

LATINITY FROM THE READING OF LITERARY TEXTS: FINDING AND
POSSIBILITIES FOR TEACHING THE SPANISH LANGUAGE

*A LATINIDADE A PARTIR DA LEITURA DOS TEXTOS LITERÁRIOS:
CONSTATAÇÃO E POSSIBILIDADES PARA O ENSINO DA LÍNGUA ESPANHOLA*

*LATINIDAD A PARTIR DE LA LECTURA DE LOS TEXTOS LITERARIOS:
HALLAZGOS Y POSIBILIDADES PARA LA ENSEÑANZA DE LENGUA ESPAÑOLA*



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ABSTRACT: The sense of Latinity Latin America and the Latin term itself gain different understandings in Brazil if we take into account common sense. What has concerned us and motivated us to deal with this issue is to think about what happens with literature, with teaching, and, in addition, the concept of "being Latino" in the spaces dedicated to Spanish language classes. In this article, we present a study carried out from didactic books of the Spanish language recommended to secondary education, specifically in the reading sections that make use of the literary text, to verify the space of Latinity, from the selection of texts to the development of reading practice. Beyond that, we present suggestions to discuss Latinidad from reading these texts. This discussion contributes to the socio-cultural formation of Spanish language students.

KEYWORDS: Latinity. Reading. Literary text. Spanish language.

RESUMO: *O sentido de latinidade da América Latina e o do próprio termo ganham compreensões distintas no Brasil com notada distorção, se considerarmos o senso-comum. O que tem nos preocupado e nos motivado a tratar deste tema é pensar o que acontece com a literatura, com o ensino e, sobretudo, o conceito do "ser latino" nos espaços dedicados às aulas de língua espanhola. Neste artigo, decidimos apresentar um estudo realizado a partir de livros didáticos de língua espanhola recomendados ao Ensino médio, especificamente nas seções de leitura que fazem uso do texto literário, para verificarmos o espaço da latinidade, desde a seleção dos textos até o desenvolvimento da prática leitora. Para além dessas constatações, apresentamos sugestões de como é possível discutir a latinidade a partir da leitura destes textos. Acreditamos que a discussão desse tema traz grande contribuição para a formação sociocultural dos estudantes de língua espanhola no ensino médio.*

PALAVRAS-CHAVE: *Latinidade. Leitura. Texto literário. Língua espanhola.*

RESUMEN: *El significado de latinidad en América Latina y el del propio término latino adquieren diferentes interpretaciones en Brasil con una notable distorsión, si consideramos el sentido común. Lo que nos ha preocupado y motivado a abordar este tema es pensar qué pasa con la literatura, con la enseñanza y, sobre todo, con el concepto de "ser latino" en los espacios dedicados a las clases de español. En este artículo, presentamos un estudio realizado a partir de libros didácticos de lengua española recomendados a la enseñanza secundaria, específicamente en las secciones de lectura que hacen uso del texto literario, para verificar el espacio de la latinidad, desde la selección de textos hasta el desarrollo de la práctica lectora. Más allá de eso, presentamos sugerencias para discutir la latinidad a partir de la lectura de estos textos. Creemos que esa discusión contribuye a la formación sociocultural de los estudiantes de lengua española.*

PALABRAS CLAVE: *Latinidad. Lectura. Texto literario. Lengua española.*

Introduction

Colossal oceans surround our country. To the East, the Atlantic, to the West, the Pacific, enormous spaces that separate us from other nations, currently united by globalization and technologies but long before, by artistic expressions, culture, and miscegenation. The new world, arbitrarily called America in the past, is nothing more than a mixture of people, traditions, and behaviors, mostly Latino. We have more than 1 billion people speaking numerous languages: Spanish, English, Portuguese, French, Dutch, Guarani, Aymara, and Quechua, among others. More than 591 million people (59%) on this continent have Latin language as their official language, of which 400 million have Spanish as their primary official language. Still, it does not seem that Latinity is as clear and intricate among our people as it is for the majority of our neighbors, even though they also suffer the pressure of acculturation caused by the economic strength of world powers. This cultural, economic, and social hegemony sometimes distances us from our identity.

“*Mi papá dice que nuestro problema es que aquí la gente vive imitando lo que está de moda en Europa o Estados Unidos*”³. This introductory phrase from Libertad’s speech, in the comic strip by Argentine cartoonist Quino, pictured below, allows us to begin a necessary reflection to understand the importance of this discussion.

