

CRITICAL LITERACY, RESIGNIFICATION OF READING IN ENGLISH LANGUAGE AND RESCUE OF CITIZENSHIP

LETRAMENTO CRÍTICO, RESSIGNIFICAÇÃO DA LEITURA EM LÍNGUA INGLESA E RESGATE À CIDADANIA

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ABSTRACT

This study is directed to describe and analyze two literacy events from the narratives in the university context to understand how literacy and resignification of reading in Foreign Language occur. Therefore, the objective is to provide literate practices based on the tales of local writers and to promote citizenship and rescue local culture. The scientific work was supported by a qualitative interpretive research of an ethnographic value that was configured in interventional action research and integrated a master's project in applied linguistics, and then a doctorate. The instruments were elaborated according to the researched context, in this section was the descriptive memorial. The research shows that events of critical literacy in English from a social perspective supported by the genre short stories can favor literate practices based on the tales of local writers and foster citizenship and rescue local culture.

KEYWORDS: Critical Literacy; Read Resignification; English Language; Rescue of Citizenship.

RESUMO

Este estudo se direciona a descrever e analisar dois eventos de letramento a partir das narrativas no contexto universitário para compreender como ocorrem letramentos e ressignificação da leitura em Língua Estrangeira. Assim, o objetivo é propiciar práticas letradas a partir dos contos dos escritores locais e fomentar a cidadania e resgatar a cultura local. O trabalho científico se sustentou numa pesquisa qualitativa interpretativista de cunho etnográfico que se configurou em pesquisa-ação interventiva e integrou um projeto de mestrado em linguística aplicada, e logo um doutorado. Os instrumentos foram elaborados de acordo com o contexto pesquisado, neste recorte foi o memorial descritivo. A pesquisa demonstra que os eventos de letramento crítico em língua inglesa desde uma perspectiva social com suporte do gênero contos podem favorecer as práticas letradas tendo como cerne os contos dos escritores locais e fomentar a cidadania e resgatar a cultura local.

PALAVRAS-CHAVE: Letramento Crítico; Ressignificação da leitura; Língua Inglesa, Resgate à cidadania

DOI: 10.21920/recei7202061986101

<http://dx.doi.org/10.21920/recei7202061986101>

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INTRODUCTION

This study addresses critical literacy events in English from a social perspective supported by the genre short stories. From the implementation of the literacy project involving a public cultural institution - Imperatrizense Academy of the Literary Arts - IALA - which deals with the literary production of the Tocantina Region. The objective was to provide literate practices based on the stories of local writers and to foster citizenship and rescue local culture. Undergraduate students should translate these tales to English language. The culmination of the project was the exhibition of the local tales to the student community.

After a diagnosis made, it is detected that English classes are still related to the development of linguistic and communicative skills, contradictorily, these teaching tasks were not interrelated with the necessary social pragmatism of literacies. This problem generated a question, in which it is questioned how the genres based on the narratives can favor literacies and a new meaning of reading in English Language (EL)?

In this way, English literacy is a formative process of involving teachers in line with students. This study is justified to the extent that it can contribute to literacy of those involved in the educational process, especially students. Favor the training of readers in EL and, consequently, for the establishment of reading of diverse genres and new reading habits in the language itself.

Bertoldo's (2009) work addresses reading and oral production in the context of training foreign language teachers in the course of languages, in a class of the fourth year of the English language degree. He prioritized argumentation, anchored in Gee's (1990) studies on literacy, whose core was discourse. Aguiar's study (2012) focused on textual genres and text production in English, in a degree course in languages/English. The two works described have some connection between them. They involve reception and production of texts in EL. Bertoldo (2009) deals with literacy but prioritizes oral discourse; Aguiar (2012) works with genres, focusing on written production.

In this context, the research dialogues with the above mentioned works, as it deals with literacy practices in higher education and addresses genders, although it contains a differential. Just like Bertoldo (2009), we seek to align ourselves with the ideological model of literacy, but we are not limited to orality. We seek to work the literate practice in line with orality, believing that the subjects are constituted in the discursive interactions (oral and written). Thus, we start from the assumptions of Street (1984, 2014), who claims that literacies are multiple, they are always culturally embedded.

We work with textual production and translation, where the main purpose was to make the academic community know the tales of local writers. This study is directed to describe and analyze two literacy events from the narratives in the university context to understand how literacy and resignification of reading in Foreign Language occur. Two literacy events were selected that formed part of a research project developed at UEMASUL (State University of Tocantina Region from Maranhão), starting in 2015.

REFLECTIONS ON LITERATE SOCIAL PRACTICES

The new social theories have broken paradigms regarding the use of reading and writing, conceiving it as social practices. Researchers in the area of Linguistics and Applied Linguistics, based on their reflections and theoretical insights, have advanced in the construction of literacy

concepts. (STREET, 1984, 2002, 2012, 2014; BARTON; HAMILTON, 2000; BARTON; HAMILTON; IVANIC, 2000, among others).

