

The Journal Transnational Curriculum Inquiry and the Space-Time of Cosmopolitan Hospitality and of Curriculum Field Studies' Deconstruction

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Introduction

The study² aimed at analyzing how the journal Transnational Curriculum Inquiry (TCI, 2004-2009)³ discourse expressed the internationalization and transnationalization process of the curriculum field studies on the first decade of the 21st century. TCI's history shows connections to the internationalization movement of curriculum studies that are expressed by the International Association for the Advancement of Curriculum Studies (IAACS)'s objectives, as one of the most reputable entities in the curriculum field, founded in 2001, which has been promoting conferences every three years, in China in 2003, in Finland in 2006, and in South Africa in 2009⁴. The last conference happened in July 2012, in Brazil (Rio de Janeiro). This way, TCI sets out to be a vehicle for the establishment of transnational webs in which curriculum researchers from different places collaborate to decentralization of knowledge by sharing work.

The analysis upholders of this study were: the representativity of articles shown in TCI mapping, the themes approached, the places where the articles authors speak from and sections that comprise the editions, the theoretical support and/or the most quoted references and the way by which, in the journal, they are expressed, the auto-affirming position of "transcultural" and "post-colonial", from the epistemological perspective.

We used the bibliographic-documental method by selecting and analyzing, as study sources, 11 editions of the journal, adding up to 54 articles and/or sections and 71 authors (sometimes recurrent), identifying the attempt to compose the journals by themes, and some editions by more than one.

As theoretical support, the categories of hospitality in the ethical-political context of a "democracy to come" and of deconstruction, both elaborated by Derrida (1996, 2002, 2003, 2007), were used.

The first category, of hospitality, is discussed in this text by considering the intention of the journal that, by means of internationalization proposal, comprises the matter from field of possibilities of a cosmopolitan hospitality. As the object of the cosmopolitan hospitality has as horizon the ethical-political context of a "democracy to come", always pursued, never concrete, in other words, always a promise we ought to search for immediately. The second one (deconstruction) is included for it affirms the



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signification process to be subordinate to power relations, but also as an opening to creativity and previous indefiniteness which escapes the aporias and ambivalences, such as the hospitality/hostility one. This aporia crosses the TCI constitution matter in its intention to host and compose different cultural perspectives and, therefore, set in the context of possibility/impossibility of deconstruction.

It is appropriate, accordingly, to highlight that the perspective of Derrida's deconstruction has nothing to do with negativity or destruction. It emphasizes an affirmative thought, the reason why deconstruction of cosmopolitan hospitality is neither its negation nor its celebration, but, and more extremely, its reinvention.

Deconstruction has been approached throughout the last decades as a philosophical, ethical and political alternative to the homogenizing and totalizing conditions imposed to the culture field by western thought general centrality because, with logocentric hierarchization (prevalence of logos, of reason, of intelligible over sensitive, of essence over appearance, of truth over false, etc.), the western metaphysics did not limit itself to establishing the differences between phenomena, but created options among them. The deconstruction strategy was, then, to subvert this logic of opposites. By analyzing the binary conceptual pairs, present in western metaphysics, deconstruction will question exactly the hegemony of one of the terms in relation to the other. It will criticize the hierarchical opposition that privileges unity and identity to the prejudice of diversity and difference. However, the critics to hierarchy and to reason do not intend to destroy, but to change them (Soares, 2010).

Another important aspect to deconstruction refers to the opening to the other. The theme of alterity will be one of the deconstruction marks by questioning the identity and western metaphysics' logic. This way, one asks: how has the other been themed and by whom?

That is because the journal, when it invites the other to compose transcultural scenery, postulates the need to dignity and a "new ethics" awake, looking for a profile of hospitality that is able to lessen the violence that is triggered in a world scale.

By considering hospitality a word that, in its literality, admits hosting and antagonizing, Derrida (2003) theorizes about the movement that can be thought among the host and the guest, in the movement in which hospitality may appear as the unconditional, conditional or hostile welcoming. This way, a highlighting impasse lies in the language, the hybridism and negotiation matter. Asking for "shelter" in a foreign language puts the demanding one in a disadvantage situation, as well as on the moments of accepting, respecting, trespassing the laws and being judged in the other's language. Then, a gap regarding the *mater* language and the *polis* opens up, when the biggest pact between the subject with his political, economical and sociocultural position in tension with the space-time occupied (both geographic and historically).

