

ARTICLE

**CRITICAL-FORMATIVE ACTION IN THE CONTEXT OF PORTUGUESE LANGUAGE
TEACHER TRAINERS****GRASSINETE C. DE ALBUQUERQUE OLIVEIRA¹**ORCID: <https://orcid.org/0000-0002-2765-8705><grassinete.albuquerque@ufac.br>**ANGELA BRAMBILLA C. THEMUDO LESSA²**ORCID: <https://orcid.org/0000-0003-3818-3204><alessa@pucsp.br>¹ Federal University of Acre (UFAC). Rio Branco, AC, Brazil.² Pontifical Catholic University of São Paulo (PUC-SP). Sao Paulo, SP, Brazil.

ABSTRACT: We live in a society in which habits, customs, values and beliefs have been modified as a result of globalization and the information and communication technologies that have entered and occupied public and private spaces, in an intense and meaningful way. Education, in turn, even with some pertinent advances, still presents fragmented teaching in Brazilian classrooms, a traditional model that is out of context in the everyday life of students. When considering that it is in and through language that human beings interact, this article aims to present a critical-formative action developed with Portuguese language trainers, from the Education Department of the State of Acre, in the discussion of concepts of discursive genres, didactic sequence and multi-stages, as a possibility of transformation of the subjects involved. Methodologically, we are anchored in the Critical Collaboration Research (PCCol) in which all involved act, in a critical, collaborative and reflective way, in the activities developed, in order to intervene and transform the existing reality. The results found verified the need for revision in: a) concepts considered internalized and, b) in the role of the trainer as someone who needs to articulate theory and practice in a more collaborative, critical and effective way with the teachers.

Keywords: Critical-formative action. Trainers. Portuguese Language.

Ação Crítico-Formativa no Contexto de Formação de Formadores de Língua Portuguesa

Resumo: Vivemos em uma sociedade em que hábitos, costumes, valores e crenças foram modificados em decorrência da globalização e das tecnologias de informação e comunicação, que entraram e ocuparam os espaços públicos e privados, de maneira intensa e significativa. A educação, por sua vez, mesmo com alguns avanços pertinentes, ainda presentifica, nas salas de aula brasileiras, o ensino fragmentado, um modelo tradicional descontextualizado da vida cotidiana dos educandos. Ao considerar que *é na e pela* linguagem que o ser humano interage, este artigo objetiva apresentar uma ação crítico-formativa desenvolvida junto a formadores de língua portuguesa, da Secretaria da Educação do Estado do Acre, na discussão de conceitos de gêneros discursivos, sequência didática e multiletramentos, como possibilidade de transformação dos sujeitos envolvidos. Metodologicamente, ancoramo-nos na Pesquisa Crítica de Colaboração (PCCol), a qual todos os envolvidos atuam, de modo crítico, colaborativo e reflexivo, nas

atividades desenvolvidas, de modo a intervir e transformar a realidade existente. Nos resultados encontrados, verificamos a necessidade de revisão em: a) conceitos considerados internalizados e, b) no papel do formador como alguém que precisa articular teoria-prática de modo mais colaborativo, crítico e efetivo para com os docentes.

Palavras-chave: Ação crítico-formativa, Formadores, Língua Portuguesa.

ACCIÓN CRÍTICO-FORMATIVA EN EL CONTEXTO DE FORMADORES DE PROFESORES DE LENGUA PORTUGUESA

RESUMEN: Vivimos en una sociedad en que los hábitos, costumbres, valores y creencias se han modificado como resultado de la globalización y las tecnologías de información y comunicación que han ingresado y ocupado espacios públicos y privados, de manera intensa y significativa. La educación, a su vez, aunque con algunos avances pertinentes, aún presenta una enseñanza fragmentada en las aulas brasileñas, un modelo tradicional que está fuera de contexto en la vida diaria de los estudiantes. Al considerar que es en y a través del lenguaje que el ser humano interactúa, este artículo tiene como objetivo presentar una acción formativa crítica desarrollada con formadores de lengua portuguesa, del Departamento de Educación del Estado de Acre, en la discusión de conceptos de géneros discursivos, secuencia didáctica y multi-etapas, como posibilidad de transformación de los sujetos involucrados. Metodológicamente, estamos anclados en la Investigación de Colaboración Crítica (PCCol) en la que todos los involucrados actúan, de manera crítica, colaborativa y reflexiva, en las actividades desarrolladas, para intervenir y transformar la realidad existente. Los resultados encontrados verificaron la necesidad de revisión en: a) conceptos considerados internalizados y, b) en el rol del formador como alguien que necesita articular la teoría y la práctica de una manera más colaborativa, crítica y efectiva con los maestros.

Palabras clave: Acción crítica-formativa, Formadores, Lengua Portuguesa.

INTRODUCTION

This text seeks to show a critical-formative action of the Portuguese language articulated, in a critical-collaborative way, together with trainers from the Secretary of Education of the State of Acre (SEE-AC), in 2019, in the revisit to the concepts of discursive genres, of didactic sequence and multiliteracies. However, before this, we consider it necessary to resume some discussions related to Portuguese language teaching and teacher training in Brazil to reflect on which factors collaborate, according to the indices presented by the national exams – *Saeb*; *Prova Brasil*; *Enem* – and international exam – PISA, for a deficient and insufficient education system aimed at meeting the demands of Brazilian students.

We understand that Portuguese language teaching is oriented, in line with official documents, such as National Curricular Parameters (PCN- *Parâmetros Curriculares Nacionais*), National Curricular Parameters of Secondary Education (PCNEM- *Parâmetros Curriculares Nacionais do Ensino Médio*) and National Common Curricular Base (BNCC- *Base Nacional Comum Curricular*), towards a dialogic conception of language, in a process of interlocution between speakers, carried out in the most different communicative situations, social practices and at specific moments in history. In this perspective, we seek an intersection between the concepts of discursive genres (BAKHTIN, 2016), didactic sequence (DOLZ, NOVERRAZ, and SCHNEUWLY, 2004), and multiliteracies (NEW LONDON GROUP, 1996; COPE; KALANTZIS, 2000; 2013a; 2013b), in the sense of showing that all human activities are linked to the use of language (BAKHTIN, 2016) and, because its uses and forms are multiform, it is necessary to understand the validity of such concepts as teaching-learning objects for those involved in the education system.

