

READING IN FRENCH I READ THE WORLD: MEANINGS PRODUCED BY STUDENTS FROM A PUBLIC SCHOOL IN AMAPÁ ON FRENCH LANGUAGE TEACHING FOR CROSS-BORDER COMMUNICATION

LENDO EM FRANCÊS LEIO O MUNDO: SIGNIFICAÇÕES PRODUZIDAS POR ALUNOS DE UMA ESCOLA PÚBLICA AMAPAENSE SOBRE O ENSINO DA LÍNGUA FRANCESA PARA A COMUNICAÇÃO INTERFRONTEIRIÇA

LECTURA EN FRANCÉS LEÍ EL MUNDO: SIGNIFICADOS PRODUCIDOS POR ESTUDIANTES DE UNA ESCUELA PÚBLICA EN AMAPÁ SOBRE LA ENSEÑANZA DEL LENGUA FRANCESA PARA LA COMUNICACIÓN TRANSFRONTERIZA

Mesaque Silva CORREIA¹
Neuton Alves de ARAÚJO²
Paulo Renzo GUIMARÃES JÚNIOR³

ABSTRACT: In this text the objective is to analyze the meanings that students from a public school in Amapá have been producing on the teaching of the French language for cross-border communication. To achieve the proposed objective, we appropriate the theoretical-methodological assumptions of Historical-Cultural Theory/Activity Theory. The question that guided this research was: In the speeches of students from a public school in Amapá, what are the possible meanings (senses and meanings) produced about the teaching of the French language for cross-border communication? Participated in the study 5 (five) students of the 3rd year of High School of a public school in Amapá, located on the border of Brazil/French Guiana, which has the French language as a mandatory curricular component. Specifically, on the production of the data, semi-structured interviews were used. The results of the research show that it is necessary to think about linguistic policies that value the teaching of languages with a focus on culturally marked proposals, which are based, above all, on the relationship between language and culture. In addition, the meanings produced, from the speeches of the investigated students, are demonstrative that, for these students, the learning of the French language mediates not only frank communication but also the learning of the elements of French culture.

KEYWORDS: Production of meanings. French language. Border communication. Human formation.

RESUMO: Neste texto o objetivo é o de analisar as significações que alunos de uma escola pública amapaense vêm produzindo sobre o ensino da Língua Francesa para a comunicação

¹ Federal University of Piauí (UFPI), Teresina – PI – Brazil. Adjunct Professor in the Department of Teaching Methods and Techniques. Doctorate in Physical Education (USTJ). ORCID: <https://orcid.org/0000-0002-0258-7111>. E-mail: mesaquesilvacorreia@ufpi.edu.br

² Federal University of Piauí (UFPI), Teresina – PI – Brazil. Permanent Professor of the National Professional Master in Physics Teaching. Doctorate in Education (USP). ORCID: <https://orcid.org/0000-0003-4320-9536>. E-mail: doutor.neuton@ufpi.edu.br

³ Federal University of Piauí (UFPI), Teresina – PI – Brazil. Graduating in the Physical Education Course. ORCID: <https://orcid.org/0000-0003-0873-8328>. E-mail: renzo-acupuntura@hotmail.com

interfronteiriça. Para alcançar o objetivo proposto, nos apropriamos dos pressupostos teórico-metodológicos da Teoria Histórico-Cultural/Teoria da Atividade. A questão que orientou esta pesquisa foi: Nos discursos dos alunos de uma escola pública amapaense, quais as suas possíveis significações (sentidos e significados) produzidas sobre o ensino da Língua Francesa para a comunicação interfronteiriça? Participaram do estudo 5 (cinco) alunos do 3º ano do Ensino Médio de uma escola pública amapaense, localizada na divisa Brasil/Guiana francesa que tem a disciplina Língua Francesa como componente curricular obrigatório. Especificamente sobre a produção dos dados, se empregou a entrevista semiestruturada. Os resultados da pesquisa evidenciam que se faz necessário pensar em políticas linguísticas que valorizem o ensino de línguas com enfoque em propostas culturalmente marcadas, que se baseiem, sobretudo, na relação entre língua e cultura. Além disso, os sentidos produzidos, a partir dos discursos dos alunos investigados, são demonstrativos de que, para estes alunos a aprendizagem da Língua Francesa medeia não somente a comunicação franca mas, também, a aprendizagem dos elementos da cultura francesa.