The reading of platonic texts by Derrida shows us, on one hand, the foreigner welcoming, the one which comes from a good family, which has a name, social *status*, entrance visa. On the other hand, it also shows the barbarian coming, the one whose speech is funny, which has a strange accent, who does not understand us well, whom we do not understand well, without *status*, without documents. One is the foreigner who is recognized on whatever I can be as far as I am subject to the legislation. The other is the unrecognizable foreigner, the deported one, the one that,



[...] clumsy as speaks the language, always risks being defenseless in front of the country that hosts or sends him off; the foreigner is, first of all, stranger to the language of right in which the duty of hospitality is elaborated, the right to asylum, its limits, its rules, its policy, etc. (Derrida, 2003, p. 15).

Who is the guest in the TCI journal? It is certainly not the barbarian, but which are its credentials? In general, is the guest expected to have a good command of the language and the culture of the place that receives him?

The guest which does not talk the same idiom, which does not have the same language of the one which hosts him, is frequently not respected. This way, we ask, in this study, if the journal configuration allowed a space-time, in the curriculum studies field, to the reinvention of hospitality and, in that sense, we question the sources on: where do the authorships talk from? Are these places set asymmetrically in relation to the powers and to the languages? Do they consist of a studies Field in a reinvention (deconstruction) process that welcomes the other? Does it overcome a colonial perspective?

TCI Editions Configuration Throughout the First Decade of the 21st Century

Throughout the period of 2004-2009, the Transnational Curriculum Inquiry journal published 11 issues, distributed in the following way: in 2004, v. 1, one issue; in 2005, v. 2, one issue; in 2006, v. 3, two issues; in 2007, v. 4, three issues; in 2008, v. 5, two issues; and, in 2009, v. 6, two issues.

Regarding the authorship, we have observed an excessive prevalence of authors from Australia/Oceania (57%) and from the USA and Canada/North America (32%), adding up to, approximately, 90%. It was noticeable that the authors talk from a place they do not inhabit but that inhabits them, as they are from other countries and study or work in reference universities in those countries.

Following, there is the authorship description by articles and origin and/or location of universities or research centers in which authors work as professors and researchers, as well as the major themes of each issue of the journal and the articles themes in each number of the magazine:

TABLE 1 – FRAMES AND THEMES OF ARTICLES BY ISSUE NUMBER, AUTHORS AND ORIGIN

ISSUE NUMBER/YEAR:	THEMES OF ARTICLES⁵ AND AUTHORS
Volume 1, n. 1 (2004)	<p>RELEVANCE OF TRANSNATIONAL STUDIES IN THE CURRICULUM AREA:</p> <ul style="list-style-type: none"> • Investigation of transnational curriculum studies <ul style="list-style-type: none"> – Noel Gough – Australia • Interstitial power space between different languages, English as affirmation of colonial sovereignty <ul style="list-style-type: none"> - Marilyn Low – USA - Pat Palulis – Canada • Complexity curriculum perspective based on W. Doll's 4Rs proposal



	-Lixin Liao –Canada
Volume 2, n. 1 (2005)	<p>CULTURAL RELATION BETWEEN WESTERN AND ASIAN COUNTRIES, ESPECIALLY CHINA AND JAPAN:</p> <ul style="list-style-type: none"> • Relations between Chinese and American curriculum studies, considering the possible contribution of Buddhism theory -William Pinar –Canada • Transnational, post-colonial curriculum, focusing on different languages in different spaces and cultures -Mika Yakamoto – Canada
Volume 3, n. 1 (2006)	<p>CURRICULUM AND CHANGES IN GLOBALIZATION TIMES:</p> <ul style="list-style-type: none"> • Functions of students preparation for the global world, society changes and the school curriculum - Lyn Yates – Australia. • Democratic Perspective of John Dewey as a Chinese society reference - Wu Mei Hoyt – USA.
Volume 3, n. 2 (2006)	<p>TRANS AND INTERNATIONALIZATION OF CURRICULUM STUDIES:</p> <ul style="list-style-type: none"> • Construction of curriculum studies internationalization and the Power of international meetings in this process -William Pinar – Canada • Decline of civilization represented by Nazism, a democratic education, non-alienating, in a curriculum that empowers collectivity - Heinz Sienker – Germany • Multiculturalism, gender and curriculum studies, transnational flows and feminist autobiographic identities -Janet Miller –USA
Volume 4, n. 1 (2007)	<p>INVESTIGATION ON HOW ASIAN AND AUSTRALIAN EDUCATORS PERCEIVE THE GLOBALIZATION MOVEMENT AND THE CAPITALISM AS WORLD WESTERNIZATION:</p> <ul style="list-style-type: none"> • Globalization, westernization, power relations and the educational sino-reformin Australia -Loshimi Naidoo; Michael Silva and Sanagavarapy Prathyusha –Australia. • Refugees as peripheral marginal subjects:



