


LITERATURE AS A HUMAN RIGHT: REFLECTIONS ON BLACK IDENTITY, IMAGE AND AFRO-BRAZILIAN CULTURE ON THE COVERS OF CHILDREN'S BOOKS AT THE TIME OF LAW 10.639/03

 <https://doi.org/10.56238/arev6n2-218>

Submitted on: 31/09/2024

Publication date: 31/10/2024

Silvana Paulina de Souza¹

ABSTRACT

We took as object of study the presence of the Afro and Afro-Brazilian theme, as well as the representation of black people in the titles and covers of children's books selected by the Literature in My House Program, launched in 2003, the year in which Law 10.639/2003 was enacted. Understanding literature as an essential part of human formation, we consider the literary book not only a vehicle for entertainment, but a powerful instrument for strengthening the cultural identity of students. The analysis of these works emerges as an opportunity to reflect on the issues and experiences concerning black people. In a corpus of 50 books, only 7 titles were found whose covers or terms alluded to black people. However, what emerged from this survey were often stereotyped images and superficial allusions to the black presence. Only one work presented graphic elements sufficiently explicit to contextualize the black populations brought to Brazil. Thus, the hypothesis that the covers of the books would reflect, in a significant way, the historical struggles and resistances of the black people did not materialize. We conclude, therefore, that, despite the symbolic advance represented by the enactment of the law, the selection of books carried out by the Literature in My Home Program did not reverberate the battles and historical claims of the black populations.

Keywords: Children's Literature. Law 10.639/03. Book Covers. Visual Representation. Education and Diversity.

¹ Dr. in Education
Federal University of Alagoas
E-mail: silvana.souza@cedu.ufal.br
ORCID: <http://orcid.org/0000-0003-2509-7737>
LATTES: <http://lattes.cnpq.br/4237683604411139>

INTRODUCTION

AFRO-BRAZILIAN REPRESENTATION IN CHILDREN'S LITERATURE

During the celebrations of the twentieth anniversary of Law 10.639/03 (Brasil, 2003), an important milestone in Brazilian education, by making the teaching of African and Afro-Brazilian History and Culture mandatory in schools, several universities, groups, movements and non-governmental organizations promoted discussions on ethnic-racial issues and moved to draw the attention of Brazilians and provoke reflections on the discussions.

The date instigated the search for the results of the actions of the black movements and what developments and influences they had in the elaboration and enactment of the aforementioned law (Gomes, 2017; Domingues, 2007). Over the years, the actions have contributed to raising awareness about the importance of studies and appreciation of the culture and history of Afro-descendant peoples. It understands, therefore, that including the Afro-Brazilian perspective in the training of students should contribute to the formation of critical consciousness and recognition of the history of the struggles for the liberation of enslaved blacks and post-liberation.

It was and is necessary for schools to present resources that can reflect on the process, in order to strengthen the cultural identity of students in childhood, specifically blacks, through pedagogical resources made available by the PNLD - literary (Brasil, 2024). This is because the connection between the law and the programs for the distribution of textbooks and literary books provides access to children's literature.

In view of the above, deepening the studies of history, discussions and reflections on the reading of children's literature with African and Afro-Brazilian themes, we aim to seek the initial reflections of law 10.639/03 in the productions selected by the National School Library Program (PNBE) (Brazil, 1997), current PNLD - literary, in the year of its promulgation.

For this search, we took as an object of analysis 50 (fifty) books of children's literature that were part of the Literature in My House action (Brazil, 2003), aimed at students in the fourth grade (at the time) of Elementary School. The research revealed that 07 (seven) books had on their covers or titles elements that have some imagetic or verbal relationship related to the Afro and Afro-Brazilian theme. This law dictates that the contents related to Afro-Brazilian History and Culture will be taught in the areas of Artistic Education and Literature and Brazilian History.

Considering that the PNBE was a national program for the free distribution of literary books and thinking about the access to literature by students, we reflected on the categories cover images and title of the works sent to schools in the 2003 edition. The objects of analysis are the words used in the titles and the illustrations composed of elements that refer to the representations of the black person, of Afro-Brazilian and African culture (Guimarães; Celes, 2007).

In line with the thought of Candido (2006, 2011, 2012), we understand that literature, through written language, contributes to humanizing education and, like social movements, it can contribute to the rupture of paradigmatic representations of the enslaved person in Brazil and their cultural, social and economic heritage. By appropriating texts through verbal language (Riolfi, 2006) and imagery, the reaction is to promote relationships and interactions, subverting paradigms through the use of languages (Chaves, 2002), so that they overcome myths and beliefs about blacks and their culture.

HISTORICAL CONTEXT OF LAW 10.639/03 AND ITS LITERARY IMPLICATIONS

The discussions about the inclusion of content on Afro-Brazilian and African History and Culture had their genesis in the struggles of social movements, specifically for the demands of the black movement. Law 10.639/2003 was generated in a context of changes in the Brazilian social, political and educational scenario, as a result of the echoes of discussions for the enactment of the Law of Guidelines and Bases of National Education - LDBEN 9394/96 (BRASIL, 1996). Although discussions on racial issues and the rights of blacks took place during the formulation of the National Constitution, with regard to affirmative action and the inclusion of black history and culture in school education, these were not consolidated (Gomes, 2017; Gonzales, 1984).

The search for recognition as subjects of rights, of the trajectory and cultural, social and economic contributions of the black population must be guided beyond official regulations. It is also necessary to think about the actions that demand the recognition of the history of the heirs of enslaved Africans and protagonists of the resistance struggles against the loss of freedom, for social emancipation and for equitable rights. These are demands that began during the colonization period in actions of resistance to the enslavement of Africans brought to Brazil.

