

Amazon Environmental Perspective Presented in Teaching Books used in the Public Network of Porto Velho/RO

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Abstract— This article brings as an object of study the symbolic representations of the Amazon in texts from textbooks used in the public network of Porto Velho/RO. This object inquires the question: How is the Brazilian Amazon portrayed in textbooks distributed in public schools? For that, qualitative research was carried out, legitimized from the Cultural Analysis under the support of Cultural Studies. From a qualitative approach, it is intended to detect the symbolic constructions in the selected texts, to analyze the production of meaning effects regarding ideologies, imaginaries, silencing and discursive formations. In the data analysis, the meanings established in various modes of production (verbal and non-verbal) were questioned, since their materiality produces meanings for interpretation. It is concluded that the symbolic representations of the Amazon in the analyzed texts, assert the discursive effect of a green, uncivilized imaginary. There is a silencing of other regional characteristics to superimpose others, ideological, of a rural character, of an undeveloped place, without progress in “El dorado” without technology and urbanization.

I. INTRODUCTION

The Didactic Book (henceforth LD) has long occupied space in academic circles, being analyzed and evaluated from different perspectives. Thus, the aim of this work is to discuss how the representation/imaginary about the Amazon region is constituted in textbooks from public schools in Porto Velho/RO, with the Linguagens collection by Editora Saraiva selected for analysis since it was the most used in public schools in Porto Velho.

The LD has the role of mediator and facilitator of the teaching-learning process in the classroom. Its organization is carried out in order to facilitate its handling and maximize its capacity to intervene in the educational

process. Its circulation and classification takes place specifically in and for formal education. Thus, it is observed that L.D still go through themes that make formal restrictions and commonly do not have communicative properties. It is as if there is no interaction, since it only responds to what is previously established. The reader, if not motivated by the teacher, often loses the active role and the possibility of launching discussions and questions, since all the answers are already defined in advance.

II. METHODOLOGY

This research sought to detect symbolic constructions in selected texts; to analyze the production of effects and

meanings regarding ideologies, imaginaries, silencing and discursive formations. To this end, we carried out research of a bibliographic nature, considering what was established by Chizzotti (2001, p. 89) when he states that: “in the scope of qualitative research, data are collected interactively, in the different stages of the research and in the interaction with its subjects”. The author also adds that this type of research assumes a reality dynamic and not generalizable.

The study was based on Critical Dialectical Analysis within the methodological protocol of Cultural Studies, since its development involves the researcher's ability to deal with situations that seek to extract meanings, taking into account their condition of production and reception; and understanding of the ideological constructions present in the context.

Dialectical-Critical was adopted, because it is concerned with discovering the conflicts of interests that exist in the economic, sociocultural and political fields, present in the textbook. This approach defends the need to know the reality in its concreteness, contextualizing it historically, which allows us to interfere, criticize and talk about what we are looking for. Thus, Gamboa explains to us:

Critical-dialectical research fundamentally questions the static view of reality implicit in previous approaches. This vision hides the conflictive, dynamic and historical character of reality. His markedly critical stance expresses the intention to unveil, more than the “conflict of interpretations”, the conflict of interests. These researches manifest a “transforming interest” in the situations or phenomena studied, protecting their always historical dimension and revealing their possibilities for change (GAMBOA, 2010. p. 107-108).

The first step was the organization of the information that was submitted for analysis and for that we developed indicators that guided the interpretation and formal preparation of the material. According to Williams (2003), Cultural Studies present the interpretations, the historical alternatives and the specific values given to the subjects of a certain period/place, that is, methodologically, it seeks to contextualize this structuring in the “real life expressed by the set of social organization” that :

Any useful cultural analysis begins with the discovery of a characteristic type of patterns, and the general cultural analysis is concerned with the relations between them, which sometimes reveal unexpected identities and correspondences between activities up to now considered separately, and at

other times show unforeseen discontinuities. (WILLIAMS, 2003, p. 58).