We outline the critical-formative action, thought on the propositions of Engeström (2011, p. 599-600) about formative interventions when considering the participant capable of defining the object of study according to the problem detected by the group, analyze the objectives and theoretical concepts that emerge in the discussions to reframe the educational activity in reflection-in-action and on-action (SCHÖN, 2000). Thus, in the following section, the critical-formative action provided mechanisms to analyze which senses and meanings were presented by the SEE-AC trainers to the concepts discussed, and, then, we present the final considerations.

PORTUGUESE LANGUAGE TEACHING - INTERACTION AND DIALOGUE

Thinking about Portuguese language teaching means focusing on languages that are multiform and maybe, infinite. However, it was wrongly agreed to associate the teaching of Portuguese with just learning to read, to write grammatical norms, in a decontextualized way, without considering the various social practices in which we are inserted. In the last two decades, different theorists (FARACO, 2016; BUNZEN, 2011; KOCH, 2000; SANTOS, 2000; ROJO, 2005; 2007) propose to rethink what we call Portuguese teaching since languages occupy different spaces in our social lives and we use languages in contexts, situations and times defined at the enunciation.

With globalization and information and communication technologies (TDICs), more than ever, it is necessary to review the teaching of the Portuguese language in the field of liquid languages (SANTAELLA, 2007, p. 24), in which images, diagrams, and sounds, photos slide into each other, so that they overlap, complement each other, fraternize, separate and intersect, losing the stability of the supports previously considered fixed.

Moita Lopes (2013), reading Rampton (2006) and Chouliaraki and Fairclough (1999), argues that social, cultural, political, and economic processes, among others, must be understood in modern life through hybridizations of the most varied types, of hypersemiotization and super-diversity, of flows between physical and virtual borders, of a world where nothing relevant is done without discourse (MOITA LOPES, 2013).

In this reality, Portuguese language teaching, when articulated with the “life that is lived” (MARX and ENGELS, 2007), acts actively in the network of languages, in the place of uncertainties, in a world in constant transformation. These changes are significant and call for a new understanding of language, in which we have to elucidate aspects of linguistic meanings that were and still are neglected in the educational context.

The teaching of grammatical norms makes no more sense if it is disconnected from human life. Traditional teaching raises questions about its validity in social relevance. The language is multimodal, with the use of written text, drawing, video, audio, images, and animation resources (DEMO, 2008), which are articulated to transmit information. Understanding how these texts are produced, what meanings they produce, what ideologies they permeate, how they are woven and connected, for what purposes, with what objectives, and for whom, are functions of teaching the Portuguese language. It seeks to develop critical citizens, aware of what happens around them, and capable of intervening and transforming the society in which they live.

In this way, preparing the learner for several readings and writings – multimodal and multisemiotic – to use them coherently and cohesively in situated contexts, in the most different spheres of human activity is one of the functions of education. It should be added that all human communication occurs through discursive genres, which carry with them thematic, compositional, and stylistic types of relatively stable statements (BAKHTIN, 2016). They shape our actions and intentions (BAZERMAN, 2011) so that when involving participants in the educational process can generate significant and motivating actions.

Bakhtin (2016) states that language penetrates life through concrete statements and these concrete statements, life penetrates language. Thus, in this constant dialogism, the interaction with the other is not free of conflicts and tensions, it becomes fundamental to understand how the different languages circulate in the different communicative spheres and what mechanisms are necessary for the student to

formulate his repertoire and acquire mobility to circulate in these environments. Having this conception is fundamental to teaching Portuguese.

Thus, when we live in a super diverse society (VERTOVEC, 2007), divided into social groups that plead divergent interests, the discourses produced by these members are an “arena of struggles” (VOLÓCHINOV, 2017) between social voices. This means to be the place of contradiction, of argumentation since the dialectical basis of the discourse is the exposition of a thesis and its refutation (FIORIN, 2016). Therefore, mobilizing spaces for critical-formative actions acts as fertile ground for teaching Portuguese, as long as the issues addressed consider the situational nature, open to uncertainties; deliberative, which is not anchored in the weaknesses of conflicting points of view and, transformative, which seeks to break with hegemonies (MATEUS, 2016).

TRAINING OF PL TRAINERS – TENSIONS AND EVOLUTIONS

Dealing with the formation of trainers in an integrated, flexible, and progressive manner was one of the points presented in Law 4.024/61, the first Law of Guidelines and Bases of National Education (LDBEN- *Lei de Diretrizes e Bases da Educação Nacional*) and over time, to meet the most varied educational contexts present in Brazil. The target of severe criticism, the training model for Portuguese language trainers in Brazil goes through tensions and, little by little evolves to make concrete some of the actions requested by MEC. Tensions because it is questioned how to get out of traditional teaching practices that insist on remaining in the classrooms, such as a bank education and disconnected from the lives of students and, in evolution because, finally, we understand that it is no longer possible to disregard this movement more and more global (KUMARAVADIVELU, 2006) that we all go through.

As for the training of trainers, we can check the National Plan for Teacher Training proposed by MEC and easily accessible on the website. Despite the numerous cuts suffered in Brazilian education in the last five years, it indicates some affirmative actions, such as Training in the National Pact for Literacy at the Right Age; ProInfantil; National Plan for the Training of Basic Education Teachers – Parfor; Integrated Proinfo; e-Proinfo; Pro-literacy; Manage II; National Network for Continuing Teacher Education¹. It is not for us, at this moment, to discuss each one of them, but, as well discussed by Nóvoa (2009) and other scholars on teacher education (PIMENTA; GONÇALVES, 1995), (SEVERINO, 2011), (TARDIF, 2002), (SAVIANI, 1982) and (CANDAUI, 1982), it is up to us to reflect on how these discourses and proposals have become ineffective in Brazilian education.

One of the dilemmas present in the discourses on teacher education is the issue of the school still not being able to respond to the challenges imposed by contemporaneity. There is no denying that the current school model, in many cases, replaced the force of child labor, and the street and became the locus of interaction, socialization, and training. However, the school as we know it is in crisis. Nóvoa (2019) presents that, in the next 20 or 30 years, a complex metamorphosis will take place in the school, and, more than ever, there is a need for articulation between universities, the teaching profession, and schools. In our view, this metamorphosis has begun to occur, even if due to a global pandemic of SARS-CoV-2, known to us as COVID-19.

