception of the "Escola Nova", centered on the pragmatist perspective, does not completely break with the meaning of the traditional curriculum, because it also emerges motivated by the interests of efficient performance for the labor force of industry.

However, pragmatic pedagogy, devoid of the mobilization of learning to extend the critical state of school members, was a new path found to control human behavior and meet the mass. However, although it does not cause an ideological rupture with the traditional school, the theorization points out that the reforms produced by the Escola Nova helped to overcome the traditional view of education.

For Silva (2016), the critical perspective of the curriculum is effectively strengthened from the beginning of the 1970s with the installation of the "Reconceptualist Movement of the Curriculum (MRC)", with the development of the "Sociology of the Curriculum", in the American context, theorized by Michael Apple, Henry Giroux and William Pinar, as well as strengthening with the movement "New Sociology of Education (NSE)", in the English context, theorized by Michael Young and Basil Bernstein. This critical theoretical basis included



Marxist concepts in the epistemic field of the curriculum, such as hegemony, ideology, alienation and power, designing deep criticism of the traditional curriculum and the capitalist production system (SILVA, 2016).

In the thought of the French School, Bourdieu and Passerom (1992) theorizing about cultural reproduction, or "cultural capital", they understand the curriculum of the school as based on the dominant culture and language, transmitted through the cultural code. Althusser (2014) attributes to the school the function of an ideological apparatus of state, being, therefore, a reproducer of the ideology of capitalist society and the desires of the holders of the means of production. In this case, according to the theoretician, the disciplines of the school curriculum can be an effective channel of reproduction of ideological components (ALTHUSSER, 2014). Communication instruments, such as television and other media, propagate the homogeneous culture manufactured that demonstrates that power is also related to cultural values and representations.

The influence of the Frankfurt School, with the criticism of technical rationality exacerbated in school, by the defense of the "pedagogy of possibility and resistance" resignifies the curriculum as emancipation and liberation (GIROUX, 1997). In this mainstay it is possible to affirm that the critical curriculum proposes the overcoming of non-critical views and also of the critical-reproducibility of education. The literature on the critical curriculum supported by the Frankfurt School comprises education as a dialectical instrument driven by contradiction. If, on the one hand, it legitimizes in its paths the social distinction, to the extent that it reinforces and affirms the popular cultural marginalization and the process of reproduction of capitalism, on the other, it constitutes an institution that points to the possibility of social transformation.

This political and philosophical curricular view, which overcomes the idea of fragmentation of human learning, is based on the contributions of progressive theories of education, among them, that of Paulo Freire, with the defense by dialogical and awareness-raising mediation, whose ideas emerge in the 1970s in the United States (MENEZES; SANTIAGO, 2014). This movement of signification restructuring was based on the conception that the curriculum cannot be based on training paths anchored in hierarchical relations and social reproduction. Paulo Freire's pedagogical ideas are based on the coherence between human reason and consciousness, a philosophical basis necessary for man to transform his social context to the extent that it does not allow itself to be manipulated or massify (TAVARES, 2020). For Freire, the development of critical awareness provides freedom, development of reflexive potentialities and adhering to the agenda of social struggle (SCHRAM; CARVALHO, 2007).

According to Young (2007), the critical curriculum problematizes the expectations that are associated with the expansion of education and the opportunity that schools offer students, as well as access to knowledge considered powerful that the school socializes and that provides students with social mobility. For Adorno (1995), historical reflexivity, lucidity about events and access to the culture of contemporary society are aspects that need to be mobilized in curricula for the formation of critical awareness. The author, being one of the representatives of the Frankfurt school, highlights the critical dimension of the curriculum by denouncing irrationalism to promote emancipatory reason, defending the importance of human emancipation through education.

This meaning dialogues with the concept of Freirean education, whose centrality is the humanization and liberation of learning subjects through emancipatory awareness as a form of feasibility of transformation of the excluding social reality promoted by the capitalist system. In counterpoint, Freire (1966) also refutes the bank education project, which, with reference to the theories of the traditional curriculum, which, as we have already scored, comprises students as empty deposits that need to be filled by content presented by teachers with concerns of economic impact (MENEZES; SANTIADO, 2014). It is not easy to realize this dream of an emancipatory education, because

It is undeniable that there will always be barriers ahead of those who dream of an emancipatory education that triggers processes of consciousness and the search for a place for those who are on the margins of living conditions. A different place from those who hope to exercise their status as a subject in the world and not be at the mercy of international policies because 'the human being is bigger than the mechanisms that minimize it' (FREIRE, 1996, p. 130, our translation).

