

A Insurreição Silenciada: gênero, campo e poder nos livros didáticos de matemática

The Silenced Insurrection: gender, field and power in mathematics textbooks

La insurrección silenciada: género, campo y poder en los libros de texto de matemáticas

L'insurrection silencieuse: genre, champ et pouvoir dans les manuels de mathématiques

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Resumo

Este artigo tem como objetivo analisar os discursos sobre gênero nas representações do “campo” em 11 coleções de livros didáticos de matemática dos Anos Finais do Ensino Fundamental, aprovadas no Plano Nacional do Livro e Material Didático (PNLD) de 2020. Questiona-se como esses artefatos curriculares constroem discursivamente as relações de gênero no contexto rural. Adotando a Análise do Discurso foucaultiana e aportes dos Estudos Curriculares como referencial teórico-metodológico, realizou-se uma análise documental das regularidades enunciativas presentes nos livros didáticos de matemática. Os resultados permitiram construir o enunciado “Quem pode habitar o campo: do homem produtor à insurreição feminina”, evidenciando a massiva predominância de figuras masculinas em papéis produtivos e um sistemático apagamento ou representação estereotipada da mulher. Conclui-se que os livros didáticos de matemática analisados funcionam como tecnologias de gênero, reforçando assimetrias e silenciando a participação feminina na vida rural, com implicações para a produção de subjetividades. O currículo de matemática, quando articulado a uma lógica neoliberal e urbana, reforça desigualdades de gênero e exclui formas alternativas de existência camponesa. A presença da mulher, quando permitida, ainda é funcional e não subversiva. Portanto, é urgente que se questionem essas representações e que se produzam materiais

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didáticos que reconheçam a pluralidade dos sujeitos do campo.

Palavras-chave: Currículo, Análise do discurso, Gênero. Educação do campo, Livros didáticos.

Abstract

This paper aims to analyze the discourses on gender in the representations of the “countryside” in 11 collections of mathematics textbooks for the final years of elementary school, approved in the National Book and Teaching Material Plan (*Plano Nacional do Livro e Material Didático* - PNLD) of 2020. It questions how these curricular artifacts discursively construct gender relations in the rural context. Adopting Foucauldian Discourse Analysis and contributions from Curriculum Studies as a theoretical-methodological framework, a documentary analysis of the enunciative regularities present in mathematics textbooks was carried out. The results made it possible to construct the statement “Who can inhabit the countryside: from the male producer to the female insurrection”, showing the massive predominance of male figures in productive roles and a systematic erasure or stereotyped representation of women. The conclusion is that the mathematics textbooks analyzed function as gender technologies, reinforcing asymmetries and silencing female participation in rural life, with implications for the production of subjectivities. The mathematics curriculum, when articulated with a neoliberal and urban logic, reinforces gender inequalities and excludes alternative forms of peasant existence. The presence of women, when allowed, is still functional and not subversive. It is therefore urgent to question these representations and produce teaching materials that recognize the plurality of rural subjects.

Keywords: Curriculum, Discourse analysis, Gender. Rural education, Textbooks.

Resumen

Este artículo pretende analizar los discursos de género en las representaciones del “campo” en 11 colecciones de libros de texto de matemáticas para los últimos cursos de primaria, aprobadas en el Plan Nacional del Libro y Material Didáctico (PNLD) de 2020. Se cuestiona cómo estos artefactos curriculares construyen discursivamente las relaciones de género en el contexto rural. Utilizando el Análisis Foucaultiano del Discurso y los aportes de los Estudios Curriculares como marco teórico-metodológico, se realizó un análisis documental de las regularidades enunciativas presentes en los libros de texto de matemática. Los resultados permitieron construir el enunciado «Quién puede habitar el campo: del varón productor a la mujer insurrecta», mostrando el predominio masivo de figuras masculinas en roles productivos y un

sistemático borramiento o representación estereotipada de las mujeres. La conclusión es que los manuales de matemáticas analizados funcionan como tecnologías de género, reforzando las asimetrías y silenciando la participación femenina en la vida rural, con implicaciones en la producción de subjetividades. El currículo de matemáticas, al articularse con una lógica neoliberal y urbana, refuerza las desigualdades de género y excluye formas alternativas de existencia campesina. La presencia de las mujeres, cuando está permitida, sigue siendo funcional y no subversiva. Por lo tanto, es urgente cuestionar estas representaciones y producir materiales didácticos que reconozcan la pluralidad de los sujetos rurales.

Palabras clave: Currículo, Análisis del discurso, Género, Educación rural, Libros de texto.

