SCRIPTURE PROCESSES AND TRANSIENTITY IN CONCEPTUAL AND SYMBOLIC CONSTRUCTIONS IN LANGUAGE PRODUCTION

PROCESSOS DE ESCRITURA E A TRANSITORIEDADE NAS CONSTRUÇÕES CONCEITUAIS E SIMBÓLICAS NA PRODUÇÃO DE LINGUAGEM

PROCESOS DE ESCRITURA Y TRANSITORIEDAD EN CONSTRUCCIONES CONCEPTUALES Y SIMBÓLICAS EN LA PRODUCCIÓN DEL LENGUAJE

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How to reference this article:

Editor: Prof. Dr. José Luís Bizelli
Deputy Executive Editor: Prof. Dr. José Anderson Santos Cruz

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ABSTRACT: Writing is a consequence of transitory complex mental processes, situated socially. Its analysis depends on culturally integrated contexts, in which, in the first instance, the subject and his particular ways of elaborating concepts are considered. With the aim of demarcating the transience in conceptual constructions in literacy, the article adopts a theoretical-practical research methodology and is presented from two sections. The first highlights literacy as a language practice, relating social aspects to mental representation processes. The second illustrates the variability of literacy processes by presenting a path of productions made by a child. The final remarks highlight that, despite the many ways in which coloniality and its consequent forms of generalization and control of human learning are present in literacy, it is possible to build contextualized modes consistent with the intercultural dialogue inherent in the notion of literacy as a process.

KEYWORDS: Writing. Language. Literacy.

RESUMO: *A escrita é consequência de processos mentais complexos transitórios, situados socialmente. Sua análise é dependente de contextos culturalmente integrados, nos quais se considera, em primeira instância, o sujeito e seus modos particulares de elaboração de conceitos. Com o objetivo de demarcar a transitoriedade nas construções conceituais na alfabetização, o artigo adota uma metodologia de pesquisa teórico-prática e se apresenta a partir de duas seções. A primeira destaca a alfabetização como prática de linguagem, relacionando os aspectos sociais aos processos de representação mental. A segunda ilustra a variabilidade dos processos de alfabetização ao apresentar um percurso de produções elaboradas por uma criança. As considerações finais destacam que, a despeito das muitas formas em que a colonialidade e suas consequentes formas de generalização e controle da aprendizagem humana se fazem presentes na alfabetização, é possível a construção de modos contextualizados coerentes com o diálogo intercultural inerente à noção de alfabetização como processo.*

PALAVRAS-CHAVE: *Escrita. Linguagem. Alfabetização.*

RESUMEN: *La escritura es una consecuencia de procesos mentales complejos transitorios, situados socialmente. Su análisis deriva de contextos culturalmente integrados, en los que, en primera etapa, se considera al sujeto y sus formas particulares de elaborar concepciones. Con el objetivo de demarcar la efímero en las construcciones conceptuales en la alfabetización, el artículo adopta una metodología de investigación teórico-práctica y se presenta en dos secciones. La primera destaca la lectoescritura como práctica del lenguaje, relacionando matices sociales con procesos de representación mental. La segunda ilustra la variabilidad de los procesos de alfabetización al presentar un camino de producciones creadas por un niño. Las consideraciones finales destacan que, a pesar de las múltiples formas en que la colonialidad y sus consecuentes formas de generalización y control del aprendizaje humano están presentes en la alfabetización, es posible construir formas contextualizadas coherentes con el necesario diálogo intercultural inherente a la noción de la alfabetización como proceso.*

PALABRAS CLAVE: *Escritura. Language. Alfabetización.*

Introduction

The experience provoked by the literacy processes is manifested by the production of language in different forms, among which writing stands out. Children's ways of thinking, feeling, acting and speaking are formed and acquire meaning in social relationships. As a result of the complex conjugation of formal logics, almost always learned in a systematized and schooled way, and of mental elaborations derived from other experiences with the language, with the culture and with the people, writing is built from concepts – social and individual – in confrontation.