Discussing the critical curriculum from the perspective of Freirean, we verified the design of a formative path that prioritizes the content of social need, the humanizing philosophy, the valorization of everyday knowledge, sociological reflexivity, liberating dialogue as alternatives to broaden critical awareness and the experience of the democratic institutional culture. In this curricular perspective there is no dissociation between the phenomena that happen in society and their materialization in the school curriculum (LIMA, 2014; MENEZES; SANTIADO, 2014; TAVARES, 2020).

Critical theories highlight that the curriculum is related to history, society and culture, and that it should also be concerned with the phenomenon of school exclusion and its overcoming of social inequalities. Another central concern is the intentions and reasons that

lead to the valorization of certain contents to the detriment of others before the repertoire of content prioritized in the institutionalized curriculum.

From the reflections pointed out by the literature that reflects on the conception of critical curriculum in education, we conclude that the idea that occupies centrality in its meaning is that of curriculum as "a field of social contradiction or arena of power struggle". Other recurring meanings in the argumentation of literature are: scientific socialism, social excluded, social class, cultural reproduction *versus* emancipation, liberating education, criticism of the capitalist system, possible relations with knowledge, hidden curriculum, formation for awareness and citizenship, power, ideology, liberation, didactic mediator, dialogue, interdisciplinarity, critical pedagogical process, mediating evaluation, valorization of the subject, democratic management, problematization about "what", "why" teach and learn? (LOPES; MACEDO, 2011; TRALDI, 1997).

### **Centrality of the meanings of curriculum in post-critical theories: territory of cognoscenti uncertainty and diversity of meanings and discourse**

The post-critical curriculum also receives the designations of post-structuralism, post-colonialism and postmodernism, assuming the sense that in the world there are diverse cultures. However, despite the affirmation of such cultural diversity, its challenge focuses on living with the imposition of a homogeneous and hegemonic culture, as Silva (2005) recalls.

It is important to highlight that the movements that renew the educational and curricular theory by the postmodern cleavage should be recognized from protests mobilized by students in Portugal, France, Spain and the United States, marked by the public outcry against the wars that occurred in the world, especially that of Vietnam that greatly mobilized American youth. It is also worth remembering the influence exerted by classified counterculture movements, such as the feminist movement and the sexual liberation movement, among others (SILVA, 2005).

The emergency context of the post-critical paradigm is that of intellectual movement that proclaims the experience of a new historical epoch called postmodernity, which does not represent an announced, unified theory, but a varied set of perspectives, encompassing the diversity of political, aesthetic and epistemological fields that have in common the denial of the

primacy of social metanarratives by privileging the relativism of the uncertainty of the cognoscenti.<sup>6</sup>

Originated in the thought of the Frankfurt school, and widely discussed on the basis of philosophical arguments, especially from the works of Horkheimer and Habermas, critical theory includes, nowadays, very diverse perspectives, giving rise to academic cleavages, even more accentuated when identity concepts of postmodernity and poststructuralism are used (PACHECO, 2020, p. 3, our translation).

With regard to social, political, philosophical and epistemological aspects, the post-critical curriculum questions the assumptions of social and political thought established and developed from the Enlightenment by advocating for the defense of the idea of "paradigm shift" mobilizing resistance to the overcoming of absolute truths. Another mark is the criticism of the "rigid" patterns considered by modernity, breaking with the positivist, technocratic and rationalist logic, resizing the protagonism of the subordinates excluded from a totalizing and standardized system.

The meanings of the post-critical curriculum promote important implications for the field of education because pedagogy has its basis in modern ideas. As we point out in the previous section of this article, the goal of traditional modern education is to transmit scientific knowledge, to form a rational and autonomous human being, to shape the citizen of modern representative democracy. However, these meanings are incompatible with the claims of the postmodern curriculum, according to Pacheco (2020, p. 13, our translation).

The (post)critical theory pursues the task of, in the case of curricular practices, analyzing how the irrational rationality of market logic induces actions that agree with Tylerian rationality and delegitimizes the role of the subject and the difference linked to subjectivity. For this, it is possible to recognize the existence of a market curricular approach, whose analysis needs to be thought of from very different assumptions, because the administrative and political orientations have revealed the primacy of economic and social over personnel.