PALAVRAS-CHAVE: *Produção de significações. Língua francesa. Comunicação fronteiriça. Formação humana.*

RESUMEN: *En este texto el objetivo es analizar los significados que los alumnos de una escuela pública de Amapá vienen produciendo sobre la enseñanza de la lengua francesa para la comunicación transfronteriza. Para lograr el objetivo propuesto, nos apropiamos de los supuestos teórico-metodológicos de la Teoría Histórico-Cultural / Teoría de la Actividad. La pregunta que orientó esta investigación fue: En los discursos de estudiantes de una escuela pública de Amapá, ¿cuáles son sus posibles significados (sentidos y significados) producidos sobre la enseñanza de la lengua francesa para la comunicación transfronteriza? Participaron del estudio 5 (cinco) estudiantes del 3er año de Bachillerato de una escuela pública en Amapá, ubicada en la frontera de Brasil / Guayana Francesa, que tiene el idioma francés como componente curricular obligatorio. Específicamente en la producción de los datos, se utilizaron entrevistas semiestructuradas. Los resultados de la investigación muestran que es necesario pensar en políticas lingüísticas que valoren la enseñanza de lenguas con un enfoque en propuestas culturalmente marcadas, que se basan, sobre todo, en la relación entre lengua y cultura. Además, los significados producidos, a partir de los discursos de los estudiantes investigados, son demostrativos de que, para estos estudiantes, el aprendizaje de la lengua francesa media no solo la comunicación franca, sino también el aprendizaje de los elementos de la cultura francesa.*

PALABRAS CLAVE: *Producción de significados. Idioma francés. Comunicación fronteriza. Formación humana.*

Introduction

The results of a study are brought up and discussed in this text, based on the assumptions of Historical-Cultural Theory/Activity Theory, which proposed to analyze the meanings that students from a public school in Amapá have been producing about the teaching of the French language for cross-border communication. It is part of a broader research, which was carried

out in the northern region of Brazil, in the city of Oiapoque in the state of Amapá, involving students from the 3rd year of high school in a public school located on the border between Brazil/French Guiana. In the Political Pedagogical Project (PPP) of this school, there is the French language as a mandatory curricular component.

It is known that research that denounces the poor quality of foreign language teaching and learning in Brazilian public schools is not uncommon. In the same direction, there are studies that present as results indications of meanings produced by parents, guardians and/or students that the objective and subjective conditions made possible by schools do not favor the learning of a foreign language from the perspective of human formation, that is, that formation that guarantees the student the qualitative leap in his meanings of man, world and society, leading him to become aware of the need to reflect and appropriate theoretical and scientific knowledge, which are the most advanced and universal knowledge developed by humanity (ALAS-MARTINS, 2014; GARCÍA PAREJO; MARTINS, 2017; CEDRO; MOURA, 2017; AMBADIANG, 2018; WOLF-FARRÉ, 2018; MALAVER, 2020).

In general, these studies question the social and political role and relevance of teaching and learning a foreign language, as well as a training perspective that is opposed to the utilitarian and reductionist view still very present in the pedagogical activity of Basic Education teachers. In this way, they seek to understand the meanings (senses and meanings) that students and teachers have developed about language teaching in schools with regard to the student's cognitive development.

That said, the need to think about the organization of foreign language teaching in the national scenario, becomes increasingly emergency. Why do we say that? Because we know that in school, the development of this discipline (or field of knowledge) is often centered only on the linguistic and instrumental aspects of the content. In other words, in the pedagogical activity, the focus is on grammatical learning, vocabulary in an artificial way and, almost always, disconnected from the interests and needs of students, which makes communicative learning difficult and by a significant extension, promoting development (ALMEIDA FILHO, 2007). As so well emphasized by Vigotski (2009, p. 246-247, our translation),

This process of developing the concepts or meanings of words requires the development of a whole series of functions such as attention, logical memory, abstraction, comparison and discrimination, and all these extremely complex psychological processes cannot be simply memorized, simply assimilated [...] The teacher who takes this path usually obtains nothing more than an empty assimilation of words, a pure and simple verbalism that stimulates and imitates the existence of the respective concepts in the child but, in practice, hides the emptiness.