And finally, from the selection of texts, we analyze in a detailed way the symbolic representations of the Amazon present in textbooks used in the public network of Porto Velho/RO.

III. THEORETICAL REFERENTIAL

The North is the largest region in Brazil, made up by the states of Acre, Amapá, Amazonas, Pará, Rondônia, Roraima and Tocantins, and territories of other states that do not make up the political division of the North, making up the Brazilian Amazon region. Besides its large extension, the region borders six South American countries Bolivia, Peru, Colombia, Venezuela, Guyana and Suriname and the territory of French Guyana that make up the international Amazon. To understand the North Region, as an integral part of the Brazilian Amazon and its formation, it is necessary to consider its close relationship with geopolitical objectives and the exploitation of natural resources of the Amazon forest, as well as the relationship with traditional communities.

In this sense, the region is marked by peculiarities, among which we have the high socioeconomic inequality, and also its physical aspects. The means of transportation used by a considerable part of the population that lives along the rivers is the fluvial one. The region still presents an accentuated heterogeneity, including from practically isolated cities to modern urban centers and socioeconomic indicators that range from the best to the worst in Brazil. Within this context, "Environmental and biological diversity are themes recurrently referred to characterize the singularities of the Amazon. This has been the case since ancient times and have often served as justifications for interventions in the region" (VAL, 2009, p. 3), that is, knowing the representations of the Amazon includes considering a universe of ambiguities.

The re-signification becomes real in all fields, and about this Foucault (1997) makes us think about the geographical barriers and the issues involved in power relations present in the correlations of certain regions. These discursive practices built through these relations are active in power practices that, even with the information process that globalization provides, are still found today.

From the moment one can analyze knowledge in terms of region, it can be understood process by which knowledge functions as power and reproduces its effects. There is an administration of knowledge, a politics of knowledge, power relations that pass through knowledge and that naturally,

when one wants to describe them, refer to those forms of domination to which notions such as field, position, region, territory refer (FOUCAULT, 1997, p. 158).

To understand the following argumentation it is necessary to understand the imaginary that throughout the formation of the colonial system that populated the region as well as the rest of the country was based on ethnocentrism / eurocentrism mostly by exposing a prejudiced, arrogant and overbearing view during the cultural constitution of various peoples, because only certain men from certain cultural places would have the right to thought, philosophy and science. This shows us that throughout the formation of the colonial system a true geopolitics of knowledge was constituted that subordinates peoples, knowledge, and cultures (MIGNOLO, 2003).

It is a silence that is not "available" to visibility and, therefore, cannot be easily perceived. It is a silence that passes through words and "(...) slips through the weave of speech." (ORLANDI, 2007, p. 32). Therefore, we consider silence as implicit or explicit concealment of "another", and may even be a strategy of how one intends the region to be seen and understood. And when we move on to the analyses, which in a certain way signify the operation of silence in the formations about the Amazon, we can observe from the texts that the presence of silence as a structuring aspect of the meanings is present in the way the educational materials present the region to their student audience.

IV. DISCUSSION

It is common for the Amazon to be constantly related to fauna and flora. This is one of the most important regions in terms of biodiversity, and such representations could not be left out of the LD. It is a fact that there are interests implicit in the content produced in the LD, since the discourse is surrounded by political and economic issues and themes. The definition of a content and the way it is approached does not depend exclusively on the interest of the reader, but on the interest of a responsible group. Thus, the need for consumption defines what is said and also what is not said. When referring to the unsaid, Orlandi says "Every saying is a fundamental relation to the unsaid." (1992, p. 12) Thus, it is understood that the unsaid is part of discourse.

Culture and education are deeply intertwined universes and can only be analyzed from this relationship. It is notorious that the school has always had difficulties in dealing with plurality and difference, often tending to silence and neutralize them. Thus, it is up to all the members of the school community the challenge of

breaking with the homogenizing tendency and freeing spaces for the discussion of cultural issues of post-modern times.