Résumé

Cet article vise à analyser les discours sur le genre dans les représentations de la “campagne” dans 11 collections de manuels de mathématiques pour les dernières années de l'école primaire, approuvées dans le Plan national du livre et du matériel pédagogique (PNLD) 2020. Il s'interroge sur la manière dont ces artefacts curriculaires construisent discursivement les relations de genre dans le contexte rural. En utilisant l'analyse foucauldienne du discours et les apports des études curriculaires comme cadre théorico-méthodologique, une analyse documentaire des régularités énonciatives présentes dans les manuels de mathématiques a été réalisée. Les résultats ont permis de construire l'énoncé « Qui peut habiter la campagne: du mâle producteur à l'insurrection féminine », montrant la prédominance massive des figures masculines dans les rôles productifs et un effacement systématique ou une représentation stéréotypée des femmes. La conclusion est que les manuels de mathématiques analysés fonctionnent comme des technologies de genre, renforçant les asymétries et réduisant au silence la participation des femmes à la vie rurale, avec des implications pour la production de subjectivités. Le programme de mathématiques, lorsqu'il s'articule avec une logique néolibérale et urbaine, renforce les inégalités entre les sexes et exclut d'autres formes d'existence paysanne. La présence des femmes, lorsqu'elle est autorisée, reste fonctionnelle et non subversive. Il est donc urgent de remettre en cause ces représentations et de produire des outils pédagogiques qui reconnaissent la pluralité des sujets ruraux.

Mots-clés: Curriculum, Analyse du discours, Genre, Éducation rurale, Manuels scolaires.

The Silenced Insurrection: gender, field and power in mathematics textbooks

Among the rows of crops and pages of textbooks, a void cries out: Where are the women of the countryside in school mathematics? The silence here is political. The erasure of peasant women — their knowledge, bodies, and ways of being — is not an editorial oversight or a didactic flaw. Rather, a curricular device normalizes exclusion daily. When the countryside is depicted, it is filtered through a male, productivist, domesticated gaze that renders the diversity of subjects and ways of life invisible.

This article stems from a concern shared by the Curriculum and Mathematics Education Research Group (*Grupo de Pesquisa Currículo e Educação Matemática* - GPCEM): What kind of curriculum is produced when mathematics is taught? More specifically, the dissertation of the first author of this article asked: What discourses about the countryside and its inhabitants are legitimized (or silenced) in mathematics textbooks? Based on this axis of inquiry, we propose a discursive analysis, from a Foucauldian perspective, of the statements that construct the field as a place and as an identity in mathematics textbooks intended for the final years of elementary school, based on the research developed by Menezes in his dissertation.

It is important to emphasize that this research is deeply rooted in the field of curriculum. Here, curriculum is understood not as a neutral set of content to be transmitted, but rather as a social, cultural, and political practice (Silva, 2012, 2013, 2014, 2016, 2018, 2019, 2022, 2023; Lopes, 2017; Macedo, 2019). The curriculum is an artifact that organizes knowledge and constitutes subjects, regulates belonging, and establishes the boundaries of legitimate knowledge. As Macedo (2019) reminds us, we theorize the curriculum based on the urgent need to "de-barbarize the world," which means breaking with the neoliberal logic that transforms everything, including school knowledge, into a commodity regulated by efficiency, performance, and control. With this understanding, we can educate students in mathematics, promoting actions that foster social and curricular justice (Taveira, 2024).

In this scenario, textbooks operate as curricular technologies that naturalize certain images of the world, mathematics, and subjects. As pointed out, it is necessary to challenge these materials with a Deleuzian and minor reading of the curriculum. This approach allows us to break with established norms and opens space for invention. In this sense, the curriculum can be considered a "counter-redundant subjectivation machine," capable of destabilizing hegemonic territories of enunciation and creating opportunities for alternative ways of existing, teaching, and learning.

These materials contain statements that constitute different discourses, thus acting as power relations. In this regard, Sacristán (2013, p. 23) emphasizes that “it must be insisted that the meanings of educational objectives cannot be limited to the content established by traditions accumulated in school subjects.” In other words, mathematics textbooks go beyond the mere transmission of disciplinary content, seeking to develop very specific attitudes and values in students.

We understand the curriculum as the portion of culture that is brought into the school because it is considered relevant at a given moment in history. This portion includes content and practices such as teaching, learning, and assessment (Williams, 1984). Thus, a curriculum closely corresponds to the culture in which it was developed. When we analyze a curriculum, we can infer the content that is considered important in that culture and how it prioritizes certain content over others. In other words, we can infer the criteria that guided the professors, administrators, and curriculum developers who created the curriculum. This is why the curriculum is situated at the intersection of school and culture (Veiga-Neto, 2002, p. 44). (Veiga-Neto, 2002, p. 44).

Thus, analyzing how this unique curriculum is used in different locations is relevant, particularly given the peculiarities and specificities of these subjects. One could argue that selecting a single book for various contexts may fail to address all realities and cultures.

The dominant culture tends to view the values, beliefs, and knowledge of rural areas in a romantic or derogatory manner, considering them outdated and traditional, as well as pre-scientific and pre-modern. Thus, the basic education model seeks to impose urban school curricula and values on rural areas, treating them as if they belonged to a forgotten past. It treats the values, culture, way of life, and people of the countryside as an endangered species. This is a human experience without meaning that must be overcome by the modern urban-industrial experience. Consequently, educational policies and curricula are designed for urban industrial production and only acknowledge the countryside in "abnormal" situations or when addressing minorities. These policies recommend adapting proposals, schools, curricula, and calendars to these "abnormalities." They do not recognize the specificity of rural areas. Curiously, rural schools and teachers are only considered when calendars are suggested to be adapted, content is suggested to be made more flexible, or regionalism is suggested to be considered. The assumption is that the content and proposals should be the same for everyone, with the purpose of enabling all children and young people, whether in the countryside or the city, to experience modern production and the market. (Arroyo & Fernandes, 1999, pp. 79–80).