Street (1984, 2012, 2014), proposes the distinction between literacy practices and literacy events. According to the author, the term 'literacy event' comes from the sociolinguistics conception of the 'speech event', and its precursors were Anderson, Teale and Estrada (1980), who conceived of it as "an occasion during which a person tries to understand the graphic signs".

In this sense, Barton and Hamilton (2000) present two founding concepts of literacy in a social perspective, events and literacy practices. For the authors, literacy events are activities in which literacy has a role; therefore, the activity is based on a written text. Kleiman (2007) shares this idea by stating that a literacy event is a communicative situation that involves activities that use or presuppose the use of written language and are not different from other social situations. For Barton and Hamilton (2000), literacy practices are the ways in which each culture uses literacy. They also assert that "they are standardized by social rules that regulate the use and distribution of texts, prescribing who can produce and who has access to them" (BARTON; HAMILTON, 2000, p.7). Street (2012, p. 77) understands literacy practices as a broader cultural conception of particular ways of thinking about reading and writing and of carrying them out in cultural contexts.

Oliveira (2008) corroborates these theorists when stating that literacy practices are linked to different domains of activities. It is clear that what regulates and determines literacy practices is the participants' perceptions of reading and writing. This runs through the cultural bias that varies according to the context and the social group. Each sphere of human activity promotes a diversity of activities mediated by written texts to serve specific purposes. For example, in the classroom, there are a series of literacy events for fulfilling the teacher's agenda: to take attendance, conducting an internet research, discussing a topic.

It is noticed that literacy practices are inherent to a certain social group, which, in some way, represent specific characteristics of that community. They are governed by norms established a priori within a cultural context and are situated. According to Barton and Hamilton (2000), they have a behavioral connotation that includes attitudes, feelings, ideologies and social relationships. Therefore, when we think about literacy practices, we have to conceive them abstractly and infer them within a social context in which activities associated with written language circulate. In these terms, practices are like fingerprints, each community of speakers has its own characteristics of relating to the universe of reading and writing according to their ideologies, beliefs and values.

We live in a society and interact with our peers through language, which is materialized in oral and written texts that are grouped into genres. In this sense, literacy permeates every practice, no matter what the sphere of human activity - school, work, church, neighborhood, home, etc. Being a literate person means making use of literacy in different situations and social contexts. For this, the person must promote activities that are relevant and have a social purpose. In this way, literacy projects, a theme that will be mentioned later, fulfill this social function.

READING PRACTICE AND THE TEACHING OF A FOREIGN LANGUAGE

According to Kleiman (2008, p. 20), literacy is something that can occur in several social domains, but she considers the school to be "the most important literacy agency". Therefore, the school is responsible for teaching how to read and write. Thus, Schlatter (2009) corroborates Kleiman (2008), in arguing that the objective of language teaching is to offer conditions for the individual to use writing and reading in a satisfactory way in literate society.

A degree in languages with Portuguese-English qualification, which is directed to teacher training, is responsible for the training of the language professional of public education. It is the

graduate of the university that will meet the demand of the public system in elementary and high school with regard to the teaching of a foreign language - FL, specifically the English language. During the course, the student receives a theoretical basis, but does not always have the opportunity to experience how it actually materializes in practice, which may incur in the propagation of a formal education in high school. Thus, the practice of reading (and writing) is organized around grammar and textual interpretation in a decontextualized way, that is, autonomous literacy is perpetuated.

Generally speaking, reading practice in FL is independent of school level. It is performed in a decontextualized way, that is, teaching is fragmented; there is a tendency to organize linguistic content around grammatical items; the texts are not authentic, as they are constructed with verb tenses in an increasing way - it begins with tenses in the present, then moves on to the past, according to the student's linguistic ability, controls the input that is offered, regardless of the type of reader. Another concern is the adequacy of reading, according to the amount of vocabulary and textual complexity. Therefore, what will indicate the choice of a particular reading is the linguistic level detected in the text, so the student's knowledge of the world and the construction of meanings are neglected.

Language teaching, in order to attend and to keep up social and technological transformations, needs to redefine its epistemological bases and go beyond the transmission of linguistic contents disconnected from the political and social context, or have a purely "instrumental" value, because "languages are not mere instruments of communication, [...] they are the expression of the identities of those who own them". (RAJAGOPALAN, 2003, p.69). This implies assuming an educational role, which contributes to the formation of the individual, which develops citizenship. According to the Curricular Guidelines for High School - OCEM (BRAZIL, 2006, p.91), "being a citizen" is reflecting on the place that one occupies in society; it is to question about their social role, that is, not to accept imposition or to settle; by provoking these questions, language teaching can also contribute to the student's social inclusion.