	<p>globalization, refugees and education</p> <p>Ravider Shadu and Christie Pam – Australia</p> <ul style="list-style-type: none"> • Impact of globalization over cultural identity and education in Indian immigrant families in Australia – Loshini Naidoo – Australia • Aspirations of young people for education and employability in Australia’s rural communities <p>-Charlotte Fabiansson and Healy Lousie – Australia</p> <ul style="list-style-type: none"> • Changes in teachers practices using Asian arts and literature <p>-Anne Power – Australia</p> <ul style="list-style-type: none"> • Changes in practices of Asian southeast teachers using the Australian Tertiary Mathematics Educator (ATME) <p>-Allan Leslie White – Australia</p> <ul style="list-style-type: none"> • World English Spelling (WES), curriculum matters, transnational mobility, the Bologna process and the access difficulties to the teaching career for Asia and Oceania students <p>- Jinghe Han and Michael Singh – Australia.</p> <ul style="list-style-type: none"> • China’s policies for minor languages and English dissemination <p>-Xiluan Zuo –China</p> <ul style="list-style-type: none"> • Teaching English as a foreign language, curriculum and the impact of globalization and computer mediated communication <p>- Li Wu and Tingjun Cao – China</p>
<p>Volume 4, n. 2 (2007)</p>	<p>CULTURE AND BOTH LOCAL AND GLOBAL SPACE-TIMES:</p> <ul style="list-style-type: none"> • Curriculum construction in a peripheral region in Europe, Azores, in globalization time <p>- Francisco Rodrigues Souza – Portugal</p> <ul style="list-style-type: none"> • Transforming practices’ promotion: implementing social justice course in teachers formation syllabuses in universities <p>- Loshini Naidoo – Australia</p> <ul style="list-style-type: none"> • Reflecting on work and early childhood, considering the high number of children from ethnical minorities and teachers from cultural majorities <p>- Jeanette Rhedding Jones – Norway</p>
<p>Volume 4, n. 3 (2007)</p>	<p>THE QUESTION OF HOSPITALITY IN THE CLASSROOM:</p> <ul style="list-style-type: none"> • Dilemmas on hospitality offering to others in the classroom, considering the guest/host relation among religion, races and cultures <p>- Barbara Maia Kameniar – Australia</p>