This metamorphosis imposed by the virus caused many teachers, administrators, and students to interact through digital information and communication technologies - DICTs. This rethinking of education, school, teaching-learning, and training was revised because the notions of time, space, and cadences were re-signified. Ribeiro (2021) shows us that during the pandemic we left a school model linked to a “time-space” (RIBEIRO, 2021, p. 32) in which we are all together, confined at the same time in the same rooms, several hours a day, under rigid rules that model our bodies and minds in a highly regulated environment for a fluid model, less rigid, more dynamic, to which we were not used. According to the author, “remote teaching” bothered, provoked, and took us out of the face-to-face “spacetime” (RIBEIRO, 2021, p. 33) place to which we have become accustomed, and this further destabilized education and teacher training.

¹ Continuing Teacher Training Plan available on the MEC website at: <http://portal.mec.gov.br/formacao>. Access: October, 01, 2022.

The metamorphosis discussed by Nóvoa (2019) happened much faster than we thought. We were not prepared for such a radical change in teaching, even if the documents were already oriented towards teaching mediated by digital technologies. There was no adequate training for us to use digital resources, to be connected through the computer and the internet for several hours. These changes occurred among many others that we have not yet resolved and the gap between quality training became even more visible, as well as social and educational inequalities.

In any case, the training of trainers needs to be engaged with what happens in society and constant review and reformulation of pedagogical action. This means that any attempt to reformulate the role of educators must start from the broader issue, which is to face the purpose of education and schools as democratic public spheres that strengthen the human being and the social, based on a political language in which those involved in education and, in particular, educators, provide the ideological and material conditions necessary for the education of critical citizens with civic courage so that they feel like active citizens and belonging to a democratic society (GIROUX, 1997).

We know it is not an easy task. However, as presented by Candau and Lelis (2011), we believe that by relating theory and practice constituting them as an inseparable link, as well as understanding the plots, the complexity of teacher training in Brazil in all its dimensions - theoretical, experiential, cultural, political, ideological, symbolic, among others - the necessary metamorphosis can occur for the creation of new environments, educational spaces where collaboration and common work develop and stimulate the creation of critical citizens capable of transforming the reality in which they find themselves (NÓVOA, 2019).

INTERSECTION THROUGH DIALOGUE BETWEEN DISCOURSE GENRES, DIDACTIC SEQUENCE, AND MULTILITERACIES

We seek an intersection between concepts such as discursive genres, didactic sequence, and multiliteracies for teaching PL as a way of understanding the social relevance of teaching-learning issues. The official PCN documents (BRASIL, 1996); PCNEM (BRASIL, 2000); BNCC (BRASIL, 2017; 2018) guide so that issues that articulate reading, writing, and orality occur from language practices, dialogue, through social practices not only experienced but also oriented to perform new actions in contemporary times.

When we reflect on Bakhtinian theory, language, utterance and discursive genres are interrelated, since it is in the interaction between speakers, in a concrete situation, that they originate, expand and re-signify through their uses in the most different spheres of human communication. Bakhtin (2016) points out that each utterance forms a complex and organized link of other utterances, in an internal dialogization of the word, in which the speech of others is present in the speaker and shows that every speech is crossed, occupied by the oblivious speech.

Because it is occupied by the speech of others, the discursive genres are diverse and inexhaustible, since the possibilities of human activity are countless and the genres accompany social evolution, (re)building the entire oral and written repertoire (BAKHTIN, 2016) depending on the moment socio-historical and cultural that is inserted. He also highlights the fact that when we communicate through certain discursive genres, in “practical terms”, it means that we use them safely and skillfully, however, in “theoretical terms” (BAKHTIN, 2016, p. 38), we can completely ignore them.

In the author's propositions, the discursive genres are presented to us almost in the same way as the mother tongue is given to us: we master it freely, until the moment we begin to do the theoretical study on it. The mother tongue – vocabulary composition and grammatical structure – is known to us through the concrete statements that we hear and reproduce, in living discursive communication with people, and not from dictionaries and grammar books.

In the theoretical study of discursive genres, or rather, in theory-practice, the didactic sequence (DS) proposed by Dolz, Schneuwly, and Noverraz (2004) appears as an effective procedure to develop, in a guided and sequenced way, a practice of language and lead the learner to master it effectively to act in situated communicative situations.

Given this proposition, adopting discursive genres as an object or 'mega-instrument' for learning (DOLZ; SCHNEUWLY; NOVERRAZ, 2004, p. 75) assumes that they operate, in situated contexts, as a form of discursive legitimation. They reveal, in the socio-historical-cultural relations, individual and collective positions that promote knowledge and social change. This perspective led numerous researchers-educators, such as Lerner (2002), Mendonça (2006), Kemiatic and Lino de Araújo (2010), Gonçalves (2012), Costa-Hübes and Ortega (2017), Barros and Maia (2018) and the Dolz (2016) to discuss and readjust the DS, as they consider the Brazilian educational reality – social, economic and cultural, among others – to be quite different from that proposed by the Genevan group.

We highlight the perspectives of Costa-Hübes and Ortega (2017) because they are inserted in the dialogic conception of language, which comes to life in the interaction between speakers. For the authors, the study of genre, defined as a didactic model of the genre (DMG), considers aspects such as the context of production, the sphere of circulation, the discursive purpose, the interlocutors involved in the moment of enunciation, among others, to enable a greater understanding of the thematic content, compositional construction, and linguistic marks, to be used and re-signified in life. Dolz (2016) combines DS with didactic engineering, defining it as the didactic field that “organizes, transforms, and adapts knowledge about language and discursive practices for teaching” (DOLZ, 2016, p. 241). When designing school projects, didactic engineering develops devices, activities, exercises, school materials, and new written, visual, and audiovisual communication technologies so that, given the innovations found, they guide the teacher's interventions in the developed context.

We believe, like the aforementioned authors, that DS needs to be articulated with the learning situations experienced by students. Faced with a continental country like Brazil, the proposed DS needs to be linked to the local reality, expanding the linguistic repertoire and providing mechanisms for the student to have the mobility to act in different contexts. Also, we think of DS as a didactic network², in which the use of writing and reading permeates multisemiotic/multimodal resources (KRESS; VAN LEEUWEN, 2001), making it necessary to rethink the teaching of discursive genres in hybrid forms, through the use of information and communication technologies. From this perspective, DS, as a sequence of activities organized around a single genre, gains new meaning in the face of multiliteracies. This didactic network of activities requests new attitudes from the engineer (DOLZ, 2016) so that everyone involved in the teaching-learning process transforms the object of study, themselves, and the world in which they live.