It is also true to affirm the divergence of the post-critical conception with the critical conception to the extent that the essence of the paradigm is deeply suspicious of the emancipatory and liberating impulses of critical theory because it is based on the will of mastery and control of modern epistemology. The criticism is that the obsession with reckoning between social classes at the heart of social institutions as an arena of struggle constitutes an attack on the very idea of education.

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<sup>6</sup> According to Freire, the cognoscenti subject is formed to the extent that it internalizes the cognoscible object in the process of consciousness -- 1996. The cognoscenti person is the individual capable of acquiring knowledge or the individual who has the ability to know. The cognoscible is the psychic content that can be known.

Thus, following its specific philosophical flow, one of the most striking characteristics of the conception of post-critical curriculum is the emphasis on discourse. The orientation is for the subjects, when activating their philosophical state, to rebel against the version of reality as it is, and that, when organizing their thinking, they take discourses about what they say that reality is and about how it should be in order to perceive the representations of the person and/or groups. For postmodern theorization, reality cannot be conceived outside the linguistic processes of meaning and power relations.

From these reflections about the post-critical curriculum, we conclude that the idea that occupies centrality in its meaning is that of curriculum as "territory of cognoscenti uncertainty and diversity of meanings and discourse". Other recurring meanings in the argumentation of literature are: postmodernism, performative subject, identity groups, multiculturalism/diversity, education for uncertainty, denial of metanarratives with overcoming binarism, transdisciplinary knowledge, hybrid formation, subjectivity/signification, discourse/representation, knowledge-power, relativistic didactics, alternative pedagogical process, self-assessment, otherness/empathy, resurgence of devastated identities, anarchy, "where", "when" and "by whom" were invented? (LOPES; MACEDO, 2011; TRALDI, 1997). Its meaning, in this modern context, represents it as a territory of cognoscenti uncertainty and diversity of meanings and discourse.

Until this moment of the work, we reflect on the theories of curriculum put by the literature, briefly revisited, and that contribute to the understanding of the sense of integrated curriculum for high school than of professional education in high school in Brazil.

### **Centrality of the meanings of curriculum in the conception of integrated curriculum: formative path for the social inclusion of workers**

The integrated curriculum, as a curricular practice for high school, is a tributary of the theoretical-conceptual bases that are based on omnilaterality and polytechnics (defended in the writings of Karl Marx and Friedrich Engels) and the unitary school<sup>7</sup>. Omnilateral is "a term that comes from Latin and whose literal translation means 'all sides or dimensions'" (FRIGOTTO; CIAVATTA; RAMOS, 2012, p. 267, our translation). Manacorda (2007, p. 89, our translation) understands omnilateral as a:

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<sup>7</sup> For Gramsci, the traditional school would not contribute to the necessary social changes so it coined the idea of a single school for all that means an institution that combines humanistic training and training for work, in time and in favorable conditions so that all subjects can acquire the maturity and discipline necessary for intellectual creation (GRAMSCI, 1982).

[...] all productive capacities and, at the same time, the totality of consumption capacities and pleasures, in which the enjoyment of those spiritual goods, in addition to the materials, and from which the worker has been excluded as a result of the division of labor, must be considered above all.

Polytechnic education is a designation that mobilizes the pedagogical debate from the relations with the meaning of work in the project of socialist society, with respect for the worker, with the development of moral attitudes towards work and with the humanist and collectivist character of work.

These educational philosophies are anchored in the understanding of integral human formation, based on the understanding that general formation is inseparable from training to work<sup>8</sup> in all educational and productive processes (CIAVATTA, 2012).

The political and pedagogical conception of the integrated curriculum, according to Tavares (2019), is based on the foundations of critical sociology, socio-historical psychology and critical pedagogy. The researcher also points out that, according to Decree 5,154/2004, the structuring axes that began to guide education systems in Brazil, based on the offer of the integrated curriculum for Professional Education, were: society, culture, science, technology and work (BRASIL, 2004). And that, with Resolution CEB/CNE No. 06/2012, the philosophical principles that began to support the practice of the integrated curriculum were: 1) integral human formation, 2) work as an educational principle, 3) research as a pedagogical principle, 4) inseparability between theory and practice, 5) interdisciplinarity, 6) diversity and 7) contextualization.