The interaction between aspects related to the content and form of standard alphabetic writing – which refer to *what* and *how to* say –, as dimensions that demand different planning and monitoring, and the individual modes of language production in meeting the enunciative circumstances of the daily life of life evidences writing hypotheses that are continuously elaborated. As concepts in formation, these hypotheses are confirmed, refuted and re-elaborated, in a constant movement, but more as confluences than as conceptual evolutions explained from a strictly developmentalist logic. Such hypotheses are always transitory because human experience is what touches them. Thus, the characteristic *development* of communicative situations is present in the very (re)elaboration of language, in a complex movement marked by advances and setbacks. In this work, the historical-cultural and dialogical perspective of language is assumed to explain the phenomenon of diverse production in written language, not always elaborated from Cartesian determined patterns.

The objective defined for this article is to discuss literacy as a process that is always plural and, therefore, diverse, which demarcates transience in conceptual and symbolic constructions. To this end, it is proposed as a methodological option the development of theoretical-practical research, since this is intended not only for the reconstruction of theories, concepts, reference frames, explanatory conditions of reality, polemics and pertinent discussions (DEMO, 2000), but also to "returning the data to the studied community for possible interventions" (DEMO, 2000, p. 22, our translation), in the mold of an action research.

When considering literacy processes as an effective consequence of language practices, the article is presented in two sections, as described below. In the first section, entitled "Literacy as a practice of language: between social aspects and processes of mental representation", we seek to present a discussion on concepts assumed here as essential for understanding writing as a process – and not as a product –, justified by a set of assumptions: the transitory state of the production of meanings and concepts in writing; the written text as a consequence of complex

processes and, therefore, of the field of mental representations, of the constitution of written language; the interrelation established between coloniality and language practices in literacy.

The second section of the article, entitled "The complex activity of writing: the transience in conceptual and symbolic constructions", deals with the symbolic aspects of written language as a mediator of social literacy processes, among which patterns are established that are used as indicators, at least foundations of scientific culture. The interaction and production of knowledge about the written language are always variable in contexts and modes of production. As examples, we can say that: each context requires greater or lesser approximation of the formal aspects of this language; each subject produces knowledge about the language through conceptual judgments elaborated from their own experiences; each concept produced is always transitory, in the sense that human interaction with the world, with the other, with objects, provokes experiences that continually shift the readings of the world.

Hence the choice for discursiveness as the principle and mode of writing processes, as defined by Smolka (1999). There are always possible dialogues between the typical mental operations of Cartesian thought, on which standard writing is based, and contemporary social demands for language production in real space-time. Aiming to contribute to the reflection on this aspect, the article includes the analysis of textual productions of the same child, elaborated in different ages and contexts, with the objective of highlighting the transitional states of writing, evidenced by conceptual marks identified in their texts.

Literacy as a language practice: between social aspects and processes of mental representation

For the development of this section of the article, three notions considered essential for the understanding of writing as a process experienced by those who learn will be discussed: a) the permanently transitory state of the production of concepts; b) the understanding of written text as a consequence of complex processes of constitution of written language and, therefore, derived from mental representations; c) the interrelation between coloniality and language practices in literacy.

This set of assumptions is articulated to respond to a progressive perspective in education that necessarily combines social aspects with linguistic and pedagogical ones – something motivated by the historical-cultural base studies that support this article.

From the field of transdisciplinarity, writing as a process marks its place in the formation of minds that operate in constant intercultural dialogue, derived both from social experiences

mediated by written culture and from very peculiar logics, built in resistance to many forms of oppression and standardization of subjectivity. Culturally submerged in coloniality [3], we often reproduce linguistic prejudice in language studies and practices that involve literacy. Senna (2021) problematizes the violence of colonization and its consequence in the model of subjectivity constituted and incorporated as a social, scientific and pedagogical reference.

> Within the scope of the effort to colonize the peoples of the periphery, the school is instituted among them as an instrument of a civilizing project. Not exactly in the strict sense of the term, that is, as a process of developing cultures, but as a tool for creating subjects subordinated to a certain standard of civility and civility. Consequently, this school is not expected to contribute to the subjectivity of rights, since these peoples are, *a priori*, denied subjectivity (SENNA, 2021, p. 19, our translation).