In view of the above, it is possible to summarize that, during high school, especially in the context of public schools, students not only receive human formation, they end up leaving Basic Education without reaching the proposed minimum objectives. As a result, they seek to take basic language courses, when they have opportunities, so that, in a way, they can create the objective conditions to survive the needs imposed by a society that is more concerned with the job market, that is, with the logic of capital, than with training in the perspective defended here in this study (SANTOS; PORTO, 2011).

All these considerations converge with Marques (2016) reflections. In the wake of the author's thinking, the role of foreign language teaching in the school curriculum is to transform students into citizens of the world. ““Being a citizen” involves understanding what position/ place a person (the student/citizen) occupies in society” (BRASIL, 2014, p. 91, our translation).

Thus, making it possible to read the world and the word is one of the main objectives for appropriating a foreign language. For this reason, the pedagogical activity must be linked to the universe of the learner, to their interests and needs, presenting itself as a possibility for the formation of a critical awareness of heterogeneity and socio-cultural and linguistic diversity (BRASIL, 2014).

Strictly speaking, the criticisms presented here, as educators we understand that the student when learning a new language, certainly, is unveiling the world of life and the world of schooled knowledge. In this way, possibilities for self-knowledge are opened and, therefore, it starts to observe its own existence and that of the other, as well as to recognize and respect cultural, social and personal differences and, consequently, it will develop the communicative and sociocultural function about appropriate, internalized concepts.

Thus, the premise that we defend in this study is that the teaching of a foreign language must be understood as a process of awareness of oneself and of the other, capable of breaking the limits of information exchange and, also, leading the student to observe that there are differences in the ways of communicating and that these differences are associated with their social context, history and people's life experience (SARMENTO, 2016). Thus, the question that guided this research was: In the speeches of students from a public school in Amapá, what are their possible meanings (senses and meanings) produced on the teaching of the French language for cross-border communication?

It is appropriate to explain that these differences represent different ways of communicating with the world and representing that world, that is, they reflect different “worldviews”, since the diversity of languages is not limited to a diversity of sounds and signs, but it is the signaling of a diversity of worldviews (LIMA, 2012).

This text, in addition to the introduction, was organized with sections aimed at theoretical reflections on the category of meaning (sense and meaning), methodological procedures, results and discussions (data analysis) and final considerations.

Production of significations (senses and meanings) under the focus of Historical-Cultural Theory/Activity Theory: some theoretical reflections

The signification category, represented by the dialectic pair personal sense and social meaning, is one of the objects of study by Russians Vigotski (2009) and Leontiev (1978; 1983; 2018), major exponents of Historical-Cultural Theory/Activity Theory.

Based on Leontiev's (1978) premises, when his work stands out: The development of the psyche, the signification, understood by him as one of the most elaborated categories by the modern psychology of his time, nothing more than what

[...] the generalization of reality that is crystallized and fixed in a sensitive vector, ordinarily the word or the phrase. It is the ideal, spiritual form of the crystallization of humanity's social experience and practice. Its sphere of representations of a society, its science, its language exists as systems of corresponding significations. Signification therefore belongs, first of all, to the world of objectively historical phenomena (LEONTIEV, 1978, p. 94, our translation).

By explaining that, "signification belongs, therefore, first of all to the world of objectively historical phenomena", in our view, Leontiev (1978) is referring to the concept of meaning, one of the systems of signification that the individual faces from their relations with the social environment, more intensely at school. In fact, it is the first system of significations experienced by the subjects, which is not directly linked to the individual's subjective plan, since such significations are already elaborated and structured by humanity itself. In other words, they are significations that "[...] refer, thus, to the instituted, more fixed, shared contents, which are appropriated by the subjects, configured from their own subjectivities" (AGUIAR, 2006a, p. 14, our translation). Therefore, it is a process that, as stated by Leontiev (1980, p. 66, our translation), "[...] occurs in the child's external activity with material objects and in the practical exchange that it involves". Therefore, we say that the meaning is social.

On the stage of debates about significations, the category of consciousness presents itself as the starting point. We must mean it not as a ready, inert element, but, rather, to understand it in its becoming and development, determined by the objective relations and conditions placed in the social context in which the subjects are inserted (LEONTIEV, 1978).

With the development of consciousness, although it is a necessity for the subjects to appropriate the significations, or rather, the meanings of the concepts produced by humanity, through the bias of Historical-Cultural Theory/Activity Theory, the most valuable for them is the “functional structural change in consciousness”, because “[...] it is what constitutes the central and fundamental content of the entire psychological development process” (VIGOTSKI, 2009, p. 285, our translation). And this is where we are faced with another system of significations: the personal sense, which is conscious.