Despite abolition in 1888, a legal act, but no less costly for the abolitionist movement composed of black intellectuals and other active groups, they used different strategies of

resistance. However, the living conditions of blacks did not improve, there were no public policies that welcomed people who were previously enslaved. In a context of denials to black people, new collective actions have emerged with claims aimed at the rights, freedom, equity, culture, and appreciation of the origin and knowledge of the black Brazilian population.

It is necessary, therefore, to highlight that with each mobilization, advance, social experience and experiences linked to social actions, these became a source of knowledge, development and contribution to resistance. Thus, the black population began to resignify the information that involved ethnic-racial issues and, organized into groups active in the fight against racism and racial segregation that occurs in Brazil in a veiled way, to defend equality and fair living conditions for black people. Social movements of an emancipatory, demanding, and affirmative nature (Gomes, 2017) continue to be active, giving life to the black movement.

Political, academic, cultural, religious, and artistic groups participate in this definition with the explicit objective of overcoming racism and racial discrimination, valuing and affirming black history and culture in Brazil, breaking the racist barriers imposed on black men and women in the occupation of different spaces and places in society. (Gomes, 2017, p. 24).

According to Gomes (2017), ceasing to be a former slave or freed black person and becoming a citizen not inferior in rights had a great influence of the black press with an educational role and instrument of struggle. The author draws attention to important forms of organization that are articulated for the education and mobilization of black people. Among them: the Brazilian Black Front (1931 - 1937) and the Teatro Experimental do Negro (1944 - 1968), led by Abdias Nascimento, who founded the National Institute of the Black, the Museum of the Negro and organized the First Congress of the Brazilian Black" (Domingues, 2007, p. 109).

The national movements were influenced by American and French negritude movements that mobilized the attention of the international black movement with actions aimed at organizing the black community through: groups, associations, press and guilds, however, due to the military regime, militancy almost disappeared. Only at the end of the 70s, there was the emergence of new social movements and, according to Gomes (2012), the rebirth of the Black Movement. [...] Due to the confluence of certain factors of racial discrimination and racism that occurred during the military dictatorship, several entities of

the black movement articulated themselves in an unprecedented way and founded an organization of national character. (Gomes, 2012, p. 12).

This organization was named the Unified Movement Against Ethnic-Racial Discrimination (MUCDR), later named the Unified Black Movement (MNU). This was reinvigorated by the process of political opening and redemocratization of the country, actively participating in issues related to education, in the process of redesigning state policies and in the formulation of demands for affirmative actions, in order to overcome racism and inequality.

In this context, the concept of race undergoes an emancipatory resignification (Gomes, 2012), in order to extrapolate militancy and academia. The mobilization of the Brazilian Black Movement and political action promoted remarkable events such as: 1. Black Convention by the Constituent Assembly: requested the inclusion of the teaching of African History and Black History in Brazil; 2. March "Zumbi dos Palmares against racism, for citizenship and for life": culminated in the delivery of a policy proposal to combat racism, the "Program for Overcoming Racism and Racial Inequality"; 3. Declaration and Plan of Action of the Durban Conference: Brazil becomes a signatory and internationally recognizes the existence of racism in Brazil; and 4. Creation of the Secretariat for Policies for the Promotion of Racial Equality.

For Gomes (2012, p. 739), "The culmination of the process of inflection in the trajectory of the Brazilian black movement took place in the 2000s, a moment that can be understood as the confluence of several demands of this social movement [...]". There were, therefore, different movements composed of demands and proposals, leading to the revision and appreciation of African history and culture and the contributions of blacks to the formation of the Brazilian people.

It was in this scenario that, in 2003, law 10.639 was enacted, amending law 9394/96, specifically with regard to the mandatory teaching of the history of Africa and Africans. The context leads us to think about how the demands of the Black Movement, through actions, events against racism and discrimination echoed in education and in the conquests of rights such as the racial crime law (Brasil, 2012) and against racism (Brasil, 2023). It is necessary, therefore, to continue the discussions that led to the enactment of the law, as well as to reflect on whether these served as a contextualization for the choice of children's literature books in a program that allowed students to take the books home.

Thus, when we think about the political and social transformations that Brazil has undergone since the 1988 Constitution, we question the reflections on Brazilian society and how they echoed in education so that discussions and changes could occur regarding the legacy inherited from people trafficked from Africa and enslaved in Brazil.

The CNE/CP opinion No. 003/2004 (Brasil, 2004) states that the legal provisions "ensure the right to equal living conditions and citizenship, as well as guarantee equal rights to the histories and cultures that make up the Brazilian nation, in addition to the right of access to the different sources of national culture for all Brazilians". We understand that the law was enacted in 2003, the same year of the distribution of the books, but the claims, discussions did not echo in the national scenario and did not resonate in the selection of books for choice in the PNBE.

In this way, the search in the books will lead to confirm or not the hypothesis that we will find in the books explicit forms of denunciations and proposals for reflection on the formation of the people descended from Africans. We will evaluate whether the demands regarding affirmative action policies and appreciation of black history, culture and identity, at the time, began to take hold and give access to the Afro-descendant population. If there are indications of advances or setbacks in the Brazilian educational field, specifically in the field of literature.

We can find some answers in projects for the dissemination of knowledge that address the black population by valuing their historical and cultural heritage. But:

It is necessary to be clear that Article 26A added to Law 9.394/1996 causes much more than the inclusion of new contents, it requires that ethnic-racial, social, pedagogical relations, teaching procedures, conditions offered for learning, tacit and explicit objectives of the education offered by schools be rethought. (Brazil, Opinion No.: CNE/CP 003/2004).