Menezes (2022) suggests shifting the focus from the "field as contextualizing content" for mathematics to how the field itself is discursively produced as a curricular identity that is

usually masculine, white, and working class. Peasant women, if they appear at all, are depicted in a generic, functionalized, passive manner. There are no stories, no names, and no agency. At this point, the curriculum—this multifaceted artifact that can imprison or liberate—reveals itself as a field of struggle for recognition, presence, and representation.

Alongside this critique, we seek to align our research with contemporary curricular theories, particularly those that view the curriculum as a space traversed by discourses and power relations. Inspired by authors such as Elizabeth Macedo (2019), Marlucy Paraíso (2019), and Alice Lopes (2015), we understand that addressing the absence of women in discourse about the countryside in mathematics textbooks is not merely an identity or niche issue but a deeply political and theoretical act that challenges the foundations of a curriculum conceived as "common," "neutral," and "universal."

This problematization gains strength when considering Rural Education's decades-long denunciation of the invisibility of peasant knowledge, non-urban epistemologies, and subjects historically treated as obstacles to modernity. As pointed out by Fernandes (2019), Sachs (2018, 2019), Duarte e Faria (2017), Sartori e Duarte, (2022), Rural Education proposes an agro ecological, counter-hegemonic curriculum that is rooted in the concrete lives of rural people rather than mathematics that is merely "contextualized" with agricultural situations.

In this article, therefore, we take the position that it is impossible to think about curriculum and mathematics education without thinking about power, desire, and subjectivation. As Paraíso (2009) argues, the curriculum is a field of dispute and desire; it is also a machine capable of producing joy if we can create encounters that make us want to learn, teach, and live. Thus, in addressing the absence of women in discourses on the field in mathematics textbooks, our goal is to problematize the effects of this exclusion on the constitution of school subjects, especially in rural and peasant contexts, and to contribute to the construction of more powerful, multiple, and desirable curricula.

Theoretical and methodological framework

We used Discourse Analysis as a theoretical-methodological perspective because it is impossible to separate theory and methodology. Foucault's studies provide us with the necessary mechanisms to carry out the analysis. This allows us to delve into what is said and unsaid in the didactic book. We analyze and describe how discourses are updated and compose a network of power. This analysis seeks to understand discourses in relation to the social context in which they are produced, as well as in relation to the subject.

As Foucault (2008) states, "The types of enunciation, the concepts, the thematic choices—if one can define a regularity, an order, correlations, positions, functions, and transformations—we will say, by convention, that it is a discursive formation" (p. 43). The notion of discursive formations shows that discourses are not isolated. Rather, the idea is that there are several competing discursive formations in different fields, characterized by a process of reciprocal delimitation.

Discourse analysis seeks to describe this dispersion and establish rules capable of governing the formation of discourses. Foucault calls such rules "rules of formation." They enable the determination of the elements that compose discourse: the objects that appear, coexist, and transform into a discursive "common space"; the different types of enunciation that can permeate discourse; and the concepts in their forms of appearance and transformation in a discursive field. These concepts are related in a common system. Themes and theories are the system of relationships between various strategies that can account for a discursive formation. They allow for or exclude certain themes or theories (Brandão, 2004, p. 32). (Brandão, 2004, p. 32).

In other words, discourse is explicit, not covert, and is constructed from elements that highlight a statement in textbooks. Discourse analysis is the study of the meanings present in statements and discourses. As Fischer (2001) points out, "Describing a statement is to account for its specificities, to grasp it as an event, as something that erupts at a certain time and place" (p. 202). According to Fischer, everything is immersed in the relationship between knowledge and power. This implies the production of meanings and truths about the facts that unfold in the production of discourses. These meanings compose utterances and, consequently, certain statements. These statements constitute themselves as discursive practices and activate the discourses of an era. Foucault (2008) points out that "it is not visible for that reason; it does not offer itself to perception as a manifest bearer of its limits and characteristics. A conversion of the gaze and attitude is necessary to recognize and consider it" (Foucault, 2008, pp. 125–126).

Didactic books present statements that constitute utterances, each with its particularities. As planned curriculum materials, these books are designed to translate the prescriptions of official documents that guide national education and curriculum proposals. As such, they directly address content and themes presented to students, significantly influencing learning.

Procedures

As previously mentioned, Foucault's discourse analysis served as the theoretical and methodological basis for this study. The methodological and analytical procedures used in developing the research followed the process of constructing statements based on the discourses

that permeate the composition of mathematics textbooks, with a focus on the theme of "field" in this analysis.