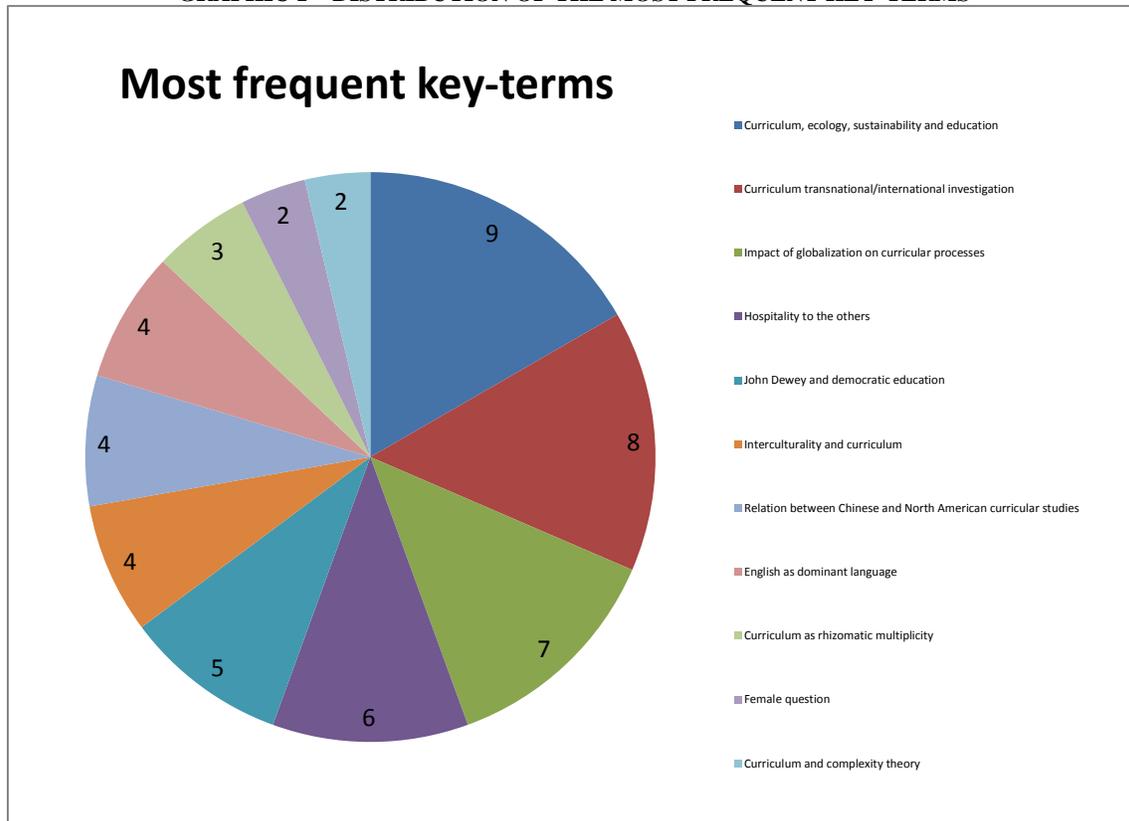


<p>Volume 5, n. 1 (2008)</p>	<p>Ecology, Environmental Education and curriculum implications of this theme:</p> <ul style="list-style-type: none"> • Issue based on eight works presented at “Australian colloquium: ecology, apprenticeship and ecology education”. All authors are Australian universities professors. They are: <ul style="list-style-type: none"> - Lyn Carter, Catherine Pratt Camden and Julie White –Australia - Catherine Pratt Camden – Australia - Lyn Carter – Australia - Arran Gare – Australia - Annette Gough – Australia - Athena Vongalis-Macrow – Australia - Julie White – Australia - Noel Gough – Australia
<p>Volume 5, n. 2 (2008)</p>	<p>Culturally constituted identities that cross school curriculum dimension:</p> <ul style="list-style-type: none"> • Curriculum conceptualization as threshold spaces of rhizomatic complexity and transversal knowledge <ul style="list-style-type: none"> - Pauline Sameshima –USA and Rita Irwin –Canada • Reflection on violence and peace narrations in teaching-learning processes making hybrid spaces for side by side living that encourages ethical relations <ul style="list-style-type: none"> - Monica Waterhouse – Canada • Importance of complexity theory and transdisciplinary mastery for curriculum development <ul style="list-style-type: none"> - Brent Davis and Sumara Dennis – Canada • Nüshuas phonetical writing invented by women in Jiangyong/China and the Power of autobiographic narrations of women in a group identity formation <ul style="list-style-type: none"> - Julia Brossard – USA
<p>Volume 6, n. 1 (2009)</p>	<p>Curriculum pedagogical reconstruction:</p> <ul style="list-style-type: none"> • Proposition of “Causal Layered Pedagogy” to think education differently, trying to go over the colonization mentality of “educational empire” <ul style="list-style-type: none"> - Marcus Bussey – Australia • Affirming the need for sustainability literacy of higher education undergraduates <ul style="list-style-type: none"> - Alison Lugg –Australia

<p>Volume 6, n. 2 (2009)</p>	<p>CURRICULUM AS HOSPITALITY, ZEN TRIP AND INTERCULTURAL APPROACH: the articles that comprise this issue refer to transnational communication, especially, to the relation between English language and China.</p> <ul style="list-style-type: none"> • Analysis of the need for understanding a curriculum to be inhabited by the other's language - Nicholas Ng-A-Fook – Canada • Proposal of curriculum as a Zen journey, without predetermined objectives, preestablished times, patterned tests and meditation practices on daily routines, looking for other possibilities in curriculum achievement <ul style="list-style-type: none"> • - Jie Yu – USA • Considering curriculum as transcultural living, Western and Eastern, so that the transnational thought involves education praxis - Nicholas Ng-A-Fook – Canada • “The other's language and a Zen voyage: an answer”, affirms the intersection, in this issue, of articles by authors with migration experiences ad intercultural curriculum - Hongyu Wang – USA
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Up to the 2007 edition, the articles did not show key words. The following graphic is an attempt to illustrate the key-terms expressed on titles and abstracts configuration.