Figure 1 – Mafalda comic strip



Source: Available at: <https://lashumanidades.wordpress.com/2016/02/15/pensamiento-propio-mafalda/>.

When the character’s father states “*Nuestro problema*”⁴, contrasting with the two universes, European and North American, his place of speech on the American continent

³ English translation: My father says that our problem is that here we live imitating what is fashionable in Europe or the United States.

⁴ English translation: Our problem.

becomes evident: that of the Latinos. “*Tenemos que empezar a ser como nosotros*”⁵ is not a simple task. Especially when we don’t know each other or recognize ourselves as Latin Americans. We can say that the need to value and imitate the cultural elements that emerge from the European continent and the North American continent is due to two factors: the economic power that these two powers exercise on the globe and the lack of historical memory since our formation as a territory and ethnicity. Furthermore, as Mignolo (2005) points out, Latin America (LA), alongside Africa and certain regions of Asia, constitutes a place where imperialist tentacles do not stop growing, supported by the discourse of modernity, which, for its turn, it goes hand in hand with coloniality.

The dilemma posed by Libertad’s father, reproduced in her speech, is quite relevant when we realize that we have given up the feeling of belonging to this Latin American context in order to survive as foreigners in someone else’s culture, in other words, in the culture of the dominator. In the case of Spanish language teaching here in Brazil, the colonialist conception guided textbooks for some time, when Spanish actors almost entirely wrote the texts used for the development of reading practices. Fortunately, in recent years, the presence of textual genres that circulate in a Latin American context and literary genres whose authors originate in Latin America has already been noted.

However, highlighting the presence of literary texts written by Latin American authors is not enough to establish the presence of Latinity. It is appropriate to observe, based on the content of these texts, the uniqueness of the American subcontinent, where some of the forgotten aspects that accompanied colonial expansion reside: the indigenous imaginary, its economic and social organization, its way of life; the histories, languages, and practices of Africans brought to the American continent; and the marginalization of their descendants, the white *criollos*.

Furthermore, other particularities characterize LA countries, such as internal revolutions, subordination to so-called sovereign countries, the manipulation of power and hegemony, and the crushing of the culture of such diverse people. Bringing these events to light in the context of Spanish language teaching in Brazilian High Schools (EM) is a way of broadening students’ cultural horizons, given that it is possible to: learn about elements that characterize Hispanic-speaking countries in Latin America; enable Brazilian students to have the opportunity to feel like they belong to the Latin American universe and raise awareness

⁵ English translation: We have to start being like ourselves.

about their place of belonging; bring to light the memories silenced by oppressive countries and show them that it is possible to continue learning from others, without the need to imitate other cultures or subject themselves to it.

And how could this effectively occur in Spanish language classes? Tenorio and Reyzábal (1992, p. 32) reinforce that literature “*registra la evolución de la ciencia, de la técnica, de la jurisprudencia, de la política, de la educación, de la ética, de la estética*”⁶. In this sense, if literature “records” different contexts of the human condition, we believe that, through this record materialized in the literary text (TL), Latinity can be revealed and discussed in Spanish language classes during the practice of reading activity. Furthermore, “The object of literature being the human condition itself, he who reads and understands it will no longer become an expert in literary analysis, but a human connoisseur” (TODOROV, 2010, p. 92-93, our translation).

With these questions in mind, we initially present a study of proposals for reading practice based on the TL in EM Spanish textbooks, with the aim of analyzing the presence of Latinity in the development of this practice. We emphasize that the first movement of this research is interested in verifying this issue in textbooks because they are the main tool that guides the teacher’s practice in the classroom. However, beyond the observation, what is intended in this article is to show the possibilities for possible reflections around Latinity based on reading the TL and, in this way, show that this discussion contributes to the sociocultural formation of Spanish language students in high school.

Latinity of America

Etymologically, Latinity comes from the Latin *Latinitas* and refers to the study of the Latin language and culture, as well as the group of Latin-speaking peoples. Hence the importance of this nomenclature for the American continent because it was necessary to leave demarcated, even if symbolically, the affirmation of an “internal identity of its people, who sought self-recognition and political emancipation; whether in a competition for hegemonic spaces in American territory between certain nations” (BRANDALISE, 2013, p. 75, our translation).

⁶ English translation: records the evolution of science, technique, jurisprudence, politics, education, ethics, aesthetics.

