

Schoolbook prefaces and the imaginary on reading: from the marginal datum to the legitimacy of a position for writing

Prefácios de livros didáticos e o imaginário da leitura: do dado marginal à legitimação de um lugar da escrita

Préfaces de livres didatiques et l'imaginaire du lecture: des indices périphériques à légitimation d'une place pour l'écriture

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ABSTRACT

This paper aims to investigate the discourse strategies that offer the status of truth to definitions and propositions related to the usages of writing as presented in Brazilian schoolbooks for literacy learning in Portuguese. Discursive sequences were analyzed, disclosing ideological processes that conferred the perception of the language as something natural, transparent and instrumental. These processes also reinforced the ideal of a cognitive subject, suppressing the possibility of interpretation by the subject of the discourse.

Index terms: literacy, schoolbook, discourse, writing

RESUMO

Este artigo investiga o mecanismo discursivo que sustenta o valor de verdade agregado às definições e às proposições de uso da escrita, tal como aparecem em prefácios de livros didáticos de português brasileiro utilizados na alfabetização. Foram analisadas sequências discursivas que sinalizam mecanismos ideológicos de sustentação do sentido de natureza, transparência e instrumentalização da língua, que reforçam o sujeito cognitivo e apagam possibilidades de marcação de posições de intérprete por parte do sujeito do discurso.

Palavras-chave: letramento, livro didático, discurso, escrita.

RÉSUMÉ

Cet article examine le mécanisme discursif qui soutient la valeur de la vérité ajoutée aux définitions et aux propositions de l'utilisation de l'écriture démontrés dans les préfaces des livres didactiques du portugais brésilien utilisés dans l'alphabétisation. Des séquences discursives ont été analysées parce qu'elles signalisent les mécanismes idéologiques du sens de la nature, de la transparence et l'instrumentalisation de la langue, qui renforcent le sujet cognitive et effacent des possibilités de démarcations des positions d'interprète par rapport au sujet du discours.

Mots-clés: “letramento”, livre didactique, discours, écriture.

Introduction

The social stature conferred upon those who have access to and control the literary world has been a constant over time; most recently, this superior status has come from this class' association with the schoolbook.

In Ancient Egypt, scribes held a monopoly over writing and were thus highly regarded. In contrast, administrative writing was of little relevance in Ancient Greece, which placed a higher value on oral communication; this can be seen, for example, by the political debates held in public places. The strengthening of democracy, based as it was on Pericles' model, promoted conversation and debate over written text (THOMAS, 2005).

The suspicion that written text raised in Ancient Greece came from the close connection between those who wrote the teaching manuals of writing and the Sophists. These masters of the art of rhetoric propagated mistrust in writing, whose influence is seen even in Plato's *Phaedo* (THOMAS, 2005).

With this article we intend to give a new shape to this association, showing that from another point of view, we can report that the schoolbook mainly promotes the dominant meanings, which often prevents the

individual from assuming a discursive position of resistance, an interpreter's stance, in the face of patterns established as normal for a supposed development of writing.

This article aims to analyze discursive writing forms through the lens of schoolbook prefaces. This is justified by the ubiquitous presence of this feature of writing in Brazilian school circles and in its publishing market, as well as, ironically, by the rarity of publications on this issue as pointed out by Coracini (1999).

When writing is considered a broadcaster of different historical constituents, this article investigates the public and pedagogical dimension assumed by writing conveyed in schoolbooks. More specifically, we try to show how the wordings circulating in schoolbook prefaces comprise areas of dominant meanings about writing as a knowledge object.

I) Theoretical aspects - The discursive mechanism of "writing"

General academic consensus on the role of the schoolbook is that its dominant ideological character acts on the limitation of its application in pedagogical practice. However, it is necessary to interpret the ways of working of what is most important: the teaching of writing, and further, the use the schoolbook makes of writing by trying to describe it and present it as an enlightenment technology of the "savoir faire" or a pragmatist technology of "know-how" (FARIA, 1985; ASSOLINI, 1999; CORACINI, 1999; PFEIFFER, 1995).

Thus, it is important to investigate prefaces because their wordings can propose to anticipate possible uses of writing. In discursive terms, it is an attempt to control the interpretation by way of imaginary formations.