In this perspective, according to Morim (2000 apud BRASIL, 2006, 113), "knowledge should not be apprehended in a fragmented or compartmentalised way". Therefore, teaching an FL involves understanding: 1) "how people use reading (and for what) in their life or in their daily lives; 2) that reading has to do with the distribution of knowledge and power in a society; 3) that the type of reading development that takes place results in the development of one type of reader". (LUKE; FREEBODY, 1997, apud BRASIL, 2006, p. 98).

In teaching with a social approach, the teacher provides students with the diverse use of language, in situations that require formal and informal use of the target language, oral and written forms of language in different contexts, for specific purposes with the communicational purpose. Therefore, reading practice cannot be equalized; each group has specific needs for the environment in which it is inserted, culture; reading has an inherent meaning in the context and reality of that community, because "when we speak or write, we project interlocutors and, possible answers of these interlocutors to what we say". (SCHLATTER; GARCEZ, 2012, p.105).

Reading as a social practice - literacy, defended in this work, has a differential, as highlighted by the OCEM (BRASIL, 2006, p.115-16), "seeks to lead students to the construction of meanings based on what they read, instead of extract the meaning from the text, as the meanings are built within a social, historical context, immersed in power relations". Consequently, reading is a language activity that involves knowing the world, having a vision of it and reflecting on the possibilities and conveniences of social transformation.

This reading practice requires, from the FL teacher, a different posture and attitude, as he will not find the texts ready, nor even follow the textbook; he must prepare his own material according to his reality and educational context, in line with the needs and interests of the

students. This requires planning, study and research in the elaboration of activities. Another aspect to be highlighted are the types of questions elaborated, they should not lead simply to understanding, but induce the student to “be responsive, to reply”. (BAKHTIN, 2011, p. 275).

A whole contextual structure converging to the students is necessary, so that they become reflective, critical and active citizens. As the school is seen as the main training agency, and education as the holder of the power to make human beings, in a way, “equal”, despite the multiplicity of knowledge, it needs to be constantly improved. Therefore, we defend the realization of the literacy project as a possibility of innovation in the construction of knowledge and training of the citizen-reader, since it is considered that not only in basic education, but also in higher education, literacy projects instrumentalize the teacher in training, for allowing them to organize themselves according to practices that are significant for academic and professional life.

The literacy project carried out at HEI in partnership with IALA (Imperatrizense Academy of Literary Arts) was based on local tales. The project included some steps, such as the selection and analysis of the literary collection of the IALA, discussion of the stories of local writers, transposition of the material into the target language and presentation of the students' production to the community.

Contextualization of Reading Practices

In literate societies like ours, reading is vital. However, Brazil still has a high percentage of non-readers, as only about a quarter of the population aged 15 and over is considered to be fully literate (INAF, 2009). Reading is fundamental because it makes it possible for the individual to interact more widely with the world. It is through the construction of interpersonal relationships that information, knowledge and culture are obtained. Researchers like Petrucci (2002, p. 203) claim that reading is an activity of “acculturation or pleasure of the literate man” and that it will be perpetuated as long as there is production of written texts, at least for some part of the world.

Soares (2003) considers reading as a set of linguistic and psychological skills that extend from the ability to decode written words to the ability to understand written texts. For the author, reading is not only a process of relating written symbols to sound units, it is also the process of constructing an interpretation of written texts. Among the skills is that of the reader to intuit the meaning of the text, to build meaning from previous knowledge and textual information, to bring reflections and to have value judgment for what was read.

Following this line of thought, in a cognitive vision, Day and Bamford (2010, p. 11) affirm that “reading is the construction of the meaning of a written or printed message”, that reading depends on the reader's interaction with the text together with your prior knowledge. Kleiman (2011, p. 13), in a sociological view, states that, in reading, the reader uses what he already knows “the knowledge acquired throughout life”, to understand the text. The author makes references to prior knowledge - which includes other knowledge - such as: linguistic knowledge, textual knowledge and knowledge of the world.

Schlatter and Garcez (2012) corroborate this idea when defining what is to read and what the implications of reading are. For them, the act of reading corresponds from the handling of texts to the understanding and critical positioning towards to the statements. They postulate that it is from perception that positions and actions in the social context are born. In this sense, the reader performs this process according to the expectation of reading provided by the communication context, assuming a critical position in relation to the implicit ideology, since the text always contains the view of the writer. Therefore, it is valid to say that it is up to the teacher to raise awareness and prepare the student so that he detects the ideologies inserted or implicit in the statements and accepts them or not, so that he interacts with the text.

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Cavalo and Chartier (2002) also propose that the whole history of reading practices implies the historicity of “written objects and reading words”, therefore “reading is always a practice embodied by gestures, spaces and habits”. These same authors make a reservation that it is necessary to identify the characteristics inherent to the different communities of readers, the reading traditions, as well as the ways of reading with the specificities that differentiate them.