4.1 Text "Still Life or Still Life"

From this topic on, we will make a discourse analysis of the text "Natureza-morta ou Natureza-morta" that deals with the environmental and nature preservation issue exposing the exploitative use that silences the native and traditional peoples.



Fig.1: Text Still life or still life

Source: Portuguese Language Textbook 6th grade
Language Collection

Let's pay attention to the excerpt "Every day we see and hear news about the devastation of the Amazon", what can be noticed is that the theme, unless it is associated with news of a forest fire or a great flood, ends up diluted, superficial, and fragmented. It is necessary that the environmental theme expresses the human discourse that clarifies the consequences of their actions and directs them to paths of sense of responsibility and contribution to the common good. Thus, the said and unsaid are the discursive processes that need to be understood and unveiled given their discursive heterogeneity. About the diversity of discourses immersed in social practices, Dutra (2009, p.73) contributes: "It is there, on the surface of discourse, and not elsewhere, that we seek to understand the productive plot of meanings".

A more attentive reading of this excerpt shows that it is addressed to a receiver who is being called upon to understand and face the problematic. However, no one is called upon to rethink the molds of the current society in which social inequality dominates. It is essential to reflect on the role that the issue plays in daily life and the need to change behavior models through the negotiation of meanings when information is related to the daily life of those who assimilate it. In this sense, the discourse is

conceived as a process of social construction that needs reflection to cover the range of discourses contained in each person, "the person is an intricate mosaic of different potentials of power in different social relations". Moita Lopes (2002 p. 20)

Notice that the illustration in the text, represents nature on canvas, extinct, displayed in a museum as a work of art. Here we see that the "why" of the problems is not explained, nor is there any talk about how to avoid them. The opportunity to play the educational role by proposing a reflection on the environmental issue is lost, and suggestions of means to favor the necessary changes in order to defeat the current socio-environmental crisis are not effective. For example, approaches such as wastefulness, which harms individuals and the environment, are left aside.

When the content is associated with the reality of those who receive the information, a negotiation of meanings occurs, which causes the receiver to evaluate and even assume different postures in his daily life. Thus, we have the dialog, present in the statements of the communicative system, as Bakhtin approaches, when he states that language tends to be dialogical. Something that goes beyond the "face to face" dialogue between two subjects and is established in the relations of meaning in which the enunciations are established.

Social visions of the world can be of two types: ideological visions, when they serve to legitimize, justify, defend or maintain the social order of the world; utopian social visions, when they have a critical, negative, subversive function, when they point to a reality that does not yet exist. (LÖWY, 2008, p. 14)

This author's vision defines the importance of working with the term "social worldview". In accordance with the educational guidelines that propose the transversality of the themes and on which the document that subsidizes the LD is based for this purpose. Here we have that the studies that are inserted in the issue of the environmental crisis of the planet, no matter how much they seek transversality, are usually presented as mechanistic aspects of science, reducing the phenomena and neglecting the power relations that underlie society, not breaking the transversal bubble to the point of making it clear that this theme is intrinsically linked to territorial, political, economic, and other power relations. And for there to be "salvation" the educational and social basis for dealing with the issue is the preservation of natural resources with regard to the quality and quantity of living beings existing in nature and this includes human beings and their basic needs and demands.

In view of the above, it is a fact that the text should be in harmony with environmental citizenship, being participatory and democratic, in a relationship between theory and practice, and questioning society and its environmental problems. We see that the socio-environmental theme repeats technical themes, contributing for the students to confuse the reuse of a plastic bottle with recycling, consequently, not being able to recognize an abandoned child as a socio-environmental theme. Thus, ideology affects our senses of interpretation "ideology is not concealment, but function of the necessary relationship between language and the world" (ORLANDI, 1999, p.47)

Thus, the LD calls, within the concrete conditions of the school, to address only the problems that the school is authorized to discuss (garbage, fishing of female fish during spawning season), since it does not encourage reflection on the issues and access to natural resources, nor the environmental injustice suffered by social classes with less defensive power.