GRAPHIC 1 – DISTRIBUTION OF THE MOST FREQUENT KEY-TERMS

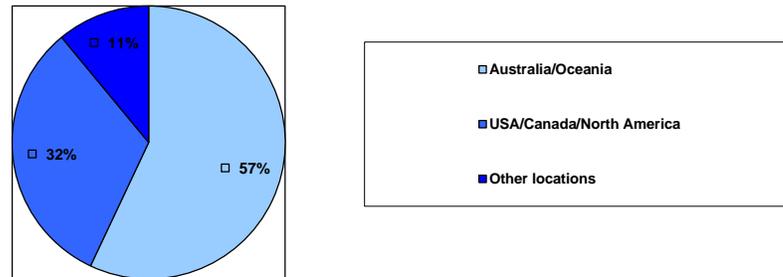


According to TCI's founding editor, Noel Gough, the journal is born, on its first edition in 2004, under post-colonial theories inspiration on its connections to French post-structuralism, with the goal of internationalizing and transnationalizing the curriculum studies field, understood as complex, rhizomatic and established on webs connections between languages and power.

In general, on TCI articles, a curriculum that does not serve domination is advocated, but to make a major opening to difference learning and to the ability of living with ambiguity and the unknown possible for the students. Therefore, they point that the transcultural contact living consideration demands that the curriculum makers become transnational thinkers, involving the intercultural thought in the educational theory and practice.

By establishing a relation between the themes and the authors, we observed as said, the prevalence of authors that work in universities in Australia, New Zealand/Oceania (57%), followed by the authors from the USA and Canada (32%), adding up to almost 90% of authorship.

GRAPHIC 2 – AUTHORS DISTRIBUTION PER COUNTRIES IN WHICH THEY WORK

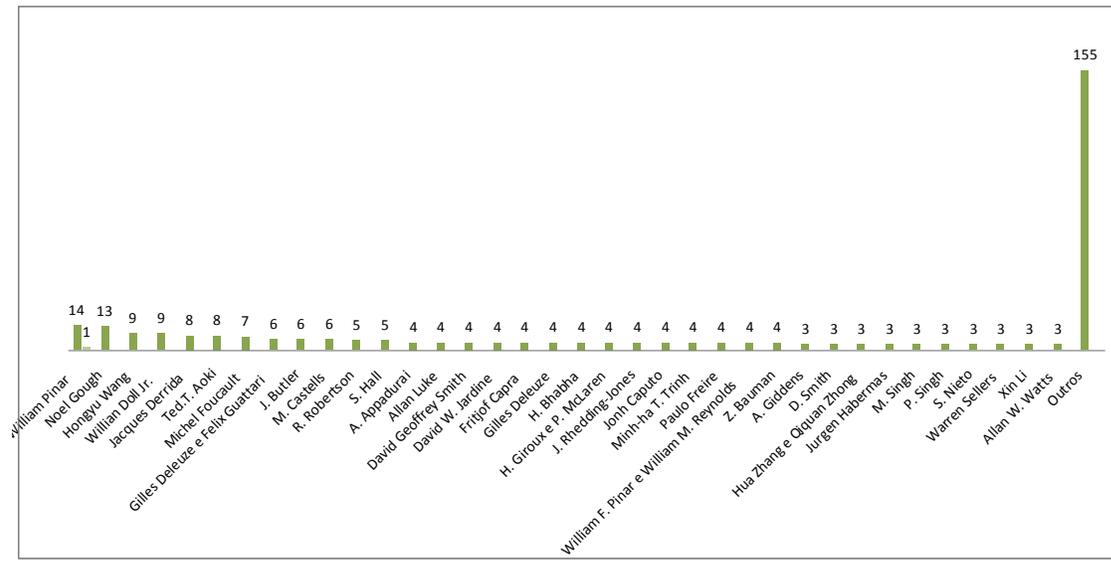


It is appropriate to highlight, however, that, although almost 90% of the articles authors work in western universities, as seen above, a meaningful number of these university professors, doctorate and master's students are immigrant (34% of all the authors), coming from China (50%), from India (29%), from Japan (8%) and from Asian non identified countries (13%).