Pêcheux (1990a) provided us with two key points to understand what the dimension of imaginary formation in the wordings is about and the game of meanings between the wordings. According to the author, the first key point is based on classic psychiatry and refers to the image that the patient

makes of himself, as expressed by the author $I_b(B)$. The second, coming from the pedagogical relationship “the representation that the students make of what the teacher designates and dominates the discourse, i.e., $I_b(I_a R)$), in its relation with $(I_a(R))$ ” (PÊCHEUX, 1990a, p. 86).

In other words, we ask: What is the image that the schoolbook makes available about the possible use of writing? What uses are expected of writing as laid out by prefaces? How does the preface pre-articulate (and predetermine) the interpretation to which the discursive stance of the students must submit? From where are such conceptions about writing set forth: from daily knowledge or/and in the scientific discourse of and about writing?

It is crucial in this analysis to attempt to delineate how the discourse of a determined materiality is based on their conditions of production. In short, as it appears in the proposal made by Pêcheux (1988), locales of interdiscourse are used to legitimize meanings as language features of wider social movement. In this case, what allows schools books to circulate? Which wordings legitimize its consolidation as an instrument supposedly necessary for certain social practices?

We can initially consider that the schoolbook works as a "sub-tool" of the ideological apparatus of the State, along the lines proposed by Althusser (apud FARIA, 1985; SOUZA, 1999a).

Added to this, one can consider also the functioning of the pedagogic discourse (DPE), which is more evident in schooling (though not limited to it) and that, according to Assolini (1999), prevents the polysemy of discourses and authorship.

This is because the hypertrophy of paraphrase relieves the fabric of language of its nuances by the legitimacy schooling gives to writing. As stated by Pfeiffer (2005), these nuances are removed from the procedural constitution of the language to configure united products – such as writing at school, for example – by means of which it is possible to provide to the

subject the illusion that a discernible man, removed from everyday anonymity, and conversely, the producer of only one more school "product."

This analysis is based on propositions by Courtine & Haroche (1988), which show that in the game between essence and appearance, the predominant image should not be any but one polished, for example, by figures of power. It is the imaginary traversed by politics, place of gazing towards domination, where resistances are organized in the imaginary game of representations.

The impact on school life can be that of the use of the schoolbook as a point of (non) coincidence between the dispersion of the possible interpretations of a fact, phenomenon, opinion or suggestion and the legitimacy given by the own space of schooling to the meanings played in various discursive activities.

The imaginary, also understood by the dimension of a possible image amidst the images established through the game of political dominations, serves to relativize the actual historical contradictions and the game of symbolic appearances, but in this way, it appears as the place of evidence for general ("teaching") images, imposed as dominant to interpretative individual gestures.

In this discursive mechanism, the scientific discourse finds space by the use of the relationship between general and particular, also crossed by power relations. The notion of imaginary and thus of this type of use of the relationship between general and particular, as discussed by these authors, performs an interface with the dominance of writing attribute, as defined in scientific discourse (PEREIRA, 2005).

In scientific discourse, there are different theories about what is written and what is oral. The division made by Street (1989) between the "autonomous model" and the "ideological model" is both an obligatory and classical reference. In the autonomous model, writing is considered a finished product in itself, linked to progress, civilization and social mobility;

this is unlike the ideological model, in which writing practices are considered in their socio-historical character and cultural determination.

The discursive mechanism of predominance of the autonomous model can begin to be analyzed, according to Pereira (2005) and as pointed out by Haroche (1992) about the legal subject. To Haroche (1992), the passage of pre-scientific psychology to scientific psychology happened under the control of the State, religion and philosophy, under the process of reduction of behavior to a mathematical form. This passage connects to the path of transition from control of the interpretation of religious texts to the State, which was formulated to eliminate the ambiguity. The author explains how this transition occurs. Thus the attempt to disambiguate the text, since the religious control of interpretation was strengthened through the promulgation of the Edict of Villers-Cotterets, in 1539 in France (HAROCHE, 1992).

With the Edict, explains the author, religious discourse is now treated as legal discourse. For her, as religion does not surround the social and does not control the ambiguity and flow of meanings in texts and in dogma, the law is the place of an anti-personification allocated within the individual and indispensable to a nascent and free economy. Thus an egalitarian sharing of knowledge is constructed by the illusion of freedom in the use of language.

This determination of the subject expresses its relationship with a supposed knowledge object.

That is what we want to show, with respect to how this determination is interwoven with the definitions of "writing," firmed in scientific discourse and pasteurized in the prefaces of textbooks of Brazilian Portuguese.

