

# PNLD 2020 and the teaching book of the final years of Portuguese language: a critical analysis on the inclusion of LIBRAS

Ricardo Dantas

PhD from the Postgraduate Program in Literature: Languages and Representations/UESC, Brazil

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## Abstract

*The objective of this article is to analyze enunciative elements referring to the criteria for choosing the textbook from the Call for Proposals for the Registration and Evaluation Process of Didactic Works for the PNLD 2020 National Book and Teaching Material Program (BRASIL, 2018), in a critical perspective regarding the effective inclusion of the Deaf and Deaf in the Brazilian educational political-pedagogical context, observing what has been produced as school material to support Portuguese Language classes. The hypothesis of this analysis is that the choice of the textbook will be permeated by the discourse of diversity, the inclusive look, the respect for identities through the bias of compliance with Law 10.436 / 2002 - Libras Law - in elementary school books II, 6th to the 9th year, as well as the recognition of the "Deaf Bodies" and their places as social subjects of law, proposing critical discursive reflections on the spaces historically denied in textbooks, at school, in the classroom, even reflecting on the BNCC / 2017 - diversified part. The methodology used is presented through bibliographic analysis dialoguing with national official documents, in order to broaden new horizons in the Brazilian educational construct, pointing out other ways for new selection criteria and choice of books, in addition to hegemonic impositions. Therefore, a dialogue is proposed between Foucault (2013; 2004), Azevedo; Piris (2016), Piris; Azevedo (2018), Pennycook (2003; 1998), Bakhtin (2003, 1998, 1999), Volochinov (2017); Orlandi (2003); Strobel (2009), Grigoletto (2011) and other bibliographies referring to the conceptions of voices, speeches, bodies and power, whose final perspective is to open reflections for new discussions.*

**Keywords**— PNLD, BNCC, Textbook, LIBRAS, Inclusion.

## I. INTRODUCTION

Textbooks (TB) are presented in school spaces as a great resource to support teachers in the classroom, but also as a complex didactic instrument of symbolic violence, which is filled with ideological discourses, where the power of voice is conceived unilaterally, highlighting the denial of counter-discourse. When it comes to language and human activity, in a representation of diversity and differences, in particular about Deaf Bodies, it is necessary to analyze the Call Notice for the Registration and Evaluation Process of Didactic Works for the National Program of Book and Teaching Material PNLD 2020 (Brazil, 2018), to understand the proposal for the inclusion of Law 10,436/2002 - Libras Law - and the recognition of Deaf Bodies and their places as subjects of law, meeting the required minimum by the National

Common Curricular Base – BNCC (2017). Furthermore, it is necessary to draw a brief historical overview of the education of Deaf people based on the (non)representation of their Bodies in textbooks, as well as to discuss LD and the selection criteria from the perspective of Applied Linguistics. (LA) and Discourse Analysis (AD).

The methodology used for this article is based on a bibliographical nature, as a strategy for critical analysis of the aforementioned document, seeking, based on the statements of this notice, to identify fragments referring to the inclusion of Libras, hoping, with this theoretical-critical analysis, a greater expansion of new horizons within the school space, pointing out ways for new criteria for selection and choice of textbooks, in addition to external discursive impositions. According to Grigoletto (2011, p. 67-68), "one of the ways of disseminating power

resulting from the production, circulation and functioning of discourses in the school sphere is in the LD, which functions as one of the discourses of truth” which is “one that illusorily establishes itself as a place of completeness of meanings”, in addition, the textbook “is constituted, in the discursive space of the school, as a closed text, in which the meanings are already established (by the author), to only be recognized and consumed by its users (teachers and students)”.

The school is the great territory of/for diversity. It is necessary to broaden the perspectives so that the multiplicity of “Bodies” is contemplated, since, “on the notion of pedagogical relationship, they are also productive in the sense that they raise the discussion about the asymmetry in the relationship of knowledge-power between the participants of a pedagogical situation, especially the teacher and the student”. (Piris; Azevedo, 2018, p. 130). The asymmetry intensifies in the power relationship, because, according to Foucault (2004, p. 28), “every manifest discourse would secretly rest on something already said”, that is, there is an ideology of power between the lines of the discourse, and, in a dialogical proposal, what predominates is unilateral discourse, although “every word serves as an expression of the 'one' in relation to the 'other'” (Foucault, 2004, p. 28).