The analyzed books are part of the 2020 National Plan for Books and Didactic Materials (PNLD) for the final years of elementary school (sixth to ninth grade). The objective of the plan is to distribute free textbooks, literary books, and teaching materials to public schools in accordance with the National Common Core Curriculum (*Base Nacional Comum Curricular* - BNCC). Schools choose the works using the PNLD Guide and register them in the National Fund for Education Development (*Fundo Nacional de Desenvolvimento da Educação* - FNDE) system. The PNLD operates in four-year cycles, with books selected for each stage remaining in use until a new call for proposals is opened. In the case of PNLD 2020, the focus was on the final years of elementary school. The other grade levels are covered in different years according to the program's established schedule. The PNLD aims to improve teaching and learning, ensure the quality of materials, democratize access to didactic resources, encourage student research and reading, support professor updates, and contribute to the implementation of the BNCC. According to the official document, the program follows these steps to approve collections: registration, pedagogical evaluation, qualification, selection, negotiation, acquisition, distribution, and monitoring and evaluation (Brazil, 2017).

The PNLD 2020 program was chosen for analysis in this dissertation because it was the most recent version available at the time of research. PNLD 2020 comprises 11 approved mathematics collections, each consisting of four volumes, for a total of 44 mathematics books. The collections are: The Conquest of Mathematics (Giovanni Júnior and Castrucci, 2018); Apoema (Longen, 2018); Araribá Mais – Mathematics (Gay and Silva, 2018); Mathematical Convergences (Chavantes, 2018); and Alpha Generation Mathematics (Oliveira and Fugita, 2018). Mathematics (Bianchini, 2018); Mathematics: Understanding and Practice (Silveira, 2018); Essential Mathematics (Pataro & Balestri, 2018); Mathematics: Reality & Technology (Souza, 2018); and Teláris: Mathematics (Dante, 2018).

The books were separated both physically and digitally and analyzed individually. Each copy was examined page by page through an exploratory reading that focused on not only what was presented to students, but also on what was suggested in the teacher's manual since these books were intended for professors. The separation criteria sought to take into account words, expressions, and images that referred to the field. Examples include farmer, smallholder, farm, and rural property. Some pages raised questions about what to mark because some books contained exercises and content explanations that could be attributed to the field, such as

calculating the area of a vegetable garden. However, these books did not contain a word or expression linking them to the field. Therefore, these excerpts were not separated.

Based on this analysis, the following table was created. It shows the distribution of occurrences of the field in each book of the approved collections.

Table 1

Distribution of appearances in each approved collection (First author, 2020)

Collections	6th Year	7th Year	8th Year	9th Year
<i>The Conquest of Mathematics</i>	10	2	5	2
<i>Apoema</i>	10	1	7	3
<i>Araribá Mais – Mathematics</i>	5	14	2	10
<i>Mathematical Convergences</i>	11	2	0	2
<i>Alpha Generation Mathematics</i>	2	5	4	2
<i>Mathematics – Bianchini</i>	17	6	2	7
<i>Mathematics – Understanding and Practice</i>	1	1	4	4
<i>Essential Mathematics</i>	4	4	8	5
<i>Mathematics Reality & Technology</i>	7	1	7	7
<i>Teláris Mathematics</i>	8	0	2	5
<i>Mathematics Trails</i>	9	4	5	2
Total	84	40	46	49

After analyzing and categorizing the 219 references to the field in the selected mathematics textbooks, we sought to identify relationships that would define how the field was portrayed in these materials. As part of our analytical approach, we created a table to identify and categorize existing patterns. After filtering and verifying the most significant findings of this analysis, we created another table to classify these occurrences. Through this procedure, we attempted to organize the frequency to identify regularities that would help us formulate statements. In this article, we present the excerpt from the aforementioned table that led to the formulation of the statement to be analyzed.

Table 2

Regularities identified in the selected books (Authors, 2024)

Enunciative marks	Number of occurrences
<i>Man</i>	86
<i>Woman</i>	12
<i>Couple</i>	1
Total	99

As previously mentioned, this excerpt from the table is organized based on the analysis of the material. It is constituted by enunciative regularities and data groupings that aided in the

development of the research. It is important to note that these groupings are enabled by relationships that allow for the formulation of possible statements.

Regarding the analysis process, perhaps influenced by the master's degree readings and research group, the first author began to consider the formations these books present. As Corazza (2001, p. 15) wrote, "Invariably, when asked, a curriculum responds that it wants 'a subject' that allows it to recognize itself in it. For this reason, any curriculum, whatever it may be, has a 'subject's will.'"

With this idea in mind, we began to think about how the curriculum idealizes training in the field and the construction of the subject. This involves composing enunciative lines as part of the discursive network and forming the desired subject of the field. These networks form processes of inclusion and exclusion because, while they privilege something in the curriculum, they also reproduce discourses that perpetuate truths or untruths that do not consider all identities.

The subject formed by these discourses is what society classifies as the "ideal citizen," and one can see how the state intervenes to govern the individual.

[...] Above all, they aim to teach the best behavior and the most correct way to act, use, etc., through discourse. Any and all public policy becomes manifest through discourse. Discourse is a set of statements that belong to different fields of knowledge but follow common rules of operation. Such discourses put certain regimes of truth into circulation, and these regimes are articulated according to certain types of knowledge. Therefore, what is always at stake in these campaigns is governance and power relations, both of which are discursively sustained (Veiga-Neto & Lopes, 2007, p. 958). (Veiga-Neto & Lopes, 2007, p. 958).