Observing the issues of representativeness through literature, the value of literary texts aimed at children, with representation of the black person, is highlighted. As with other books in Brazil, prices are not stimulating for acquisition. Observations of book prices on the shelves of fairs, events, and bookstores have raised questions about how black children have access to texts that can mediate identifications (O. Souza, 1994), contribute to the constitution of their identity through literature.

We are guided by the order regarding giving access to the culture of African peoples, through which it was possible to preserve and resist the attacks of social, cultural and economic dominants. At this point, we will think about the possibilities of giving access to

literary books with themes that involve the black person through government programs and recover information based on studies about the illustrations of the covers of children's books and their titles.

In the context of this production, we highlight the syllabus of the law that amends the LDBEN, by including, in the official curriculum, the mandatory theme "Afro-Brazilian History and Culture" and the relationship with literature (Brasil, 1996).

LITERATURE AS A TOOL FOR CULTURAL AND IDENTITY FORMATION

Literature has a humanizing force (Candido, 2011). In line with Candido's thought, we understand that when we appropriate the word of the other (Bakhtin, 1997), through the reading of literature, we inherit human culture as its product, social practices, interactions, and we become human. Bakhtin's thought on the action of reading contributes to this statement.

[...] All words (utterances, verbal productions, as well as literature), with the exception of my own words, are words of the other. I live in the universe of the words of the other. And my whole life consists in conducting myself in this universe, in reacting to the words of the other (reactions can vary infinitely), starting with my assimilation of them (during the course of the process of the original mastery of speech), to ending with the assimilation of the riches of human culture (verbal or otherwise). (Bakhtin, 1997, p. 384).

The contribution of literature to human formation is presented and acts in formation through speech, image, gestures, and words (S. Souza, 2014). It is recognized as an instrument full of meaning and significance, mediator and bearer of culture, of historically produced knowledge. For Candido (2006, 2011), literature is a phenomenon of civilization, a social product and expresses the conditions of the civilizations in which they were created.

[...] all creations of poetic, fictional or dramatic touch at all levels of a society, in all types of culture, from what we call folklore, legend, joke, to the most complex and difficult forms of the written production of the great civilizations. Seen in this way, literature appears clearly as the universal manifestation of all men at all times. (Candido, 2011, p. 178).

By considering it as a universal need, relating it to human rights, Candido states that we must satisfy it "[...] at the risk of mutilating the personality, because by the fact that it gives shape to feelings and the vision of the world it organizes us, frees us from chaos and, therefore, humanizes us." (Candido, 2011, p. 30).

We understand that literature communicates, enables the use of imagination and, in the action of thinking in relation to reality, feeds itself, allowing new experiences and experiences during mental activity. In the use of memory, there is the creation of new images, actions, concepts, re-elaboration, correlation, combination of creative form, modifying man's way of acting, being, and thinking (Vigotski, 2018). "[...] the literary work means a type of elaboration of the suggestions of the personality and the world that has autonomy of meaning; but that this autonomy does not disconnect it from its sources of inspiration in reality, nor does it nullify its ability to act on it." (Candido, 2012, p. 6).

The concept of literature presented can be applied to literary works for children. Therefore, it contributes to the formation in their experiences and experiences with reading. Children's literature provokes, drives and promotes the development of the child in the process of humanization, in relationships with others, in dialogical experiences and emotional experiences.

As a cognitive activity, reading is affected by the meanings and senses it carries and goes beyond the decoding of linguistic signs (S. Souza, 2014; Riolfi, 2006). Literary works are pregnant (Bakhtin, 1997) with culture that can enable the identification of readers and those who hear, see and feel them. Loaded with intentions and content related to the senses in its composition, children's literature goes through the choice, production and indication of adults, as it is produced for a specific audience.

According to Zilberman (2003), children's literature is a modality of production defined by its consumers. Of varied genres, in its genesis it was linked to the function of teaching, educating and dictating moral behaviors. Although these functions have not disappeared, the researcher highlights their autonomous existence, with aesthetic characteristics that refer to the composition of the work, adapting the reader to allow identification and experience with the literary work.

Through the experiences of reading and reading literary texts that involve the children's universe, children can understand the world around them and reflect on issues relevant to their lives, exploring emotions, experiences, social issues, imagination and creativity. Resuming the thought of Candido (2012, p. 84):

I mean that the deep layers of our personality can suffer a powerful bombardment of the works we read and that act in ways that we cannot evaluate. Perhaps popular tales, illustrated stories, detective novels or swashbuckling novels, movie tapes, act as much as school and family in the formation of a child and an adolescent.

The choice of literary text for the child must go through a process that allows broad contact with human history in order to promote identification, live experiences of altruism, otherness and aesthetics. The social function of literature can be both humanizing and alienating (Candido, 2012), depending on the aspect, the author, the theme as well as the approach.

It is necessary that those responsible for choosing books offered to children, whether parents, guardians, teachers, schools or government, understand the need to select literary works that can contribute to the human development of children following their general law of development (S. Souza, 2014). Contact with works of various themes, which address knowledge, knowledge and stories that represent the native Brazilian people, immigrants and enslaved blacks is fundamental for the formation of children, as they create meanings, references and identifications (O. Souza, 1994).

In the discussions about the choice of children's literature books, Maciel comments.

More than knowing the valued works of the past, it is essential that the student knows how to locate himself in a literate universe, with increasingly accessible and fast information flows. The reading of the literary text, in its different genres, provides the student with this cultural location, contributing in a unique way to the formation of a critical reader capable of articulating the world of words with his deepest self and the community where he is inserted. (Maciel, 2008, p. 13).