The impact of this idealized archetype of subjectivity is represented in symbolic structures built around concepts such as learning and teaching. In Brazil, motivated by public educational policies after the 2016 coup, such as the National Common Curricular Base (BRASIL, 2018) and the National Literacy Policy (BRASIL, 2019), we have seen the demand and production of teaching materials anchored in unique methodologies, studies based on supposed and generalist "scientific evidence" and all kinds of teacher training that regress to traditional mechanistic paradigms of pedagogical work with written language conceived, strictly, as a code, according to Constant, Machado and Lopes (2022). Marcuschi (2008), in his studies in the area of Text Linguistics, warns about "theories that privilege the code (the signifier) as an object of analysis", since the "centering of the study on the code could not face the variation and production of meaning in any aspect that manifested itself, whether in linguistic forms or in meaning" (p. 63, our translation).

Without the recognition of variation and the production of meanings, the subject of elaboration is neglected. This conception recognizes the alphabetic written language and is guided by scientific principles that support grammatization as the only way to conceive it, without associating it with language as a production of those who elaborate knowledge and not just appropriate it. It is a form of denial of subjectivity, since, based on more contemporary principles focused on discursivity, it is understood that every language practice is established in intercultural transit. The concept of interculturality refers to the understanding that the

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[3]The term refers to the pattern of world power as a consequence of ongoing globalization, derived from " colonial/modern and Eurocentric capitalism as a new pattern of world power" (QUIJANO, 2005, p. 227, our translation). The principle of *race* as a mental construct that permeates world power "has proven to be more enduring and stable than the colonialism in whose matrix it was established. Consequently, it implies an element of coloniality in the current hegemonic pattern of power" (QUIJANO, 2005, p. 227, our translation).

production of meanings is marked by the tense and intense relationship between different subjects, which are constituted from different cultures – whether oral or scientific –, in interactive contexts that structure subjective and identifiable sociocultural movements.

Hence the understanding that the marks of identity and culture always find ways of overlapping the unified modes of production of knowledge in written language. Which explains, for example, states of writing, presented by subjects in literacy processes, in which the intersection of characteristics of the oral language system and the standard written language is identified. Senna (2021) points out that when there are languages in contact there is also the psychological phenomenon of identity and culture in interaction. Thus, "all linguistic production is a production of culture; therefore, every state of bilingualism is a state of cultural bilingualism" (SENNA, 2021, p. 29, our translation).

The consideration of culture in the processes of formation of readers and writers is a condition for understanding the permanently transitory state of the production of concepts in written language, because it is what explains the possibility that the experience in written culture is shaped by principles of diversity. Thus, it is in the provisionality that the concepts assume contours that are explained in the singular and materialize in the idiosyncrasy of written productions derived from particular strategies.

In an attempt to approach the standards of alphabetic writing, individual processes of concept elaboration come into play, but also social representations, in a complex and culturally mediated linguistic activity. In this sense, language is understood as a historical and cultural production, constitutive of subjects, subjectivity and knowledge (VOLÓCHINOV, 2018). The resulting symbolic factors are formed beyond a junction of cultures – written culture and identity cultures –, but are established in the interaction between thought and language.

It is in this way that the conditions for the production of the written text, understood as the materialization of the written culture, are linked to the individual ways of representing knowledge. A written text only materializes as a language practice if motivated by previous processes of discursive elaboration, which is verified in Geraldi's (1997) studies on the teaching of the Portuguese language, which for decades has been a reference for understanding the relationship between language, discourse and text.

> [...] when we deal with the historicity of language, the construction of a text takes place through discursive operations with which, using a language that is an open systematization (that is, relatively indeterminate), the speaker makes a " proposal of understanding" to his interlocutor. We have already seen that building this understanding proposal is closely linked to the interlocutory

relationship and is linked to different instances of language use in which our interactions take place (GERALDI, 1997, p. 194, our translation).

As a symbolic system, language is defined by Marcuschi (2008), based especially on Bakhtin and Voloshinov, as "a social, historical and cognitive activity, developed in accordance with sociocultural practices and, as such, obeys usage conventions founded on socially instituted norms" (MARCUSCHI, 2008, p. 64, our translation). From this arises the need to consider the language also in the dimension of teaching. Its character of indetermination is explained by the author by the dependence of discursive production conditions that, contextually situated, contribute to the "manifestation of meanings based on texts produced in interactive situations" (MARCUSCHI, 2008, p. 64, our translation).

