Articles

Digital literacy practices in the speech of "new" High School students

Práticas de letramentos digitais no discurso de estudantes do "novo" Ensino Médio

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Abstract

This article, the result of a research carried out during a post-doctoral internship in the area of Education, aimed to understand the digital literacies practices of students enrolled in the first year of a public school in the state network of Santa Catarina that has the "New" High School. It is a study with an ethnographic qualitative approach, based on a dialogic perspective of language and literacy studies. Data collection was based on the application of guiding questions carried out in two dialogued meetings and records on a digital wall with six students who attend the first year of the "New" High School during the year 2022. The results showed that the practices of Students' literacies are mediated by authentic texts (printed book, Instagram, Twitter, WhatsApp, fanfics, podcasts) constituting them by an active responsive attitude. The conclusions reveal that, in relation to pedagogical practice, there are challenges regarding the use of digital technologies in the school sphere.

Keywords: "new" High School; literacies; students.

Resumo

Este artigo, resultado de uma pesquisa realizada durante um estágio de pós-doutoramento na área da Educação, objetiva compreender as práticas de letramentos digitais de estudantes matriculados no primeiro ano de uma escola pública da rede estadual catarinense que possui o "Novo" Ensino Médio. Trata-se de um estudo de abordagem qualitativa etnográfica, fundamentada em uma perspectiva dialógica da linguagem e de estudos do letramento. A coleta de dados baseou-se na aplicação de questões norteadoras realizadas em dois encontros dialogados e registros em um mural digital com seis estudantes que frequentam o primeiro ano do "Novo" Ensino Médio durante o ano de 2022. Os resultados apontaram que as práticas de letramentos dos estudantes são mediadas por textos autênticos (livro impresso, Instagram, Twitter, WhatsApp, *fanfics*, *podcasts*) os constituindo por uma atitude responsiva ativa. As conclusões revelam que, em relação à prática pedagógica, há desafios quanto ao uso de tecnologias digitais na esfera escolar.

Palavras-chave: "novo" Ensino Médio; letramentos; estudantes.

INITIAL PATHS

High School, the final stage of Basic Education, has long been a point of discussion regarding what is offered, whether due to the workload (800 hours), as determined by the Education Guidelines and Bases Act, LDB No. 9,394/1996 (Brasil, 1996) or the curriculum matrices organized in twelve subjects, which still indicate a fragmented pedagogical approach. From the enactment of the Provisional Measure MP 746/2016, expressed by Law No. 13,415/2017 (Brasil, 2017), which amends LDB No. 9,394/1996 (Brasil, 1996) and establishes the Policy for Promoting the Implementation of Full-Time High Schools, the minimum annual workload has been expanded to 1,000 hours, and the curriculum has been modified by areas of knowledge (Languages and their Technologies, Mathematics and its Technologies, Natural Sciences and their Technologies, Human and Social Sciences) within an integrated perspective (Brasil, 2017).

In Santa Catarina, the implementation process of the "New" High School, a term coined by the state public education network, began in 2018, with the participation of "120 pilot schools in compliance with the provisions of MEC Ordinance No. 649/2018, which established the Support Program for the New High School" (Santa Catarina, 2021d, p. 12). Additionally, in 2019, the State Department of Education of Santa Catarina organized qualification meetings involving 363 professionals, including:

> [...] teachers and coordinators from the 120 pilot schools of the New High School, professionals from the Regional Education Departments, as well as support from technicians from the Central Department of SED, professionals from the ProBNCC team (Support Program for the Implementation of BNCC), and specialists from the iungo Institute (Santa Catarina, 2021d, p. 13, our translation).

From these qualifications, "guiding documents" were produced and published (Santa Catarina, 2021a), organized into four volumes (printed and digital) (Santa Catarina, 2022), based on the Santa Catarina Curriculum Proposal (Santa Catarina, 1991, 1998, 2005, 2014) regarding holistic and comprehensive education, formative pathways, and work as a principle for diversity, as well as the National Common Curricular Base (Brasil, 2018) in terms of competencies and skills, namely: "Base Curriculum for High School in the Territory of Santa Catarina: Book 1 - General Provisions" (Santa Catarina, 2021a); "Base Curriculum for High School in the Territory of Santa Catarina: Book 2 – Basic General Formation" (Santa Catarina, 2021b); "Base Curriculum for High School in the Territory of Santa Catarina: Book 3 – Portfolio of Advanced Learning Pathways" (Santa Catarina, 2021c); "Base Curriculum for High School in the Territory of Santa Catarina: Book 4 - Elective Curriculum Components: Building and Expanding Knowledge in the New High School" (Santa Catarina, 2021d). Regarding Books 3 and 4, which deal with the Advanced Learning Pathways and the Elective Curricular Components respectively, 25 Pedagogical Guides were developed in each volume, presented as Portfolios (Santa Catarina, 2021c; 2021d).