These discussions are the result of the actions of the various social movements that sought to deconstruct social, economic and cultural paradigms. In the context of the demands, the emergence of public policies, the actions of the movements and the Brazilian social, political and economic reorganization reflect on education. There is recognition of the difficulties of the working class in acquiring school materials, having access to textbooks and literature. Through national public policies, such as PNBE/PNLD, it was sought to implement actions that would give public school students access to literature books.

THE INFLUENCE OF THE NATIONAL SCHOOL LIBRARY PROGRAM (PNBE) ON LITERARY DIFFUSION

The National School Library Program began in 1997, through ministerial ordinance No. 584. It was organized by the Federal Government through the National Fund for the Development of Education – FNDE – in partnership with the Secretariat of Basic Education of the Ministry of Education – SEB/MEC to promote the reading of literature. It aimed to "promote access to culture and the encouragement of literature in students and teachers

through the distribution of collections of works of research and reference literature". The program was aimed at Basic Education schools and in the EJA modality - Youth and Adult Education - alternately: PNBE periodicals - which distributes periodicals with didactic and methodological content and PNBE teacher, in support of practices - also of a theoretical and methodological nature. It was designed to last three years, but advanced to the following decades in partnership with the National Fund for the Development of Education (FNDE).

In the presentation of the program, there was a concern with literate culture through verbal and imagery texts. With regard to literary texts, the program shows concern with promoting students' contact with texts that promote the enjoyment and re-elaboration of reality.

In the history available on the FNDE/MEC website, in the first distribution in 1998, the collection was destined to schools from the fifth to the eighth grade (nomenclature used at the time, which covered the final years of Elementary School). In 1999, the program provided Children's Literature books for students from the first to the fourth grade. In the year 2000, the books were intended for teachers. Among the texts were the National Curriculum Parameters (PCNs), the National Curriculum Reference for Early Childhood Education (RCNEI) and the EJA Curriculum Proposal. In 2001, the collections were given to students with the title of Literature in my house.

In 2003, the PNBE was developed in different actions. In addition to Literature in My House for personal use and property of 4th and 8th grade students, Palavras da Gente for Youth and Adult Education was also developed, also for personal use and property of the student; Reading House for the use of the entire community of the municipality; Teacher's Library for the teacher's personal use and property and School Library for the school library and school community use.

With regard to the Literature in my house action, the books were organized in the format of collections composed of five books and distributed to students in the 4th grade of Elementary School. As for the schools, they received 10 collections consisting of five volumes of works of literature distributed to students.

The PNBE continued until 2017, when it was incorporated into the National Textbook Program (PNLD), changing its nomenclature to PNLD Literário (Brasil, 2017). The selection process followed the organization of the acquisition of the textbook. However, in this

discussion, we will only deal with the books sent in 2003 to students in the fourth year of the initial years of Elementary School.

In the 2003 edition, the collections were sent to 4th grade students in individual collections. The schools were responsible for distributing a kit containing five books previously selected by the program. It was only from 2017 that schools were able to choose the books from a list pre-selected by the MEC.

When it comes to ethnic-racial issues and access to reading literature, we continue with the statement that the appropriation of culture through art and literature is a human right (Candido, 2011). The contact with art, its languages and representations, in this case, Children's literature offers, in addition to the graphic text with linguistic signs, representations via imagetic text.

It is necessary to think about the identification made possible by the image and its representativeness in books, considering that there was the erasure of the figures of black characters in Brazilian children's books, in addition to their displacements to the place of people devoid of opinion and culture. The analysis of stereotyped figures with clichés and caricatures favors the discussion of ethnic-racial relations when we use strategies for the presentation of the text in a discursive and dialogical relationship (Bakhtin, 1997).

From this perspective, legislation is not enough, but it is necessary to adhere, plan and think about how discussions and reflections are carried out in the classroom. What points of view and which mediating instruments can subsidize speeches and thoughts, including children's literature books that are part of the collections made available by literary book distribution programs for schools? It is necessary, therefore, to move forward with the purpose of presenting the faculty and students with possibilities for discussions on representativeness.

Access to literary texts, through literature books and the time of interaction between the text and the reader in Brazilian public schools, permeates the planned action, but also the offer of books to students. Distribution allows them to come into contact with historically produced knowledge and to confront it, discuss it, understand it in a way that breaks with the paradigms related to black people.

METHODOLOGY FOR THE ANALYSIS OF COVERS AND TITLES IN AFRO-BRAZILIAN CHILDREN'S LITERATURE

To advance in the reflections on the selection of texts, we searched for children's literature books offered in the PNBE-2003 and the echoes of the presence of the Afro and Afro-Brazilian theme and the representation of blacks in the titles and covers of the books. In the dynamics of the research, the selection of texts was made considering the title with some word linked to words of African origin or even to the Afro-Brazilian context and/or cover images that contained graphic elements that referred to African and Afro-Brazilian culture, as well as characters that represented black people, stereotyped or not, such as clothing, the context, facial features, hair textures and skin tones, in short, aspects that may contribute to the identification of characters, for example (Ribeiro; Fortune; Lima, 2022).

We will then proceed to reflect on the data collected, official documentation of the program and authors who discuss the literary text indicated for childhood.

As for the texts we will address, the basis is found in the representation (Guimarães; Celes, 2007) imagery, specifically the phenotype of the human figure represented on the covers, as well as the shapes and colors that may refer to the specific characteristics of the black body, the people, the territory, the culture, the African or black Brazilian space and other characteristics.

The analysis of the elements cited, when compared with the choices based on paradigms of Eurocentric literature, can provoke reflection and rupture during the choices and practices of reading.