In Discourse Analysis, it is important to understand how individuals are produced by discourses and the conditions under which they are produced. This involves considering the context or circumstances of production between the discourse and the subject. It is also important to consider the social place that the individual occupies within that context and how it relates to the discourse produced from different social places.

Returning to the excerpt from the table, we observe that the book has a large male presence when we analyze the different gender identities, including men and women. This led us to create the statement, "Who Can Live in the Countryside: From Male Producers to Female Insurrection," based on the observation that, to have a productive countryside, we depend on men since they produce in the countryside. In the mathematics textbooks analyzed, they are assigned command and control over production. The erasure of women from the countryside also serves as the basis for this statement since women are clearly invisible in these materials.

After presenting this statement, we will describe how it was constructed in detail.

Discourse on gender in the countryside

During our analysis of mathematics textbooks, we observed that almost every exercise or explanation was accompanied by a figure of a man. Male names such as José, João, and Raimundo were often used as references. Based on this observation, we conducted a count and found that of the 99 gender mentions, 86 were male, one was of a couple, and only 12 were female. This discrepancy was also evident when we tried to classify the images, as shown in Table 2 in the previous section.

We will now present some examples of situations in which these issues arise, demonstrating how the statement was formed. Figure 1 presents a mathematical problem involving a "beekeeper" and functions as a singular statement within the discursive materiality of the analyzed textbooks.

It is not merely an illustration or contextualized exercise but rather a discursive event (Fischer, 2001) that materializes and disseminates a network of meanings regarding who is involved in and produces in the field. The statement links the image of a subject identified and named as a "beekeeper" (a figure gendered as male by the word and the prototypical visual representation) to productive practices (beekeeping and honey extraction) and a mathematical calculation (proportionality linked to production).



Figure 1.

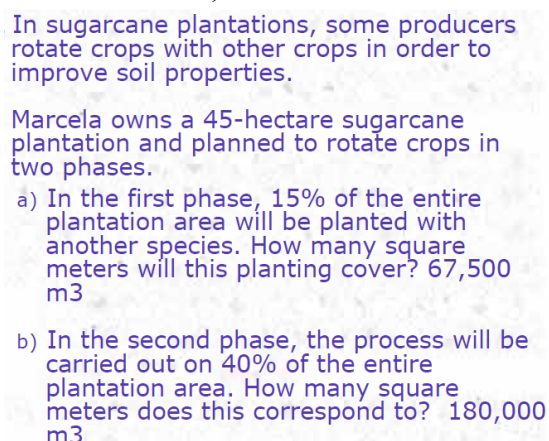
Beekeeper (Palato and Balestri, 2018, 8th grade, p. 150)

This statement is not an isolated element but rather gains analytical strength when understood as part of a broader discursive formation (Foucault, 2008) identified in more comprehensive research (Menezes, 2022). The regularity observed, or the recurrence of male figures associated with productive activities in the countryside, indicates the operation of rules that determine what can be said or shown about rural work in these curricular artifacts. This discourse constructs the "man of the countryside" as the paradigmatic subject of production and the economic agent par excellence in this scenario. He is the owner ("he owns his property"), the agent of action ("he extracted"), and the holder of mathematically and economically quantifiable productivity. This figure echoes Foucault's notion of the *homo oeconomicus*, transposed here to the rural context as the "producer man," an entrepreneur of himself in the management of natural resources.

The power of this statement lies not only in what it says or shows, but also in what it does and leaves unsaid. By portraying men as the active participants in beekeeping production, the discourse establishes a power-knowledge relationship. It defines whom the legitimate laborer and agent of the rural economy is, creating a perception of the sexual division of labor in rural areas that permeates the mathematics curriculum. At the same time, a silencing occurs: the absence of women in similar productive roles. As the investigation revealed, references to women are scarce, and when they do appear, they tend to be vague or relegated to secondary roles. This exclusion is not neutral. It actively participates in the discursive construction of the male producer as the norm by omission. Thus, the discourse functions through the visibility it gives to one group (men) and the invisibility it imposes on another (women) in the sphere of rural production.

Thus, analyzing this activity contributes directly to formulating the broader statement guiding this article: "Who Can Live in the Countryside: From Male Producers to Female Insurrection." The analysis materializes the first part of this relationship (male producer) and highlights how the mathematics curriculum participates in constructing and maintaining gendered discourses about the countryside. These discourses normalize the male figure as central to production while relegating the female figure to invisibility or passivity. This issue will be explored further below.

Figure 2 illustrates a rare exception to the dominant pattern in mathematics textbooks that depict the countryside: a woman named Marcela is identified as the owner of a sugarcane plantation. The text begins with the practice of crop rotation and then presents Marcela as the agent of this practice. One might ask: What allows Marcela to emerge as a subject of discourse at this point in the book? At the same time, what conditions surround and limit her appearance?



In sugarcane plantations, some producers rotate crops with other crops in order to improve soil properties.