It is possible to identify, therefore, the legitimization of the subject who elaborates and lives the construction of writing within intersubjective relationships. It is the contexts, the daily life, the demand of real life that provoke the socially, cognitively and linguistically situated discursive situations. Therefore, the linguistic formal system, due to its situated, historical and variable character, is permeated by discourse, since "many relevant and systematic phenomena in the functioning of language are properties of discourse and cannot be described and explained based only on the formal system of language" (MARCUSCHI, 2008, p. 65, our translation).

In considering the discourse, subjectivities are decisive, since, in the social perspective of Vygotsky (2007), they are built in processuality, that is, "in the individuation process of man socially and historically inserted in a culture" (MOLON, 2015, p. 19, our translation). This means that, in the writing process, individual and social discourses interact with each other, constituting themselves concomitantly.

Thus, it is possible to perceive how complex the mental behaviors of representation and production of concepts involved in literacy can be. Commonly, we are faced with methods that, despite the historical-cultural and discursive studies of language developed in the last fifty years, focus on proposals that aim to facilitate and control literacy from mechanistic standards, strongly centered on principles hierarchy of linguistic units, from smallest to largest, from letters or their sounds to the text. However, the literacy processes experienced by children, young people and adults are part of a system open to interlocution, subjectivation and meaning, without which there is no effective language practice.

What stands out, therefore, is the awareness of an epistemology of literacy that constitutes the recognition of individual and social processes experienced beyond the school and that form a cultural arrangement that is always unique, diverse and in confrontation with

what happens in the world. The living language and in constant intercultural relationship, in this case, is a condition for language practices in literacy.

From this derives the notion that the pedagogical work of literacy centered on smaller linguistic units limits language practices. We understand that limiting such practices is also limiting the processes of subjectivation inherent to the subjects. The most traditional paradigms of literacy are based on an idealized and generalist notion of the subject – the "other" – with which, based on the principles of modernity, "alterities have been generated that, in the name of reason and humanism, exclude from their imaginary the hybridity, multiplicity, ambiguity and contingency of concrete forms of life" (CASTRO-GÓMEZ, 2005, p. 169, our translation).

The mechanisms of idealization of subjects and unique pathways for learning to read and write go against the grain of contemporary pedagogy due to the attachment to an "invention of the other" established in modernity, as signaled by Castro-Gómez (2005):

> [...] this attempt to create state-coordinated profiles of subjectivity leads to the phenomenon that we call here "the invention of the other". When speaking of "invention" we are not only referring to the way in which a certain group of people mentally represent themselves to others, but we are referring to the devices of knowledge/power that serve as a starting point for the construction of these representations (CASTRO-GOMEZ, 2005, p. 170, our translation).

This invented "other" has its cultural identity made invisible because the standards of judgment from which it has its conditioned social validation meet a typical citizenship of the implications of coloniality (QUIJANO, 2005) in school.

On the other hand, motivated by a broad training project for social inclusion and the emergence of legitimization of historically neglected diversities and typified as failure and incapacity, it is possible to build a configuration of subjectivities that the school can embrace as they are, that is, from the way in which they are effectively constituted and presented.

The pedagogical procedures related to literacy materialize, therefore, the set of regulatory references of language, language and life that is intended to be constituted. Therefore, regardless of how much awareness each teacher puts into play in her teaching choices, each procedure meets a certain project of training subjects for the world.

What studies in literacy, based on the historical-cultural and discursive language, have built in recent decades calls attention to differentiated narratives of knowledge production. This aspect allows us to reframe the notion of "the other", insofar as it highlights exactly the interculturality needed in the construction of more inclusive literacy studies. It is a possibility

to look at the diversity of literacy processes, considering at the same time the social, contextual and subjective aspects.

This discussion demands a social perspective in the didactics of literacy, insofar as language practices in reading and writing are consequences of discourses located in the most different social contexts. Therefore, the confluence of multiple cultural identities in the context of literacy expands possibilities for interactions that are increasingly consistent with real life experiences. It is this understanding that inclines us to the individualized observation of the production of concepts in literacy, which explains the second section of this article.