This transformation in education was thought of by The New London Group (NLG, 1996)³ when proposing the pedagogy of multiliteracies. The authors belonging to this group reflected on the changes the world was going through in the work, citizenship, culture, economy, and identities so it was necessary to rethink the curriculum and educational proposals. The prefix “multi” indicates the multiplicity of languages, meanings, and cultures that we experience daily and, when reviewing, in the educational field, how activities marked by “superdiversities” are developed, as they involve a “variety of variable signifiers capable of affecting *where, how and with whom* people live” (VERTOVEC, 2007, p. 1), it became necessary to appropriate the multi - knowledge, skills, procedures, competences - that enable the insertion of students in diverse cultural contexts.

Following the same purpose, Kalantzis and Cope (2009b) emphasize that the school must provide future projects related to the dimensions of *productive diversity* (in the scope of work), *civic pluralism* (in the scope of citizenship), and *multifaceted identities* (in the scope of personal life). This is because, in the liquid and fluid modernity (BAUMAN, 2001) and liquid languages (SANTAELLA, 2007) in which we live, providing educational spaces and critical-formative actions are essential to promote a critical and

² We reflect on the term didactic network in place of didactic sequence based on what Moraes (2004a) argues when signaling that knowledge in a network considers interconnected theories and concepts, woven in a non-linear way, (re)constructing knowledge in an inter-and -transdisciplinary, which results in an active, dynamic, articulated, collaborative, self-organizing process, in action and in the production of knowledge by all those involved.

³ Group formed by ten researchers from different areas related to education and linguistics such as Courtney Cazden, Bill Cope, Norman Fairclough, Jim Gee, Mary Kalantzis and Gunther Kress, who got together to elaborate a didactic proposal considering the contemporary world. This meeting gave rise to the pedagogy of multiliteracies.

collaborative reflection on who we are, what we intend and what we will do in a society in constant change.

Thus, the discursive genres, the revisited DS, and the multiliteracies are connected in a network of activities in the sense that it is in language and through languages, in the dialectic dialogue necessary in a plural society, that we can create possibilities to create truly collaborative educational spaces to break with teaching that (still) insists on relying on older paradigms.

CRITICAL-FORMATIVE ACTION – A WAY OF LOOKING AT THE TRAINING OF TRAINERS

The critical-training action is developed by/for trainers, in a critical-collaborative way and seeks the transformation of the individuals involved in the process. The route allows understanding the different world readings that involve the individuals, constituted socio-historically and culturally in situated contexts. The dialogical-dialectical relationship between those involved allows revisiting and re-discussing concepts considered crystallized, to propose (re)constructions and, by sharing what was produced, discussed, confronted, and evaluated with others, we can carry out new readings of the world, capable to transform the individuals involved in the critical-formative action.

The critical-formative action understands, in line with Magalhães (2010), that collaboration should be a joint action, whose focus is on the construction of a given object, involving the intention to act, speak and listen to the other, and be heard, ask for clarification, deepen discussions, ask or respond to a participant to clarify or resume something said, relate needs, attitudes, actions, objectives, in addition to involving intentional actions to point out possible contradictions (MAGALHÃES, 2010, p. 29). These actions can involve all the participants that make up the school network, including the student, who is the main focus of education and would have a lot to offer in training.

It seems to us that joint action is yet another challenge that needs to be faced and, as the aforementioned author points out, many of the actions developed in/for the school are complex, contradictory and are supported by questions of power and curricular proposals that do not take place as they should in public schools, in the most different corners of Brazil. Nóvoa (2009a), similarly, points out that education lives in a time of great uncertainty and many perplexities. This time of uncertainty builds discourses in the scientific field, in which there is a repetition of concepts, ideas, and the same proposals, and this 'gaseous discourse' (NÓVOA, 2009a, p. 27) can interfere with the ways of thinking and acting from the trainer.

In thinking and acting that are not contaminated by gaseous discourse, but to mobilize actions and reactions on education issues, the proposed critical-formative action sought to develop, in the training space for trainers, the transformation of senses and meanings of concepts that seem crystallized. To achieve the objectives established in the critical-formative action, it is necessary to build a relationship of trust, listening, and respect to defining the conduct of training. In the proposed critical-formative action, we were open to reflecting, in a critical-collaborative way, the senses and meanings attributed to the discursive genres, the didactic sequence, and the multiliteracies, to achieve the negotiated results.

As previously presented, the critical-formative action was based on the methodology proposed by Magalhães (2004, 2009, 2011), Research Critical Collaboration – PCCol –, in which the participants involved acted, in a critical, collaborative, and reflective way, in the activities developed to intervene and transform the existing reality and in the *formative interventions* (ENGSTRÖM, 2011, p. 599-600), as it considers the human being as an agent, endowed with intentionality, such that, in interaction, he is capable of interpreting and reinterpret the proposed challenges.

In this sense, the author points out that the principle of double stimulation proposed by Vygotsky leads to a concept of formative interventions different from that focused on linear interventions, since the subject when faced with a problem situation, is guided by artifacts cultures to use and transform the problem situation into a mediated activity that produces new knowledge, new learning possibilities (VYGOTSKY, 2005). We agree with the perspective of Engeström (2011), when he points out that training interventions can be useful for those looking for a subject that not only appropriates knowledge but who seeks new concepts about acting/doing/thinking the world.

This thinking about the world, globally and locally, forced us to rethink the proposals for training trainers, renamed to critical-training actions, given that through a common theme, subjects get involved in the complex movement of social development, revisit concepts and reframe the object of study. For Engeström (2011), four aspects of training interventions must be considered. Chart 2 shows these data and the critical-formative actions, formulated by Oliveira (2020, p. 98):

Chart 2: Comparison between training interventions and critical-training actions.

