

**#BNCC: open letter on educational policies and e-narratives on Twitter**

**#BNCC: carta aberta sobre políticas educacionais e e-narrativas no Twitter**

**#BNCC: carta abierta sobre políticas educativas y e-narrativas en Twitter**

**Abstract:** Hashtag BNCC... This is what moves us to write a letter to those who research curriculum policies in Brazil, amid the advancement of the use of virtual interaction platforms – commonly called social networks –, especially in the context of the SARS-CoV-2 pandemic. We venture into a dialogical and inventive process of doing research WITH, creating, presenting, and moving questions from posts published on Twitter, which we call e-narratives. Such choices considered that tweets have something to say about what happened in the spaces where education takes place, so they can be understood as narratives that contain clues for curricular studies. We were also provoked by the debates generated at the IX International Colloquium on Curricular Policies and Practices, organized remotely by the Group of Studies and Research in Curricular Policies, in 2020. With this, we intend to draw the attention of the scientific community to issues highlighted in the posts – which translate announcements and denunciations and concerns and doubts and desires and... –, as well as the need to (re)think the choices we have made regarding the dialogue and communication of our research, especially regarding schools and teacher training courses.

**Keywords:** BNCC. E-narratives. Pedagogical letters.

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**Resumo:** *Hashtag* BNCC... Eis o que nos move a escrever uma carta a quem pesquisa sobre as políticas curriculares no Brasil, em meio ao avanço da utilização de plataformas virtuais de interação – chamadas comumente de redes sociais –, sobretudo no contexto da pandemia de COVID-19. Arriscamo-nos num processo dialógico e inventivo de fazer pesquisa COM, criando, apresentando e movimentando questões a partir de postagens publicadas no *Twitter*, as quais nomeamos de e-narrativas. Tais escolhas se devem ao fato de considerarmos que os tuites têm algo a dizer sobre o acontecido nos espaços onde se faz a educação, por isso podem ser entendidos como narrativas que contêm pistas para estudos curriculares. Também fomos provocados pelos debates gerados no IX Colóquio Internacionais de Políticas e Práticas Curriculares, organizado de forma remota pelo Grupo de Estudos e Pesquisas em Políticas Curriculares, em 2020. Com isso, pretendemos chamar a atenção da comunidade científica para questões sinalizadas nas postagens – que traduzem anúncios e denúncias e inquietações e dúvidas e desejos e... –, bem como para a necessidade de (re)pensarmos as escolhas que temos feito quanto ao diálogo e a comunicação de nossas pesquisas, sobretudo no que se refere às comunidades escolares e aos cursos de formação docente.

**Palavras-chave:** BNCC. E-narrativas. Cartas pedagógicas.

**Resumen:** *Hashtag* BNCC... Eso es lo que nos mueve a escribir una carta a quienes investigan políticas curriculares en Brasil, en medio del avance del uso de plataformas de interacción virtual –comúnmente llamadas redes sociales–, especialmente en el contexto de la pandemia de SARS-CoV-2. Nos aventuramos en un proceso dialógico e inventivo de investigar CON, creando, presentando y moviendo preguntas de publicaciones en *Twitter*, que llamamos e-narrativas. Tales elecciones consideraron que los tuits tienen algo que decir sobre lo sucedido en los espacios donde se desarrolla la educación, por lo que pueden ser entendidos como narraciones que contienen pistas para estudios curriculares. También nos provocaron los debates generados en el IX Coloquio Internacional sobre Políticas y Prácticas Curriculares, organizado a distancia por el Grupo de Estudios e Investigaciones en Políticas Curriculares, en 2020. Con ello pretendemos llamar la atención de la comunidad científica sobre temas destacados en los posts – que traducen anuncios y denuncias y preocupaciones y dudas y deseos y... –, así como la necesidad de (re)pensar las elecciones que hemos hecho en cuanto al diálogo y la comunicación de nuestras investigaciones, especialmente en lo que respecta a las escuelas y cursos de formación de maestras y maestros.

**Palabras clave:** BNCC. E-narrativas. Cartas pedagógicas.

Hello... Researchers!