In order to better deepen this problem of the systems of significations, or better, the difference between sense and meaning, Leontiev (1978, p. 97, author' highlights, our translation), explains this:

From a concrete psychological point of view, this conscious sense is created by the objective relationship that is reflected in the brain of man, between what incites him to act and what his action is directed to as an immediate result. In other words, conscious sense translates the relationship from motive to end. We must only underline that we do not use the term “reason” to designate the feeling of a need; it designates that in which the need becomes objective in the conditions considered and towards which the activity is oriented, which stimulates it.

Thus, it is worth noting that the personal senses are manifested in the meanings produced by the subjects, which are linked to subjective phenomena, subjectivity. Thus, they are created from this relationship, becoming reflexes in the subjects' brains, as already said by Leontiev (1978, p. 97, our translation), “[...] between what incites him to act and that for the which your action is oriented as an immediate result”.

On this issue, it is opportune to emphasize that in the realization of the process of development of significations, language is one of the essential elements. “Through language, man appropriates social significations and gives them a personal sense associated with his motives and needs” (LONGAREZI; FRANCO, 2017, p. 273, our translation).

Having made the considerations, in this study a theoretical discussion on the category of significations (senses and meanings) was necessary. As we focus our attention on the teaching and learning of the French language provided to students in the Amapá public school, an empirical field of this research, we will certainly find significations produced by the students. One of them would be that the students, the appropriation of theoretical and scientific knowledge, would develop significations of the French language as a necessity for cross-border communication and, above all as “[...] a citizen, participatory, critical education, including

formation for the ability to think, to have moral autonomy, formation for work [...]” (TONET, 2006, p. 18, our translation).

Another signification, possibly, would be the sense that students produce about the pedagogical activity of teachers who teach the French language. Here is the importance of emphasizing the senses and meanings developed by the students regarding the insertion of the French language discipline in the curriculum of the investigated basic education school.

Methodological procedures

As we consider the problem, the objective and, above all, the theoretical-methodological framework that we assume in this study, we work with the explanatory research for corroborating the ideas of Vigotski (2007), when postulating that we must explain and not limit ourselves to the nominal descriptions of the process that composes the investigated phenomenon, which in the case of this study are the significations produced by students on the teaching of the French language for cross-border communication. This assumption was coined as “explanation versus description” (VIGOTSKI, 2007).

In the given conditions, we understand that the referred type of research substantiates the production of answers about the significations related to the experiences lived by the students regarding the teaching of the French language for cross-border communication.

We also clarify that the 5 (five) participating students, 3 (three) were female and 2 (two) male, aged between 16 and 17 years. As they are minor students, the parents and/or guardians of all students received prior and detailed clarification about the purposes of the study. In addition, by voluntary adherence, they signed the Free and Informed Consent Form (ICF), authorizing their children's participation in the referred research. Under these conditions, they also signed the Free and Informed Consent Term (ICT), authorizing participation in the activities of this study.

In order to guarantee the anonymity of the names of the students investigated in this study, we used fictitious names: Student - 01, Student - 02, Student - 03, Student - 04 and Student - 05.

Specifically, about the production of the data, we used the semi-structured interview. For Aguiar and Ozella (2006b), it is a rich technique for the construction of data in research as it allows access to the psychic processes of the production of significations. The interview script covered the topics: What are the significations of teaching French for your life? How are French

classes held? How do you use French outside school? How does the French help in communicating with the French inhabitants on the Brazilian/French Guiana border?

The data produced as a result of the interviews were submitted to the proposal of Gaskins, Miller and Corsaro (1992). These authors indicate the use of the interpretative approach when the focus of the investigation is the significations of human action in the face of specific cultural contexts. The interviews lasted an average of 40 (forty) minutes. They were transcribed in full and a summary analysis of the data was carried out in order to obtain the main key messages. Then, fragments of speeches relevant to the understanding of the objective and problem of the investigation were extracted.

Thus, to proceed to the analysis session (results and discussions), we organized the data into 2 (two) categories: 1) Significations initially produced about the need to learn the French language; 2) Movement to produce new senses of the need for French as a human formation.