Expanding this understanding, Ramos (2009) adds that the integrated curriculum translates in its offer a general, technical and political training with the category work as an educational principle.

In the 'integrated curriculum', general and specific training knowledge for professional practice are also integrated. A specific concept is not approached in a technical and instrumental way, but aiming to understand it as a historical-cultural construction in the process of science development for productive purposes. Because of this, in the 'integrated curriculum' no knowledge is only general, since it structures production objectives, not only specific, because no appropriate concept can be productively formulated or understood disjointedly from the sciences and languages (RAMOS, 2009, p. 3, our translation).

Thus, training based on an integrated curricular architecture produces efforts in the

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<sup>8</sup> For Marxist thinkers, work as an educational principle means an ontological exercise or “ontocreative”, because through it, the human being in relation to nature produces knowledge and himself.

attempt to overcome the dualism history of the social division of labor, proposed by the traditional curriculum, in which some were separated to think and plan society and others for the hard craft of manual labor (FRIGOTTO; CIAVATTA; RAMOS, 2005). This curricular proposition also carries in its bulge the possibility of breaking with the historical roots of social delays, such as the case of the Brazilian reality, expressed in elitism and in the subordination of the formative project of the working class strictly to the interests of the business community. In this respect,

Integrated high school is that possible and necessary in a conjuncture unfavorable reality – in which the children of workers need to obtain a profession still in high school, not being able to postpone this project to the higher level of education – but that potentiates changes, to overcome this conjuncture, constitute an education that contains elements of a just society (FRIGOTTO; CIAVATTA; RAMOS, 2005, p. 44, our translation).

This curricular format aspires to guarantee the children of the working class the right to a solid general education that allows more dialogical, relational and critical formative itineraries in the world, fostering political and economic citizenship. Formation that, in this sense, presupposes the discernment of the correlation of social forces underlying all phenomena.

In this case, the curriculum is evidenced as an instrument of power reflected and legitimized in the relationships that are established in educational institutions, because it cannot be denied that power, besides being woven from complex relationships, is intertwined in all school discursive productions.

To deepen the focus of the bases that sustain the integrated curriculum, it is worth mentioning that it is organized based on the idea of completeness, the understanding of the parties in relation to the whole or of unity within diversity. Tavares (2019) signals that the integrated curriculum should be conceived as a single formative cycle, a synthesis, an amalgam, between the technical course and high school, producing interfaces between the curricular components. The curriculum serves both to organize the contents and to unify the teaching and learning process. However, to organize the integrated curriculum it is necessary to understand that disciplines have their specific knowledge, with components that differ from each other, including the knowledge of daily life and those of the profession (LINEUSA, 2013).

In the search for theoretical substrates that support the meaning of the integrated curriculum, it is necessary to explain that the prototype of this curricular architecture did not discredit the formative needs of technical competence in human formation. However, it questions and problematizes that this competence, by itself, does not account for the totality of the formative dimensions of the subject, not respecting its multidimensionality.

The critical conception of the curriculum trusts that, without the critical contribution, the learning subject becomes a mere instrument at the service of the prevailing logic. For Frigotto, Ciavatta and Ramos (2005), the proposal of an integrated curriculum seeks to produce educational processes that overcome the formation of the installment, historically expanded by the Cartesian model of current education. Therefore, in the mosaic curriculum, teachers will be prone to the same fragmentation logics that weave the different specialties. In this context, Simões e Silva (2013, p. 42, our translation) explain

[...] that the integrated curriculum is challenged by fragmentation, linearity and hierarchy that historically leave watertight knowledge and practices, isolate segments, disciplines, areas and attribute to some in general the so-called exact sciences a preponderant role in the workload and evaluation of the student. Without ignoring that the curriculum is a territory of clashes and struggle of powers, it is necessary to take advantage of possibilities of rupture with disciplinary isolation and with the dichotomies theory/practice and general/professional education to propose integrative activities, in which the knowledge of different disciplines, general or technical, can be mobilized in an articulated way in challenging and instigating situations, promoting the autonomy and increasing prominence of students. Full training goes beyond the specific field of knowledge or the professional context in which it applies.

The meaning of the integrated curriculum necessarily evokes the reflection on integrated high school and integral human education, as well as the resumption of the meanings of the critical curriculum, since these aspects occupy the centrality of this curricular model. For Moura, Lima Filho e Silva (2015), omnilateral formation is claimed by the conception of an education for work as an educational principle and by a unitary school, as a means for the development and emancipation of the subject. Thus, we recognize the imperative of confronting professional training focused on the interests of capital, which reduces worker training to training for labor production systems, mutilating and emptying the multiple dimensions of integral human formation (TAVARES, 2019).