There is also a contract in the power relationship, there are “power devices” that fit into the context of the denial of the other that is emphasized in this Foucauldian construction: “the power device is always inscribed in a game of power, always being, however, linked to one or more configurations of knowledge that arise from it, but which equally condition it”. (Foucault, 1979, p. 256, apud Azevedo; Piris, 2016, n.p.). On the other hand, speeches have a subject of enunciation, holder of their place of speech, builder of their space, for conscious action of any and all direct social conditions, critical and capable of seeing many other speeches, because: “[...] evidence, in language, is the construction of ideology. It is the ideology that passes off as evident what is the object of interpretation: that is, it is only like that, for that subject, in that situation, with that memory, taken by the effects of the imaginary that summons him.” (Orlandi, 2003, p. 150).

## II. DIALOGUE ANALYSIS: THE TEXTBOOK AND THE SPEECHES

The choice of TB is historically based on the perspective of hegemonic discourse, emphasizing the discourse of power over the condition of “minorities”, without the responsive act of becoming effective as living bodies, that is, it is a unilateral discourse constructed by a society without the recognition of differences. From an

analytical perspective, the notice brings with it essential characteristics so that the choice of TB is, in fact, carried out, based on what is stated in the National Common Curricular Base – BNCC (Brazil. BNCC, 2017). It is noteworthy that, regarding Libras in the BNCC, this proposal falls within the diversified part, excluded from the 60% of the mandatory base, including defining Libras as a “language” and not as a language as it actually is, as per item 4.1. Area of Languages: “Human activities take place in social practices, mediated by different languages: verbal (oral or visual, such as Libras, and written) body, visual, sound and, at the same time, digital”. (Brazil, 2017, p. 63). The discussion does not end merely by the use of the expression ‘language’, but by the way Libras is presented within this context. All of this makes up the diversified part of BNCC (40%), which reiterates all the statements above. It is clear, therefore, that both the BNCC and the LD emphasize “the order and linearity of discourse as this is a way of achieving the ordering and unification of the subject” (Grigoletto, 2011, p. 74).

Another quote that refers to inclusion and deserves to be highlighted is below with several possibilities for discursive analysis:

[...] education systems and networks and school institutions must plan with a clear focus on equity, which presupposes recognizing that students' needs are different.

In particular, planning with a focus on equity also requires a clear commitment to reversing the situation of historical exclusion that marginalizes groups [...]. Likewise, it requires a commitment to students with disabilities, recognizing the need for inclusive pedagogical practices and curricular differentiation, as established in the Brazilian Law on the Inclusion of Persons with Disabilities (Law nº 13,146/2015). (Brazil, 2017, p. 16-17 emphasis in the document). Note the use of the expression “equity” as a proposal for recognizing differences. However, the socio-politically “excluded” remain in the same context, including in this official document, when it classifies them as a “diverse part”, and it is up to teachers to practice inclusion, knowing that, as they are a diverse part, there may be a political-pedagogical relaxation of educational activities, prioritizing only the mandatory 60%. Furthermore, the textbook has been building, in its historical construct, the denial of differences and “the disciplinary power of textbooks also extends to teachers, as the book functions as a form of control over teacher behavior” (Grigoletto, 2011, p. 75).

The principle of exclusion is then observed. But, after all, what is the BNCC and how is it defined based on the *Call Notice for the Registration and Evaluation Process of Teaching Works for the National Book and Teaching*

*Material Program PNLD 2020?* The National Common Curricular Base – BNCC (2017) is understood as:

“Normative document that defines the organic and progressive set of essential learning that all students must develop throughout the stages and modalities of Basic Education, approved by MEC Ordinance No. 1,570, of December 20, 2017. (Brazil, 2018, p 23 my emphasis).”