Below is the list of the works, their authors and respective publishers of the books distributed by the MEC. The illustrations on the covers of the 50 titles selected by PNBE, presented in the list inserted in the link, were produced containing the indications of the Literature in My House Program, as well as the FNDE. Sources: PNBE 2003 Literature Collection in my casa.docx

In the analysis of the images and titles, we found seven works that make graphic allusion - imagery and/or linguistic - to blacks in an objective or subjective way, in this case, by inference and paradigms of representation of the black body, such as: representation of the mouth, nose, hair and elements that refer to the situation of child labor, domestic work, degraded clothing. The choice of the cover and title for the discussion was due to the fact that these visual and lexical elements are initial forms of contact with the text in the act of

choosing a children's literature book. The compositional elements of the cover allow the identification of the relationship between them and the text, in addition to being able to activate cognitive reading strategies, in order to seek references (S. Souza, 2014; Cabral; Giroto, 2020).

In a reading activity, we can use the strategy of questioning the text (S. Souza, 2014) so that readers can observe the details of the cover and anticipate information through inferences. In this analysis, it is necessary to think of good quality images to identify the graphic details of the work and the characteristics represented.

According to Faria (2004, p. 40), "the illustration has important descriptive elements that, if they were fully explained in the written text, would make it long and heavy – and even illegible". Considering that it has an important place in children's literature also as an art and contributes specifically to the integral reading of a story, searching in the cover images for elements alluding to the black person and to African and Afro-Brazilian culture allows us to identify echoes of the approach to this theme in the programs of free distribution of children's literature books in schools. In this context, the preparation, analysis and study of literary texts contribute to the teacher's action in the classroom, even when working with other genres.

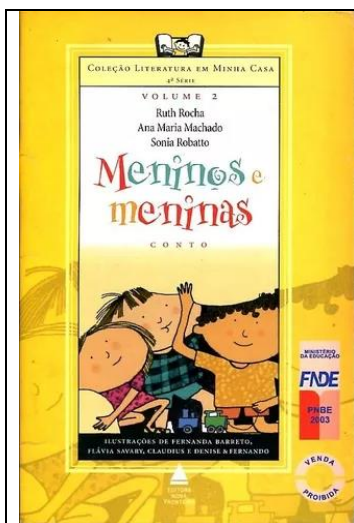
From Faria (2004), we understand that the analysis of the verbal and visual text can contribute to anti-racist education when it offers representative elements of the black people and culture. Once this selection is made, the analysis will involve the seven books presented below.

CRITICAL ANALYSIS OF LITERARY COVERS: NARRATIVES AND REPRESENTATIONS

To present the analyses of the works, in this section structures were organized that grouped the cover of the book and the analysis. For the reader's better visualization, Chart 1 was prepared below:

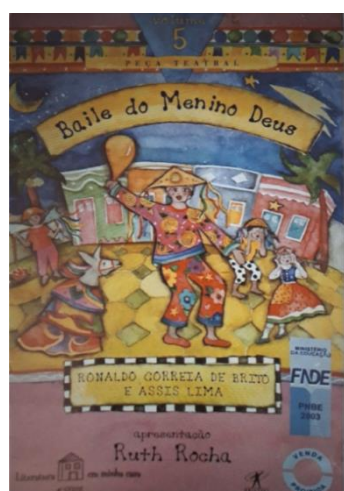
Chart 1 - Analysis of the covers and titles of the seven books

	<p>1. Children's Poetry – In the center, a person with the features of an elderly woman is sitting in an upholstered armchair. On her lap, four children sleeping. Two children have characteristics of black people: brown skin; One, with short curly hair and the other, with a <i>Bantu Knots</i> hairstyle: small buns all over the head, common among the inhabitants of the sub-Saharan region of the African continent. The children's framework is equal.</p> <p>Title: The words "of" and "children" are in the plural, by inference we sought elements that, in addition to the plural, indicate inclusion.</p>
	<p>The cicadas and the ants - The cover is composed of five human figures, with features that refer to caricature, divided into two groups in a square. A female character is depicted with thick lips; curly, voluminous hair, tied with a fabric tiara; rounded nose with base and wide nostrils; Over the dress, she wears an apron referring to domestic work. The characters are integrated without secondary.</p> <p>Title: Article "the" in the plural draws attention to seek the justification for the article indicative of gender, refers to the fable "The cicada and the ant". However, the title alone does not allow mobilizing information about something that refers to a perception of identification of black people.</p>
	<p>On the other side there are secrets – With a red frame, the central image of the cover is the head of a woman with brown skin, thick lips and a wide nose in the foreground; It has a turban on its head that resembles a scarf, printed with Greek bands and tribal and colorful geometric designs. At the bottom of this figure there is one composed of concentric circles. Each circle is subdivided by designs similar to colored tablets. Overlapping it, there is the image of the compass rose.</p> <p>Title: Only after observing the cover illustration was it possible to infer that the text could address issues related to Africa. In other words, the image dialogues with the title and provokes the connection between the information contained in the two languages.</p>



Boys and Girls – With a yellow frame, the cover contains three children in a set plan, allowing to distinguish the characteristics of the characters, a girl and two boys, without hierarchy and representing racial diversity. A boy has caramel-colored skin curly black hair with possible 3C curvature.

The title dialogues with the images, leading to the inference of an interactive action, despite having the image of only one girl,



Ball of the Child God - The cover is composed in a set plan. It portrays a scene that refers to a merrymaking. In the background appear smaller human figures, with two male figures having brown skin and are barefoot. It also contains three houses grouped and decorated with "Greek" bands, colorful geometric shapes at the top, referring to a common village throughout the Northeast and to the decoration of the houses of some African communities. In the foreground, a clown is with a figure of bumba meu boi and another figure, this one, female with characteristics of white people.