It is appropriate to question, therefore, the significant incidence of authors from emerging countries, such as China and India, as well as the absolute absence of authors from African and Latin American countries until 2012.

That is, because, in 2012, Elizabeth Macedo (treasurer of IAACS and president of the committee that organized “The Fourth World Curriculum Studies Conference”) took on the editorial Office of TCI journal, having Alice Casimiro Lopes as associate editor, both from Universidade do Estado do Rio de Janeiro, in Brazil, opening room for publishing, in 2011's issue (released in September 2012), of an article by two Brazilian authors, as well as formulating in the editorial an invitation to all the interested ones to forward articles as a means to promote a bigger and most productive debate on curricular studies in a transnational perspective.

Regarding the articles quoting processes, we observed in the set of articles, 337 bibliographic references, standing out, with more than five quotations and/or references: W. Pinar (14), N. Gough (13), G. Deleuze e F. Guattari (10), H. Wang (9), W. Doll (9), J. Derrida (8), T. Aoki (8), M. Foucault (7), J. Butler (6), M. Castells (6), R. Robertson (5), S. Hall (5). There was reference to only one Brazilian author: Paulo Freire, who, among the listed ones, was referenced four times. The authors' distribution is expressed on Graphic 3.

GRAPHIC 3 – AUTHORS REFERENCED ON TCI ARTICLES (2004-2009) DISTRIBUTION

This way, the bibliographic references presented converge with the presupposition and/or key-concepts that stand out on the articles analysis, in other words, are consonants with the perspectives adopted by the authors, in the sense of looking for the instauration of a differential transcultural view. They are based on theoretical-philosophical approaches, considered without meaning or classification intentions, as prevailing perspective converging with the anti foundational movement⁶, which involves theories, such as the difference philosophy one, the one of the post-colonial studies, the one of complexity, the naturalist knowledge one, the one of knowledge in webs, among others. Such theoretical discourses are very diverse among themselves, however, the disbelief in the self-centered subject as *locus* of truth or certainty as a common place and, in that sense, against any kind of essentialism, as supporting the belief that we constitute ourselves in and by the relations.

Resuming for Final Considerations

TCI's creation and promotion presents the transculturalization and transinternationalization of curriculum field studies as objective. Such pretention holds within the alterity meeting question, without homogenizing intentionality, which addresses the hospitality and deconstruction concepts as reinvention not only of the means of producing knowledge, but, fundamentally, of the question imbricated with hospitality. Would TCI be speaking of the hospitality need when the culture discomfort points at borders rupture? Which are the existing limits between the other and me, in the times of communicative webs? Which are the demands requested to the stranger or foreigner that report to this contract?

Would TCI be looking for reinvention, in the field of curriculum studies, of cosmopolitan hospitality?

We would say no!

William Pinar (2009), one of the TCI journal's founders, affirms that the cosmopolitanism has to be problematized in its universalizing pretention. Reasoning on worldliness and cosmopolitanism, Pinar (2009) points that the cosmopolitan justice rules constitution, even when negotiated by means of treaties between nations, act over "people" and in concrete ways of existence. He affirms that, nowadays, "Cosmopolitanism", as well as



the “Empire” and the “Globalization”, has become a key word introducing, however, a series of meanings that are distinguished by their high level of abstraction and transcendence. Pinar (2009) agrees with Benhabib (2006, p. 175) as he points out as contemporary characteristic “[...] the high level of commercial, technological and functional interdependence among sovereign nations that still define the legal *status* of the individual”.

Between the two ideal that support cosmopolitanism: the worrying about Kant universalism and the respect for the difference, Pinar (2006) points the difficulty of their conciliation. He sees, this way, cosmopolitanism not as a solution, but as an enormous challenge that will demand conversation and negotiation as central for its improvement.

Pinar (2009) visualizes, this way, cosmopolitanism as a philosophical project that cannot be based on reductions or totalizations, but on mediations by multiple processes of democratic coming. In this way, in 2003 Pinar organized an international publication on curriculum studies and affirms the defense of the IAACS, aiming at internationalizing the curricular studies around the world, by understanding that internationalization “[...] captures the collective entities complexity – nationally distinct fields of curricular studies” (Pinar, 2009, p. 156), in conversations with other entities by mediation of specific individuals, associating the local and the global.