The complex activity of writing: the transience in conceptual and symbolic constructions

The philosophical basis perspective adopted by Bakhtin (2019) allows the understanding of language as a constitutive activity of subjects. Goulart and Gonçalves (2013, p. 21) indicate that "language enables the subject to exist, interact and reflect, materializing their experiences, being conceived as something that organizes collective and individual life, as it organizes those experiences". Therefore, it is not a specific language, with forms and meanings defined a priori, since the effective reality of language, in this paradigm, is not the abstract system of linguistic forms, nor the psychophysiological act of its realization, but the event of the discursive interaction that occurs through one or several utterances (VOLÓCHINOV, 2018).

Thus, language is integrated into a semiology whose distinctive mark is the symbolic and ideological treatment of the enunciative reality – which takes place in a political-social context. Machado and Lopes (2022) clarify that language attributes meaning to the world and, therefore, linguistic signs represent ideas about things, and these concepts necessarily reflect not so much the nature of things as the type and direction individual conception of things.

Complementarily, Voloshinov (2018) explains that the conception of things is not only individual, but dialogically collective. Every sign arises between socially organized individuals in the process of their interaction. Therefore, "the forms of signs are conditioned, first of all, both by the social organization of these individuals and by the closest conditions of interaction" (VOLÓCHINOV, 2018, p. 109, our translation). In this way, the sign "is not only a part of reality, but also reflects and refracts another reality, being for that very reason capable of distorting it, being faithful to it, perceiving it from a specific point of view and so on" (VOLÓSHINOV, 2018, p. 93, our translation). In this sense, "where there is a sign there is also ideology. Everything ideological has sign significance" (VOLÓCHINOV, 2018, p. 93, our

translation). In other words, every sign is ideological and "constitutes not only a reflection, a shadow of reality, but also a material part of that same reality" (VOLÓCHINOV, 2018, p. 94, our translation).

From this angle, Voloshinov (2018) points out that the reality of the sign is objective, so that it constitutes a phenomenon of the external world. Both the sign itself and all the effects produced by it, that is, those reactions, those movements and those new signs that it generates in the surrounding social environment, occur in external experience.

Goulart (2020) complements by signaling language as a constituent and constituent, an almost structuring constitutive activity, but not necessarily structured. In this sense, it postulates the indetermination of language. In addition, the author clarifies that language, as a symbolic system, through which reality is operated, constitutes reality itself as reference systems in which the sign becomes significant.

Thus, the reference systems, understood as a historical-cultural construction, linguistically elaborated, explain the cognitive function of language: to organize, in a certain way(s), the world through constant linguistic work. Meaning, in turn, is not carried only by expressions: it is attributed to it by considering some parameter, be it cultural or historical (GOULART, 2020). This confirms the indetermination, change and heterogeneity of language, which is remade at each instance of its use.

Furthermore, it is evident that the subject and subjectivity are neither idealistic nor materialistic concepts, but constituted and constituting in and through interaction with others, mediated by language (VYGOTSKY, 2007). Assuming semiotic mediation in dialogical processes means the verification of the semiotic subject, that is, the recognition of the symbolic and communicative sphere of human activity. Such a subject is also, at the same time, interactive, as he is neither a passive nor an active subject, but constructed in the interpersonal relationship – tense and intense.

The student, in the effort of learning the written language, makes use of knowledge and resources available, using semiotic strategies. Goulart and Gonçalves (2013) explain that it is these strategies that allow the subject to employ a little or poorly known system, while he is still building it, and to develop it through this practice. According to the authors, "semiotic strategies are seen as heuristic procedures to deal with the cognitive demands that an objective learning situation implies" (GOULART; GONÇALVES, 2013, p. 23, our translation).

Therefore, it is within and from effective practices of text production that linguistic analysis in the classroom must take place. Goulart (2020) defines such an analysis as the set of

activities that take one of the characteristics of language as their object of attention. This is what Geraldi (1997) defines as an epilinguistic activity, which constitutes the significant search for deeper reflections on language, in which the subject aims at using expressive resources in the enunciative activity in which he is engaged.

The presentation below of four textual productions by a child, produced at different ages and contexts, in a private school in Rio de Janeiro, aims to highlight such epilinguistic activities, in order to signal the transitional states of writing. The abbreviation *MJ* was used to refer to the student author of the texts presented in figures 1, 2, 3 and 4. For the selection of discursive episodes, which are part of the personal collection of the authors, those considered significant for the analysis of the themes were listed and prioritized in this study. We opted for the selection of textual productions of a single student, at different moments of her literacy process, so that the study assumed a longitudinal character. With this, we sought to ensure the visibility of the natural transience of writing, as well as episodic or singular linguistic behaviors, hesitations, indications of manipulation and re-elaboration (unmistakable marks of a subject of/in language). This methodology was supported by the Evidential Paradigm described by Ginzburg (1989), which argues that it is plausible to recognize the totality of a phenomenon, a fact or a competence, based on its qualified evidence. The clues can be characterized as details, details, marginal data, particularities, considered revealing elements of the object in focus.