Studies by Ardao (1980) explain that the incidents, tensions, and conflicts of 1850 related to Panama reinforced the origin of the name Latinity. Two opposing forces were concentrated in this tension, on the one hand, the “Anglo-Saxon race” and, on the other, the “Latin race”. The confrontation between these two Americas found its poetic expression in “*Las dos Américas*”, by the Colombian José María Torres de Caicedo, written in September 1856 and published in February 1857 in *El Correo de Ultramar*. Along with Caicedo, the Chilean philosopher and politician, Francisco de Bilbao, also used the term “Latin” to the American continent, prematurely, during a conference held in Paris, on June 22, 1856, calling for Latin American unity.

As Quijada (1998) reiterates, the adoption of the name “Latin America” by Hispanic Americans forms part of a racial dichotomy where the term of this dichotomy is not the adjective “Spanish” or “Hispano”, but the Anglo-Saxon. According to her, there is no case in which this dichotomy was used in relation to the adjective “Hispano”, quite the contrary, the term ‘Latino’ starts to be placed almost in the same semantic field as “Hispano”, since they were the Spanish speakers who encouraged and disseminated the adjective “Latino”. Possibly, for this reason, we Brazilians rarely consider ourselves Latin Americans or realize that we are also part of the traits that shape being Latin on the American continent.

Appropriating this Latin American construction, therefore, reveals a condition of resistance in the face of dominant nations, both European and North American. It reflects the search for the encounter of realities that were absorbed by colonialist forces and found common problems in diversity (understanding of races, religion, culture, traditions, heroes, saints, monuments, ruins). From this, it is worth highlighting that the Brazilian sociologist Ianni (1993) argues that part of the thought and practice in LA is organized based on interpretations synthesized in some concepts, of which we highlight six due to the relevance they will bring to everything that has already been exposed to date: (1) civilization and barbarism; (2) cosmic race; (3) our America; (4) revolutions, (5) castes and classes and the (6) national question.

From this, we understand the need to strengthen the meaning of being Latin American without limiting this concept just to the fact that we have a root of European origin due to the linguistic base, but because this language, together with its particularities, whether of cultural, folkloric, religious, political and social order, mixes with those of indigenous and African origin. Precisely because of this wealth of encounters and hybridization, the notion of ‘Latino’ gains a significant dimension within the American continent by celebrating mestizaje as a fundamental characteristic.

In this sense, it is appropriate for this debate to be taken to Spanish language classes in high school contexts. Even the BNCC points to the need to understand the identity processes, conflicts, and power relations that permeate social language practices in the training of high school students.

TL in reading practice activities: what is the place of Latinity?

As stated by Vargas Llosa (2004, p. 380, our translation), we understand that: “Nothing teaches better than literature, to see in ethnic and cultural differences, the richness of human heritage and to value them as a manifestation of their multiple creativity”. In “Loving Dictionary of Latin America”, Vargas Llosa (2006) further adds that literature brings us closer to our past, developing a feeling of belonging to the human community across time and space as the highest achievement of culture. We also come closer to the conception that Cosson (2009, p. 17, our translation) has of reading and writing literary texts by considering them as a space where “we find a sense of ourselves and the community to which we belong [...] It is more than knowledge to be re-elaborated, it is the incorporation of the other into me without renouncing my own identity”.

Precisely because we have this understanding of the role of literature in life and education, we recognize the literary text as a manifestation of literature, and, therefore, we take it as authentic teaching material in language classes, specifically Spanish. Thus, literary reading becomes this space where universes meet and dialogue, where we can have access to cultural, historical, social, geographic, and linguistic traits, among many others. For this reason, we did not choose to collect random texts for our study.

We decided to investigate the presence of Latinity in the literary texts selected for the sections specifically aimed at developing reading skills in the Spanish textbooks suggested by the PNLD/2018 Guide (the last three-year period in which the PNLD recommended Spanish books). We reinforce that this guide approved three Spanish language collections intended for secondary education (EM): *Confluencia* (PINHEIRO-CORREA *et al.*, 2016); *Cercanía joven* (COIMBRA; CHAVES, 2016) and *Sentidos en lengua española* (FREITAS; COSTA, 2016). Each collection contains three volumes aimed at the 1st, 2nd and 3rd grades of EM.