The "New" High School, as it is named in Santa Catarina, and as Ferretti (2018) highlights in a more critical approach to and for Education as a "Reform" of High School, has offered four curriculum matrices, which remain at the schools' discretion: Integral Matrix (31 hours/class, five daily classes and one full-time day); extended Matrix A (31 hours/class, four days with six classes each and one day with seven classes), which has been adopted by almost the entire public network in Santa Catarina; Matrix B (35 hours/class, three days with five classes each and two days full-time); Matrix C (44 hours/class, four full-time days and one day with four classes). It is noteworthy that the extended curriculum matrix, Matrix A, which is part of this investigation into the literacy practices of first-year students of the "New" High School, consists of 31 classes, with 25 from Basic General Education and six from Formative Itineraries (Life Project, Foreign Language, and Elective Curricular Components).

In 2022, during a period in which the Brazilian population was still experiencing the COVID-19 pandemic, the "New" High School began to be implemented across the entire state, federal, and private education networks in Santa Catarina, which was expected to occur nationwide by the end of that academic year, as discussed by Pottmeier et al. (2022), with the guiding documents being the National Common Curricular Base (Brasil, 2018) and, in the case of the Santa Catarina network, based on the Base Curriculum for High School in the Territory of Santa Catarina (Santa Catarina, 2021a, 2021b, 2021c, 2021d), according to a bibliographic study conducted by Pottmeier, Caetano and Fischer (2022) regarding literacy in the "New" High School.

From this contextualization of the documents governing the operation of the "New" High School, we seek in this article, which emerges from a postdoctoral internship research in Education linked to the research group "Languages and Literacies in Education" of the Graduate Program at the Regional University of Blumenau, to understand the digital literacy practices of students enrolled in the first year of a public school within the state network of Santa Catarina that implements the "New" High School.

This study, situated within a qualitative ethnographic approach mediated by text (Lillis, 2008), is grounded in a dialogical perspective of language (Bakhtin, 2011 [1979]) and literacy

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studies (Bartlett, 2014; Barton; Hamilton, 1998; Barton; Lee, 2015; Cope; Kalantzis, 2000; Fischer, 2007; Gourlay; Hamilton; Lea, 2014; Kalantzis; Cope; Pinheiro, 2020; Rojo, 2012; Street, 1984, 1993, 2003, 2014; Street; Bagno, 2006).

This text consists, in addition to the initial pathways, of the sections that discuss the literacy, in the second section; methodological pathways, where the approach, instruments, and participants of this research are presented, in the third section; analysis and discussion of the records, addressing the statements made by first-year students of the "New" High School regarding their reading and writing practices in the school sphere and other social spheres of human activity, in the fourth section; followed by the final pathways and references used in this study.

LITERACY: PLURAL SOCIAL PRACTICES OF LANGUAGE USE

Literacies, understood in this study from a dialogical (Bakhtin, 2011 [1979]; Geraldi, 2013 [1991], 2015) and an ethnographic perspective (Barton; Hamilton, 1998; Fiad, 2017; Gourlay; Hamilton; Lea, 2014; Lillis, 2008; Street, 1984, 1993, 2003, 2014; Street; Bagno, 2006), as plural social practices (Street, 1984, 1993, 2003, 2014; Street; Bagno, 2006) involving multiple literacies and multiliteracies (Cope; Kalantzis, 2000; Kalantzis; Cope; Pinheiro, 2020; Rojo, 2012)[1] and plural social processes (Street, 1984; Corrêa, 2022), are affiliated with the New Literacy Studies and a new pedagogy, "A Pedagogy of Multiliteracies – Designing Social Futures," translated into Portuguese *as "Uma pedagogia dos multiletramentos – desenhando futuros sociais*."

The pedagogy of multiliteracies is the result of a manifesto, "a colloquium of the New London Group[2]," held in 1996 by numerous scholars. The group already "affirmed the need for schools to take responsibility for new literacies emerging from contemporary society" (Rojo, 2012, p. 12, our translation). This was because it involved thinking about a subject who uses language in the most varied social spheres of human activity, whether familial, educational, religious, cultural, professional, among others. These subjects are composed of multiple languages, knowledge, expertise, values, beliefs, attitudes, and are historically situated in each space (Kalantzis; Cope; Pinheiro, 2020; Corrêa, 2022).

These subjects are considered learners who read and write in different discursive genres, whether in print or digital media. These genres integrate reading and writing practices, which, according to Bartlett (2014, p. 75), are based on Cope and Kalantzis (2000),

> [...] are increasingly embedded in culturally and linguistically diverse contexts and multimodal forms—that is, that literate forms of communication are surrounded by visual, audio, spatial, and other semiotic systems.