From the Bakhtinian conceptions about speech, we realize that reading is conceived as “an actively responsive replica, the speeches previously delivered can lead to infinite replicas that generate new discourses / texts”. (BAKHTIN, 2011, p. 272). From this perspective, reading goes beyond mere decoding and textual understanding, and Rojo (2004, p. 2-3) goes a little further to emphasize that reading “is a set of meanings and appreciation of the value of people and things in the world, depending on the social place of the author and the reader and the interaction situation between them”.

Thus, reading has a connotation of meaning construction. This conception is the one we assumed in this study. To develop the practice of reading, a work with tales was carried out, which will be discussed below. “Reading and literature maintain dialogical relations, as they reveal an interdisciplinary nature when they converge to the same point: the dialogue between the different areas of knowledge underlying the act of reading and the reception of literary texts [...]”. (MARTINS, 2006, p. 87).

RESEARCH METHODS AND PROCEDURES

This is a qualitative interpretative research of an ethnographic nature that is configured in interventional action research and integrates a larger master's project in applied linguistics (AROUCHE, 2015). We sought to reframe the reading and writing practice in FL in higher education through a community of practice (WENGEL, 2017). This study has typical characteristics of a qualitative research, such as those proposed by Cresswell (2010), because the information for the generation of data was obtained in the classroom of the researcher professor. The instruments were developed according to the researched context.

Furthermore, it contemplates aspects of action research, as it has a social and empirical basis centered on the resolution of collective problems and in which the researcher and the participants are involved in a cooperative way (THIOLLENT, 2003, p. 14). The data were generated from a project developed with a class of sixth period of the course of Languages with qualification in Portuguese / English and respective literature, in the discipline “textual production in English, in the evening shift of a Public University from Maranhão. Eleven undergraduate students participated and also the teacher of that discipline - the researcher. There were 45 hours -10 weeks dedicated to the project.

The research has as a guiding principle the literacy events in different genres, among which it was highlighted the tales of the Imperatrizense Academy of Letters (IAL) writers, an English-language short story - The Lunchon- and a Brazilian short story - the legend of Vitória-

régia. It was attempted to exhibit with reliability the narratives that were constructed in the discursive interactions that occurred during two literacy events related to the short story genre. Taking this into account, the instrument used in this clipping was the descriptive memorial. The group discussion method, recorded on video and the writing of reports, were also used. For the generation of the information that built the data, literacy practices were considered in the context of the English language in a socio-historical perspective, in addition to contemplating dialogical discursive aspects (BAKHTIN, 2011), as we infer that data analysis is a process that must take place in an ideological approach. (STREET, 1984, 2010, 2014; BARTON; HAMILTON, 2000).

For the analysis of the data presented here, the following literacy events with their respective genres were considered: a) reading the short story 'The Luncheon' in English; b) reading of Vitória-Régia's short story translated into English. In the beginning, 2 (two) events are described and, then, the analysis of the data from the reflections made in the narratives contained in the memorials, in the written report on the short story of English literature, in the oral discussion of local tales and the short story of Vitória Régia. For this, 6 (six) excerpts were selected, totaling 19 (nineteen) fragments of the written / and or oral manifestations made by 10 participants and the research teacher, produced during the literacy events.

Description and analysis of literacy events

Seeking to answer the guiding question "Can genres based on narratives favor literacies and redefine reading in FL? How?". Supported by the following objective: "Describe and analyze literacy events, based on narratives, in that academic context of higher education to understand how literacy and redefine reading in FL occur". Two literacy events were selected and are arranged chronologically. The first event refers to the tale, worked on a certain day and then another tale made a month later. The registration of the participants reports is part of the students' memorial. The categories of analysis are: use of narratives to strengthen the exercise of citizenship and use of narratives to rescue culture.

LITERACY EVENT 01- USE OF NARRATIVES TO STRENGTHEN THE EXERCISE OF CITIZENSHIP

The first literacy event involved reading a short story that tells the story of a writer in his early career who receives an invitation from a woman to lunch in a high class restaurant. The short story contains some questions that suggest an interaction between the reader and the narrator. For example, "[...] What do you think of the request that the woman has made of the main character? Why do you think he accepted it? [...]. Questioning can cause the reader to reflect on the situation in which he is involved, such as, for example, monetary exploration. In the story, the woman chooses items from the menu that are above his financial condition. The text contains humor with hints of irony. Still, because it can provide students with more contact with English literature, in addition to dialoguing with the theme addressed in one of the stories of local writers, the relation with money.