In the *Cercanía joven* collection, as our corpus focused only on sections specifically aimed at reading skills, it was not possible to investigate the presence of Latinity through TL, as none of these sections made use of this type of text for this purpose. The *Sentidos* collection

used only one TL in the reading section (in volume 1 of the first unit), which made it possible to approach Latinity, given that the text used was the song *Soy loco por ti América* by composers Gilberto Gil and Capinan. The lyrics, which mix Spanish and Portuguese languages in their stanzas, are the only production whose authorship does not correspond to the nationality of Spanish-speaking countries, but which adapt perfectly to the Latin American context by including Brazilian authors to compose this scenario. The title of the song itself takes us back to the context of Latinity by insistently reaffirming his love for AL in the verses: “*Soy loco por ti, América, soy loco por ti de amores*”. Notably, the activities for understanding the text in this activity bring a very significant issue to the debate by proposing a reflection on the feeling of belonging that Brazil needs to have in relation to being Latin on the American continent.

Unlike previous collections, in the *Confluencia* collection, of the nine TL selected for the reading sections, seven texts were by Latin American authors, and two were Spanish. The presence of these seven authors, three in volume 1 and four in volume 2, means, in our view, an advance towards Latin American representation when, until very recently, we observed that the textbook gave more evidence to literary texts by authors of Spanish people.

Of these authors selected from different locations in Latin America, from Uruguay to Cuba, the female presence and black literature were represented by the Afro-Cuban Magia López. It is essential to point out that the biographical data and photographs of the authors of the selected texts, although briefly, were highlighted through a box located before the text as a paratextual element. In this way, we initially highlighted the presence of Latinity in the TL of the reading sections through the origin of these authors geographically demarcated by the Latin American subcontinent.

We also verified that from the TL selected for the reading activities, content emerged that revealed scenarios specific to Latin America, a moment that would be opportune for a discussion around elements specific to our Latinity as a form of resistance against hegemony. However, we found that the development of reading from the TL did not highlight these scenarios in order to promote a critical-reflexive understanding of our subcontinent. In this way, once again, these scenes were silenced. And when we say this, we take into account the fact that the socio-historical and ethnic-racial formation of the Latin American subcontinent has always been marked by forgetfulness.

Latinity from reading the TL: Possibilities

From the *Confluencia* collection, it became evident that the presence of Latinity in the TL selected for reading practice needs to go beyond the choice of authors, the boxes that provide data about them, and the selection of the literary text. The content in these texts needs to be considered in activities that aim to work with understanding and interpreting the target language to highlight the Latin American scenario in the student's training as a critical reader, aiming at sociocultural knowledge. We say this because the instructions for developing reading allowed the student to share their previous knowledge and discuss issues related to the text, without straying from its theme. However, we noticed a lack of depth in these instructions for building critical and reflective understanding.

Thus, we found that of the seven literary texts explicitly selected for the reading sections, six contained contexts and scenarios specific to Latin America that could have been discussed through the reading instructions. However, we realized that they were at the service of the discussion around the theme of the unit, as exemplified in the table below:

Table 1 - AL scenario found in the TL selected in the reading sections of the *Confluencia* collection

Literary text	Author	Theme discussed in the unit from the TL	Scenarios of AL verified in the text
<i>La televisión, ('El libro de los abrazos')</i>	Eduardo Galeano	Media.	Markets that dominate communication as a mechanism for manipulating information. National issue.
<i>Mi belleza</i>	Magia López e Alexei Rodríguez Mola	Overvaluation of beauty to the detriment of others.	The presence of Afro-descendants in the ethnic-racial construction of AL. Cosmic Race.
<i>Un mundo para Julius (fragment)</i>	Alfredo Bryce Echenique	Forms of treatment.	Denouncing the prejudices, inequalities, and discrimination that the poor Peruvian population goes through. Classes x castes.
<i>El sur también existe</i>	Mario Benedetti	Peripheral environments in the Hispanic world.	Confrontation between the countries of the north and south of LA, making reference to the dominance of developed countries, in particular the USA, over Latin American countries. Concept of our America.
	Joaquín Torres García	Peripheral environments in the Hispanic world.	The appreciation of South American art and the observation

<i>La escuela del sur</i> (fragment)			of South America with a view to its cultural identity. Concept of our America.
<i>Doña Bárbara</i> (fragment)	Rómulo Gallegos	Pronunciation as a mark of social identity.	Confrontation between nature and progress in the Venezuelan llanos. Revolutions.

Source: Prepared by the authors.