Inspired by Marxian contributions, Manacorda (2007, p. 94) explains that omnilaterality is the "total, complete, multilateral development, in every sense, of the faculties and productive forces, of the needs and capacity of their satisfaction". This premise confronts the split formation of human capacities caused by alienated labor and class division, as well as respects and seeks to recover its integrity and socio-historical integrity.

[...] the historical arrival of man to a totality of productive capacities and, at the same time, to a totality of consumption and pleasures, in which one must consider above all the enjoyment of those spiritual goods, in addition to the materials, and from which the worker has been excluded as a result of the division of labor (MANACORDA, 2007, p. 89-90, our translation).



The omnilaterality category, presented so far, has a strong link with another Marxian conception, that is: polytechnic education. In view of polytechnics as the basic principle of the integrated curriculum, Machado (1992, p. 19, the author's griffin, our translation), argues that

*Polytechnics represents the field of technical at the intellectual level and the possibility of flexible work with a new composition of tasks at the creative level. It supposes the overtaking of a purely empirical knowledge, by requiring the use of the most abstract forms of thought. It goes beyond a simply technical training by presuming a broad profile of worker, conscious, and able to act creatively in creative activities and to seek with autonomy the knowledge necessary for its progressive improvement.*

It is possible to see from this perspective that the training anchored in *Polytechnics* does not dissolve specialized training. In fact, it is a model of *lato* formation, which goes beyond the acquisition and mastery of "technique by technique". They are present in the same formative process, both the development of technical qualifications and the knowledge of their scientific foundations.

Thus, the curricular codes in the integrated form develop formative processes enabling the concepts to be apprehended as systems of relationships of a concrete totality, considering the multiple relationships that weave around the social reality, with the objective of explaining and understanding it.

Therefore, the aspects mentioned so far comprise a cut out of the conceptual matrix of the integrated curriculum, which assumes the commitment to provide subjects with the apprehension of the technical and technological, ethical-political and cultural foundations present in the world of work. However, the participation of educators is a *sine qua non* condition in this process. They need to be integrated and engaged in the articulation and integration of historical-social knowledge, as a condition for a consistent scientific-technological training characterized as a promoter of a global and emancipatory education that seeks to guarantee access and the right of every citizen to socially useful work.

From the reflections pointed out by the literature that reflects on the concept of integrated curriculum in education, we conclude that the idea that occupies centrality in its meaning is that of curriculum as a path of institutional culture that leads to "integral human formation from work". Other recurring meanings in the argumentation of literature are: emancipatory and counter-hegemonic paradigm, workers, working class, worker resistance, professional and polytechnic education, workers' struggle, integration between knowledge, integral / omnilateral human development, work / science / culture / technology, problematizing and integrative didactics, creative pedagogical process, shared and co-creative evaluation,

recognition of subjects, management problematization about "how" and "to whom" to teach and learn? (FRIGOTTO; CIAVATTA; RAMOS, 2005; RAMOS, 2009; TAVARES, 2019).

Each meaning attributed to the Curriculum at the core of its theories and conceptions is notably

[...] a question of 'identity' or 'subjectivity'. If we want to resort to the etymology of the word 'curriculum', which comes from the Latin curriculum, 'race track', we can say that in the course of this 'race' which is the curriculum we end up becoming what we are (REIS; LEBRE; ROSS, 2008, p. 7, our translation).

### **Final considerations**

The article was to identify and reflect on the meanings of the "curriculum in education" in the light of the meanings attributed by the theories of the traditional, critical, integrated and post-critical curriculum. In the research path we understand that verifying the meaning of the curriculum through different theoretical cleavages involves an exercise of understanding social, historical and cultural mediations related to pedagogical thinking, which, in turn, is permeated by ideologies, values and conceptions.

Verifying the semantic indicators on the curriculum in education was an activity that mobilized attention to several dimensions (pedagogical, political, philosophical, social, historical, psychological...), translating into a crossing that required the consultation of a wide repertoire of readings, as well as the expansion of dialogue with researchers in the field of educational sciences.