The analysis started from the discussion of the characteristics of narratives, then we worked on vocabulary and textual understanding, in order to develop language skills and familiarize participants with the genre "short story". Then, questions were raised that extrapolated the text and made them reflect on social attitudes and behaviors. After discussing financial problems that people face, such as those raised in the short story, the students also expressed themselves in writing. The fragments are reported below:

Excerpt 1 Student report (record written on 10/8/13)

Joana: *People lose control and do not plan the expenses. The facilities to buy and pay installment is the most dangerous attractive which makes us buying unnecessary stuffs. Then, to spend more than you have is a serious problem.*

Patrícia: *For lack of experience planning and live in a capitalist society where the consumerism creates huge financial problems because many seek higher living standard than they are able to maintain.*

In the two fragments, it is clear that the students understood the financial problem presented by the narrator. In the first fragment, the student presents some reasons to face this type of problem. The first of these is the lack of control in the face of the attractions that surround the consumer, *"People lose control [...]", which ends up acquiring products that they don't need, "[...] makes us buying unnecessary stuffs"*. In the second fragment, the other student points out the context in which she lives as a reason to acquire financial problems, when she writes: *"society where the consumerism [...]"*. The two students refer to the lack of planning and the consequences that one faces when acting in an uncontrolled and unplanned manner.

The students' argument reveals that they had an actively responsive understanding when reading the narrative / tale in FL. They understand the narrator's language, the theme that the text addresses and its meaning. The inference we have is that at this moment reading is being re-signified through participation in the literacy event in FL. They bring to practical life what is being covered in the English-language tale. In this way, teaching has a real significance, as it serves not only as a linguistic tool and ways of communication, but triggers concerns in the participants, making students discuss issues of their own daily life. "Verbal interaction thus constitutes the fundamental reality of the language". (BAKHTIN, 1981, p. 92).

With regard to linguistic-discursive aspects in the English language, students demonstrate that they are developing skills, as they have not only expressed themselves orally in the promoted discussion, but have managed to develop statements in the English language respecting the syntax of the target language, using the relative pronouns which and where to give cohesion to the text. This also points out that literacy is taking place in FL, as Joana shows us by saying: *"[...] The facilities to buy and pay installment is the most dangerous attractive which makes us buying unnecessary stuffs", and Patrícia "[...] live in a capitalist society where the consumerism creates huge financial problems [...]"*. The forms of the language, as well as the forms of the statements, which we internalize are imbricated. "Learning to speak means learning to make statements". (BAKHTIN, 2011, p. 283).

In order to dialogue with the situation above and oppose it, students were presented with the tale of a local author, "Overtime and now free", whose narrator personifies himself in a miserly person, which provoked in the students an inverse response regarding the use of money, which was consumerism. When asked if the person should save or spend the money, they condemned greed and defended the moderate use of money to supply basic needs such as housing and mobility, as shown in the statements below:

Excerpt 2: Discussion of local tales (video recording on 11/13/2013)

Cutout of the teacher and participants Rute and Sandra:

Teacher - *[...] yes, so, what do you think it should be? Should you save or should you spend?*

Ruth: *No, you must save on purpose. You have savings in order to buy a house, a car is fine, but a person who just wants to add wealth, does not enjoy it, keeps putting it all together, my God! don't live! then dies and then what?*

Sandra: *We're here to live. He has so much money, and he doesn't take advantage of it, why [...]*

The students' social voices are similar when it comes to their relationship with money. According to Ruth “*you must save with purpose*”; for her, money must meet basic needs such as housing and transportation. Sandra agrees with her, that you should take advantage of the money you have when you say: “*he has so much money, why not take advantage of it [...]?*”. At the time of the discussion of that tale, one of the students intervened and reported that she knew a person who had saved her money and the currency had devalued, the girl told it with a tone of humor. We were surprised that such a young person knew the stories of his elders. In other times, many people did not have access to banks and used to store their savings in inappropriate places, and many ended up forgetting where they had kept them.

Let's see the following excerpt with Regina's testimony.

Regina: *- teacher! There was a man who saved money, she was crying, she saved so much that she changed from the cruise to the real and she didn't realize it, she lost the money, it wasn't worth the money anymore.*

Regina's intervention with the overlapping of her voice points out that “each reply, however brief and fragmentary it may be, has a specific conclusiveness that expresses the speaker's position, making it possible to take a responsive position in relation to this reply” (BAKHTIN, 2011, p. 275). We asked students to give their opinions on the best way to manage money and they spoke up. Below are the participants' arguments:

Excerpt 3: Students' report (record written on 10/8/13)

Marta: *- The best way you write down all your debts, and not buy beyond what you earn, if possible, always buy on cash.*

Patrícia: *note in a diary all the spending to control your expenses. Always spend less than you earn.*

Marina: *Plan finances and establishes how much to spend; write in a notebook what is spending that is required to pay; make notes to track your expenses.*

Karina: *We have to make a budget to organize our spending. We need to be careful we do not buy unnecessary things. Thus, in addition to paying all debts we will still be saving money for a possible need in the future.*

The students' speeches were similar. They suggest that budget planning be made, noting expenses in a diary so that spending is under control. One fact that caught our attention was Marina's responsive attitude. She took her diary and showed that she wrote down all of her expenses. This student, unlike the others, lives alone, away from her parents, who reside in another state, and she has to work in a beauty salon to support herself.