1. STARTING POINT	
<i>Formative Interventions</i>	<i>Critical-Formative Actions</i>
All participants face a problematic and contradictory object, analyzing and expanding it to build a new concept.	The participants define the object of study according to the problem detected by the group and seek to analyze the objective of the action and the theoretical concepts that emerge during the discussions. This aspect is crucial for them to reconsider their positions, enable a reflection-in-action on the object of study, and re-signify the teaching/student activity.
2. PROCESS	
<i>Formative Interventions</i>	<i>Critical-Formative Actions</i>
The content and course of the intervention are subject to constant negotiation. Double stimulation, as a central mechanism, implies that participants gain agency and take charge of the process.	Resistance is part of the process, and it is necessary to reflect on the validity of the object of study, in addition to making the participants active during the process of critical-formative action. It is essential that differentiated theoretical-practical activities take place and are carried out by the participants; that this evidence the different contexts in which they operate and seek, together, possibilities for effective actions.
3. RESULT	
<i>Formative Interventions</i>	<i>Critical-Formative Actions</i>
It is intended to generate new concepts that can be used in other contexts, as possibilities for the design of new locally appropriate solutions. A key outcome of formative interventions is the agency among participants.	Based on the concepts addressed, the aim is to reflect on how the acquired knowledge can interfere in the lives of the participants, in an active, meaningful way, in (non) situated contexts. In addition, through the result, it is possible to review what needs to be reconsidered and reviewed so that the critical-formative action is guided by the points not elucidated.
4. RESEARCHER'S ROLE	
<i>Formative Interventions</i>	<i>Critical-Formative Actions</i>
The researcher aims to provoke and sustain an expansive transformation process, led and owned by the participants.	se encontram e para além deles, para práticas educativas mais eficazes. The researcher shows the creative agency of the participants and collaborates so that the participants build and rebuild the object of study, critically reflecting on how this object of study can contribute, in the contexts in which they are found and beyond them, to more effective educational practices.

Source: based on Engeström (2011). Column on the right is elaborated by Oliveira (2020, p. 98).

When showing the formative interventions, Engeström (2011) argues that the school undergoes direct interventions from external agents such as directors, managers, journalists, partners, and community, and the church, among others, and they organize their interventions. For the author, training interventions help in reflecting and thinking about really effective interventions in the school context. Thus, for us, this author's proposal helped us to develop critical-formative actions that considered the entire course of the action developed and were not based only on the results to be achieved. This is because, when considering the process, it is possible to critically reflect on the action and reconsider what has not been consolidated, and verify how the action under development impacts the theory-practice of the trainer, with a view to a collaborative reconstruction of a new critical-formative action.

We emphasize that we assume the word 'action' instead of 'intervention' because we are in line with Bakhtin (2017) when he claims to be “[...] in action, in the act, with what is given to me to accomplish [...]]” (BAKHTIN 2017, p. 98) that we can transform existing reality, that is, as a participant in real life, “in whatever condition is given to me, I need to act from my place” (BAKHTIN 2017, p. 98) to change my context, my reality and, as a responsible act, together we can seek new meanings for the pedagogical actions of those involved in the training process.

For this reason, the critical-formative actions consider the subject within the process, since there is no better connoisseur of the reality in which he is inserted than the educator. He, as an active subject

and agent, can tell us what is pertinent within the actions presented. This difference between the terms action and intervention is quite significant. In our view, Engeström (2011) proposes someone as the guide of this process, which does not mean being someone who belongs to the context in which he finds himself and, if we consider that “being really in life means acting” (BAKHTIN, 2017, p. 99), the critical-formative action does not only happen as teacher training. The action takes place *with* them and not *on* them (PIMENTA, 2012) as an integrated, articulated project, in which dialogical and dialectical relationships exist as a way of facing the existing problems in the educational activity. By seeking practicable solutions, teachers together with their students can act, significantly, in the context in which they find themselves, and beyond it.

Another significant aspect for us is the concept of self-heteroecoformation (FREIRE; LEFFA, 2013) because they have acted as a starting point. By being movements that link *self-formation*, through the action of the self as an individual and social subject; *heteroformation*, through the action of individuals on each other, in active listening; and *eco-formation*, through the action of the environment on individuals (FREIRE; LEFFA, 2013, p. 69), this vision happens in the subject when faced with issues in which the process of (de)(re)construction of knowledge is necessary, of pedagogical action, to become “protagonists and responsible for the world in which they live” (FREIRE; LEFFA, 2013, p. 75).

Action is an eternal movement and so we can answer the question “why do we do what we do in the classroom?” (NÓVOA, 2013, p. 16), a question that forces us to reflect on our pedagogical actions. Once again, we make it clear that any proposed and developed critical-formative action needs to be articulated with the members of the school community, as they are the ones who know the realities and difficulties of students in the contexts in which they find themselves. There is no 'subjected' individual (PÊCHEUX, 1997) since it is through a critical and reflective education that trainers can understand how the processes between the proximal development and the potential (VYGOTSKY, 1998) of their students and revisit to collaboratively rebuild the object of study for better learning.

CRITICAL-FORMATIVE ACTION - REVISIT TO THE DISCURSIVE GENRE, DIDACTIC SEQUENCE, AND MULTILITERACIES

Aiming to situate the production context of our research, we begin to describe the entire course of action developed by us. The critical-formative action took place in January 2019, during a period of changes in the State Government, considering that the party that, for more than 20 years, managed the capital and municipality, lost the elections in 2018. This led to changes in the Secretariat of Education and Culture, SEE-AC, which now has a new staff of managers, coordinators, and trainers.

Even in the face of the impasse of power or not carrying out the critical-formative action, the trainers were willing to participate, as long as there was the consent of the Board of SEE-AC, which occurred in the second half of January. During the waiting time, different texts were sent to weave the critical-formative action and the network of activities, so that we kept in touch via WhatsApp and emails, even in the uncertainty of carrying out the critical-formative action.

We emphasize that the new Teaching Director, by making the trainers available, considered that, at a given moment, they were multipliers of the presented critical-training action. Therefore, the trainers raised some questions about the pedagogy of multiliteracies and the need to appropriate the theory, as they would have to be part of future continuing education, precisely because of the implementation of the BNCC in schools.

Given this scenario, the analysis of the transcripts of the data presented refers to two face-to-face meetings, whose objective was to understand what were the senses and meanings attributed by the trainers to discursive genres, didactic sequence, and multiliteracies. For the development of the critical-formative action, the generating theme, “*The dangers of Fake News in the era of (dis)information*”, helped in the studies on the *news* genre, DS, and multiliteracies.

As previously stated, the texts were sent in advance to the trainers and, for studies, priority was given to chapters I and IV of the work *Hipermodernity, multiliteracies and discursive genres (Hipermodernidade, multiletramentos e gêneros discursivos)*, by the authors Roxane Rojo and Jacqueline Peixoto Barbosa (2015),

the text of Nova School, *Watch out for the factory of lies (Cuidado com a fábrica de mentiras)*, and a review *For a Multiliteracy Pedagogy: Yesterday, Today and Always (Por uma Pedagogia dos Multiletramentos: Ontem, Hoje e Sempre)* by Oliveira, Ferreira e Machado (2017).