What requires a closer look at situated literacy practices, as highlighted in Bartlett's study (Bartlett, 2014), or local or situated practices (Barton; Hamilton, 1998), as they have been shaped in the context of new digital artifacts. These artifacts introduce new/alternative reading and writing practices that individuals engage in within and through digital environments, according to reflections by Gourlay, Hamilton and Lea (2014) on the contributions of New Literacy Studies. As the authors emphasize:

> [...] This approach brings an ethnographic sensibility to the study of communication technologies and has developed operational concepts for observing and recording local enactments of literacy practices (*e.g.*, events, recurring procedures and routines – [...]). Use of these concepts keeps contextual detail to the fore, along with close observation of empirical examples rather than rhetorical claims. The aim is to access participants' perceptions and meanings in order to illuminate observed behaviour in relation to literacy practices. In its ecological approach, it focuses on the performance

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[1] For Rojo (2012, p. 13), multiple literacies refer to literacy practices that are diverse and varied, "valued or not in societies." Multiliteracies concern the "cultural multiplicity of populations and the semiotic multiplicity in the constitution of texts through which" (Rojo, 2012, p. 13), in addition to the circulation of information, individuals engage in dialogue and interaction.

[2] Group composed of researchers, among whom stand out "Courtney Cazden, Bill Cope, Mary Kalantzis, Norman Fairclough, Jim Gee, Gunther Kress, Allan and Carmen Luke, Sara Michaels, and Martin Nakata," among others (Rojo, 2012, p. 11).

of literacy events and the roles of all participants, not just learners [...] (Gourlay; Hamilton; Lea, 2014, p. 3-4).

Social participants who are constituted on, for, and with multiple literacies or multiliteracies in the face of the most diverse uses of language, shaped by Digital Information and Communication Technologies (DICT) and the heterogeneity of cultures and multisemiotic languages that circulate there and are part of everyday life—educational/academic, religious, professional, and cultural—of individuals inscribed in the 21st century (Cope; Kalantzis, 2000; Kalantzis; Cope; Pinheiro, 2020; Rojo, 2012). They are, therefore, "[...] digitally transformed everyday activities" (Barton; Lee, 2015, p. 12), which are mediated by multisemiotic texts and "[...] integrate *online* and *offline* practices [...]" (Barton; Lee, 2015, p. 14, emphasis by the authors) for these individuals in different social spheres of human activity at a given moment in time.

As problematized by Fischer (2007), it is necessary to consider the production of meanings attributed to this heterogeneity of processes and social practices that identify these social participants, who constitute their subjectivity through the dialogical relationship with the other, which is mediated by texts. In this sense, these singularities characterize ways of speaking, acting, valuing, feeling, understanding, and using (multi)texts through/ in the multiplicity of languages (blended with music, mashups; cinema and animations, machinemas; digital fictional narratives, fanfics) (Rojo, 2012), in the most varied social spheres of human activity, "in different discursive or practice communities" (Fischer, 2007, p. 31).

For Barton and Hamilton (1998, p. 11), there are "[...] there are different literacies associated with different associated with particular aspects of cultural life", social, local, and situated practices that identify and constitute family literacies, school literacies, and digital literacies, for example. These domains are structured by social, historical, and ideological aspects chronotopically marked by centripetal forces, which unify and ideologically centralize individuals' utterances, and centrifugal forces, which create tensions, break away, and ideologically reveal social relations with others (Bakhtin, 2011 [1979]).

Regarding digital literacies (Barton; Lee, 2015; Cope; Kalantzis, 2000; Gourlay; Hamilton; Lea, 2014; Kalantzis; Cope; Pinheiro, 2020), these require mastery of digital platforms and artifacts in which individuals engage in reading and writing, re-signifying such practices and social processes through Digital Information and Communication Technologies (DICT). Thus, we understand that new/alternative domains emerge, enveloped in new/alternative technologies, which have led to and continue to lead to changes in local, situated practices of reading, writing, and orality in school, family, and other spheres—particularly in light of the current context of the implementation of the "New" High School across the entire public state education system of Santa Catarina, beginning in the 2022 academic year, still affected by the COVID-19 pandemic or a "post-pandemic" era, as termed by those who anticipated the pandemic's end, according to Corrêa (2022)."

Given what was presented in the introduction, the following section outlines the methodological pathways, including the instruments and participants of this research.