We understand that, in addition to the theme of the unit, it would be opportune to observe the dialogue that the TL possibly maintains with the Latin American context and, from there, promote discussions and reflections that lead to a critical reading in order to recognize the scenarios that mark the Latinity of our Latin America. In this way, from the texts selected as described in Table 01, it would be possible to dialogue with some concepts, pointed out by Ianni (1993), which relate to the construction of this Latinity: (1) national question; (2) cosmic race; (3) classes x castes; (4) concept of our America and (5) revolutions. Let us, therefore, look at the possibilities for debates and reflections that can be generated from reading these selected texts in order to give relevance to elements of Latinity.

The chronicle ‘*La televisión*’, belonging to Galeano’s *El libro de los abrazos*, would be a great opportunity to debate, during the reading activity, one of the issues that afflict the AL context: the markets that dominate communication as a manipulation mechanism of information. As Canclini (2008) remembers, the communication markets of the Latin American continent, which until the 17th century were in the hands of Spain and Portugal and in France from the 19th to the beginning of the 20th century, became dominated by the United States in the latter centuries. However, he argues that, in times of globalization, there is not just “Americanization” in the world, despite a large audiovisual production, distribution, and exhibition sector being owned by US corporations.

The poem ‘*Mi belleza*’ by Cuban poets Magia López and Alexei Rodríguez Mola, claims in its verses that beauty is not classical and that it is beyond “*eurocéntricamente hablando*” standards. By mentioning this standard and observing the context and place of speech of the authors, it would be appropriate to propose a counterpoint between the imposition of this standard of beauty, which only considers white and European people and the Latin American ethnic-racial reality. It is also important to highlight that the poet, Magia López, is black and committed to reclaiming the voice of the Afro-Cuban woman in addition to being a woman.

Two faces that, since the time of our colonization, have been silenced due to patriarchy and coloniality that needed to hierarchize classes in order to exploit and subjugate them. We can even include in this discussion that proposing a TL of these authors means considering black literature from the Latin American continent. As Ianni (1988, p. 91, our translation) reinforces, “Black literature is considered to be written by black authors, that is, it differs from literature that only focuses on black people”.

The novel ‘*Un mundo para Julius*’ tells the story of Julius, a child who lives between two worlds: that of his rich family and that of his employees, at the same time, he outlines the Lima oligarchy, and unmasks prejudices, denounces inequalities and the discrimination that the poor Peruvian population goes through. Bringing this issue to light, even through a fragment of this work, would be opportune for the discussion around one of the singularities of AL presented by Mignolo (2005): the control of space, the appropriation of land is associated with capital in the hands of a few and reinforce the marginalization and dehumanization of others. An opportunity to report prejudice, inequalities, and discrimination.

The poem ‘*El sur también existe*’ by Uruguayan Mario Benedetti addresses the confrontation between northern and southern countries, making reference to the dominance of developed countries, in particular the USA, over Latin American countries. In this poem, we can notice that the poet qualifies “those from the north” as industrially and technologically developed, as possessors of chemical weapons, as consumerists and rich, but socially poor because they do not socialize scientific discoveries. The southern countries of Latin America are described as fragile, marginalized, dependent, and without global importance, but it is from the south that people come out who strive and fight without losing faith or hope and who try to continue forward despite all the social, political and economic difficulties that affect them.

This finding was revealed in the literary discourse dialogues with the issues defended by Canclini (2008) and Mignolo (2005): the control of spaces, the appropriation of land, and knowledge associated with the accumulation of capital in the hands of a minority (North American) reinforces the marginalization of others. It also corresponds to the discussion about the coloniality of power, which Quijano (2000) discusses as a global capitalist standard that establishes a relationship between dominators/superiors and dominated/inferiors. Using a poem like this in a Spanish language class involves a discussion beyond the hemispheres: reflection on the submission of Latin American countries to North American domination, a scenario that marks the economic and political history of Latin American countries.

The essay '*La escuela del sur*' was created to explain the design of Inverted America and is one of the 150 essays produced between 1934 and 1943 that were published in the book '*Universalismo Constructivo*'. In it, the Uruguayan Torres García defends a new way of seeing art and summarizes his experiences with the European avant-gardes of the early 20th century and his vision of art of all times, particularly South America. The fragment of Torres' essay García demands that we look to the south as the north of the LA people and not that our north/focus/direction is conditioned by the interests of North America. We can also add, as Mignolo (2005) reminds us, that the American continent is marked by the sovereignty of some peoples and the exclusion of others, an essence that seems to mark the entire configuration of an LA that still insists on placing itself in an inferior position to the nations with which it maintains, in economic and political relations, the discourse of coloniality.