The study, as it involved human beings, was approved by the Ethics Committee of PUC-SP, under registration number 1,793,720, CAAE 59300516.6.0000.5482. The trainers signed the informed consent form, and their names were replaced. The teacher-trainer will be identified by the acronym P-F. Below, we see in the excerpts below, the senses and meanings presented by the trainers to the concepts discussed in the critical-formative action.

Excerpt 01

<i>Participants</i>	<i>Data</i>
P-F (1):	P-F: This formative action has fake news as its theme, how fake news circulates in the digital environment. This theme also has the BNCC, as you may have seen. So, I would like to know, how we are going to redesign DS using multiliteracies? Do you remember? Did you read the texts sent? The one by Rojo, from the book <i>Hipermodernity</i> ? What do you have to say?
Maria (1):	If we think about the issue of <u>multiliteracies</u> and relate them to the <u>didactic sequence</u> , they always start from the idea that we have to have an <u>initial production</u> , right? but this <u>initial production</u> also has to start from the reality of the students, right? and in the <u>pedagogy of multiliteracies</u> they ask that it be a <u>situated practice</u> , it will also start from the student's reality, but it is a <u>reality that is a practice experienced in the community, at school, which is important for the teacher to work, thinking about the digital space or not</u> , because we can create other mechanisms, right?

Transcription: audiotext, 2019.

P-F's question: (1) comes from the theme of formative action, establishing a relationship with the BNCC, and how they would redesign the DS using multiliteracies. This question considers the thematic content previously presented by the trainers, related to discussions on DS and multiliteracies, without focusing on theoretical concepts.

Trainer Maria (1) attributes meanings to multiliteracies in the didactic sequence, arguing that both start from initial production. There is a mistake in the issue of initial production. The DS developed by the Genevan group emphasizes that after presenting the situation and a brief contextualization of the genre chosen to be studied, the students prepare an initial written production of the genre, a first version, which aims to show the educator in which development zone the student is found.

In turn, situated practice or experiencing (KALANTZIS; COPE, 2005) starts from what is known, from what is part of the student's daily life, and from situated and contextualized knowledge. The knowledge that the student brings from their experiences is valued and establishes relationships with the new experiences to which they will be exposed during the teaching-learning process. The trainer's exposition seems to indicate, even if in a non-verbalized way, that she considers that both DS and multiliteracies use the student's prior knowledge, the experienced reality.

In continuity, the trainer seeks to differentiate the initial production of the situated practice with the use of the adversative conjunction, attributing the sense that the situated practice is part of a reality experienced by the student in the community, and at school. The NLG researchers (1996) sought to establish the difference between the pedagogy of multiliteracies and the more conservative pedagogical conceptions, the practice, that is, the *how* to do it. For this, they established four moments: situated

practice, evident instruction, critical conception⁴, and transforming practice, integrated into social practice.

The reality experienced by the student in the community, and at school, as explained by the trainer, is in line with what Rojo and Moura (2012) discuss: the situated practice has a particular and specific meaning, as it refers to a didactic project involved with the practices that they are part of the student's culture, with the genres and designs available for these practices to relate them to other practices, arising from other cultural spaces, such as public, work, community, and other spheres.

Following the excerpt, the trainer attributes the meaning that, whether in the digital environment or not, the important thing is for the teacher to work with multiliteracies. This meaning can be found in Rojo and Moura (2012, p. 8), when they point out that working with multiliteracies “may or may not involve (normally will involve) new communication and information technologies (“new literacies”)”. However, it must start from the student's reference cultures and genres, media, and languages known to him, in the search for a critical, pluralistic, and democratic approach, in the search to make him an agent of his knowledge.

Similarly, Lankshear and Knobel (2006; 2007; 2013) allude to the fact that there are no social literacy practices without meanings, just as there is no meaning outside of practice. It is necessary to use actions, reasoning, and ideas to act in a world where “the cultural multiplicity of populations and the semiotic multiplicity of texts constitution” (ROJO; MOURA, 2012, p. 13) are present both in the public space and in private, and it is the duty of the school (teacher and trainer) to encourage a critical view of what happens around them.

We highlight the meaning attributed by the trainer that it is possible to create mechanisms to work with multiliteracies and that, first of all, this would be a function of the educator. However, at the end of his reflection, she uses the pronominal phrase “we can create” as if she also assumed the responsibility of “creating mechanisms” for the use of multiliteracies in the spaces of training actions. Then, based on the theme of formative action, we discuss the dangers of fake news in the era of (dis)information. Below, we see the following excerpt.

Excerpt 2

<i>Participants</i>	<i>Data</i>
P-F (2):	P-F: What is the student's <u>situated practice</u> ?
Maria (2):	I imagine that Facebook, the <u>social network</u> that has been the great means of disseminating fake news is the type of reading with which young people are most in contact and, most of the time, they do not have this <u>idea of curating</u> , they read it and believe it to be 100% true, and sometimes they assemble their opinions from what they read, which isn't necessarily true.
P-F (3):	Yes, and how do you think the student would do such a survey? How would you think about working with a teacher, that the teacher raised this as a practice for the student? How am I going to encourage the student to move from a <u>situated practice to a transformative one</u> ?

⁴ I believe that critical conception is the term that best fits the proposal, since it seeks, in the student, a critical attitude world, a political commitment towards social transformation.

Shalom (1):	I think it would have to come from them, then we instruct them. They go a lot for the question of humor. If you stop to think about it, the young man is very fond of satirizing, and joking, and he doesn't think about it. Take a good look at the news, people see what attracts the most attention in their network of friends, and one passes it on to the other, but there is a lot of liking it, as if it were a joke, the question of humor, of making fun of it and, sometimes, they don't realize <u>the intentions that are in that news, what is the function of the news, who wrote it, how this news appears in other newspapers, you know, I mean, the genre itself</u> and they go viral.
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Transcription: audiotext, 2019.