Title: The title allows the text-reader connection, specifically in the northeastern states of Brazil. It is a popular after-Christmas revelry linked to the reisado. However, the connection can cause strangeness when seeking dialogue with the images. The figure in the foreground is a clown with white skin, but in the staging of the revelry, the clown has black skin.



Uólace and João Vitor - With a setting that refers to the city of Rio de Janeiro, composed of hills and contrasts, the characters are represented by a boy with fair skin, blond hair, lined clothes and, possibly, a backpack on his back in the background; In the foreground is portrayed a boy in an American frame, with features of a black person, thick lips, brown skin and curly hair. He is wearing a T-shirt that appears to be loose.

Title: The way in which the names of the characters, which give the title to the book, are spelled refers to the strategy that allows them to be related to a cultural identity of a group, as it presents people from different social and economic spaces.



The boys from the beach street - The cover features a large urban center in the background, in black and white. In the foreground, a white and blond boy, with newspaper in his raised hand, possibly selling newspapers. In the background, two boys, one white with curly black hair and the other with brown skin and curly hair with bags on their shoulders similar to the character in the foreground. There is a hierarchy of the images of the characters.

Title: The reading strategies, text-reader/text-world connection and inference, allow us to search in our previous knowledge for references about children and adolescents who are close to the beaches in coastal regions working in activities that refer to child labor.

Source: The authors

That said, we understand that the analysis of texts for classroom actions, specifically those that address ethnic-racial issues, can contribute to the critical and constructive reading of how black people are represented on the covers of literature books. The children's literary text, as a work of art, must be carefully thought out, with artistic elements in order to provoke sensations, reactions, feelings. The images of the illustration constitute a fundamental instrument of support for the active intervention of the reader in the construction of meanings and in the formulation of hypotheses for the interpretation of what is narrated, [...] (Cademartori, 2008, p. 99).

The dignification of bodies must make room for a characterization committed to the representation of blacks, considering cultural aspects with regard to both verbal and imagery. Thus, the following table presents the body characterization and the position of the characters in the frame so that we can think about the preparation of the teachers' mediation with the students during the presentation of reading strategies.

Chart 2: synthesis of the characterization and body position in the analyzed works

Book	Hair	Nose	Mouth/ labia	Skin	Framing
1	Curly and <i>Bantus Buns Knots</i>	-	-	brown	same plan
2	bulky, held by a band	Wide base and rounded nostrils	Fleshy/full	brown	same plan
3	Covered with turban	Wide base and rounded nostrils	Fleshy/full	brown	foreground
4	curly	thin	thin	ochre	same plan
5	curly	-	-	brown	background
6	curly	Wide base and rounded nostrils	Fleshy/full	grey	foreground
7	curly	Wide base and rounded nostrils	-	brown	background

Source: The authors

As previously announced, the form of representation of the black body and elements of Afro-Brazilian culture on the covers contain stereotypes in the books "Os cicadas e os formigas", "Uólace e João Vitor". In the case of "Baile do menino Deus", the black characters are in the background.

As for the titles, the words do not refer to elements of Afro-Brazilian culture, but when relating the text to the image of the book "Uólace e João Victor", the spelling of the name "Uólace" refers to questions about school education of the black Brazilian population, that is, it denotes belonging to a specific social group.

Referring to the books: "The boys of the beach street"; "Ball of the Child God"; "Children's Poetry" and "Boys and Girls", the imagetic representations bring characters with brown skin and curly hair and typical hairstyles, but without referring to stereotypes. The book "On the other side has a secret" dialogues with the cover in a perspective that allows the mobilization of cognitive reading actions, such as inference, text-text and text-world.

THE ROLE OF CHILDREN'S LITERATURE IN ANTI-RACIST EDUCATION

During the preparation of the activity with a literary book, we can think about how to describe the face of a black person in a respectful and detailed way, valuing individuality and avoiding stereotypes. It is about dialoguing in order to provoke the perception of elements that help to establish the identity of the group, and the reading class can become

a tool of inclusion, in order to reinforce the sense of belonging of teachers and students, as well as the decolonization of their thoughts.

From this perspective, it is necessary to provide schools, teachers and students with bibliographic material and other didactic materials that contribute to the education of all Brazilians. After 20 years, it is still necessary to discuss the advances and reflections of the legislation, now consolidated, and to understand the black culture produced in Africa and its Brazilian heirs.

In some paragraphs of the text, we use the word echo with the aim of arguing that it is necessary to bring to literature the reflection of its time, intending to perceive how the struggles and achievements reverberate in the actions of the subjects qualified to deal with the movements of education.

The hypothesis that it would be possible to find discursive and imagetic indications on the covers of books indicating the materialization of the historical struggles of the black people beyond the promises did not materialize. Therefore, the research points to the need for attitudes that provoke the unveiling of the consequences of the erasure of the history and culture of African peoples and their descendants.

Therefore, the strategies of reading comprehension, through dialogical actions, mediated by the teacher, from the organization of the pedagogical space, the ways of reading and reading actions, enable students to share their interpretations and create a sense of community and belonging. It is possible to think about the organization of reading actions of the literary text to enable aesthetic experience through representation in colors, strokes and words. An experience that sharpens sensory perceptions, stimulates attention and recognizes the cultural and historical context, as well as its meanings, and thus attributes meanings.