This effect of completeness of writing is related to the individual's illusion to control the language as if it were a finished object in itself. Thus, the subject determined by interpretation - which cannot be fully or freely

controlled - needs the illusion of being free to interpret. This illusion, besides being traversed by law, is marked in scientific discourse by the notion of the individual opposed to the notion of subject, as argued by Henry (1992).

Thus, if the subject's responsibility is engaged in his speech, as says Haroche (1992), he is treated to access equally a knowledge object that, judged pertinent, cumulative and controllable, would be in range of his own "judgment." This internal assignment of freedom solidifies with the role of psychology to strengthen the responsibility of the law assigned to the individual.

In this respect Haroche (2005) also points out that the deference, the complacency and the compliance of a vassal to the dictates of the sovereign fall in a contrasting way in relation to the conduct of current democracies.

Quoting Haroche (2005, p.133):

However, deference – that may depend on kindness, urbanity, pleasure of mild and pleasant manners, or participation in a sociological mechanism – involves an intrinsic and irreducible part of attention (real or apparent), which can be difficult to apply in democracies. (...) In the Ancient Regime, attention was granted on the basis of conditions and hierarchies; and most people, in fact, did not receive any. In a democracy attention should also be equally distributed.

Haroche (2005) also mentions Shils (apud HAROCHE, 2005), who investigates a detachment of explicit deference in contemporary societies, signaling the demise of rituals, but not at all (and on behalf of the ideal of freedom) the disappearance of deference.

However, one can question whether these gestures of deference fell into disuse because of the automatic character of modern rituals, which would have translated into the most diverse technologies, among which might be included the schoolbook.

The hypertrophy of these technologies, besides being anchored in the legal determination above, meets the process of grammatization, connected

to the solidification of the states of the national languages. As formalized by Auroux (1992), by the grammatization process, one must understand the driving to the description and instrumentation of a language "based in the two technologies, which are still the cornerstones of our metalinguistic knowledge: grammar and the dictionary" (AUROUX, 1992, p.65).

The author shows how the emergence of language tools changed social relations. Knowledge of these language tools by Westerners gave them access to knowledge of other civilizations, through a grammar coming from the political and cultural interest of knowing of the colonizer. We must, however, consider that the creation of these instruments gives a false impression of homogeneity of knowledge, when in fact these instruments are built historically (AUROUX, 1992).

In scientific discourse, the effect of the meaning of significant written as characterized by the autonomous model is dominant because of the game between these two imaginary places we mentioned above. These imaginary places imply themselves through standardization of the code imposed by the grammar, which comes from the control of interpretation as shall be exercised by the legal sphere, and that results in the notion of individual which controls, through writing, the interpretation (PEREIRA, 2005).

Such imaginary places, which in our opinion are privileged to understand the dominant effect of writing, also feed of what Pêcheux (1997b UN directories) called the artifice of science regia, i.e., the attempt of writing, in scientific discourse, to close in itself, as governs the discursivity of the scientific object by trying to deny the interpretive act of which it is constituted.

Such a strategy is well fed by the imposition of a single meaning powered by language tools connected to the dictionarization of the language, as the schoolbook and the materialized position of the teacher,

presented as figure holding unique knowledge (ASSOLINI, 1999; PACÍFICO, 2003; PFEIFFER, 1995; SOUZA, 1999b).

From a theoretical point of view, we believe that under the imperative of legal subject and the need to heed the call of ideology materializes a position-subject, ideologically co-opted by the artifacts of grammatization, invariably the School Pedagogical Discourse (D.P.E.) and the schoolbook. From this discursive mosaic appears a by-product: the schoolbook preface.

II) Methodological issues

The investigation of "marginal data" joins an indicial paradigm, in which "data" are taken in a continuum, which will, in this case: from its place of marginality, to be seen by the bias (the interpretative spins) that promote an analysis that is committed to resetting theoretical issues, because the relationship between researcher and object is unclear, as is the relationship between subject and language and between *datum* and interpretation (GINZBURG, 1989; TFOUNI, 1992).

In this paradigm, the "datum" is never directly accessible, nor follows the classical logic of delimitation of hypotheses based on variable controls, for later verification or refutation. In contrast, it is an interpretive model which prizes the "sacrifice" of a method consistent with little relevant results to bet on the relevance of uniqueness and pioneering of unknown paths, at the expense of an apparently loose method, but that dives into the complexity of the investigated object (GINZBURG, 1989).