Marcela owns a 45-hectare sugarcane plantation and planned to rotate crops in two phases.

a) In the first phase, 15% of the entire plantation area will be planted with another species. How many square meters will this planting cover? 67,500 m²

b) In the second phase, the process will be carried out on 40% of the entire plantation area. How many square meters does this correspond to? 180,000 m²

Figure 2

Rural producer (Sampaio, 2018, 6th grade, p. 265)

Discourse analysis invites us to understand that statements are not neutral. They emerge from discursive formations that regulate what can be said, who can say it, and under what conditions. In this case, the exercise states that Marcela owns 45 hectares and plans to divide the land into phases. Therefore, there is a discursive shift: the woman appears as a producer, manager, and strategist. However, this appearance is brief, an exception, almost a noise in the regularity of the erasure of women that marks the rest of the materials.

Marcela's emergence does not undo the patriarchal logic of the curriculum discourse. It confirms the logic by way of exception. The character is named but not made visible; there is no image, body, or gesture. Marcela appears as functional data for calculation, not as a historical, political, or cultural subject. Her presence is controlled through discourse, permitted only within a regime of enunciability that neutralizes her.

As Foucault (2008) reminds us, discourse is not merely a means of translating struggles or systems of domination; it is also a means of fighting them. In this sense, choosing a female name can be seen less as a representational advance and more as a discursive strategy to deflect

criticism. The mere presence of a woman is considered sufficient. However, it is precisely the manner in which she is present that requires questioning.

Furthermore, this and so many other exercises repeat a curricular rationality that privileges the entrepreneurial subject: the self-manager who measures land in hectares, calculates percentages, and maximizes results. This logic is not neutral; it is permeated by what Foucault (2008) would call neoliberal governmentality, shaping subjects capable of calculation, adaptation, and productivity. Marcela is permitted as long as she fulfills this function.

Finally, it is important to note that the rarity of female presence in didactic mathematics materials intended for rural schools is not a coincidence, but rather the result of a discursive formation that has historically silenced peasant women, rendering them absent from school knowledge. Although Marcela's appearance seems progressive, it confirms the status quo: she can only appear if she functions like the male productivist subject.

Figure 3 presents an explanation of equations and shows an image of what appears to be a farm with cows and chickens. In the scene, a mother and her daughter are talking about how to determine the number of each species of animal on the farm by counting their legs.

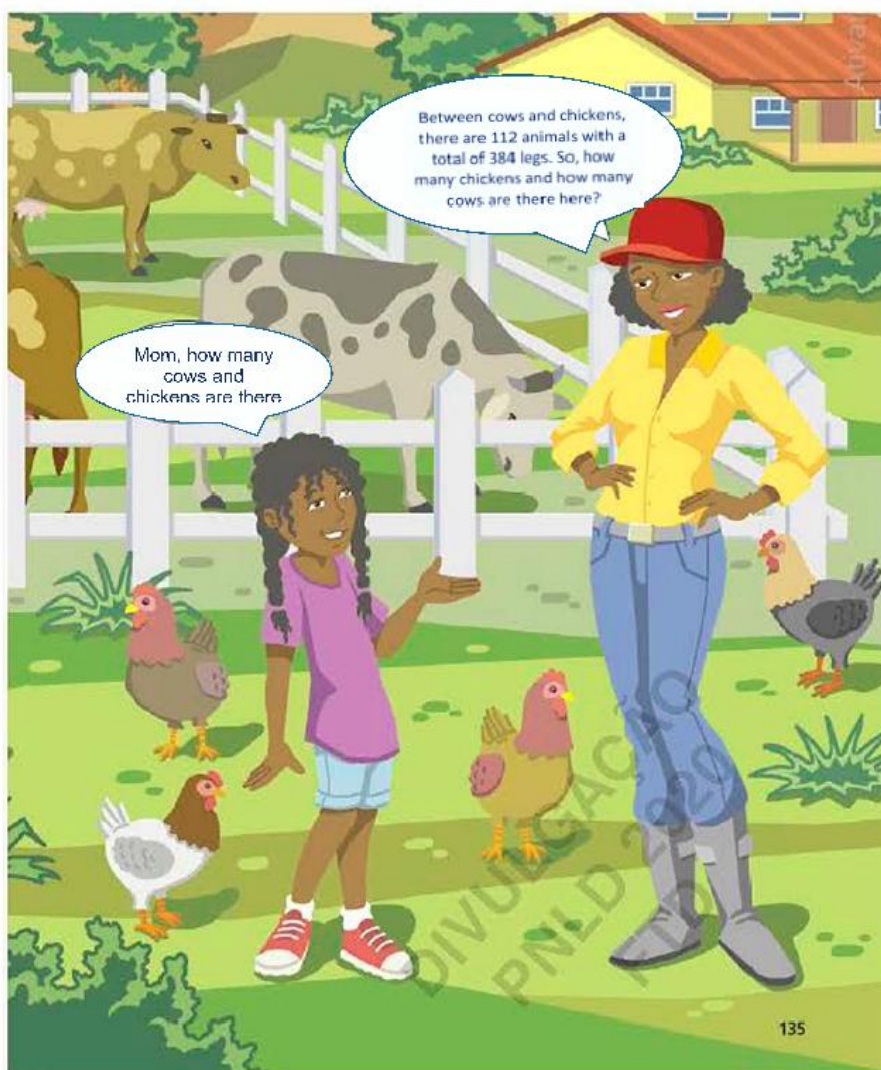


Figure 3

Mother and daughter on a farm (Giovanni Júnior and Castrucci, 2018, 8th grade, p. 135)

As mentioned earlier, this is also one of the rare images in mathematics textbooks that depict women. In it, we see the countryside as an integrated space for different species of animals, not just a place for production, but also a livable space.