The unification of the actions of acquisition and distribution of textbooks and literary books by the National Book and Didactic Material Program – PNLD can be a way to think about the choice and preparation for the use of the literary book so that black children can perceive themselves represented, positively, whether in the written text or in the imagery. In addition, the classroom can be a rich space for experiences in the teaching of literature, offering varied opportunities for students to experience, explore, discuss the composition of the literary work, enriching their experience and sharing their worldview.

Therefore, the adhesion to the indication of books with representativeness in African and Afro-Brazilian literature can contribute to the reflection on anti-racist education and seek on the indications made in the last two decades.

CONCLUSION

During the preparation of the activity with a literary book, we can think about how to describe the face of a black person in a respectful and detailed way, valuing individuality and avoiding stereotypes. It is about dialoguing in order to provoke the perception of elements that help to establish the identity of the group, and the reading class can become a tool of inclusion, in order to reinforce the sense of belonging of teachers and students, as well as the decolonization of their thoughts.

From this perspective, it is necessary to provide schools, teachers and students with bibliographic material and other didactic materials that contribute to the education of all Brazilians. After 20 years, it is still necessary to discuss the advances and reflections of the legislation, now consolidated, and to understand the black culture produced in Africa and its Brazilian heirs.

In some paragraphs of the text, we use the word echo with the aim of arguing that it is necessary to bring to literature the reflection of its time, intending to perceive how the struggles and achievements reverberate in the actions of the subjects qualified to deal with the movements of education.

The hypothesis that it would be possible to find discursive and imagetic indications on the covers of books indicating the materialization of the historical struggles of the black people beyond the promises did not materialize. Therefore, the research points to the need for attitudes that provoke the unveiling of the consequences of the erasure of the history and culture of African peoples and their descendants.

Therefore, the strategies of reading comprehension, through dialogical actions, mediated by the teacher, from the organization of the pedagogical space, the ways of reading and reading actions, enable students to share their interpretations and create a sense of community and belonging. It is possible to think about the organization of reading actions of the literary text to enable aesthetic experience through representation in colors, strokes and words. An experience that sharpens sensory perceptions, stimulates attention and recognizes the cultural and historical context, as well as its meanings, and thus attributes meanings.

The unification of the actions of acquisition and distribution of textbooks and literary books by the National Book and Didactic Material Program – PNLD can be a way to think about the choice and preparation for the use of the literary book so that black children can perceive themselves represented, positively, whether in the written text or in the imagery. In addition, the classroom can be a rich space for experiences in the teaching of literature, offering varied opportunities for students to experience, explore, discuss the composition of the literary work, enriching their experience and sharing their worldview.

Therefore, the adhesion to the indication of books with representativeness in African and Afro-Brazilian literature can contribute to the reflection on anti-racist education and seek on the indications made in the last two decades.

REFERENCES

1. BAJARD, Èlie. (2021). Eles leem, mas não compreendem: onde está o equívoco? São Paulo: Cortez.
2. BAKHTIN, M. (1997). Estética da criação verbal (M. E. G. G. Pereira, Trad.). 2ª ed. São Paulo: Martins Fontes.
3. BILAC, Olavo et al. (2003). Poesia das crianças (A. M. Machado, Apresentação; T. Linhares, Z. Alves Pinto & Z. Linhares, Ilust.). Rio de Janeiro: Nova Fronteira.
4. BRASIL. (2017). Decreto nº 9.099, de 18 de julho de 2017: Dispõe sobre o Programa Nacional do Livro e do Material Didático. <https://www.gov.br/fnde/pt-br/acao-a-informacao/acoes-e-programas/programas/programas-do-livro/pnld/legislacao-pnld/decreto-no-9099-de-18-de-julho-de-2017/view>. Acesso em: 20/12/2023.
5. BRASIL. (2024). Decreto nº 12.021 de 16 de maio de 2024: Altera o Decreto nº 9.099, de 18 de julho de 2017, que dispõe sobre o Programa Nacional do Livro e do Material Didático. <https://www.gov.br/fnde/pt-br/acao-a-informacao/acoes-e-programas/programas/programas-do-livro/pnld/legislacao-pnld/d12021.pdf/view>. Acesso em: 14/08/2024.
6. BRASIL. (2003). Lei nº 10.639, de 9 de janeiro de 2003: Altera a Lei nº 9.394, de 20 de dezembro de 1996, que estabelece as diretrizes e bases da educação nacional, para incluir no currículo oficial da rede de ensino a obrigatoriedade da temática "História e Cultura Afro-brasileira". http://www.planalto.gov.br/ccivil_03/leis/2003/l10639.htm. Acesso em: 05/04/2022.
7. BRASIL. (2023). Lei nº 14.532, de 11 de janeiro de 2023: Altera a Lei nº 7.716, de 5 de janeiro de 1989 (Lei do Crime Racial), e o Decreto-Lei nº 2.848, de 7 de dezembro de 1940 (Código Penal), para tipificar como crime de racismo a injúria racial. https://nalto.gov.br/ccivil_03/_Ato2023-2026/2023/Lei/L14532.Htm#art1. Acesso em: 19/01/2024.
8. BRASIL. (1996). Lei nº 9.394, de 20 de dezembro de 1996: Estabelece as Diretrizes e Bases da Educação Nacional. Congresso Nacional. DF: Brasília. <http://portal.mec.gov.br/arquivos/pdf/lei%209394.pdf>. Acesso em: 04/04/2024.
9. BRASIL. MEC. CNE. (2004). Parecer nº: CNE/CP 003/2004: Institui Diretrizes Curriculares Nacionais para a Educação das Relações Étnico-Raciais e para o Ensino de História e Cultura Afro-Brasileira e Africana. Brasília: Ministério da Educação.
10. BRASIL. (1997). Portaria Ministerial nº 584, abril de 1997: Programa Nacional Biblioteca da Escola PNBE. Diário Oficial da União, Brasília, DF, 29 abr. 1997, Seção I, p. 8519.
11. BRITO, R. C. de, & LIMA, A. (2003). Baile do menino de Deus (R. Rocha, Apresentação; P. Wainer, Ilust.). Rio de Janeiro: Objetiva.