Pinar (2009), as well as Derrida (2002b), expresses the fear that the cosmopolitanism, vertically oriented, based on universal truths, laws, nations, institutions, erase our already scarce solidarity and humanity.

There is no ideal imposed from above, the worldliness assumes endless landforms; it contradicts the universalism and the cosmopolitanism of Kant for being particularistic in spite of its ubiquity. Worldly-wise, sensual, even, voluptuous, should we, as Appiah suggests, grow up used to one another? (Pinar, 2009, p. 162)

Derrida (2002b) points that the cosmopolitanism question surrounds the globalization’s, the man’s rights on his *différance*’s, the human’s humanity denial’s horizons, being necessary the organization of this more than critical worldliness, because it needs to be deconstructive (reinventing the self).

For Derrida (2002a), the difference is opposition, and the *différance* is heterogeneity. The first one is rigid, as the second is movement that drives towards the, always hybrid and foreigner, other.

The concept of strange or foreigner, in Derrida (2003), is constituted in a broad and metaphorical way; by understanding it does not necessarily comprise an immigrant’s situation, but a marginal condition of an individual or group that is politically and/or socially misplaced in his/its living space. This concept questions whether TCI is promoting a cosmopolitan hospitality. And there are two interweaved reasons for that: the formal legal-political matter of the foreigner; the authorship’s geographical and power composition and their themes.

In the first case-reason, the foreigner would be the matter itself, as he brings with him a question that comes in and interrupts the homogeneity established within the frontiers. This way, he puts us in check as he puts the local law in question because he announces oneself as coming from the outside to register that outside inside. Then, the foreigner image is always that theoretical, legal and political one.



Thus, the foreigner (*xenos*) is that one with whom establishing a contract or alliance is possible, because he is as much of “a guest” (to whom we offer hospitality), as he is of the foreigner thought of as “an another citizen”, in other words, that one that belongs to another legal order, liable to be translated in the welcoming place, because, even if the foreigner brings the question to put the local law in question, he will always do it from within the law and the language of the law. This way, the foreigner brings the question, but already formulated in the hosting language.

It is expected from the guest to adapt to the language and culture, in general, of the place that welcomes him. The guest who does not speak the same language, who does not own the same language of the host is not, usually, respected.

Derrida puts the question of the language as a matter of duty, a matter of justice, a legal-ethical-political one. He says:

[...] I must speak English because a kind of obligations or condition is imposed to me as type of symbolic force, or law, in a situation that I do not control. A kind of *pólemos* concerns, immediately, to the language appropriation: if I oblige myself to listen to the same desire, I need to speak your language, I must do it, I have to do it. I have to speak your language, because the thing that I will say then will be fairer or judged more fairly, and more fairly appreciated, that means, in this case, in the fairness sense, of adequacy between what is and what is said or thought, between what is said and what is understood, or between what is thought and said or heard by most of those who are here and that, manifestly, make the law [...] I must speak a language that is not mine because it will be fairer, in another sense of the word fair, in the sense of justice a sense, say, less legal-ethical-political: it is fairer to speak the language of the majority, especially when, for hospitality, it gives the word to the foreigner (Derrida, 2007, p. 5-6).

For the understanding of a curriculum to be inhabited by the language of the other, a curriculum that involves temporary migrations of educational experiences in teaching of the other’s language, it becomes necessary for the TCI to problematize the colonial policy of language appropriation. Questioning, with Derrida, any institutionalized language that predicates as a foundation a universal system of exclusion logic, does TCI propose the deconstruction of linguistic corporations of an official culture, by pointing the need for attentive hearing the other’s language in the curricular production movement?

We would say so, as it seems that the TCI journal intends to question, also, the one who disposes the question, the one who subverts the homogenizing order, as it is self introduced as alternative speech, misplaced and different from the other, maybe from its metropolis, to use the colonization term. Enunciating oneself as other, standing out from the same is to unfold as a foreigner of his own world, and be foreigner is to put oneself as a question, questioning and, especially, subverting and being dissident of political oppression and cultural repression systems. Finally, taking chances on also being questioned by the other, attacked by the other. And this is a risk the intellectuals, authors of TCI, take as an epistemic and ethical duty by reaffirming and reinventing the curriculum studies field.