METHODOLOGICAL PATHWAYS

The methodology of this study is based on a qualitative ethnographic text-driven approach (Lillis, 2008). According to the author, ethnography as deep theorization, "[...] radically challenges the dichotomy between language and culture, a dichotomy, [...], that has led to an ontological gap between text and context in much academic writing research" (Lillis, 2008, p. 382).

Thus, ethnography encourages the researcher to observe which uses, therefore, which reading and writing practices people engage in, since there are gaps between text analysis and context analysis, as stated by Lillis (2008, p. 382). It is important to examine "*social processes*," as highlighted by Corrêa (2022, author's emphasis), based on Street (1984). This is because literacy practices "are social practices, therefore tied to society-culture-language" (Corrêa, 2022).

In this sense, the dialogical perspective of language and literacy studies in this research, which also underpins the analysis of the collected records, conceives the subject as a social and historical being, shaped by ideology. A being who is constituted by/in language in dialogue with the other. According to Geraldi (2015, p. 125), this is a "constitutive activity of subjectivity" and involves the dated subject (Geraldi, 2015) within, through, about, and with the "interweaving of past, present, and future, which are concretely realized in a space historicized by time" (Geraldi, 2015, p. 144, author's emphasis), shaping their various *projects* and *strategies of expression* in different social spheres of human activity (family, media, school, among others).

Considering an ethnographic approach aimed at understanding the digital literacy practices of students enrolled in the first year of a public school in the state network of Santa Catarina that implements the "New" High School, we used as instruments for collecting records a questionnaire with guiding questions about reading and writing practices, based on two dialogue-based meetings with six students enrolled in the first year of the "New" High School, along with entries in a digital mural (padlet), implemented until the end of the 2022 academic year. The first meeting was held on July 6, 2022, and the second on August 10, 2022, both taking place on the premises of the research field school, in a classroom, after the students' class, in the early afternoon.

Regarding the participants[3] of this research[4], three are 15 years old and three are 16 years old, consisting of four girls and two boys, as they self-declared during the dialogue-based meetings. They stated that they had never repeated grades during their formative journey in Basic Education, as five students reported always studying at the same school, which serves as our research[5] field, and one student joined the institution because it offers High School or the "New" High School. The students speak Portuguese as their mother tongue, and all were born and reside in the municipality where the research field school is located, in Vale do Itajaí/SC. Of the six students, three are Catholic, one is Lutheran, one is polytheistic, and one did not provide information. In relation to the educational background of their families, two parents have a complete higher education degree, one is currently pursuing higher education, four have completed high school, one has an incomplete high school education, two completed elementary school, and two did not provide information. Regarding employment: one mother is a teacher's assistant, one is a weaver, two individuals work in general services, one is a packer, two fathers are mechanics, one is a tow truck driver, one is a metallurgist, two are retirees and entrepreneurs, and one did not provide information.

In the next section, we present the analysis and discussion of the records regarding the reading and writing practices of students attending the "New" High School in 2022 in the public education network of Santa Catarina.

RESULTS AND DISCUSSION: WHAT THE DISCURSIVIZATION OF SUBJECTS ABOUT LITERACY PRACTICES IN "NEW" HIGH SCHOOL?

In this section, we develop our analyses and discussions anchored in an enunciative-discursive perspective of language (Bakhtin, 2011 [1979]; Geraldi, 2013 [1991], 2015) that dialogues with the concept of literacy, previously manifested in this article, from which we examine a heterogeneous subject. A subject who is constituted by, through, and with different printed and digital texts in a space historically marked by distinct literacy practices. The subject reads and writes on paper, reads and writes on a cell phone, tablet, computer,

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[3] The subjects are identified as Student 1, Student 2, Student 3, Student 4, Student 5, and Student 6, in order to protect their real names.

[4] This research was approved by the Ethics Committee of the Regional University of Blumenau under the Certificate of Ethical Appreciation Presentation number 57754322.8.0000.5370.

[5] It is a state public school, located in a peripheral neighborhood of a municipality in Vale do Itajaí/SC, which serves students coming from other schools in the municipal and state public networks (which only offer Elementary Education) located in the same neighborhood. In addition to the "New" High School, the institution offers Elementary Education (from first to ninth grade) and the former High School (second and third years), distributed across three shifts: morning, afternoon, and evening. It currently (2022) has 1,000 students enrolled (Records obtained from the logbook of one of the authors of this article during the first and second semesters of 2022 in dialogue with the school's management team).

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reads at home, at school, and on the street. A subject who moves from one social sphere to another using both printed and digital resources.