Karina's responsive reply reveals a concern for the future. As there is a lack of teacher, she is able, informally, to work in a school, as she is already doing an internship, even without having finished her course. In the students speech, we perceive that the subjects' statements print specific values, situating the place where the subject speaks. It can be considered that there was literacy in FL. The students were able to read the short story of English literature and abstract the

information and construct the meanings from the interaction with the text. Thus, they gave a critical opinion on the topic addressed, the use of money and the management of expenses.

In this sense, this discussion not only favored literacy in FL, but also contributed to the financial education of the participants, as we address issues related to spending planning, how to use the money for their own benefit, consume consciously and learn to save for enjoy material goods and have quality of life in the future. We asked students to report whether the discussions held in the classroom contributed to their intellectual and personal growth and how it happened. Also if discussions based on different genres, which addressed social issues, provoked a new point of view.

Let's see the following excerpts with the reports of the participants Marta and Amanda:

Excerpt 4: Students' Memorial (record written on 12/19/2013)

Marta: *All the readings and discussions contributed a lot to my intellectual and personal growth. When analyzing the tales I realized that in most of them there is a social criticism that makes us have another view about what happens around us. From now on, we have the possibility to reflect on ourselves and on others. And by doing that we get to know both ourselves and other people better. We become more humans and better individuals, and then we want to make significant changes in society. Facing what has been mentioned, it is very clear that the change must happen first in us. Therefore, we must strive to become capable people in order to perform effective work in the future.*

Amanda: *Throughout the project carried out in the classroom, I was able to experience in practice how interdisciplinarity is important in the construction of knowledge. The English language integrated with Regional Literature, as well as all the activities developed contributed not only to my intellectual growth, but also personal, so that I was able to have a new look and a new posture inside the classroom with my students.*

In the testimony of the two students, it appears that the practice of reading in the classroom was not limited to mere textual understanding. It contributed to academic and personal training, allowing students to relate the school universe to life, reflect on the place they occupy in the world and on the social role, that is, positioning themselves on social issues and interpreting reality under their optics. The literacy events deflagrated a critical reading posture among the participating readers, involving the active response; reading understood as a process of construction of meaning, which considers the other. Therefore, “the listener, when perceiving and understanding the (linguistic) meaning of the discourse occupies simultaneously in relating to him an active responsive position: he agrees or disagrees with him (totally or partially), completes it, applies it, prepares himself for use it etc”. (BAKHTIN, 2011, p. 271).

When we work with genres (narratives), our concern was not to make students only recognize their characteristics - theme, structure and style - we wanted them to provoke them to think about their position in relation to social issues. Such questions reflect the foundations that support and form values and can make them aware of their place in the world. In this sense, the production and reception of texts in FL had a relevance and significance for students who went beyond linguistic and discursive aspects.

Literacy Event 02: Use of Narratives to Rescue Culture

To prepare students for the transposition of the tales, we read and discussed the legend of Vitória-régia. The choice of this work was because it is part of Brazilian culture, but it is written in the English language. Also because it has an accessible language and is a simplified work, which facilitates understanding and, at the end of the book, there is a glossary with the words in English and Portuguese, which already familiarizes students with translation.

First, we did the discussion in English, focusing on textual understanding. Several questions were prepared in order to make them express themselves in English, because, even if students are already in the 6th period, as previously mentioned, they have difficulty in speaking. Generally, students who are fluent tend to monopolize the discussion, so to honor everyone, after silent reading, we request that each one read aloud a part of the story and voluntarily answer the questions.

Then, to get everyone involved in the discussion and to deeper their responses, especially those that revealed the values, their opinions, the mother tongue was used, which was quite enriching, as the students were able to associate the story with reports of childhood and with legends of our region, evoking memories of childhood, thus reinforcing that we are socio-historical beings. One of the points raised in the discussion was about the stories that parents tell their children and that marks them throughout their lives. Below are some clippings and perceptions of the students.

Excerpt 5: Students' Memorial (record written on 12/19/2013)

Reports from participants Patrícia and Marina:

Patrícia: *Reading the tale of the legend of Vitória-régia was also timely, as it has a simple language that can certainly help anyone who is starting to translate into another language. In it I met new words and expressions that enriched my vocabulary a little more. In addition, the tale teaches us some values among them can be cited the question of being very careful with what we talk to the children can be mentioned, because it can have a very big impact on their lives. Children always rely heavily on what they are told by parents, grandparents and other close relatives. This is an aspect that must be considered very carefully.*