Results and discussions

In this section, with the purpose of analyzing the significations that students from a public school in Amapá have been producing on the teaching of the French language for cross-border communication, we seek to approach the experiences of students, subjects of this study, in the French language discipline. Thus, to facilitate the analysis of the data produced through the semi-structured interview, we work with the categories: Significations initially produced about the need to learn the French language; Movement to produce new senses of the need for French as a human formation.

Significations initially produced about the need to learn the French language

The significations, initially, expressed by the students, subjects of this research, about the need to learn the French language, emerge from their needs and desire to learn to speak French before even having this subject in the high school curriculum as a mandatory curricular component, produced from out-of-school contexts, as is the case of Aluna - 05 by revealing that:

I always loved French music and I think that was my main stimulus for studying the language at school. Since I was 15 years old I spent a lot of time trying to understand and write the lyrics of the songs I liked (les frères Jacques, Moustaki, Mouloudgi and of course, Aznavour). I was crazy about the musicals of Jacques Démy, Les parapluies de Cherbourg and Les demoiselles de Rochefort and always tried to understand and write the lyrics

of the songs of these musicals. Because we live in a border area, my parents always encouraged me to get to know French culture. When I arrived at school and started to study French, I started to associate music and other things I already knew (Interview, our translation).

In the same line of thought, we can highlight the speech of Student - 04:

I never had any difficulty with French at school. Here in the city we have learned some things since we were little. When we go to school and have contact with the discipline, we can better understand what we do on the street, at home. There are some words that we pronounced wrong, others that we thought meant one thing and mean another. But here at school, in order for me to learn vocabulary faster, I always write all the words and expressions again, and try to check the context in which they appear. And I also associate the speech of gringos and the elements of French culture (Interview, our translation).

Regarding the speeches of the students on screen, Lima (2012) states that children from a very early age receive cultural influences from the various social spaces in which they participate, such as the church, school, family, community in their neighborhood, their city and country. They are, in fact, cultural influences that help in the construction of a way of speaking that mirrors a culture. The same must occur when learning a foreign language. In the act of the teaching and learning process, the teacher must seek teaching strategies that are capable of associating the teaching of a foreign language with cultural manifestations. This is because, the language is one of the most important parts of the culture, a *sine qua non* characteristic to truly appropriate in a foreign culture and communicate in that language.

We can also affirm, from the analysis of the speeches presented by the students - 04 and 05, that the significations produced by them, initially, about the need to learn the French language, shows that the social context and culture are presented as foundations for the student development. Thus, there is a certain indivisibility between learning the French language at school and learning acquired outside school. To reinforce this observation, we also highlight the statements of students 03 and 02, respectively:

From it I can do more, now I speak directly with gringo, it's good for both me and them (Interview, our translation).

When I started taking the French course many things that the teacher spoke I already knew. Here in Oiapoque we are practically obliged to know French to survive. Here we talk, sing, tell, fight, do about everything in French. There are people who come from the capital and need us to talk to gringos. The good thing about this is that at school we only improve what we learn in life (Interview, our translation).

All these meanings produced by students 03 and 02, initially expressed about the need to learn the French language, converge to the considerations of Brun (2004), by warning that, from the moment that foreign language teaching is founded in the world lived by the students, the culture is built and the acquisition of the language goes beyond the universe of the classroom, of teaching itself. As Freire (1996) says, “reading the world precedes reading the word”. In this perspective, we can say that the students' previous knowledge regarding the linguistic elements of the French language and French culture certainly contribute to the learning of this field of knowledge.

In the light of this analysis framework, the predominant role of language and communication in the process of developing meaning production is evident. For Leontiev (1980, p. 65, our translation), “[...] the vehicle of signification is language, but language is not the demiurge of signification”. And, to confront the thought of this theorist, we brought fragments of the student's speech - 01 which, in the world of consciousness, thus, means the importance of communication, of language in the context in focus:

Communication is perhaps the most important thing that learning the French language gives me. But is just one of the things, after I learned I interact better with the people there, it seems that they also value more people who speak their language. There are many things (Interview, our translation).

Given this importance of language as a vehicle of signification, we find in the studies by Vigotski (2009) that, in the process of appropriation by the subjects, there is also the production of new significations, since throughout this development, the system of relations and generalizations contained in a word, therefore, advances. To confront this situation again, we brought fragments of the student's speech - 02: “*Talking to people, helping people, discovering what exists after the bridge*”. (Interview, our translation).