As agrees the indicial paradigm of analysis, the interpretation of evidences goes back to what is prepended and which also maintains a retrospective effect in terms of the reconfigurations.

In a discourse perspective inserted in this paradigm, we show how meaning places installed in these prefaces hide bans to interpretation and

therefore also hide the false assumption of the uniqueness of the subject in academic texts, since they feed effects of preconstruction, inasmuch as they "create" imaginary conceptions about writing.

II.1) Formation and analysis of the corpus

The strangeness of the effects of meanings mobilized in the discursive materiality of prefaces is anchored in previous mechanisms of analysis. First, it is necessary to present the strangeness to then present which place of the discourse memory allowed to resize our initial question, which is how prefaces of schoolbooks feed and legitimize dominant meanings about writing that therefore restrict the field of possibilities that the subject is likely to occupy when trying to appropriate the place of text interpreter.

From the point of view of formation and analysis of the corpus, the contacts with the discursive materiality forwards echoes of a gap in the discourse memory which the discursive analyst already accesses in part, to then try to mean what he thought was strange and very familiar at the same time.

Of this stems the gestures of analysis that, such as points out Orlandi (1996), follow the path of the organization of units of meaning, which are systematized mainly via repetition of wordings, put the analysis in a retroactive motion back to the initial questions.

Therefore, it must be considered upfront that the "datum," as Tfouni points out (1992), should be seen as a matching part, while unmatched, with one of the clues raised initially by the analyst.

In general, our attention was drawn to the fact that the explicit targeting device of the preface is to try to subordinate the meanings that may be put into play by the subject-reader. In this way, the preface attempts to prepare the reader for what will be found ahead, but in doing so, meanings

are already crystallized, such as founding significant and meanings and organizes them according to the principle that the interpretation must already be downgraded to the legitimation of the meanings inserted.

This meets what Pêcheux (1990b) states about the role of imaginary formations, as references anchored in the meanings of the interdiscourse, in that its drive will depend on the manner in which ideology addresses the subject-positions.

Pêcheux (1988) explains that the interdiscourse is woven according to a complex network of ideological and discursive formations that interconnect while dissipating by means of the elementary evidence process to which we are subject (the broader structure of the language), by means of which the socio-historical processes behind any wording are erased from these track ways that constitute evidence of semantic suitability that sustains them.

Together with it comes the systematization of any mechanism of "things to know" in the form of files that can be understood as the field of shared or socio-historically interdicted knowledge, and can sustain various areas of interdiscursive memory. Therefore, the various ways in which the subject positions are built depend on how the imaginary formations will anchor in these symbolic meaning places, these places of imaginary effects. Thus, the imaginary formations also contribute to the support and legitimation of some ideological evidence and the consolidation of others.

They can be more targeted and crystallizing of a course of meaning depending on the memory field they affiliate with, also depending on the material resource at its disposal, and with the latter of the type of linguistic references through which the meanings will be in function of a place of the interdiscourse and not others. In the case presented, initially we want to show how the discursive memory niche operates, which secures meanings about the "writing-knowledge object" and not for its problematization as a

constituent of the constitution of the subject as an interpreter. Therefore, what is the role of the schoolbook in controlling access to the file?

Assolini (1999) shows that the schoolbook is anchored in the operation of the pedagogical discourse, to highlight the meanings, according to an interpellation of the place of the subject's interpreter, translated in the transparency of language acts linked by grammatization resources (AUROUX, 1992) such as the schoolbook.

From the consideration of these determining factors, the preface already anticipates for the interlocutors – whether students or educators – that this instrument will construct meanings about writing, which will certainly control students' and educators' everyday use of writing. But how is such anticipation articulated? To what extent does it hold and converse with other meanings about writing? What are the possibilities that these anticipations will make legitimate a division of the ideological work – already working through the pedagogical discourse – of file reading, preventing the exchange of these interpretations, and with this the circulation of knowledge?

First, on behalf of repetition, this underlies mechanical practices of reading and writing. That is what we see in the first discursive sequence (SD), preface subdivided into several other prefaces placed at each phase of the book, through the topics REPRODUCTION, PARAPHRASE and CREATION.

SD 1 – REPRODUCTION. Do you know the meaning of “produce”? It is to do something, a production. Do you know the meaning of “reproduce”? It is to do something again, to make a reproduction. The reproduction repeats something already made.