Marina: *- The tale is a Brazilian regional legend which facilitates translation, as the reader is already familiar with some elements of the text, such as the space - indigenous tribe; characters - Indians; you may even know the original story. The Indian believed in the legend and fell in love with the warrior god, obsessive passion led to the death of the young woman, so it is observed that the power of belief in stories generates consequences, for example, if an individual tells someone that seeing a black cat brings bad luck this person may never want to see a black cat in life, and may even hate animals of that color.*

Patrícia, when she mentions the importance of the story in the process of initiation to translation, emphasizes that she met new words that broadened her lexicon in the language, but the reading of the tale went further, provided her to develop reading skills, because to the text / short story understanding it mobilized more complex mental processes such as deductive reasoning, by making inference. When he says: "[...] he observes that the power of beliefs in stories generates consequences [...]", revealing literacy in the target language. With regard to values, we realize that it incorporates a social voice that attributes to the family the responsibility of forming the child's personality.

Marina's perception of the Victoria-Régia tale in English is that it has elements that favor her understanding: space, characters. When she says: "[...] the reader is already familiar with

some elements of the text, such as the space - indigenous tribe; characters - Indians [...]”, we can infer that she is an assiduous reader, by the language she uses and by demonstrating knowledge of reading strategies, such as prior knowledge, for example. She manages to synthesize the plot of the story concisely. This gives us a clue that there was academic literacy. Marina, unlike Patrícia, when she thinks about text, has a broader view, she does not limit herself to perceiving it as something fragmented, restricting herself to the lexicon, but that its construction involves complex elements that situate the speaker, which speaks and to whom, placing the reader and facilitating interaction with the text, thus revealing literacy in the FL.

Let's see the excerpt from participant Vera:

Vera: *“This tale was very important for the beginning of our transpositions, because, like Naiá who had become a beautiful water star, the Vitória-Régia plant (symbol of the Amazon) which in this legend has its sentimental value / compassion and meaning of something pure, beautiful, fragrant (the young warrior). And, as for our experience, we obtained this process of transformation from mere readers to transpose, adapt for better understanding”.*

Vera, like the other participants, talks about the importance of the short story genre to transpose the tales into the English language and demonstrates that reading provided literacy, because she can read between the lines of the story, in addition to making an analogy of the process of transforming the character Naiá with herself, when she says: *“[...] as for our experience, we obtained this process of transformation from mere readers to transpose, adapt for better understanding”.* We thus found that this tale provided literacy, not only in the English language, but also in the Portuguese language.

Students were asked to declare about the contribution of the reading of the tales to the development of reading skills in Portuguese language and reading and speaking in English language.

Excerpt 6 Students' Memorial (record written on 12/19/2013)

Below are the testimonies of Karina and Regina:

Karina: *Reading the short stories helped me to further develop my reading and speaking skills in both Portuguese and English. We know that reading is one of the best ways to improve orality [...]*”.

Regina: *It is remarkable how much reading aloud improved the pronunciation in FL, I acquired new vocabulary, and, without a doubt, I was able to read without obstacles such as shyness and the fear of being judged or corrected during the discussions [...]*.

As previously mentioned, in order to socialize reading and provide an opportunity for everyone to participate, we asked at certain times, such as, for example, reading the tale of Vitória-régia, the tale *The Lunchon* and local tales for students to read them aloud. We observed that the students had difficulties to argue in English language, so the suggestion to share the reading of the tales generated in the students a positive attitude to read the text, as shown by Regina: *“[...] without a doubt, I managed to read without obstacles as shyness and fear of being judged or corrected during the discussions [...]*” and Karina: *“[...] We know that reading is one of the best ways to improve orality”.* There was no pretension to correct pronunciation, or "punishment", as in many cases, the teacher uses this strategy to hold the students' attention, or make them participate in the class.

Therefore, differently from the mentioned, the students spontaneously offered to read the stories, because what interested us was the process, the discussion that was fostered, from the reading. In this perspective, “the vocalization of the text is at the service of organizing our speech for the joint understanding of the text, that is, it is part of the effort to produce meanings, not being configured as a central procedure with an end in itself” (SCHLATTER; GARCEZ, 2012).

During the discussion of the tale, one student related the children's stories that her parents told and that she felt distressed, believing that it was real, like the legend of the woman in white. In it, the girl emphasizes that even the lullabies, some of which the parents sing, made children afraid, like the song “ox of the black face”. The student's examples reveal local literacy, cultural traditions transmitted orally from generation to generation, which are rich manifestations and have a social function, as they help the individual to establish relationships (STREET, 1984; BARTON; HAMILTON, 2000).

It is clear that we use the genre with a communicational purpose, so that students get to know and / or reflect a little about Brazilian culture, our legends and traditions. The discussion made them reflect on the actions that every act has and its consequences. They naturally appropriated the legend genre, without holding on to explain it, since the objective was that they learn from the genre and not about it.