Maria (2), in response to P-F (2), attributes a sense that using social networks, it is necessary for the curatorship. The trainer is based on the text by Rojo and Barbosa (2015), when they argue that, in the context of hyperinformation, the actions of healing, following, liking, and commenting are highlighted. They allude to the fact that the concept from the arts, curatorship (ROJO; BARBOSA, 2015, p. 123), is designed to verify actions and processes typical of the universe of networks, since “so much content and so much information is abundant, dispersed, diffuse, complementary and/or contradictory and subject to multiple interpretations” (ROJO; BARBOSA, 2015, p. 124) need reordering to make them intelligible.

The authors reveal that curating implies choices, selections of content, and information, in the way of presenting and hierarchizing them, being a concrete statement that needs to be observed in studies on the genres that circulate in the digital sphere. We can assume that the curation process is not something easy to carry out, since it asks the user to carefully select the information that circulates in the digital environment, to inquire about what was published, where it was published, the purposes, a criticism of the multisemiotic texts that circulate on Facebook, which is not an easy task for students.

The question by P-F (3), focusing on the content and what was presented by the trainers asks how this survey would be done. Shalom (1) attributes the meaning that it would have to start from the students, to later instruct them. The trainer superficially locates some principles of multiliteracy pedagogy, related to *how* to do it. According to the seminal text of the NLG (1996) and Kalantzis and Cope (2005), the situated practice (experiencing) starts from what is known, from what is part of the student's daily life, and knowledge is situated and contextualized. The evident instruction (conceptualization) seeks to define and apply the concepts so that knowledge is built as a whole.

The focus of situated practice is to motivate the student towards conscious knowledge, which develops reflective practice and criticality in the process of knowledge in/for practice, although Cope and Kalantzis (2000) point out that it is not a guaranteed process, since learning is unique to each student. The important thing is that the action leads to development and not to judge.

In overt instruction, all interventions are considered in learning activities. The teacher maintains a collaborative posture and provides the student with mechanisms so that he can fulfill more complex tasks, having an understanding of the validity of the task developed and its relationship with other aspects that are being assimilated.

The trainer did not make explicit how the instruction would be evident, what would be the interventions and the activities, and it was not asked how this would occur in a proposed critical-formative action. In sequence, the trainer attributed the meaning that, in online news, it is necessary to identify the intentions, the function, who wrote, and the genre. Bakhtin (2016) shows that all fields of human activity are linked to the use of language in different ways and different contexts.

In the concrete statement, uttered by members of a given field of human activity, the purposes, content, style, and compositional construction are reflected. When circulating in the digital environment, the text manifests multiple forms that integrate writing, sounds, gestures, and physiognomic and bodily expressions, which configure it as multimodal and contribute to the construction of new meanings.

Brait and Pistori (2012) point out that the study of the discursive genre is an act carried out by subjects socially organized in a certain way. It is a thematic totality, guided by reality, marked by a time and a space. Among the characteristics of genres, the authors draw attention to a double orientation of

reality. The first, considered from the outside, is related to life, time, space, and the ideological sphere to which the genre is affiliated. This means that the utterance, when produced in real-time (oral, written, or multimodal), presents listeners and/or readers, in reaction to what is uttered, in interaction.

The second is also related to life but is focused on the interiority of the genre, on the forms, structures, and thematic content, analyzed in its entirety. For the authors, the second orientation, marked by linguistic aspects, cannot be disconnected from the notion of the ideological sphere, which involves and constitutes the “production, circulation and reception of a genre” (BRAIT; PISTORI, 2012, p. 383) associated with life in the cultural, social, political and economic sense.

Trainer Maria (1), linked to the theme of the training action, seems to indicate that some aspects presented by Brait and Pistori (2012) are necessary when presenting the genre, so that the study does not remain superficial. However, at that time, she did not explain how it would be developed. In the excerpt below, she seeks to present the evident instruction linked to the theme.

Excerpt 3

<i>Participants</i>	<i>Data</i>
Maria (3):	So we have to <u>show, instruct</u> , you know, that the media manipulates information a lot, and even becomes fake news in certain speeches, certain information, because many times they reproduce for the public only <u>fragments of a conversation, and in these clippings, she makes of a person's speech, ends up giving another meaning to the information</u> . So, this news has to be seen in other newspapers, to evaluate how <u>it was produced, who wrote it, where it circulated, and make the comparison</u> , you know, even to see how the <u>person is positioned</u> , because many ends up making fake news too. If you see where the news came out, you know the place of the newspaper because it manipulates speech, and <u>language, to give direction, to give the meaning that is within that ideology that they want to form</u> . This needs to be shown to the student so that he can draw his conclusions, you know, that he thinks about how the news is characterized. So, this shows that it is not only in more informal groups on social networks but also that in the mainstream press we perceive a lot of manipulation of information, which ends up <u>distorting the meaning of that message and building another meaning, which is the ideology that wants let it appear</u> . We need to make the <u>student think about it, I don't remember that name from the text, I don't remember, something critical</u> for him <u>to learn and draw his conclusions</u> and not just play around passing the information.

Transcription: audiotext, 2019.

The trainer attributes a meaning linked to the theme of training, fake news, emphasizing that the instruction can show that the media manipulates information. In this regard, Marques de Melo and Assis (2016) argue that there is a mistaken idea that dealing with genres is the same as addressing only the linguistic and/or textual particularities of the subjects circulated by the media. On the contrary, despite being an important factor, this activity requires the adoption of appropriate techniques in its actions, including ways of doing things that are linked to “cultural or ideological universes” (MARQUES de MELO, 2003, p.17) drivers of forms and contents to which society has access.

The actions linked to cultural or ideological universes postulated by the authors and highlighted by the trainer seem to show that one of the stages of journalistic production, the selection of data, can determine what remains and what is discarded, what is information or not and, depending on the vehicle of communication, the news may be manipulated to the detriment of the ideological philosophy from which it circulates.

On the ideological issue, Voloshinov (2017) points out that everything ideological 'reflects and refracts' (VOLÓCHINOV, 2017, p.92) another reality that is situated outside its limits. Everything ideological can be called a sign, and without it, there is no ideology. For the author, any physical body

can be perceived as the image of something, as an “incarnation” (VOLÓCHINOV 2017, p.92) in this unique object, which makes it an ideological product.

As every discourse is ideological and is addressed to someone, in a potential response, this orientation to another inevitably presupposes that one considers the socio-hierarchical relationship between the interlocutors (VOLOCHINOV, 2013, p. 168). In the journalistic sphere, the socio-hierarchical position can determine relevant knowledge and practices to be shared in the social sphere, as well as leading the positions that the subjects acting in the journalistic sphere must take and/or speak on behalf of the company.