12. CABRAL, G. de A. C., & GIROTTO, C. G. G. S. (2020). "Rui de Oliveira em narrativa visual e o ensinar a ler livros de imagem: As Aventuras de João Sem Fim na formação do leitor literário". *Caderno Seminal*, 35(35). <https://www.e-publicacoes.uerj.br/cadernoseminal/article/view/46711>. Acesso em: 19/08/2024.
13. CADEMARTORI, L. (2008). Para não aborrecer Alice: a ilustração no livro infantil. In A. Paiva & M. Soares (Orgs.), *Literatura infantil: políticas e concepções* (pp. xx-xx). São Paulo: Autêntica.
14. CANDIDO, A. (2012). "A literatura e a formação do homem". *Remate de Males*, Campinas, SP. <https://periodicos.sbu.unicamp.br/ojs/index.php/remate/article/view/8635992>. Acesso em: 12/06/2024.
15. CANDIDO, A. (2006). *Literatura e sociedade* (9ª ed. revista pelo autor). Rio de Janeiro: Ouro sobre azul.
16. CANDIDO, A. (2011). "O direito à literatura". In *Vários escritos* (5ª ed.). Rio de Janeiro: Ouro sobre azul.
17. CAPPARELLI, S. (2003). *Os meninos da Rua da Praia* (A. M. Filipouski, Apresentação; R. Rosa, Ilust.). Porto Alegre: L&PM.
18. CHAVES, W. C. (2002). "A noção lacaniana da subversão do sujeito". *Psicologia: Ciência e Profissão*, 22(4), 68-73. <https://doi.org/10.1590/S1414-98932002000400008>. Acesso em: 30/07/2024.
19. DOMINGUES, P. (2007). "Movimento negro brasileiro: alguns apontamentos históricos". *Tempo*, 12(23), 100-122. <https://doi.org/10.1590/S1413-77042007000200007>. Acesso em: 05/04/2024.
20. FARIA, M. A. (2004). *Como usar a literatura infantil na sala de aula*. São Paulo: Editora Contexto.
21. GOMES, N. L. (2012). "Movimento negro e educação: ressignificando e politizando a raça". *Educação & Sociedade*, 33(120), 727-744. <https://doi.org/10.1590/S0101-73302012000300005>. Acesso em: 05/04/2024.
22. GOMES, N. L. (2017). *O Movimento Negro educador: saberes construídos nas lutas por emancipação*. Petrópolis: Vozes.
23. GONZALEZ, L. (1984). "Racismo e sexismo na cultura brasileira". *Revista Ciências Sociais Hoje*, Anpocs, 223-244. https://edisciplinas.usp.br/pluginfile.php/7395422/mod_resource/content/1/GONZALEZ%20L%20L%C3%A9lia%20-%20Racismo_e_Sexismo_na_Cultura_Brasileira%20%281%29.pdf.
24. GUIMARÃES, V. C., & CELES, L. A. M. (2007). "O psíquico e o social numa perspectiva metapsicológica: o conceito de identificação em Freud". *Psicologia: Teoria e Pesquisa*,

23(3), 341–346. <https://doi.org/10.1590/S0102-37722007000300014>. Acesso em: 21/06/2024.

25. MACHADO, A. M. (2003). *Do outro lado tem segredos* (G. Conforti, Ilust.). Rio de Janeiro: Nova Fronteira.
26. MACHADO, M. C. (2003). *Os Cigarras e os Formigas* (A. M. Machado, Apresentação; R. Leite, Ilust.). Rio de Janeiro: Nova Fronteira.
27. MACIEL, F. I. P. (2008). “O PNBE e o CEALE: de como semear leituras”. In A. Paiva & M. Soares (Orgs.), *Literatura infantil: políticas e concepções* (pp. xx-xx). Belo Horizonte: Autêntica.
28. ROBATTO, S., et al. (2003). *Meninos e meninas* (A. M. Machado, Apresentação; F. Barreto, et al., Ilust.). Rio de Janeiro: Nova Fronteira.
29. SOUZA, O. (1994). *Fantasia de Brasil: As identificações em busca da identidade nacional*. São Paulo: Ed. Escuta.
30. SOUZA, S. P. de. (2014). *Estratégias de leitura e o ensino do ato de ler* (Tese de doutorado, Faculdade de Filosofia e Ciências de Marília, Universidade Estadual Paulista). Marília, SP.
31. RIBEIRO, S., FORTUNA, D., & LIMA, J. (2022). Literatura africana e afro-brasileira na construção da identidade da criança na pré-escola. *Revista da FAEEBA - Educação e Contemporaneidade*, 31(68), 231–246. <https://doi.org/10.21879/faeeba2358-0194.2022.v31.n68.p231-246>. Acesso em: 15/08/2024.
32. RIOLFI, C. R. (2006). *Linguagem e Pensamento*. Curitiba: IESDE.
33. STRAUSZ, R. A. (2003). *Uólace e João Victor* (R. Rocha, Apresentação; P. Wainer, Ilust.). Rio de Janeiro: Objetiva.
34. VIGOTSKI, L. S. (2018). *Imaginação e criação na infância* (Z. Prestes & E. Tunes, Trad.). São Paulo: Expressão Popular.
35. ZILBERMAN, R. (2003). *A literatura infantil na escola*. São Paulo: Global.