The students constructed meanings from what they read, interacted with the text and responded actively, as Vera's voice shows us, when saying “[...] we obtained this process of transformation [...]”. Another aspect to be punctuated are the students' reports about our culture, which address the stories that parents told in childhood and the songs that were taught to children, which reinforces the idea that literacy is always limited to a social context characteristic of that group, so it always has to be inferred within a social context. (BARTON; HAMILTON, 2000). The discussion of this tale, in addition to making students interact and respond actively, evoked memories of childhood, contributing to the rescue of the region's culture and fostering the development of oral communication.

DISCUSSION AND REFLECTIONS

The translation of the short stories enabled the development of communicative skills not only in English language, but also in Portuguese language, because, in oral and written discursive practices, students used different genres according to the communicational situation. Therefore, genres were “social ways of saying and representing possible discursive worlds”. (BUNZEN, 2010, p. 113).

We can consider that there was literacy in a foreign language, since students were able to construct meanings, from the interaction with the tales in Portuguese, to interpret what the author wanted to convey, in addition to making lexical and phrasal choices in the English language. that were consistent with the grammar of the target language of transposition. Some of them were also able to organize sentences according to the syntax of the English language within the context of communication. This fact implied conceiving the text as enunciated, since the composition and style of the enunciation are determined by its expressive aspect, the speaker's evaluative relationship with the object of his speech determines the choices of linguistic resources. (BAKHTIN, 2011).

The students became familiarized and appropriated the short story from the readings, experiences and discussions in the classroom, culminating in the act of transposition. We also emphasize the way in which students dealt with transposition in FL. It was not an end in itself to train language skills. Nor did it serve only to make the student aware of the difference between the two linguistic systems. Its main purpose was of a social nature, to give students access to the

writers' works and reflect on the local culture. In this way, the student was being literate in the target language and, at the same time, exercised citizenship.

We can consider that access to the narratives, the tales, provided the study participants with discursive interaction both in oral and written language in English, making them internalize and assimilate the organizational structure, the style of those genres, in addition to identify the thematic pertinent to each one. This interaction contributed to develop linguistic-discursive skills in the target language and in the Portuguese language, enabling them to use linguistic resources to construct the statements in a logical manner for a communicational purpose.

Another aspect to be emphasized is that the narratives provided them with access to culture, making them reflect on some values, leading them to take a critical position facing problematic situations in different learning contexts, assuming the identities of citizens who are actively responsive readers who argue and they know their place in the world. In this way, we realized that the narratives provided them with access to local culture, made the participants reflect on some values and even take a critical position towards problem situations in different learning contexts. Thus, we found that literacy practices mediated by narratives enabled the construction of meanings, the production and reception of texts by the participants, who understood the text as enunciated.

The Portuguese language was indispensable for the construction of thought, in the reflections on the teaching of FL and in the discussions that contributed to the execution of the activities. In the debates about the tales, we chose to use the mother tongue so that all participants could get involved and be able to argue and express themselves in a fluid way, without obstacles, because the collaborators, despite already being in the 6th period, did not yet demonstrate fluency in the English language so that we could get deeper into the discussions. This, however, did not invalidate the process. On the contrary, flexibility and methodological adaptation allowed participants to build meanings that went beyond the use of a foreign language. Situated literacy practices go beyond language learning.

One of the aspects, which we observed that can be considered a gap in the work, was the non-deepening of multimodality mediated by ICTs in the way it proclaims the multiliteracies (Kalantzis, Cope, 2016). Therefore, for future work, teachers could explore fictional tales created by students themselves, based on their reality with multimedia resources, this would reinforce creative and innovative skills typical of education in this millennium. For future studies it would be promising to deal with narratives - tales that portray the daily lives of the generations (grandparents, parents) of students about their experiences with literacies involving local culture, mediated by ICTs.

FINAL CONSIDERATIONS

After a diagnosis was made and it was found that English classes are still related to the development of linguistic and communicative skills, contradictorily, they were not interrelating with the necessary social pragmatism. In this sense, the study is justified to the extent that it can contribute to literacies of those involved in the educational process, especially students. Favor the training of readers in EL and, consequently, for the establishment of reading of diverse genres and new reading habits in the language itself. This study demonstrates that critical literacy events in English from a social perspective supported by the genre short stories can favor literate practices with the stories of local writers as their core and foster citizenship and redeem the local culture.

In this context, the research developed dealt with literacy practices in higher education, addressing genders, seeking to align themselves with the ideological model of literacy, but we are

not limited to orality. We seek to work the literate practice in line with orality, believing that the subjects are constituted in the discursive, oral and written interactions, since the literacies are multiple and are always culturally embedded.

It was worked with the textual production and the translation of the stories of the local writers, in this sense, it is the teacher's task to point out ways for students to carry out contextualized literacy practices and to participate actively and discursively in the environment in which they interact, allowing to overcome the rupture between English Language (EL) classes and literacies as a social practice.

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Submetido em: junho de 2020

Aprovado em: outubro de 2020