There is no object that does not appear surrounded, wrapped, and soaked in discourse. Therefore, every discourse that talks about any object is not focused on reality itself, but on the discourses that surround it. Therefore, every word dialogues with other words, is constituted from other words, is surrounded by other words. (FIORIN, 2008, p. 19)

In this sense we must pay attention to the need to problematize the discourses contained in the textbooks, since the environmental theme should be able to awaken this critical consciousness, but it has been performed without proper analysis and understanding of the planetary environmental crisis. Within this context, the student is trained to repeat that "the place for trash is in the trash", but is not sensitive to the environmental injustices to which they are subjected.

4.2 Text: "Brazil still doesn't have a goal to stop deforestation in the Amazon"

Think of the Amazon!", "Lung of the world!", "Tropical forest with the greatest biodiversity on the planet!", "Region that has the largest river on Earth!" "Green hell!", "Holder of one third of the world's fresh water!". These are enough reasons for covetousness and concern from countries, companies, and world organizations. These speeches demonstrate the potential of the region as a source of natural wealth available to satisfy the economic needs of foreign nations. A vision that perceives the region as a grandiose tropical forest, but that neglects or makes unviable the man who lives there.

In the beginning of the text, in the excerpt: "Although the Pact for the Valuation of the Forest and the End of Deforestation in the Amazon, formulated in 2007 by nine NGOs, works with a deadline of seven years, the government is studying a longer term ...", the environmental theme is perceived as an interdisciplinary theme. Thus, the cut presents the politicization of the issue, but erases the existence of a dispute of power over natural resources, placing society as the villain of the environmental problem, when, in most cases, it is a victim.



Fig.2: Text Brazil still doesn't have a goal to stop deforestation

Source: Portuguese Language Textbook 8th grade Language Collection

The excerpt also highlights the government/society/nature relationship, without recognizing that this relationship occurs in different ways. It is not possible to speak of a single relationship between these realities. In fact, it is unfair to suggest that a caboclo from the Amazon or even a rural dweller relates to nature in the same way as an agribusiness mega entrepreneur, for example. Thus, the inclusion of this theme is important, but it is essential to observe the physical and biological factors and, especially, the ways in which the subject interacts with the environment through its various social relationships.

The environmental issue is treated not as a problem of the organization of contemporary society, whose way of producing and consuming sacrifices the health of the natural environment, but as a challenge that includes changing the attitude of a large portion of the population, exempting the major causes of deforestation, in this case the holders of power, be it political, economic, social, etc.

In this way it becomes even more relevant on the environmental theme that we answer questions such as: what does it say? how does it say it? why does it say what it says? and who says and dictates the "modus operandi" as

to environmental preservation and interventions. Moita Lopes (2002, p 55) contributes to these questions when she says that "the perception of the discourse as a social construction (...) includes the possibility of allowing resistance positions in relation to hegemonic discourses, that is, power is not taken as monolithic and social identities are not fixed".

Let's be aware that there is a discourse that tries to convince us that this is a problem in the society/nature relationship and not of those who decide the productive market and interferes in a definitive way in the natural environment, but that we are all responsible in an "equalitarian" way, since it is a problem of the "human hand", which puts the extractivist, the small farmer, the traditional peoples and the big exporter on the same level, distributing unfair responsibilities while imposing a social burden. Therefore, our conclusions point to an official discourse that repeats the usual intentionality, which is the protection of natural resources for the use of the productive market, leaving little room for reflection that seeks a legitimate movement for life.

The fact is that reducing the environment to fauna and flora is definitely a mistake of major proportions (...) in the modern world, where knowledge is fragmented, compartmentalized into areas that often do not communicate, the environmental discussion rescues the holistic sense, the multidisciplinary character that permeates all areas of knowledge, and leads us to a reading of reality where everything is connected, interconnected, related. (TRIGUEIRO, 2003, p.77/78)

The environmentalist theme has become a discursive issue and, from this point of view, carries controversies, disputes within a field of battles for supremacy in the production of meanings, with many who strive daily to be the last voice on ecological issues.