Also, Voloshinov (2017) points out that in the universe of multiform verbal discourses, which encompasses all forms and all types of stable ideological creation, the way of reacting to the events of life and everyday life is related to other types of manifestations and interactions through signs. These signs, in verbal interaction, involve gestures, facial expressions, and gesturing, among others.

In the digital sphere, other mechanisms have been developed and, when commenting or sharing information, it is possible to insert *emoticons*, *emojis*, or create *memes* in the news read, as well as to include graphic characters that express some type of opinion about the news published.

Similar to what occurs in face-to-face verbal interaction, in the digital environment subjects are linked to the concrete conditions of a given social situation and react with extreme sensitivity to events that occur in the social environment, giving credibility to the information read without the occurrence of the necessary curation before sharing the news.

For the trainer, the attributed meaning that the news can be manipulated due to the cut made, being necessary to see how it appears in other newspapers, finds relevance in the discussion proposed by Brait and Pistori (2012) when presenting a study that involved the *editorial* genre. For the authors, the study can be developed by the compositional form or by the architectural form.

When opting for the architectural form, the study of a genre and the texts that constitute it considers its internal and external dimensions to explain the evaluative and dialogical interrelationships that characterize it as a possibility of understanding life, and society and acting together with them. One of the procedures is to specify the section/notebook in which the genre appears (printed and digital) and compare it with others so that the student realizes that it is not an autonomous text, but is part of the informative and/or opinionated journalistic genres that characterize the contemporary press.

This real contact with the other texts, evidenced by the trainer, encourages responsive attitudes towards the news conveyed in the digital environment, so that, when considered architecturally, it can provide the student with more effective participation in the construction of their knowledge, with the medium in which he lives and with society to intervene and transform.

Then, Maria (3) attributes the meaning that news can be manipulated not only on social networks but also by the mainstream press, which constructs another meaning, which is the newspaper's ideology. Voloshinov (2017) points out that, within a given ideological sphere, there are profound differences, since images, symbols, norms, and so on, are part of it. Each field has a specific function in the unity of social life; however, the sign character is the common feature of all ideological phenomena.

In this way, the case raised by the trainer seems to indicate that the ideological sign, as a phenomenon of the external world, refracts a position that occurs in a certain social group that, often, because they are associated with common beliefs and values, share the same ideologies to convince other groups about the information presented. Vygotsky's theory argues that all human activity needs to be understood in the concrete conditions of production, in work, as an activity in which man transforms himself and the social environment.

Vygotsky (2005) argues that the “senses can modify the words, or better, that the ideas frequently change their names” (VYGOTSKY, 2005, p. 182) in a way that they influence and modify themselves. It can be considered that the meaning attributed by the trainer regarding the manipulation of the news is related to the meanings, presented in different languages, in which the information circulates and which, in thought, is associated with specific meanings, expressed by the trainer.

The trainer also attributes the sense that it is necessary to lead the student to have something critical, which allows us to infer that it is the critical framework made explicit by the NLG (1996) and later reformulated for critical analysis (KALANTZIS; COPE, 2005). Cope and Kalantzis (2009b) point

out that, in critical analysis, learning involves a certain type of critical capacity, as the objective is for students to build criticality from the concrete, contextual and significant reality, the situated practice.

In the critical analysis, it is possible for the student to evaluate the perspectives, the interests that exist behind a certain meaning or action (COPE; KALANTZIS, 2009b), as it requests from the participant the reflective practice and the reassessment of the studied concepts, so that, in transforming practice, manage to build what was learned, based on the values and objectives discussed during the learning action.

For the trainer, the meaning attributed to critical analysis, even without remembering the name of the concept, is *how* the multiliteracies are important for students to learn to draw their conclusions about what they learn. This position is linked to what Kalantzis and Cope (2005) say about critical analysis: it is the moment when one seeks to understand what was studied and critically relate it to the experienced context. This moment is crucial to understand how objectives, actions, and intentions are articulated, and the reasons that lead people to adopt certain points of view about the object of study.

We observed throughout the excerpts analyzed that, for the trainers, the study of the discursive genre *news* was linked to the theme of the proposed critical-formative action, that is, *fake news*. When we interact through different means of communication, especially media and social networks, fake news is propagated without the necessary curation taking place. This theme, as a social practice experienced not only by the trainers but by society in general, locally and globally, proved to be relevant and appeared in the trainers' discourse.

As for the concept of DS, the discussion seems to indicate that the trainers consider the need for the initial production and that the students' reality is used to develop the workshops; however, little was discussed about the concept of DS. In multiliteracies, a greater interaction by the trainers in the discussions raised can be seen. Some of the trainers tried to maintain a critical attitude towards what was presented, even though they felt insecure about the concepts.

FINAL CONSIDERATIONS

Developing critical-formative actions for teacher training contexts, whether in the educational field, as in the case of training Portuguese language trainers, or in other communicative spheres, articulate essential and unpredictable movements based on knowledge-in-action (SCHÖN, 2000), as a reflection *on* and *about* the action developed by the professional. Being a part of, being *in situ*, understanding the experiences and requests of the participants makes the creative agency appear, conflicts and confrontations are important to revisit concepts and establish a new agenda for issues that involve teaching and learning.

We believe that it is in the critical-formative action that theory-practice can be discussed, that the concepts are reviewed, and that the senses and meanings of the proposed object are (re)negotiated so that the participants, in a critical-collaborative way, articulate mechanisms to overcome the difficulties encountered.

This constant look at reflection-in-action and on-action (SCHÖN, 2000) during the proposed critical-formative action needed to be articulated with the social practices of the participants to provide an update on the way of acting, a review of theory-practice, towards developing future critical-formative actions linked to the experienced world. The critical-formative action has at its core collaboration, conflict, tension, contradiction, and the co-construction of the object of knowledge. In line with Magalhães (2010), the propositional intention was a movement for the transformation of the reality experienced by the participants, for concepts that they consider internalized, and crystallized.

In this perspective, the critical-formative action was not reduced to the training or qualification of the educators, but to a constant reflection on our certainties, on tacit knowledge, the truths enunciated and taught, and for a self-heteroecoformation (FREIRE; LEFFA, 2013) necessary when dealing mainly with education.

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CONFLICT OF INTEREST DECLARATION

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