In the next few lessons, you'll start making reproductions (...) PARAPHRASE. Paraphrase is a kind of writing that repeats another writing or text in a similar way (...) everyone repeats but changes a little. In upcoming lessons you will learn how to make paraphrases (...) CREATION. To create is to make

something new, original, and different. We can even start from something that already exists as a basis for creating (...) creation or creative writing is exactly the opposite of reproduction or reproductive writing. In upcoming lessons you will create many essays or texts (it is the same thing). (retrieved from THE PLEASURE OF WRITING; MESERANI, 1996)

Such subdivision explicitly marks the steps of appropriation of writing. Initially we see the meaning of creation erased from the reproduction. Finally, the creation can only be made from a text already brought, never from an experience or another reading, which contradicts the previous granting in "we may even start from what already exists." Is it possible to deal with the language when one is not subject to it? And in the field of possible uses, from what is it pre-existing to the subject?

This "totem" of formal education, the schoolbook, which governs spelling, claims that it is only necessary to use it in a "correct" way and that the handling of writing and interpretation will be consistent with an "ideal of writing." It is known that the repetition is part of the interpretation, and that one impacts the other, constructing interlocation.

But how to legitimate a law for the knowledge through a totem that massifies the dispersion of the horde that it proposes to regulate? Because it is a feature of the law to articulate the knowledge that somehow threatens order. So the schoolbook, even before proposing to regulate knowledge, already tries to eliminate its dispersal.

About the discursive function of the schoolbook, Grigoletto (1999) examines the sections intended for reading and production of texts in Portuguese and notes that there are predominant conceptions of reading that underlie a "how" of power connected to reading and completeness of the saying. In this game, teacher and student are "users" of the same tool, in its regulatory, repetitive and presentation aspects. All this gear justifies the fact that the teachers' book includes short prefaces, such as the prefaces seen

here, which, although cut to address some discursive sequences, preserved much of their original size.

At this point it is also worth mentioning Souza (1999b), who analyzes the discursive determinations of the writing of the "good" student intended to the "standard of the teacher." Added to this, the effects of linguistic acuity underpinning listed "clichés" where there is no dispute of meanings, because of the imposition of this discursive formation that idealizes "one" writing for everyone, anchored in the "ghost of creativity," conceived as something liberating, but that restricts the possibilities of interpretation.

This restriction appears marked by the suggestion of the "CREATION" that, in a legislative way about language, anticipates to the learner the possibility to write "text" or "essay," with the caveat that they are the same thing. We see that the character of dispute of the meanings, the treatment of the unforeseen in language, and building connected to the use of "text" (fabric) is connected to the use of "writing," which mobilized meaning is of a ready and finished product or object.

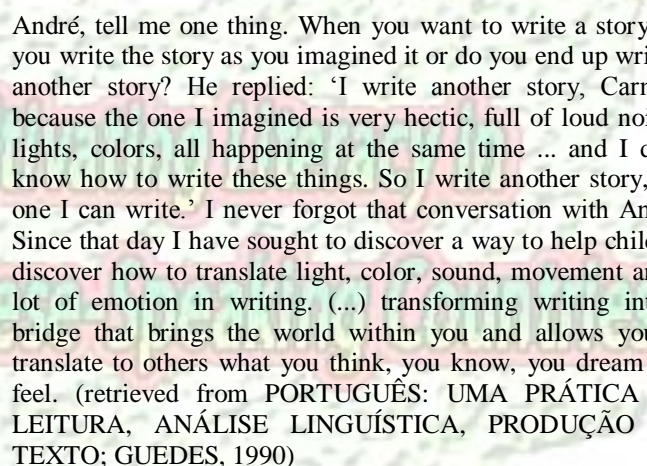
In another case, we see formulations that seek to legitimize the power of writing by way of tacit meanings, both in form and content of the written substrate, as we see in SD 2:

...[Y]ou've reached two very important achievements in your life: the time you discovered a few sounds and delivered the first word, becoming a speaker; and the time you discovered the meaning of some letters and read the first word, becoming a reader (...) the books in this collection were created so you can continue performing other important personal achievements by means of reading and writing. (retrieved from L.E.R.: LEITURA, ESCRITA E REFLEXÃO; LEITE, 1999)

The advancement of the language to be conquered by means of writing suggests that the meanings are already latent but undetected. This is in line with the name of the book – L.E.R.: reading, writing and reflection – which signals for the topicalization of such a move. According to the

previous sequence, it is believed that it is through repetition that such an implicit level is reached in language.