In the case of essential learning, Libras is the language used by the Deaf, their first language (L1), *essential and necessary* for the practice of symbolic and contextualized communication acts. Although they were born in Brazil, whose official language is Portuguese, for these Corps, this language is recognized as a second language (L2) since, as they are Deaf, there are no auditory mechanisms for oral reproduction. However, knowing its inclusion in the school curriculum, based on Law 10,436/2002, there is still a lot to be done for schools to adopt Libras as a possibility of practice, as linguistic recognition that takes effect as an act of power, as a space-visual language with its linguistic structures. In this way, parallel to this context, the LD is basically composed of an oralist proposal, valuing listeners and placing Deaf people as mere simplified “quotes” in some texts, or random fragments, claiming there is already one (pseudo) inclusion, therefore denying the real and ideal linguistic structure. Bakhtin (2003, p. 261), states that “all the diverse fields of human activity are linked to the use of language. It is perfectly understandable that the character and forms of this use are as multifaceted as the fields of human activity, [...]” and that “the use of language takes place in the form of concrete and unique utterances (oral and written), uttered by members of this or that field of human activity”. Pennycook (2003, p. 25), says that “critical thinking is used to describe an instrument that provides a more rigorous analysis for problem solving or textual understanding, sometimes identified as an artifice to develop a 'more critical distance'.” (Pennycook, 2003, p. 25). Here it is possible, between Bakhtin (2003) and Pennycook (2003), to perceive perspectives for a critical analysis that establishes links in the way of thinking, which are combined through the development of critical thinking, as a proposal for reflection on political and social situations. Seeking this critical thinking and the use of language requires political participation capable of directing social practices towards paths that facilitate transformation. Within the scope of LD, the discourse of power is effective, where the author is the master of speech, without opening spaces for dialogism. In this way “one of the fundamental challenges for LAC, therefore, is to find [...] ways of understanding a relationship between concepts of society, ideology, global capitalism, colonialism, education, [...], second language acquisition,

media texts” (Pennycook, 2003, p. 26). In other words, critically analyze what is established and defined as truth and the LD, in turn, brings into its structure an entire conjecture of inherent power since its selection process, involving authors, publishers, in a mix of sovereign society and disciplinary society, strengthening the ideal of masses as samples, which turns subjects into inhuman beings, composing a discourse of truth, full of ideology, which “is inserted into the work in a given social situation. The work becomes linked to the entire content of consciousness and is perceived only in the context of this current consciousness” (Volóchinov, 2017, p. 213). Thus, according to the Notice (Brazil, 2018), the object for the TB selection process is described as follows:

This notice aims to call on editors to participate in the process of acquiring didactic and literary works intended for students and teachers in the final years of elementary education (6th to 9th year) in public basic education schools, in federal, state, municipalities and the Federal District, in accordance with the conditions and specifications contained in this notice and its annexes. (Brazil, 2018, p. 1).

Initially, it is observed that the call is made to editors (read a multitude of economic interests), who must pass through criteria listed throughout the document. There is, therefore, a generalization of subjects as if one body represented all bodies, notably in the expression “students” (which ones?), in addition, of course, to the generalization of LD at a national level. Some aspects must be analyzed carefully: a) are all students the same? - b) are the cultural aspects similar? - c) Are students hearing and deaf? - d) when it comes to hearing and deaf people of TBs address L1 and L2 equally? - e) Are the Bodies all the same? Questions that do not cease, because Bodies are “humanized-concrete” texts made up of memories and symbols, active in different contexts, and can, from the perspective of exogenous power, be silenced. Furthermore, in the TB there is a “preservation of a model required by the country’s military dictatorial government as a way of exercising ideological control over teachers and students” (Grigoletto, 2011, p. 69). On the other hand, these same Bodies, through counter-discourse, can denounce the possible ideologies of silencing, prejudice and exclusion, breaking with the “pathologizing” historicity (here specifically referring to the Deaf), which recurs to this day through medical-social construct, because “there is also a utopia that is made to erase bodies” (Foucault, 2013, p. 8), as well as to “naturalize the senses, to present them as transparent, [...] very It is difficult for a less attentive reader to make the opposite move, to denaturalize the meanings, and propose another interpretation” (Grigoletto, 2011, p. 71). Based on this analysis of the “Denied