Movement to produce new senses of the need for French as a human formation

For the analysis of the data produced for this category, we start from the assumption that in order to the concepts worked in the French language discipline can be part of the students' lives and, consequently, they can be signified as human formation and not simply as a discipline with pre-defined syllabus and workload, “[...] it is not enough to “go through” teaching, but it must be “lived”, it must enter into part of the student's life, it must have a vital sense for him”, as Leontiev reveals (1983, p. 247, our translation). Here is the need to produce new meanings which, in the case of this analytical subsection, are the senses.

In view of the above, sense is a relationship and, therefore, it is not taught. However, it can undergo transformations. For Leontiev (1983, p. 234, our translation), it is a signification “[...] developed, clearly aware, endowing the student with corresponding knowledge and attitudes”.

In the speeches of the students selected for this subsection, we will present indications of the production of the personal sense that the students, subjects of this study, developed in the learning activity of the French language discipline in the perspective defended by Leontiev (1983).

I believe that the most important thing is communication. French allows me to discover things, read what I didn't know before (Student – 01, Interview, our translation).

To know the world (Student – 04, Interview, our translation).

It feeds my dreams. I say and the people laugh, but I will still win the world. I think that's it, winning the world (Student – 05, Interview, our translation).

When speaking French it is not just rules of another language that I learn. With it I learn the culture of the people over there, I can talk to them and they can talk to me [...]. Nobody improvises anyone (Student – 05, Interview, our translation).

French classes help me not only in learning the French language itself, it makes me more human, more citizen. Being able to communicate with the French and pass on a little of our culture to them is priceless. Without the knowledge of French we just look and smile so we don't cry (Student 3, Interview, our translation).

After I started speaking French, I had access to more things. Here in the city almost everyone knows a little bit of French, we learned from the gringos. But studying at school is different, because there we learn beyond speech, we learn their culture, and we come to understand why they act in a certain way, their body gestures, their accent (Student – 03, Interview, our translation).

Generally speaking, these students present a new signification, that is, a personal sense about the French language for cross-border communication, for their lives, which can be summarized as follows: “read the world”. This reflects the social and political relevance of French language teaching for students living in the border area, which can still be seen in the statements:

Without a doubt, communication in French facilitates dialogue. I read everything now, and I talk to them all, they correct me sometimes, but I discover a new world with the French lessons [...] mon Dieu! (Student – 05, Interview, our translation).

Speaking to the French in French is one of the best things that learning French has brought me, after I learned to speak French I learned a lot of things there. There is another world! (Student – 02, Interview, our translation).

Such speeches demonstrate that the aforementioned teaching when decentralized from the linguistic and instrumental aspect of the content and, therefore, linked to the interests and needs of students, contributes to the process of human formation, since, as reinforced by Araújo (2014), language is a product of culture. It is the personal sense that was developed by students 01 and 04, respectively, as explicit in their statements:

Before starting French classes at school, we communicated by gestures or depended on the wishes of others, now I talk to the gringos well. I've learned a lot just from talking to them, they teach me and learn from me too (Interview, our translation).

The importance is in communication, in the discovery of things, of French culture, but not only their, ours as well, I learned in the classes that we influence and we suffer cultural influences from them. Our world doesn't end on the border, there is a little bit of Brazil on the other side (Interview, our translation).

In general, when students point out the social and political relevance of the French language for communication, for reading the world, they are linking language learning to cultural values. In this perspective, the senses produced, from the speeches presented, are demonstrative that, for the students participating in the study, the learning of the French language mediates frank communication, as well as the learning of the elements of French culture.

After all that has been exposed so far about the personal reasons produced by the investigated students, it is possible to affirm from the words of Leontiev (1983, p. 230, our translation) that,

Consciousness as a relation to the world presents itself before us precisely as a system of senses and the specifics of its structure, as specificities of the relation between the senses and the meanings. The development of the senses is a product of the development of the motives of activity, the development of the motives of activity itself determines the development of man's real relations with the world, conditioned by the objective-historical circumstances of his life. Consciousness as a relationship, is nothing other than the senses that the man has the reality that is reflected in his conscience. Consequently, the awareness of knowledge is characterized precisely by the nature of the sense it has for man.

Thus, through the foreign language the student apprehends and understands the reality in which he is inserted; it determines his cultural identity, as well as it builds new worldviews

that help in the formation of a new identity by appropriating a new culture, which will probably merge with that of origin (ASAGRANDE, 2012).