The article states that the designation "curriculum" is a polysemic term that is subject to ambiguity and the wide diversity of meanings, namely: in the traditional curriculum prevails the idea of "pedagogical tool for the achievement of the interests of industrial society"; in the critical curriculum prevails the idea of "field of social contradiction and arena of dispute of social projects"; in the post-critical curriculum prevails the idea of "territory of cognoscenti uncertainty and diversity of meanings and discourses"; and in the integrated curriculum prevails the idea of "formative pathway for integral human development and social inclusion of workers and people of popular origin".

In addition to the nuclei of meanings scored previously, inspired by socio-historical research, the article revealed a composite of other meanings, also indicated by theorization, based on similarities, complementarities and contradict positions of ideas about the different

trends of the curriculum in education. Next, in the form of synthesis, we socialized a picture to illustrate in a didactic way the diversity of meanings identified and systematized in the article.

**Table1** - Synthesis of the apprehension of meanings and meanings of curriculum in different theories

Dimensions	Traditional Curriculum	Critical Curriculum	Post-critical curriculum	Integrated Curriculum
Philosophical	Positivism	Scientific socialism	Postmodernism	Counter-hegemonic emancipatory paradigm
Social	Bourgeoisie	Social excluded	Performance subject	Workers
	Social hierarchy	Social class	Identity Groups	Working class
	Social maintenance	Cultural reproduction <i>versus</i> emancipation	Multiculturalism/diversity	Resistance
Educational	Encyclopedic education	Liberating education	Education for uncertainty	Professional and polytechnic education
	Affirmation of metanarratives	Criticism of the capitalist system	Denial of metanarratives with overcoming binarism	Workers fighting
	Compartmentalization and fragmentation of knowledge	Possible relationships with knowledge/ Hidden/Interdisciplinary Curriculum	Transdisciplinary knowledge	Integration between knowledge
	One-sided training and efficient performance	Awareness development	Hybrid training Subjectivity/signification Speech/representation	Human/integral/omnilateral development
	Concern about "What" and "How" teach?	Problematization about "what" and "why" teach and learn?	Problematization about "where", "when" and "by whom" were invented?	Problematization about "how" and "to whom" teach and learn?
	Science	Power/ Ideology/ Liberation	Know-how	Work/science/ culture/technology
	Mechanical, linear, sequential and	Didactic mediator / dialogical / transformative	Relativistic didactics	Problematizing and integrator didactics

Pedagogica l	authoritative didactics			
	Standardized pedagogical process	Critical pedagogical process	Pedagogical process Alternative	Creative pedagogical process
	Metric, punctual and content evaluation	Mediating Assessment	Self-assessment/ Otherness/empathy	Shared and co-creative evaluation
	Student passivity	Valuing the subject	Surges of devastated identities	Recognition of subjects
Managem ent	Authoritarian	Democratic	Anarchic	Participatory

Source: Prepared by the authors

The diversity of meanings mentioned in the mentioned table highlight meanings related to the curriculum theories analyzed here, systematized from the dimensions: philosophical, social, educational and pedagogical that cross the types of curricula. The intention of the synthesis picture is to highlight meanings that presented a wide incidence in the development of literature review with apprehension of meaning nuclei on curriculum in education. We observe that the integrated curriculum brings existing curriculum meanings in the confluence of meanings from the critical and post-critical curriculum.

This said, it is essential that the teaching members of educational institutions are aware of the meanings that involve the concepts of curriculum so that their curricular practices are conscious and, preferably, transformative. Identifying the multiple meanings pointed out by the theoretical repertoire of the different conceptions is an important reflective investment because it directly impacts on the institutional culture, especially, with regard to teaching and learning processes, aspects that figure at the center of school activities.

It is necessary to emphasize that the curriculum needs to be perceived as a formative itinerary to be reflected daily by education workers. Concerning the curriculum for integrated high school, a type of curriculum that occupies a key argument in this article, when developing in professional education schools that form workers in integral human education, it is essential that the teaching and learning processes follow the horizon of contents that allow the articulation theory-practice, interdisciplinarity, socialization among individuals, encouraging cultural, religious, racial and gender respect, in addition to the apprehension of cultural, scientific and technological knowledge, essential for humanizing, holistic, citizen, transformative and emancipating formation.

This complex and dynamic curricular movement will contribute to the effectiveness of training pathways in which working students achieve better professional opportunities in the world of work and who remain successfully in their studies, collaborating with awareness about their identities and their transforming powers.

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