In this sense, it is possible to undertake a historical and critical reflection on the terms used by Prensky (2001) regarding social actors born into Digital Technologies, whom the author called digital natives (belonging to Z, Alpha Generations) and those who needed to learn these technologies, considered digital immigrants (belonging to the Baby Boomers, X, and Y Generations). These concepts, conceived almost two decades ago and understood considering an enunciative-discursive perspective (Bakhtin, 2011 [1979]), are deconstructed when we examine social processes or literacy practices (Street, 1984; Corrêa, 2022). This is because Prensky's (2001) initial idea does not envision the human formation of the subject, but rather a market-driven approach, directed towards competencies the individual was expected to possess even if born before the so-called technological era.

Regarding digital literacy processes or practices, another terminology attributed by White and Le Cornu (2011), called digital residents and digital visitors, allows us to understand both the artifacts used (texts, pens, books, computers, tablets, cell phones, applications, among others) and the reading, writing, and oral activities carried out by subjects (producing a printed or digital text; presenting slides, videos, audios; socializing and discussing a specific topic, among others). This is because there is a continuum in the use of language in different social spheres, both by digital residents, who interact most of their time in digital environments (online) as a pastime or leisure activity, as stated by Student 4: "*Generally, we read as a way to maybe not think about something in real life, to distract ourselves*," and by digital visitors, who use digital technologies as tools for accomplishing a specific purpose and spend little time online (White; Le Cornu, 2011). We can understand this when Student 3 and Student 6 express that they prefer reading books in print format. According to Student 3: "*Normally I read physical books*," and Student 6: "*I read printed books, specifically about criminal cases*," or regarding writing, Student 2 highlights that they prefer to write their notes on paper: "[...] *I still prefer to write and plan things on paper, it seems to come out more correctly*."

As we seek to understand, in the statements of the six students enrolled in the first year of the "New" High School, their reading and writing practices, we ask: Are these practices more prevalent in digital or printed environments? What are these literacy practices, and how are they constituted?

The first indication after collecting records refers to writing practices mediated by text (Lillis, 2008; Fiad, 2017). The six subjects participated in both dialogue-based meetings (July 6, 2022, and August 10, 2022), however, only two of them reflected on all the 14 guiding questions applied in the digital mural (padlet) by the date of analysis and writing of this text, in August 2022. Two responded to the questions from the first meeting (July 6, 2022), one only answered sociocultural questions, and one subject did not submit the padlet link.

These results imply inferring that the subjects who stated they use writing more in digital environments in their daily lives, sending text messages, audio, and video to classmates, friends, and family, and sharing, commenting on, and liking these texts that circulate in the WhatsApp group of the classroom, on Instagram, on Twitter, made little use of the digital mural to record their reflections. Here it is possible to problematize that this is not a recurring practice carried out by these subjects in the school sphere or in other social spheres. Or still, perhaps, on a few occasions, these subjects are invited to speak about themselves, about what they write in digital or printed environments, for example. Or still, because these are discursive genres and themes with which they do not identify, as Student 6 explains about the platforms on which they practice their writing outside school: "*Notes app on my phone. It's the* [tool] *I use most frequently to take notes and write things I like, like talking about something... as if it were a diary, something like that*," or as pointed out by Student 3: "*I also used to write fanfics. I wrote, but then I stopped. [...] I had a page, a Wattpad. It's orange. [...] There, I used to write, usually a romance story*." Already Student 4 refers to their writing as being focused on a more intimate practice when saying: "*I also write thoughts, feelings, those kinds of things in the notes app, [...]*" or directed toward the school and family sphere "*[...] or sometimes on Canva too, sometimes, to do some schoolwork or, I don't know, if I'm having a birthday, creating an invitation there,*" as Student 6 points out: "*We have the class group, and*

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when there's an assignment, we..." and Student 2 adds: *"Research.* [...] *Either researching on the internet or typing it in Word, something like that*."

Or writing is used for work, as highlighted by Student 2: *"Uh-huh. I mostly write on WhatsApp and when I'm working on the* [insurance] *spreadsheet.* [...] *My dad and my uncle have a tow truck business. And they work with insurance, so I make the spreadsheets*." Or these writing practices required in a course, as pointed out by Student 6: "*Also, when I was taking a course, I used to create a lot of spreadsheets when required*," and Student 4: "*Assignments for the course, using Canva, writing more in PowerPoint, Slide, for presentations*."

We can infer from these statements that the subjects use writing on digital platforms; however, they direct their writing toward practices that are not necessarily embedded in digital platforms or involve digital tools in school. These are literacy practices aimed at leisure when they produce original texts, practices based on notes for organizing their daily routines or writing for work or a course outside the school sphere. Literacy practices are in an ideological model, according to Corrêa (2022) and Street and Bagno (2006, p. 466, our translation), recognize:

> [...] a multiplicity of literacies; that the meaning and uses of literacy practices are related to specific cultural contexts; and that these practices are always associated with power relations and ideology: they are not simply neutral technologies [...].