However, regarding the other which is talked about, as pointed out, there is an excessive predominance of authors from Australia, the USA and Canada. These authors talk, in some cases, about a place they do not live in, but which inhabits them on their colonization deconstruction and life reinvention processes. On the other hand, the



significant number of immigrant authors, all of them Asian, as seen, with economically and politically emerging countries' noticeable prevalence, such as China, India, Japan, puts in question both the cosmopolitan hospitality, welcoming of the foreigner by legal-political-moral hospitality, and the unconditional hospitality, absolute welcoming of the other.

It is appropriate, this way, to problematize, regarding the TCI authorship, whether the foreigner welcoming legal-political-moral order would adjust only to those who come from countries which have growing influence on the global scenery, as well as if the hospitality of welcoming the other is not denied by the absence of Latin-American and African authors on this debate, understanding that hybridization that occurs among entities set asymmetrically in relation to the power, somehow, also affects power, as the "third space" which results from hybridization is not determined, ever, unilaterally, by the hegemonic identity: it introduces a difference which constitutes the possibility of its questioning.

Therefore, a central question for the debate presented on this article refers to the problematization above, in other words, to the necessary increase of the number of authors from the most varied nationalities, as it is possible to ask: when presupposing the identities not to be static, would nationality be a false matter?

In that sense, it is appropriate to highlight that, for Derrida (2002a), obviously, the identities are not static or stable, however, as hybrids the spatialities and temporalities in which they are produced, interpreted and mediated and, ultimately, produced in and by power relations which cross them. Among such power relations, the "hosting" power of a nation is subscribed and the legal-formal dimension of welcoming the other which is self-constituted and made up within the hegemony scope of some countries over others. This way, for Derrida, searching for deconstruction matters, by supposing that the right to do so affirmatively and performatively, however by considering the forces game and the necessary opposition to a great number of powers – of state, economical, media, religious, cultural – synthesizing, to all the powers that, as Derrida affirms (2002c), limit the "democracy to come".

As stated, there is an excessive prevalence of authors from Australia/Oceania (57%) and from the USA and Canada/North America (32%), adding up to, approximately, 90%, and such authors speak from a place they do not inhabit, but which inhabits them, either for being from other countries or working in reference universities, or because of the contacts promoted by field researches and/or by the media.

Thus, we ask: would this process not be invigorated by the higher representativity of authors who inhabit other spaces? Will the journal editor change, on the second decade of the 21st century, set in Brazil and inviting to participate within the editorial, increase the representativity of authorship from Latin-American, African and Asian countries that are not in the economical-cultural power sphere?

Therefore, recognizing the highly stimulating and deconstructing TCI potential for the curricular field, we put in check, as problematization hypothesis: up to which point does the restrict circle of authorship's interchanges, changes and sharing, of geopolitical areas, of language and culture conditioned hospitality favors the transnationalization process of speech in the curriculum field, in the recent 21st century history, expressed on Transnational Curriculum Inquiry?

In the end, we receive the TCI Publisher's invitation in 2012 as a renovation wind that we need, as we only know of the walking in which we are always retracing the paths by having as ethical-political horizon a "democracy to come".



Notes

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² The data production process for this article had the contribution of Suzany Goulart Lourenço, Pedagogy undergraduate and Scientific Initiation scholarship holder at the Federal University of Espírito Santo.

³ After 2009, other three TCI issues have been published: v. 8, n. 1 in 2011; v. 7, n. 1 and n. 2 in 2010. However, the analysis developed here refers to the first decade of the 21st century, from 2001 to 2009. However, we must highlight that after the 4th IAACS Conference in Rio de Janeiro, Professor Dr. Elizabeth Macedo, treasurer of International Association for the Advancement of Curriculum Studies (IAACS), took on the editorship of TCI, having as Associate Editor Professor Dr. Alice Casimiro Lopes, both Brazilian and working for State University of Rio de Janeiro (PROPEd/UERJ).

⁵ Table 1 presents only the articles and its authors. Because of the length of this article, all the sections “Commentaries and conversations”, as well as reviews and opinions on books were not included.

⁶ According to Heuser (2005, p. 88-9), “It is possible to find in this thought movement, which has the difference as a link, some common characteristics [...]. There are no pure philosophies of difference, not contaminated by other authors, because, according to Derrida, the contemporary theory is a field constituted of plural forces”.

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