Bodies”, it is necessary to realize that throughout the document, in item 2. Characteristics of the Works, the division is made as follows: 2.1. Didactics aimed at the Final Years of Elementary School and 2.1.1. Didactic works for the final years of elementary school will be of three types: Disciplinary, Interdisciplinary and Integrative Projects. See the table below:

Table.1: Table caption above the table

Tipo	Componente Curricular	Livro do Estudante Impresso	Manual do Professor Impresso	Manual do Professor -Material Digital
		Máximo de páginas	Máximo de páginas	Tamanho máximo total
Disciplinar	Língua Portuguesa	1280	1584	4 DVDs 4,5 GB cada
	Arte	832	976	4 DVDs 4,5 GB cada
	Educação Física *	-	240	1 DVD 4,5 GB
	Língua Inglesa	832	976	4 DVDs 4,5 GB cada
	Matemática	1216	1488	4 DVDs 4,5 GB cada
	Ciências	1024	1232	4 DVDs 4,5 GB cada
	Geografia	1216	1488	4 DVDs 4,5 GB cada
	História	1024	1232	4 DVDs 4,5 GB cada
Interdisciplinar	Linguagens (Língua Portuguesa e Arte)	1600	1920	4 DVDs 4,5 GB cada
Projetos Integradores	6º e 7º anos**	112	448	1 DVD de 4,5 GB
	8º e 9º anos**	160	512	

\* Volume único

\*\* Volume único e, no mínimo, dois componentes curriculares.

It is evident, in the proposal above, that there is no reference to the prospect of including Libras as an inclusion proposal, because, immediately afterwards, there is a description of the requirements imposed upon presentation of the TB proposals, as stated below (Brazil, 2018, p. 4 emphasis added):

2.2.5. When pre-registering and registering, copyright holders must indicate:

The. The language (Portuguese or English);

B. The category;

w. The theme(s);

d. The literary genre.

From these reflective analyses, it is expected that there will be new paths for responsive actions, allowing the voice of the other to be announced based on their physical, social and cultural characteristics, in a dialogical construction between different bodies, thus respecting diversity and plurality on school grounds. And it is precisely on this ground that textbooks will be used from the teacher's perspective as a mediator of discursive actions that actually allow the reach of the diversity that circulates there.

### III. CONCLUSION

The history of the production of textbooks from the perspective of oralism, segregating deaf people in accessibility to the Portuguese language as L2, is evident from what constitutes the basic proposal in force at BNCC, as well as in the notice. Textbooks, in turn, which should attend to all differences, deny learning spaces, excluding equal possibilities and disregard the heterotopias (other spaces) presented by Foucault (2013, p. 21). The image and representation of Deaf Bodies in the current hegemonic discourse in the textbook are completely absent, valuing and valuing the hearing society, excluding all possibilities of accessibility, including in the acquisition of the second language (L2), as well as its legal representation, reinforced by Law 10,436/2002. Thus, analyzing the textbooks, as well as the selection criteria based on the national notice, is an opportunity to reorganize, inside and outside the school, through more critical and dialogical actions for the selection of this material, completely avoiding external influences and knowing that, for this, it will be necessary to train teachers, in addition to the entire school team, with regard to the choice of this teaching resource from an inclusive perspective, beyond what the hegemonic and exogenous power manual states. Finally, it is extremely urgent to seek, in literature, justifications that can deconstruct the various discourses constructed by the hegemonic bias of a society that “normalizes” itself as superior through its physical characteristics. To this end, it is necessary to seek in the history of humanity, the first genesis of concepts and definitions constructed from the discourse of the “other”, which called, on Deaf Bodies, pathological characteristics that are perpetuated to the present time, including in the textbook (TB).

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