It is necessary to point out that in the students' reports, in addition to revealing new significations (personal senses) about the teaching of the French language, they show that the teachers who work with the discipline in the investigated school, are concerned with creating conditions (tasks and/or activities) so that students can associate the previous knowledge they have regarding the concepts worked to the process of appropriation of theoretical and scientific concepts of the language itself, mobilizing students for the discovery and creation of an investigative posture of the world, of "researcher", in addition to a linguistic and behavioral reflection that, step by step, gives them the conditions to act and interact in another way, both within the classroom - which is also a representation of a community - much more, broadly, in other environments and contexts (CORREIA, 2019).

Therefore, from the significations produced by the students and the theoretical contributions of the authors with whom we spoke in this study, it was possible to observe that the teaching of a foreign language in the school in which the students participating in this study are fulfilling their social function for being culturally marked and socially anchored.

Final considerations

In the search for the answer to the problem question of this study, the reading and analysis of the data produced through the semi-structured interview, subsidized by the assumptions of the Historical-Cultural Theory/Activity Theory, brought us closer to the movement of producing senses and meanings about teaching French language for cross-border communication. For this, during the investigation process, we delimited a sample of 5 (five) students and through the speeches of these students we seek to analyze these significations.

The students' speeches showed a priori significations, manifested about the need to learn the French language. For students, previous knowledge regarding the linguistic elements of the French language and French culture, favor the learning of this discipline. Such significations are related to the educational, social, cultural and human scope.

According to the investigated students, through foreign language learning, they read the world. And this reading of the world contributes to the awareness of the need for human formation, problematizing formation. For them, the teaching of the French language is inseparable from the cultural and social universe. It is this inseparability that, at the time of

classes, favors the realization of approximations with the world of life, enabling learning with potential for development.

In this context, it is necessary to think about language policies that value language teaching with a focus on culturally marked proposals, which are based, above all, on the relationship between language and culture. We found that, in fact, the senses produced, from the speeches of the investigated students, are demonstrative that, for the students, the learning of the French language mediates not only open communication, but also the learning of the elements of French culture.

In summary, we can say that the senses produced by the students, residing on the Brazil/Guyana border, led them to become aware that the learning of the French language favors cross-border communication, promotes dialogue between peoples and contributes to the formation of capable individuals to interact critically with people from other cultures.

REFERENCES

- AMBADIANG, J. T. F. Language biographies and the analysis of language situations: on the life of the German community in the Czech Republic. **International Journal of the Sociology of Language**, n. 162, p. 63-83, 2018.
- AGUIAR, W. M. J. (org.). **Sentidos e significados do professor na perspectiva sócio-histórica**: relatos de pesquisa. São Paulo: Casa do Pedagogo, 2006a.
- AGUIAR, W. M. J.; OZELLA, S. Núcleos de significação como instrumento para a apreensão da constituição dos sentidos. **Psicologia: Ciência e Profissão**, Brasília, v. 26, n. 2, p. 222-245, 2006b.
- ALAS-MARTINS, S. A intercompreensão de línguas românicas: proposta propulsora de uma educação plurilíngue. **Revista Moara**. Belém, n. 42, p. 117-126, jul./dez. 2014.
- ALMEIDA FILHO, J. C. P. de. **Linguística aplicada**: Ensino de Línguas e Comunicação. 2. ed. Campinas, SP: Pontes Editores e ArteLingua, 2007.
- ARAÚJO JR., B. As formas passivas. *In*: FANJUL, A.; GONZÁLEZ, N. M. (org.). **Espanhol e português brasileiro**: estudos comparados. São Paulo, Parábola, 2014. p. 133-157.
- ASAGRANDE, S. Restrições de ocorrência do objeto direto anafórico no português brasileiro: gramática adulta e aquisição da linguagem. **ReVEL**, n. 6, p. 131-163, 2012.
- BRASIL. **Guia de livros didáticos**: PNLD 2015: língua estrangeira moderna: ensino médio. Brasília: Ministério da Educação, Secretaria de Educação Básica, 2014.

BRUN, M. (Re)construção identitária no contexto da aprendizagem de línguas estrangeiras. In: MOTA, K.; SCHEYERL, D. (org.). **Recortes interculturais na sala de aula de línguas estrangeiras**. Salvador: EDUFBA, 2004.