**W**e hope that you are well and healthy, despite the so many losses and illnesses that we are facing in this pandemic of Covid-19. We chose the epistle to enable this "complicated conversation" (as William Pinar would say) about curricula, Base Nacional Comum Curricular – BNCC (the Common National Curriculum Base), and virtual communication platforms. We like the informal tone and the dialogical character that this textual genre has, the accessible language and the affective exchange that it provides us. After all, narrating is a political and freedom act.

We know that such a choice is not common to happen today, especially in academic productions. But we would like to remind you that the letters have already been widely used among researchers from other times, for scientific exchanges when geographical distances could not be easily overcome. Advances in science and technology have made it possible to overcome various devices and challenges, however, letters were and are part of civilizations, even in times of internet and e-mail.

In addition to using the letter, we use e-narratives present in one of the most used virtual platforms in Brazil today, *Twitter*. From them, we look for links that can be established between teaching and technological society and... about what e-narratives present in relation to BNCC and... what internet users' views have been building about BNCC in virtual communication platforms e... what potential do e-narratives have about the BNCC and...

We believe that the creation of such problems can act as a trigger for the (re)elaboration of issues presents in the field of curricular studies, that confronting conservative and neoliberal powers, when/as

we think(about)makehappen our lives. Such powers, coming mainly from privatist interest groups, operate from (con)traditions that (re)exist in the arena of schooling and, therefore, function as attractions when presenting possibilities of resignification.

We make such highlights, because we are (about)living to a curricular (re)formulation made hastily and based on the narrative that the curricula were not in accordance with the (inter)national demands. However, as Rebecca Tarlau and Kathryn Moeller analysed, there has always been influence from private foundations and corporate leaders in such discourses, nomeid as philanthropic but with explicit financial interests.

As we have felt in the skin, we are at the mercy of a minimum state's policy, moving towards the extermination of the poor population. With the advent of the global pandemic of COVID-19, the situation worsened and, while we participated in the IX International Colloquium on Curricular Policies and Practices – held at Federal University of Paraíba (Brazil), by the Group of Studies and Research on Curricular Policies – we took about anti-science discourses that influence and contribute to the loss of thousands of Brazilian lives, including discredit in the and/or absence of vaccines.

When society effectively participates in debates, the elaboration and construction of curricular policies, there is a possibility that its demands are considered, that social and cognitive justice be done. However, we slept with Parâmetros Curriculares Nacionais – PCN (the National Curriculum Parameters) and woke up with the approval of a BNCC, under the pretext that we have been widely heard. And, with this, came the confirmation of skills and abilities that support an education based on meritocracy, individualization and, consequently, the formation of cheap labour for precarious jobs, characteristic of (neo)capitalist, (neo)liberal, (neo)conservative and (neo)fascist societies.

By the way it was elaborated and imposed, the BNCC produces/produced an arrogant, indolent, and malevolent reform - as adjectives Maria Luiza Sússekind -, aiming to promote changes in the way knowledge is/was organization in schools, that is, in the ways in which it "should" (or should not) be taught in Brazilian schools. With this, the BNCC assumed categorically the prescriptive and regulatory character of school curriculum, disregarding the life histories of subjects who make up the school, from whom it makes the curriculum happen.

As Margarete Mead and Gregory Bateson remind us, the social structure and the way learning is organised in a society determines much more than contents. They regulate not only how individuals will learn to think, but also how the accumulation of learning is shared and, consequently, used. Thus, we understand the interest that business groups have shown in sponsoring the construction of a prescriptive curriculum policy.

That is why Ivor Goodson warns us that, instead of writing new curricular propositions or carrying out educational reforms, we question the validity of prescriptions already assimilated, moving us to a curriculum as a narrative. The narratives – whether written, spoken, drawn – are *escrevivências* [wriexperiences - a portmanteau of *escrita* (writing) and *vivência* (life experience)] and *escreleituras* [wrireadings - a portmanteau of *escrita* (writing) and *leitura* (reading)] of themselves, of the other, of the world, with an open ending, say Sandra Corazza and company. It's power. It's feeling. It's politics. It's expression. It's art. And then, livedexperienced curriculum, which moves away from an uninteresting curriculum.

Based on this understanding we access e-narratives written with the hashtag BNCC, posted on Twitter. Our intention was to know ways in which the lyrics operate(d) in this virtual communication platform, since hashtags are information from internet posts on that "subject of the moment", in that spacetime. With them, it is possible to make up our perception of the world, of school, of science, of living, of being and, consequently, of building curricula and readings the BNCC.