The novel '*Doña Bárbara*' by Venezuelan Rómulo Gallegos points to a problem experienced in the LA context: the confrontation between nature and progress. The protagonist is an authoritarian, domineering woman who governs the laws of the Venezuelan *llanos* region. We can say that she, the holder of power in the story of the novel, can be considered as the representation of the dictator Juan Vicente Gómez, a political figure who dictated the laws in Venezuela during the period in which the work was written. The confrontation between nature and progress is also noted during the narrative.

From this information, we note that Latinity is configured at a time when it points to a social problem that makes up the LA scenario, the struggle for the modernization of the countryside, and the social and political backwardness that Venezuela was going through in the middle of the 20th century. In the fragment placed in the reading section, we have in evidence two characters who experienced different contexts: Santos, who had access to studies in Europe, and the young peasant woman who has always lived in the Venezuelan *llanos*. However, the activity proposed in the book based on this fragment is constructed in an attempt to highlight the way each of the characters speaks to meet the theme suggested in the unit: speech as a mark of social identity.

Final considerations

We understand that proposing new paradigms for language teaching is only viable through the process of observation and observation. In this sense, when we found, in a Spanish language collection recommended by the PNLD for High School, that the presence of Latinity, from the reading of literary texts (TL) in the sections intended for reading practice, is restricted to the choice of texts from Latin American authors and that the reading instructions do not indicate paths for discussing events specific to Latin American countries, we realize the need for intervention. This occurs because, in our view, the presence of Latinity, emerging from the content of these texts, cannot be silenced.

We understand that the content of these literary texts deserves to be considered in activities aimed at reader comprehension and interpretation. Interpretation, after all, goes beyond the lines, and, in this case, the discussion around all the particularities that the text can reveal about Latinity is fundamental. This will allow the students to recognize themselves as participants in this subcontinent in the face of approaching contexts that are not exclusive to Hispanic-speaking countries in America but also reflect our sociocultural reality.

This is evident in the Latin American scenarios that we previously described, as summarized in Table 01:

- a) Markets that dominate communication as a mechanism for manipulating information;
- b) The presence of Afro-descendants in the ethnic-racial construction of AL;
- c) Complaint against prejudices, inequalities, and discrimination that the poor Peruvian population experiences;
- d) Confrontation between the countries of the north and south of LA, making reference to the dominance of developed countries, in particular the USA, over Latin American countries;
- e) The appreciation of South American art and the observation of South America with a view to its own cultural identity;
- f) Confrontation between nature and progress in the Venezuelan *llanos*.

If we observe, all these scenarios communicate with the reality we experience in Brazil; after all, all Latin American countries are and are subject to the same economic, political, social,

and cultural interference from our colonization to the present day. Furthermore, pointing to the particularities of the Latin American scenario is a way of, through teaching the Spanish language, meeting what the LDB⁷ guides in its article 35, paragraph III on one of the purposes of EM: “the improvement of the student as a human person, including ethical formation and the development of intellectual autonomy and critical thinking”.

We can state that the analysis (identification of occurrences in the textbook) and the discussion (proposing possibilities to incorporate the discussion of Latinity through the reading of literary texts) presented in this article indicate the need for teachers to assume the stance of autonomous subjects and politicians. This implies opening paths for a more social, historical, and cultural approach to the literary texts that are used in our classes or that are found in textbooks, especially in the sections focused on reading practice.

Finally, as Spanish language teachers on the American continent, we cannot silence the events and scenarios that correspond to the context of Latin America when we have literature in our hands. Even more so when, currently, we still have an educational policy that limits the offering of just one foreign language, English, a language that represents North American interests on our continent.

Therefore, in this context of resistance to Spanish language teaching, we need to promote discussions around the Latin American scenario and make use of literature in its most varied genres for this purpose. In this way, we will be helping to build an education with a view to freedom because when we are aware that we are oppressed, that is when we form critical, reflective, and autonomous citizens.

⁷ Available at: <https://www2.camara.leg.br/legin/fed/lei/1996/lei-9394-20-dezembro-1996-362578-publicacaooriginal-1-pl.html>. Accessed in: 20 June 2023.

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