Women suffer this erasure, which does not correspond to the reality of the countryside. The first author had contact with the countryside during her education, whether with colleagues or in her personal life, since those who pursue a degree in Rural Education usually have ties to the countryside. Thus, through our interactions, we see that the reality of the countryside is different. What we see in books is that

In rural areas, patriarchal relations mean that the family is seen as a homogeneous unit, with men representing the group's interests and holding decision-making power. Thus,

a gender and generational hierarchy centered on the power of men over women and children is organized around the family.

These patriarchal relations are anchored in, and constitute, a view of the economy and work that is restricted to the market sphere. The economic sphere is reduced to what takes place in the so-called productive sphere, which has exchange value, can be commodified, and is identified as a male space. This view is rooted in the idea that women are destined for the private sphere as part of their biological role as mothers, which reinforces the lack of recognition of domestic production and the economic value of women's work within the family (Faria, 2011, p. 39). (Faria, 2011, p. 39).

Once again, we see what Foucault (2008-) refers to as "homo economicus" in "The Birth of Biopolitics" to describe the relationship between human beings and the economy. He describes them as "entrepreneurs of themselves, their capital, their producers, and their source of income" (p. 311). The productive subject is the source of their income, governing their life and investing in himself or herself in this economic game. When we analyze the productive subject, we observe that it is associated with men. The dominant discourse is that men are productive, and this subject is portrayed in didactic mathematics books.

The term "insurrection," used in the statement, comes from a text by Margareth Rago (2017). In it, she discusses female resistance to neoliberalism and how feminism has led many women to break free from existing machismo. Entitled "Foucault, Neoliberalism, and Feminist Insurrections," the text discusses how Foucault's ideas about power and control help us understand the impact of neoliberalism on people and how feminist movements resist these influences. While creating the statement, we read many authors who connected Foucault with feminism. This is how the author came across Rago's term and, upon seeing it used in her text, adopted it to demonstrate how women, even when erased from books, strive to rise. Costa (2007) tells us that,

In the hegemonic modern paradigm established under the aegis of masculinity, truths about women were produced. The arguments used to justify this paradigm were found in the central, objective, and unquestionable foundation of modern science: Nature. This episteme constructed the logic of naturalizing all the deficient attributes of the female gender to justify the strategies of domination, exclusion, and exploitation that have been exercised against women for centuries. Problematizing issues related to women within the limits of this conceptual framework may simply result in political innocuousness. As Foucault says, it is no longer a question of true or false, but of the politics of truth (Costa, 2007, p. 17). (Costa, 2007, p. 17).

Historically, women have been portrayed as the weaker sex, responsible for managing the household and caring for their husbands. In rural areas, the idea that men are breadwinners responsible for providing for their families still prevails. Our data confirmed this perception when we found that women were absent from the analyzed materials. Mathematics textbooks perpetuate this sexist discourse by crediting men for existing production.

Today, women are fighting for their rights and occupying spaces that were previously predominantly male. Caring for the home and children is no longer their sole responsibility. Given this, the persistent erasure of women from math textbooks is inappropriate and disconnected from reality.

It should be noted that this invisibility, produced by discourses that characterized the private sphere and domestic world as the "true" universe of women, had already begun to break down thanks to some women. Working-class and peasant women had long been engaged in activities outside the home, such as working in factories, workshops, and on farms. Gradually, these women also began occupying offices, shops, schools, and hospitals. However, their activities were usually strictly controlled and directed by men and were generally considered secondary or auxiliary. They were often associated with assistance, care, or education. (Louro, 1997, p. 17).

This quote highlights how women are assigned tasks considered "light" because we still hold onto the idea that certain tasks are exclusively masculine.

Figure 4 shows the only instance of women being present in the field, depicted as a couple, Pedro and Giovana, at the beginning of a new chapter on real numbers. The narrative invites students to observe two plots of land of different sizes and, using geometric reasoning, deduce that one-side measures ten meters and the other measures the square root of eighty-five. Not only is the female character named, but she also speaks, appears, and participates in the reasoning.