If you, reader, do not usually tweet, we can tell you other characteristics. Hashtag is a term that characterizes the topics that can be searched on virtual communication platforms, just using the "hash" preceding a word, acronym, expression, such as #BNCC. They are often easily found when there is some controversial debate and can have the participation of thousands of people in a matter of seconds.

Even without having lived in times of internet, Walter Benjamin already denounced that every morning we receive news from all over the world, which come to us accompanied by explanations. This fact, according to this author, makes us lack surprising stories. In an analogous sense, the contemporary Jorge Larrosa analyses that the modern subject, taken as informed, is someone who has a supposedly opinion, his own and, sometimes, supposedly critical about everything that goes on, about everything he has information.

Thus, to access e-narratives about BNCC is to recognize what information has arrived; it is to problematize them as to what they are about, is to think about how they have arrived and what echoes have produced among us – teachers, trained and in training – in the various contexts of our continental country. It means, inspired by Michel de Certeau and Deleuze, we dialogue about how trajectories are designed, what movements they perform, what performances they produce, in the face of control-knowledge-power relations.

As we often think, it has not only been professors who have produced writings with criticisms related to BNCC. Teachers and undergraduate students have also published, but using other strategies and platforms, other genres, and textual supports. When rolling our fingers on the screen, in the search for e-narratives about BNCC on Twitter, we find positions, pressures, questions, doubts and longings in relation to this document. It is about such occurrences that we would like to write to them from now on.

Among the narratives in dispute, our public universities and associations representing professors of these institutions have produced pronouncements, in written e virtual manifestations, positioning themselves in a way contrary to the BNCC and its derivatives. Tweeters are aware of such movements and, therefore, have also spoken: "today I felt like it and I went to read some articles about curriculum, BNCC and etc., give an update, and bro, is critical on top of criticism, and even then, the document has been approved and has been implemented, that is, you will criticize, but still will be approved."

In our specialized manifestations, we call for the revocation of documents in the process of implementation, intending that such dynamics be sufficient to contain a wave that propagates like a tsunami. But apparently, there is still a lack of (in)formation: "I remember my revolt seeing the BNCC in college in 2015, before it was implemented, at the stage that it was still open to discussion, but no one even had any idea of her existence and, if they doubt, still not knowing."

While we shout resistance – sometimes only among ourselves – other translations of BNCC are produced and propagated by interested instances, in the same proportion as coronavirus variants. Whether by voluntary adhering to seductive advertisements, easy provision of "free" training and/or conditioning of government funding, the document has been accommodated in by states and municipalities, going in the opposite direction to what is intended by the academy (or some that compose it?): "I really wanted to read something more critical about BNCC. I heard a lot of good ideas about it because I had class with a teacher who participated in the process of elaboration it. I don't know, I think it's good a counterpoint."

The discussions we have produced at the university are sometimes limited to being disseminated in events and associations in which we participate, leaving out even the teacher training courses where we work: "I think it's crazy that in the undergraduate we take a long time to have access to the BNCC." This leads us to some questions: why have we discussed the BNCC? With whom?

Among those colleagues who defend such curricular policy and, with this, refer to the "implementation" of the document, the idea circulates that teachers do not know the document well because they did not read it: "I opened the BNCC and saw the 600 pages, closed and came to bed until I took courage to do this work." But some teachers say: "Why does BNCC have to be so big and repetitive? Can The Brazilian be objective in official documents?"

To "resolve" this problem, some of these researchers have been engaged in the production of summarized versions of the material, in the form of books and/or virtual formations, enticed by the request (or would it be by the cache?) of publishers and business groups. With this movement to build instant solutions, they suspend – even temporarily – the problematization of reasons that would lead to

this non-reading and its diverse reactions: "guys who laziness of BNCC I want to stick myself in a hole and escape eternally from it [...]". "Hating the BNCC is part of the character of modern normalist" [in Brazil, we call normal course the teacher training in high school]." BNCC is so beautiful in theory, sometimes I travel imagining me teaching in high school, then I remember my personal experiences and I suffer."

But, in addition to the lack of time to account for the extent of the BNCC and the lack of willingness to face its boring repetitions, tweets also point to the quality of the training we have offered, both in Basic Education and in teacher training. Sometimes there is a lack of repertoire for a critical reading of the document, whether interpretive or conceptual: "Every time I have to resort to BNCC I have an outbreak. Could they do something easier? I open in there to try to take out a debt and I get 5 more."