Thus, such *projects* and *strategies of expression* (Geraldi, 2013 [1991], 2015) end up not being mobilized in school, in the relationship with the teacher, with others in teaching and learning processes when it comes to thinking about the "New" High School and the different ways of expressing, being, thinking, and acting of the students, which ultimately distances itself from Book 2 of the Base Curriculum for High School in the Territory of Santa Catarina, which addresses the General Basic Training for the "New" High School (Santa Catarina, 2021b).

According to this document, anchored in a dialogical perspective of language based on Bakhtin and his Circle, as well as Geraldi (2013 [1991], 2015), it is within the school sphere that "[...] conditions are created for individuals to reveal what they have to say, based on their reality, projecting the relationship between the local and the global, allowing them to assume the role of authors of their own texts [...]" (Santa Catarina, 2021b, p. 135). This implies affirming that the statements of the participants in this investigation point to autonomy, authorship of texts that circulate in the digital environment (online context), however, grounded in the domain/sphere of everyday social and media life.

In this sense, the *constitutive subjectivities* (Geraldi, 2013 [1991], 2015) or "[...] socially situated identities [...]" (Bartlett, 2014, p. 76)., of the subjects in this research allow us to understand that the social literacy practices they engage in through "[...] 'social languages,' or (spoken or written) 'ways with words' that include different styles, registers, vocabularies, and grammars reinforce one another" (Bartlett, 2014, p. 76-77, author's emphasis), based on Gee (1996, 1999), consist of situated literacy practices that employ digital technologies and are socially and historically marked by the subjects.

What we can consider from this, is what can be developed in school, in light of the new/ alternative proposal for High School, based on the place from which these subjects enunciate, the expansion of cultural and linguistic repertoire in thinking about a "[...] formative path that enables students to critically understand themselves, others, and the world through the uses of language" (Santa Catarina, 2021b, p. 134, our translation).

According to studies by Blommaert, Smits and Yacoubi (2018, p. 1) on context and its complications, the authors discuss two aspects that deserve attention: social structure and everyday activities, since:

> [...] for since the beginning of the 21st century the realities of social structure and the range and modes of everyday activities have been profoundly affected by the generalized introduction of a layer of online social life, complicating the offline social world on which these earlier formulations of contextualization were based.

This involves, as the authors discuss, understanding the processes of language use through ethnography, which is based on the mediation of texts (Lillis, 2008; Fiad, 2017) and focused

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on real uses of situated discursive practices (writing, reading, orality), which have been fundamental in considering the "[...] the notion of context and its role in social interaction" (Blommaert; Smits; Yacoubi, 2018, p. 1). Therefore, decontextualized writing and reading practices in the school sphere can result in rigid teaching and learning processes, with inflexible curricula, which contradict the new proposal for the "New" High School as outlined in the guiding curricular documents (Santa Catarina, 2021a, 2021b, 2021c, 2021d, our translation). That is, language use practices integrated across areas of knowledge, focusing on the development of scientific skills rather than emphasizing school-based content.

This recalls what Geraldi had already discussed in the 1990s (Geraldi, 2013 [1991], our translation) regarding working with text in the classroom, not as a pretext for teaching grammatical norms in Portuguese language classes but rather as a mean to give voice and space to individuals through their expression projects. We emphasize here in this article the need to critically question how schools have understood and welcomed these students, especially in a period still affected by the COVID-19 pandemic, regarding contextualized or decontextualized practices and the "[...] **consolidation and expansion of language use and reflection skills** [...]" (Brasil, 2018, p. 482, document emphasis, our translation).

However, we defend this social sphere as an important and often the only opportunity for access to scientific literacy practices, for instance, which can transform the lives of these individuals and the society in which they are embedded. Schools should provide students with "[...] **meaningful experiences with language practices across different media (**print, digital, analog, situated in various **fields of activity**) [...]" (Brasil, 2018, p. 485, our translation), beyond just their personal lives as presented by the students. Thus, we infer that teaching and learning processes must and should involve multiple literacies and multiliteracies (Cope; Kalantzis, 2000; Kalantzis; Cope; Pinheiro, 2020), envisioning individuals shaped by a heterogeneity of plural social practices (Street, 1984, 1993, 2003, 2014; Street; Bagno, 2006) or even plural social processes (Street, 1984; Corrêa, 2022), encompassing the journalistic-media field, the study and research practices field, the public life engagement field, and the artistic-literary field mediated by authentic texts that generate and produce meaning through their uses.