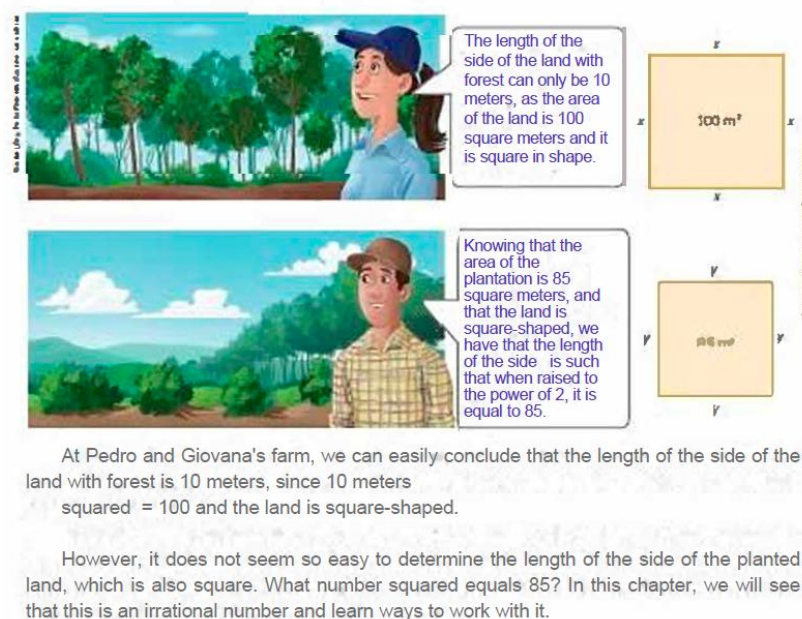


Figure 4

Couple (Dante, 2018, 9th grade, p. 11)

However, what does this presence mean from a discourse analysis perspective? The first clue lies in the fact that Giovana can only appear as part of a couple. She is not an independent speaker, possessor of knowledge, or owner of property. She is presented alongside Pedro, and it is their conjugality, not her individuality, that legitimizes her presence. Although the property relationship is shared, the book's discourse does not problematize this association; rather, it naturalizes it as if the couple were a harmonious unit devoid of tensions, hierarchies, or disputes.

This discursive formation authorizes women to exist in the field only when coupled with a man. She does not appear as a protagonist of production, an agricultural strategist, technician, or manager. Her presence is regulated by a regime of enunciability that permits only a "domesticated," "conciliatory," and "complementary" representation. In this framework, the rural woman is not erased but neutralized.

Foucault's concept of the regime of truth is powerful here: the book does not explicitly state that the countryside is masculine, but by reiterating that production, calculation, rationality, and management are almost always in the hands of men, it establishes the curricular truth that only men can inhabit the countryside as legitimate subjects.

As previous analyses have shown, even when there is an attempt to break with exclusion, as in the cases of beekeeping or Marcela's property, the discourse reorganizes itself to maintain the symbolic structures that associate masculinity with productivity and femininity with erasure or auxiliary functions.

Therefore, Pedro and Giovana's presence does not represent a crack in the discourse but rather an aesthetic coating of the same patriarchal matrix. Women appear but do not break away. They are named but do not speak. They are present but do not alter the regime of truths that sustains the mathematics curriculum.

As Margareth Rago (1998) points out, feminism is not just about demanding space; it also produces a counter-discourse that subverts modes of knowledge production, criteria of scientificity, and models of rationality. If the curriculum is a machine of subjectivation, as Gallo and Filordi (2023) assert, then the presence of women in the field must be more than just for illustration; it must be an epistemological insurgency.

Thus, we conclude the analysis section with a disturbing yet necessary observation: Mathematics textbooks continue to operate as devices of silencing, perpetuating exclusionary discourses under the guise of neutrality. In these materials, the field is a contested territory.

With this in mind, we transition to the concluding remarks of this work, recognizing that the curriculum is not merely a repository of content but rather a field of symbolic battles where truths are formed, subjects are constructed, and the boundaries of possibility are defined.

Final Considerations

This article stems from a concern and culminates in an act of denunciation. What began as an analysis of mathematics textbooks revealed itself a mapping of a discursive field in which the invisibility of peasant women is the norm and the productive presence of men is naturalized as an indisputable truth. In this process, mathematics does not operate in isolation; it is used to validate a curriculum that perpetuates historical inequalities.

The analyzed texts and figures, taken from Foucault's discourse analysis, demonstrate activities that construct the field as well as describe it. They delimit subjects, hierarchize presences, and silence existences. Rather than offering a mirror of reality, the curriculum

presented to those who teach and learn mathematics in rural schools shapes the field as a masculine, rational, and productive territory. When women appear, they are the exception that proves the rule. They are absence made functional presence. They are manageable noise.

In this sense, the scope of this work extends beyond merely criticizing the underrepresentation of women. Rather, it asserts that the curriculum, as a field of symbolic and political dispute, establishes what constitutes truth and who can and cannot be included in the field. In doing so, it also defines who can be part of the mathematics curriculum.

The constructed statement ("Who can inhabit the field: from the male producer to the female insurrection") is not a metaphor. Rather, it is a political and epistemic synthesis of the analysis carried out. The male producer is the subject of the norm: the rural homo oeconomicus, rationalized by educational neoliberalism and legitimized as the central figure of the school project. On the other hand, women, expelled from charts, words, and practices, are rehearsing their insurrection—not just to appear, but to break, displace, and refound the regimes of truth that sustain the curriculum.

This article highlights that the mathematics textbook is not merely a pedagogical instrument. It is a territory of disputes, a curricular operator, and a field of forces where, page by page, it is decided who is worth teaching, representing, and celebrating and who should remain invisible.

As researchers in the field of mathematics education and curriculum, our ethical and political commitment is to challenge these truths. We aim to transform discourse analysis into an act of insurgency. Above all, we affirm that mathematics is not neutral but can be a fertile field for transformation as long as diverse, multiple, and dissident subjects are allowed to inhabit it.

We hope this article contributes to this effort.

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