Interesting to note that the name is marked by the acronym L.E.R.¹ because this acronym is an old popular catchphrase of labor medicine that translates to "Repetitive Strain Injury." It is not about forcing an approach to assert that the use of the schoolbook is done by mechanical repetition of activities. In the path of this articulation another notable aspect here is the use of the term "discovery of meaning," which requires a direct correspondence between word, world and language, as it appears in the previous sequence and that can also be seen in SD 3:



André, tell me one thing. When you want to write a story, do you write the story as you imagined it or do you end up writing another story? He replied: 'I write another story, Carmen, because the one I imagined is very hectic, full of loud noises, lights, colors, all happening at the same time ... and I don't know how to write these things. So I write another story, the one I can write.' I never forgot that conversation with André. Since that day I have sought to discover a way to help children discover how to translate light, color, sound, movement and a lot of emotion in writing. (...) transforming writing into a bridge that brings the world within you and allows you to translate to others what you think, you know, you dream and feel. (retrieved from PORTUGUÊS: UMA PRÁTICA DE LEITURA, ANÁLISE LINGUÍSTICA, PRODUÇÃO DE TEXTO; GUEDES, 1990)

In the above quote, the authors refer to the conversation she had with the student "André," who spoke of how he would write stories based on other stories he knew and not on the original ideas he had for a story because his ideas were too full of noises that he was unable to translate into words on paper.

We see that the "mission" of writing here as evangelized by the schoolbook is to remove the child's admission of the schoolbook's limitations to become a precise, omnipotent feature that will erase all

¹ N.T.: The acronym L.E.R. stands for Leitura, Escrita e Reflexão (reading, writing and reflection) in Portuguese, but it also stands for Lesão de Esforço Repetitivo (Repetitive Strain Injury).

imperfections and unanticipated circumstances present in the act of telling a story. The "noises" of the language will be cleaned by the book and by writing. It is a civilizing project, heralded by writing and redesigned by the modern version of freedom of interpretation. After all, this is the help provided by a mode – but which one? Is it for anyone to use? Or is it a single mode that fails to say what it is?

There is at this point, in the wake of what Coracini (1999) claims to be a convergence of didactic instrument based on a pragmatic conception of language, certainly in the grounds of the cognitive correlation of the subject, which also assigns to the schoolbook, as pointed out by Souza (1999b) an important strengthening link of the competence discourse.

Thus, the status given to the schoolbook as a feature that helps in the discovery of the "translation of light, color, sound, movement and a lot of emotion in writing" reflects another level of dominant meaning about the schoolbook as a starting place of the path for direct correspondence between word-world, through the transparency between internal world and outer world. That is, it is the schoolbook that puts a line by means of written translation of "light, color and sound," the initial dispersion between "noises, lights, colors."

Returning to the mistrust of the Greeks analyzed by Thomas (2005), we can consider that those prefaces beckon to rhetoric artifices separated from the political game of language; this is because the division while reading the file (PÊCHEUX, 1997) makes possible a place apparently "shifted" in relation to the rest of what is said and written about the uses of writing. Thus, from rhetoric artifice that can be put aside, we have places centralizing imaginary formations, which makes use of the generic category "you," which interacts with "André" but signals a "vanishing point" for anyone that uses the schoolbook.

SD4 – We seek to work the language with the child, leading her to read, interpret, understand, conclude and create. (...)The student will penetrate the soul of the message and develop a comment, opinion and critical sense. In the PRACTICE OF LANGUAGE ANALYSIS we observe the textual and grammatical structure and conventional aspects, so as to enlarge knowledge (...) In the PRACTICE OF TEXT PRODUCTION we prioritized creativity (...) So, we also had the concern with the habit of reading, suggesting titles and activities, not only motivators, but complementary to the base texts, as a stimulus to curiosity and the act of reading. (retrieved from PORTUGUÊS: UMA PRÁTICA DE LEITURA, ANÁLISE LINGUÍSTICA, PRODUÇÃO DE TEXTO; GUEDES, 1990)

Before this sequel, we can ask: What kind of interpretation is challenged by the reader quoted above? If your curiosity is put forth, i.e. as something that will come after the knowledge of writing, erases it as a resource already brought by the reader, through their previous readings. This point of erasure of the symbolic intermediation process by and of the language contradicts the prioritization of the pointed creativity. In addition, it is worth inquiring: Since reading is different from interpretation, should books be concerned with reading only?