Thus, literacies

> [...] help us learn to think in new ways, which evolve into characteristics of adult cognition. [...] Thus, as they engage in literacies, children [and young people] [...] understand the meaning of the world as a consequence of a significant part of representational [and sociocultural] work (Kalantzis; Cope; Pinheiro, 2020, p. 328, our additions),

when interacting dialogically with the other. In the same direction, we can take a closer look at reading practices. The students stated that they engage in reading text messages, videos, podcasts, fanfics on YouTube, Spotify, Instagram, Twitter, and WhatsApp. However, they prefer to read printed books, as they indicated: "*I don't know, I don't usually read much online* [...] *it distracts me.* [...] *Reading, I read physical books, not the internet itself*." (Student 5), "*No, only when there's an interesting post, something like that, then I'll read to see what's happening.* [...] *I don't read much on my phone because it distracts me. Only when it's interesting gossip.*" (Student 2), "*Ah, I also don't usually read much online. Generally, I watch videos, podcasts, but reading, only if it's something that interests me.*" (Student 1), "*Normally, I read physical books, or there are apps, like fanfics, or there are books...*" (Student 4), "*Generally, I read about criminal cases because I follow pages on Twitter and Instagram.*" (Student 3), "*I read fanfics, and... like, I turn off all the Wi-Fi* [...] *and read there, on my phone itself*" (Student 6).

Here, there is a rupture regarding and with situated practices on digital platforms, using non-digital resources preferably for these readings, specifically printed books that deal with suspense, horror, fantasy, criminal cases, and require greater concentration, thus needing to be offline. This is because we infer that reading practices on digital platforms allow for non-linear reading, moving back and forth between a text and a hypertext[6] or

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[6] "Hypertext implies, above all, an enormous concentration of information. This may consist of hundreds or even thousands of nodes, with a dense network of connections" (Santaella, 2008, p. 56-57).

a hypermedia[7], commenting, liking, sharing it in interactive, collaborative, hybrid digital environments (Cope; Kalantzis, 2000; Kalantzis; Cope; Pinheiro, 2020).

Reading practices are carried out through videos, podcasts, fanfics. Readings conducted on apps, on social networks such as Twitter and Instagram. These are distinct readings, those linked to printed and digital formats and directed toward the personal sphere, aligning with the writing practices pointed out by the participants of this research. Based on what the students state, we agree with Chartier (1999, p. 77, our translation) when he asserts that "Reading is always appropriation, invention, production of meanings. [...] Gestures change according to times and places, the objects read, and the reasons for reading [...]."

Thus, we have come to experience more democratic times and spaces that allow "[...] the reader in nature, the reader who reads while walking, who reads in bed [...]" (Chartier, 1999, p. 78, our translation), the reader who reads on their phone, tablet, computer. The one who reads in their room, on the bus, at school, alone or accompanied, as signaled by students' records in their digital murals (padlets). Readings that concentrate, referring to reading books in print format, and readings that distract when it comes to social networks, in digital format. These reading practices, as pointed out by reading historian in an interview given to Curcino (2021, p. 123, our translation), discussing reading in pandemic times, where the act of:

> Reading on a screen is not the same as reading in print, because the type of text we encounter through today's screens exposes us to forms that are qualitatively and quantitatively different from those we were more familiar with. We are more exposed to short forms, in some cases extremely short, of texts circulating on social networks in the form of tweets, messages, comments, and emails. This is the most ubiquitous type of text and reading, to which we are exposed and summoned at all times and in all places. The reading practices required by these fragmented and short forms are defined in a very different way from those of the print universe, even though brief forms are also, without a doubt, an important set of productions within that universe.

On one hand, considering the students participating in this research who are enrolled in the "New" High School and, like the entire global population, are still experiencing the COVID-19 pandemic, it is understood that digital reading practices, no less important, as emphasized by reading historian for Curcino (2021), are integral to these 15 and 16-year-old adolescents who use their cell phones, tablets, and computers to read texts circulating on the internet at home, at school, alone, or with others. Thus, we infer that these digital readers end up exhibiting discontinuous and partial reading practices of texts arising from their publication and circulation, which fragment and are fragmented on the screen, in the digital environment, shaping their more accelerated and impatient access modes (Chartier, 2021, p. 123 *apud* Curcino, 2021, p. 123).

On the other hand, it challenges readers to read digital and/or printed works in their entirety, as indicated by the students in this study, who prefer reading printed books because they can do so without the interference of WhatsApp messages, emails, Twitter posts, or Instagram notifications, given that reading fragments and excerpts "that we have before our eyes become autonomous" (Chartier, 2021, p. 123 *apud* Curcino, 2021, p. 123, our translation). That is, students feel the need to prioritize attention, an essential element in the activity of reading. What differs in reading printed books, as stated by Chartier (2021, p. 124 *apud* Curcino, 2021, p. 124, our translation):

> Although in a printed book, we are also faced with a fragment, the one contained on the page being read, the idea of the text's totality is materially expressed in that object, which presents itself as a formal and material unit of a whole, in which each passage is located, organized, and articulated in relation to this totality. Even when the reader does not read the work in its entirety, when they interrupt it or consult it based on their interest in a specific part, that fragmentary reading still does not dispense with the perception of the work as a whole. This is very different when faced with a screen.