As the posts indicate, which are added to some scientific publications in the area, the translations of the document have been crossed by working conditions and professional training, which open a range of marketing solutions, such as: online seminars of institutes and foundations, summary teaching materials (including, in this list, the textbooks of the new National Textbook Program), packages of lesson plans "aligned" with BNCC, active methodologies "innovative"... and so on!

With that, we naturalized the idea that "a document that has 600+ pages must hide a lot. It's crazy that its implementation process only started in 2017 and to this day a lot is not known to us."? It is in this scenario of (un)knowledge, dear reader, that the public policy defended by the Ministry of Education of Brazil has been taking place, which confirms the impossibility of standardization so desired by the formulators of this educational policy.

In this sense, we need our public universities to continue to problematize the BNCC and other policies arising from it, but also proposing more spaces and devices of broad communication of our studies. In addition, that we expand the strategies of knowing what teachers think about and do with the BNCC, so that we overcome comfortable discourses of resistance to the document. In such a way, dialogical tools such as this letter and the e-narratives contained therein may be some of the many possibilities of how we make this possible, by offering clues to (re)think about the different beliefs and appropriations around formative policies.

It is by listening (and considering) the polyphony and plurality of curricular discourses that we can collectively create alternatives that talk to the contexts and daily lives of schools (including universities here). Places of (r)existence, doubts, and questions, whatever they may be: "Did you know that in the final version of the BNCC, it was suppress all gender discussions? And what sexuality has been totally reduced to biological aspects? And that it was to have a thematic unit talking only about the relations of science with history, culture, and society, but it was taken?" After all, dear reader, a BNCC that homogenizes, excludes, and makes impossible what is not in accordance with the "standard society" and the interest of the market needs to be problematized.

Thus, and crossed by e-narratives and studies of the curricular field, we understand that the BNCC does not consider the demands and needs of educational institutions – pedagogical and... political and... epistemological and... physical and... -, because the formative role is reduced to teaching "minimum" contents necessary to recent work configurations, contributing to the deepening of inequalities in our country. In this view, teacher training is facilitated and... simplified and... reduced and... adjusted and... After all, "it is easy to be a teacher, we just need to prepare students for professions that do not yet exist, to use technologies that have not been invented and to solve problems that we do not yet know (according to BNCC)."

Twitter and its #BNCC still invites us to think about the policies of admission and training in the Brazilian public universities, since the Bases (of the Basic Education and teacher training) assumes changes in the directions that we have built so far: "on paper it can be very cool, but it has several points to keep an eye on. Precarious education by the 'misuse' of technical education is a point. The other is the formative itineraries: very cool, regional character and everything, but how do the entrance exams to undergraduate fit this account?". Such notes have implications for access and student profile, but also concern our formative projects, which need to critically consider aspects such as those that have now been cited.

Yes, dear reader, there are several questions on which we need to address, there is still much to be (inter)said and... researched and... tweeted and... published and..., considering many possibilities and spaces where curricular events happening. Some of them have not yet been contemplated in our academic world, although already e-narrated, as our approaches to such tweeting made us see. They also reminded us of the introduction to the book "The Whispering of Ghosts" by Boris Cyrulnik. Although, in the work, the author refers to the other story, a book excerpt can help us reflect on the trajectory of the BNCC and some reactions triggered by it.

No one would have thought it was a ghost. Because she was too pretty, too soft, too bright. [...] She, however, dazzled us. We should have known better. What power she had to enchant us so much, to snatch us [...]. we had fallen into a trap to the point where we didn't realize she had been dead for a long time. (CYRULNIK, 2005, p. 1). [free translation by the authors of this letter].

The metaphor of the ghost and its morbidity refers us to the recent characteristics of Brazilian curriculum educational policies: some of us "had fallen into a trap"? If for so many the motto was the contrary positioning and the elaboration of written statements of resistance, for others there was no problem in having a curriculum base and, thus, being directly involved in its construction. Therefore, it is therefore up to us to ask: how are the BNCC discussions in schools? In the states and municipalities? What about our universities? After all, as Elizabeth Macedo told us, the BNCC strengthens the place of control and defines what should be thrown into the place of invisibility.

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