At this point, it is worth remembering Orlandi (2001) for whom reading is work on the symbolic effect which requires considering the gaps and how these gaps promote possibilities for further reading that has its effects limited by the ideological mechanisms. Within this are the mechanisms of division between the "scientific" and the "literary" reading of file, which, as Pêcheux (1997) said, contributes to the monopoly of authoritarian and unconvincing speeches to symbolic exchanges.

Is this also the enforcement mechanism for a discursive formation that we see in SD 5:

This material was prepared to assist your work of development of the written expression of the students. Activities are ranked according to the following sequence: loss of inhibition, stimulation and vocabulary, with free association and verbal fluency activities; formation of phrases and sentences; and writing itself. Each work must be first motivated orally. It is

imperative that the student is interested in performing the activity. (retrieved from VAMOS ESCREVER? ATIVIDADES DE REDAÇÃO; MENEZES, 1992)

Above, two linking elements of the dominant discursive formation about the schoolbook are indicated; first by the characterization of improvement of "writing," as if it sprouted from inside to the outside of the subject, as something internal to the cognitive processes; then appears the "orally motivated" factor, as if there was a gradation from oral to written, to be enhanced by the book.

Making a retrospect of the cutouts analyzed, the fact that all prefaces are directed only to children is noteworthy because it removes the teacher from the debate, who somehow is also a co-participant of practices of reading and writing.

About this anticipation of curiosity, it is important to highlight the perceived effect in prefaces analyzed, that is the deletion of the process by which the book was made. It does not indicate who the target audience is or how the book will be used. After all, the schoolbook is what it is, without memory and without explanation.

Supposedly there is a greater degree of difficulty in writing, excluding all the nuances of difficulty depending on the context with both oral and written form.

Generally speaking the above clippings are non-historical conceptions of writing (TFOUNI, 2004). They make use of the grammatization process pointed out by Auroux (1992) so as to promote the linguistic instrument as a product closed in itself, finished and detailed. Add to that the fact that various uses and historical transformations of that process are not taken into account. As it appears in the sequel, conversely, it is assumed that the child is inadequate and precarious in the use of language and writing and that the book will of course save the child from his or her inadequacy.

This shows the incidence of the legal discourse and the functioning of the process of reification of writing (PEREIRA, 2005). The step-by-step direction – "reproduction, paraphrase and creation" in SD1 or "loss of inhibition, stimulation and vocabulary" in SD5 – is firm in an imaginary powered by science about what is the linearity of writing. Because of this we have social positions already marked, occupied by those who have graphic writing support.

Final considerations

The analysis points to the mobilization of a place in memory (PÊCHEUX, 1997) that reinforces the interpellation of the subject free for interpretation and reinforces the psychologism translated in the characterization of direct correspondence between thought and language and between chronological development and improvement of skills for reading and writing. This illusion is still sustained by the belief in the pre-prepared aspect of the student by use of writing.

We see the predominance of individual ownership of writing by the symbolization of latent stages, as already criticized by Tfouni (2004), when this author presents the contradiction between non-historical and historical conceptions of literacy.

Indirectly in the prefaces of schoolbooks examined a conception of symbolization of writing is conveyed, ranging thought to language, from the pre-language levels to the metacognitive preparation, which contributes, for example, to the interdiction of narrative discourse in schooling (ASSOLINI, 1999; PACIFIC, 2003; PEREIRA, 2005), which allows, for example, to deal with the incompleteness of the symbolic structure of language to deal with the language in the process of happening.

To ratify these authors, Pereira (2005) shows that there is a process of reification of writing sustained by discursive determinants shown above,

which in turn consolidate positions-interpreters of the subject of speech marked by the sieve of the effects of truth articulated to the transparency of language in definitions "on" writing "in" scientific writing.

This is done by the use of instruments such as the dictionary, grammatization (AUROUX, 1992) and by the effect of domain of the Galilean scientific paradigm, still articulated to the functioning of this paradigm disguised as interpretation control mechanisms in the discourse (PEREIRA, 2005), such as the prefaces of schoolbooks examined in this article.

More generally, this article focuses on reflections on practices of reading and writing that extrapolate the school uses because they are compromised with the complexity of example and discursive practices in studies on literacy.

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