In the Western worldview, Amazonia is represented as underdeveloped and thirsty for a "civilized" group to adapt it to international and national interests. Amazonia today is the result of historically constituted disputes. Thus, the relationship with the "regional other" from a hegemonic epicenter presents polarities. The region carries the image of the fantastic and the exuberant, and at the same time appears as a forgotten, paralyzed, and badly cared for place by the local population.

About this relationship Fraxe et al (2009, p.30) tells us "Although they reproduce so-called traditional manifestations in their daily lives, we cannot affirm that these social groups are not inserted in a progressive process of differentiation and transformation" and still

alert "The Amazon is born and develops in the core and in the dilemmas of the Euro-anthropocentric civilization frame, This concept insists on inferiorizing its form and its relationship with the other and with nature, with natural resources as the protagonist and the obligation to be saved for the salvation of the planet. Hall (1996, p.26) states that there are "systems of representation that different social classes and groups develop in order to make sense, define, symbolize, and give intelligibility to the way society works", emphasizing the complexity of the functioning of societal relations.

According to the vision of these groups, the destruction of natural resources tends to be eradicated by the very economic development sponsored by market forces. It is necessary to preserve nature in order to preserve humanity, but also to question the current production patterns. Thus, the discourse on sustainability that involves society must be seen as a complex issue. The social construction of this discourse/enunciation represents a subjective proposition in which power relations agency the constructed knowledge.

V. CONCLUSION

Our discussions sought to identify if the symbolic representation in the textbook really considers a range of ways of saying/showing the region. Specifically, we detected the symbolic constructions of the Amazonian identity in selected texts, analyzed the production of effects and senses regarding ideologies, imaginaries, silencing and discursive formations, and noted if there is the appearance of aspects of Amazonian culture in the contents addressed and how they are presented.

In the text presented, whose nomenclature is "still life or still life", the Amazon is constantly related to fauna and flora. This is one of the regions with the greatest emphasis on Biodiversity, and such representations could not be left out of the LD. We note that the environmental theme should be able to awaken this critical consciousness, but it has been carried out without the proper analysis and understanding of the planetary environmental crisis. Within this context, the student is trained to repeat that "the place for garbage is in the garbage", but is not sensitive to the environmental injustices to which they are subjected.

In the second text, the theme is "Brazil still has no target to stop deforestation in the Amazon". The excerpt highlighted the government/society/nature relationship, without recognizing that this relationship takes place in different ways. It is not possible to speak of a single relationship between these realities. In fact, it is unfair to suggest that a caboclo from the Amazon or even a rural

dweller relates to nature in the same way as an agribusiness mega entrepreneur, for example. Thus, the inclusion of this theme is important, but it is essential to observe, above all, the modes of interaction of the subject through their social relationships.

In summary, the Amazon is often represented by an imaginary consisting of the forest and Indians, but its characterization cannot be restricted to these Amazonian elements. Its social, linguistic and cultural diversity should also be highlighted. Unfortunately, we saw that LD contributes to the propagation of this imaginary conception. This region carries the stigma of an uncivilized and wild people. Despite its beauties and its people, amidst this paradox of stereotypes, the misunderstanding transmitted by these prejudices defined since the colonization times reigns.

Therefore, it is valid to know that the DTP is a physical body that, when consumed by several social places (the federal government, the schools, the teacher and the student) becomes a sign loaded with ideological values and meanings, that is, it is a genre composed of several enunciations that arises with the objective of supporting the teaching/learning process and ends up assuming the role of normalizing it. Regarding the LD, we do not intend here to establish any judgment, but to recognize its importance and problematic, because, beyond the divergences, the fact is that the LD is still the main organizing resource of the activities of the teaching/learning process and suggests countless possibilities for research studies.

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