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[7] "Hypermedia refers, therefore, to the digital processing of all information (sound, image, text, computer programs) using the same universal language, a kind of Esperanto for machines" (Santaella, 2008, p. 64).

In this sense, corroborating what the first-year students of the "New" High School expressed in the dialogue-based meetings and in the records of their digital murals (padlets), Chartier (2021, p. 124 *apud* Curcino, 2021, p. 124), when referring to readers, points out that they "[...] are readers quite familiar with social networks, with the texts they propose [...]" and that they end up exhibiting reading practices different from those conducted in the digital environment. Moreover, this practice consists of "[...] a slower, more attentive, exclusive, and complete appropriation of a single text, especially those that require this form of appropriation." (Chartier, 2021 *apud* Curcino, 2021, p. 124), such as the reading of printed books, romance novels or criminal cases, cited by first-year students of the "New" High School

In the same vein as Chartier (1999) when addressing reading, Barton and Lee (2015, p. 244, our translation) refer to language as constitute of reading and the subject, describing it as "[...] flowing and changing with people, their social practices, identities, and purposes." Or, as Freire (2011 [1981]) discussed regarding the in-between space of reading the word and reading the world. The practice of reading the world is complex; it requires us to understand from which place, for what purpose, with whom, and what we are speaking about. The reading of the world precedes the reading of the word, as indicated by first-year students of the "New" High School.

From these statements, we understand that readings are still conducted *for* school rather than *within* school, *for* the teacher rather than mediated *with* and *by* the teacher. Literacy practices remain directed toward an autonomous literacy model focused on schooling and "[...] dominant conceptions of literacy," which are "constructed and reproduced in such a way as to marginalize alternatives and, we suggest, to control aspects of language and thought" (Street; Street, 2014, p. 121, our translation). Individualized and technical practices that select, legitimize, validate, and reproduce dominant or institutionalized literacies (Barton; Hamilton, 1998) ultimately distance themselves from those in which individuals carry their life stories, engaging in reading and writing shaped by local, vernacular, or self-generated literacies (Barton; Hamilton, 1998).

This raises the question of how such practices can transform the lives of these individuals since the social function of the school is implicated, changing the individual within society, in their relationships with others, and in their emancipation (Freire, 2011 [1981]). After all, reading and writing practices, for what and for whom?

For students enrolled in the "New" High School in 2022 who are shaped by literacy practices outside school, in the sphere of everyday life, primarily through offline practices carried out using digital media (online). That is, statements that reference practices that shift them from one place to another through their use of language in social activity spheres other than school, spaces that are not standardized but represent vernacular, local, and situated literacy practices.

FINAL PATHWAYS

This article sought to understand the digital literacy practices of students enrolled in the first year of a public school in the state network that implements the "New" High School. This study, framed within a qualitative ethnographic approach mediated by texts, pointed out, based on the discourse of first-year students of the "New" High School during dialogue-based meetings and records in digital murals (padlets), their reading and writing practices for local, situated literacies beyond the school sphere.

In this sense, we understand that such literacies direct toward centripetal forces that break away from dominant ideologies (Bakhtin, 2011 [1979]), those carried by official reading and writing practices validated and legitimized in social spheres such as school, inscribed in autonomous literacy (Street, 2003, 2014). Reading and writing in WhatsApp groups, posting, commenting, sharing photos, images on Instagram, Twitter, or reading and writing fanfics constitute these active individuals, who interact with others in the digital medium across various spaces: at home, in their room, on the bus, alone or collectively.

Thus, reading and writing practices are permeated by authentic texts, that is, texts that are part of these individuals' realities and reverberate in their statements, allow us to

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affirm that they read and write in both digital and printed formats across different social spheres. However, within the school, we observe the need to give more voice and space to such digital literacy practices, intertwining them with scientific literacies, across and within knowledge areas, as advocated by the guiding curricular documents of the Santa Catarina state public network (Santa Catarina, 2021a, 2021b, 2021c, 2021d). It is important to emphasize that the aim here is not to blame the school or the teacher's pedagogical practice but rather to foster greater dialogue and interaction regarding the meanings of reading and writing signaled by the researched individuals.

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Authors contribution

The authors contributed to the development of the theoretical framework, structuring of the article, research, analysis and description of the results, and revision of the manuscript.

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