CEDRO, W. L.; MOURA, M. O. de. O conhecimento matemático do professor em formação iniciais: uma análise histórico-cultural do processo de mudança. In: MORETTI, V. D.; CEDRO, W. L. (org.). **Educação Matemática e a teoria histórico-cultural: um olhar sobre as pesquisas**. Campinas, SP: Mercado de Letras, 2017. p. 87-121.

CORREIA, A. F. C. **Escrita Criativa: práticas para o desenvolvimento e competências da escrita no 2º CEB**. Orientador: Pedro Balas Custódio. 2019. Dissertação (Mestrado em Ensino do 1º CEB e em Português e História e Geografia de Portugal do 2ºCEB) – Escola Superior de Educação de Coimbra, 2019.

FREIRE, P. **Pedagogia da autonomia: saberes necessários à prática educativa**. São Paulo: Paz e Terra, 1996.

GARCÍA PAREJO, I.; AMBADIANG, T. La enseñanza de lenguas no maternas en la era de las migraciones: la importancia de las biografías lingüísticas. *Doblele. Español lengua extranjera*. **Revista de Lengua y Literatura**, Barcelona, n. 4, p. 22-40, dez. 2018.

GASKINS, S., M, P. J; CORSARO, W. A. **Theoretical and methodological perspectives**. New directions for child development. San Francisco, CA: Jossey-Bass, 1992. v. 58.

LEONTIEV, A. **O desenvolvimento do psiquismo**. Lisboa: Livros Horizonte, 1978.

LEONTIEV, A. Actividade e consciência. In: MAGALHÃES-VILHENA, V. **Práxis: a categoria materialista de prática social**. Lisboa: Livros Horizonte, 1980. p. 49-77.

LEONTIEV, A. **Actividade, consciência, personalidade**. Playa, Ciudad de La Habana: Editorial Pueblo y Educación, 1983.

LEONTIEV, A. Uma contribuição à teoria do desenvolvimento da psique infantil. In: VIGOTSKI, L.; LURIA, A.; LEONTIEV, A. N. **Linguagem, desenvolvimento e aprendizagem**. São Paulo: Ícone, 2018. p. 59-83.

LIMA, J. R de. O desafio da escola em trabalhar com a diversidade. **Revista Memento**, Três Corações, v. 3, n. 1, jan./jul. 2012.

LONGAREZI, A. M.; FRANCO, P. L. J. Atividade pedagógica na unidade significado social-sentido pessoal. In: LONGAREZI, A, M.; PUENTES, R. V. **Fundamentos psicológicos e didáticos do ensino desenvolvimental**. Uberlândia, MG: EDUFU, 2017. p. 265-291.

MALAVÉ, I. Autobiografia linguística. Atitudes, crenças e reflexões para o ensino de línguas. **Rev. EntreLínguas**, Araraquara, v. 6, n. 1, p. 176-193, jan./jun., 2020.

SARMENTO, S. ReVEL na escola: programa nacional do livro didático de língua estrangeira. **ReVEL**, v. 14, n. 26, p. 34-48, 2016.

SANTOS, P.G. S; PORTO, J. L. R. Novos usos da fronteira Amapá-Guiana Francesa:

Expectativas de construção e ensaios de cooperação. **Revista Geonorte**, Manaus, v. 4, n. 12, p. 1152-1168, 2013.

TONET, I. Educação e formação humana. **Ideação – Revista do Centro de Educação e Letras da Unioste**, Foz do Iguaçu, v. 8, n. 9, p. 9-21, 2006.

VIGOTSKI, L. S. **A formação social da mente**. São Paulo: Martins Fontes, 2007.

VIGOTSKI, L. S. **A construção do pensamento e da linguagem**. São Paulo: WMF Martins Fontes, 2009.

WOLF-FARRÉ, P. El concepto de la Biografía Lingüística y su aplicación como herramienta lingüística. **Lengua y Habla**, n. 22, p. 45-54, 2018.

How to reference this article:

CORREIA, M. S.; ARAÚJO, N. A. de; GUIMARÃES JÚNIOR, P. R. Reading in French I read the world: meanings produced by students from a public school in Amapá on French language teaching for cross-border communication. **Rev. EntreLínguas**, Araraquara, v. 6, n. 2, p. 419-435, July/Dec., 2020. e-ISSN: 2447-3529. DOI: <https://doi.org/10.29051/el.v6i2.14205>

Submitted: 20/05/2020

Required revisions: 26/07/2020

Approved: 18/08/2020

Published: 30/09/2020