The study presented represents an excerpt from two broader research projects, in progress, linked to the Proscience Project /UERJ: "The formation of literacy teachers in contexts of diversity: between policies and curricular practices" and to the Prodocência Project/UERJ: " The formation of readers and writers: individual ways of representing teaching and learning processes in the field of language".

Microgenetic investigation was adopted, in a complementary way to the evidence methodology, which is inscribed in a historical-cultural and semiotic interpretation of human processes, in agreement with the theoretical approach, about the language, assumed in this article. Góes (2000, p. 9, our translation) defines such a procedure as "a form of data construction that requires attention to detail and the cutting of interactive episodes, with the examination oriented towards the functioning of the focal subjects, the intersubjective relations and the social conditions of the situation [...]". Tomio, Schroeder and Adriano (2017) warn that the use of the term *micro* does not refer to the conceptual meaning related to *small*, but to a certain time highlighted and meticulously observed, analyzed and transcribed, in order to punctuate the researcher's intentionality about the object to be studied.

Figure 1 – Student MJ's writing in Kindergarten (Preschool Class II)

[I would be sad]
Source: Authors' collection

The activity shown in Figure 1, developed during the period when the student was 5 years old and attending Preschool II, aimed to record different solutions for everyday situations, as well as to develop empathy. It is possible to observe that MJ already recognizes the social use of writing, as well as spelling the utterance with conventional letters of those words, giving them sound value. There is oscillation in the recording form, evidencing a syllabic-alphabetic [4]writing hypothesis, since MJ spells the first two words, composed only of vowels ('*EUIA'*>'eu ia'), alphabetically (associating each phone, which are the phonetic units or segments of the oral language, to the corresponding letter) and in the two following words he uses each letter corresponding to a syllable ('*FQIT'*>' estar triste*'*). As for the graphic record of the utterance, MJ writes using only one sentence, in a line from left to right. It is a manifestation of hyposegmentation (unconventional joining of words), which may represent an indication that MJ transports to writing both the intonation rhythm of his orality and the very concept of word as it represents his speech in his lexicon – in continuous and non-discrete units.

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[4]The *writing hypotheses* were presented in the *Psychogenesis of the Written Language,* by Ferreiro and Teberosky (1999). Although, in this article, we use the nomenclature originally conceived in that work - which is justified by the important contributions of a theory that highlights the construction of writing as a mental process -, it is necessary to point out that the authors assume a conception of language that differs from that which guides this study. Such a conception is subject to several criticisms, such as, for example, its generalist and developmental nature, which neglects human diversity, as well as the fact that alphabetic writing constitutes a cultural object and not a trait of biological nature.

Figure 2 – Student MJ's writing in the first week of the 1st year of Elementary School

[Group A: Group of the music band] [Group B: Flor de Maravilha] [Group C: Friends of Tomás]
[Group D: Cool group. ribbon loop]
Source: Authors' collection

The activity in Figure 2, experienced in the first week of class in the 1st Year of Elementary School, had the purpose of electing a name for the Class. This activity was part of the *Group Formation Project*, which aimed to favor the constitution of the feeling of belonging to the Group – a group of students who were experiencing the initial school year of systematization of literacy. The Project culminated in the making of T-shirts for all students, with the name chosen for the Class printed on the front and everyone's names on the back.

With regard to the student's textual production, it is possible to observe conceptual advances, compared to figure 1. MJ maintains syllabic-alphabetic and hyposegmentation hypotheses, with several syllables registered with a letter and without spacing between words, however intensifies conventional recordings of syllables, systematizing the relationships between phones and letters. It is already possible to verify words spelled in a conventional way (as in '*turma'* e '*de'*) and others that, although showing an alphabetic concept of writing, present spelling manifestations of exchanges of letters and mirroring (as in: '*da'- espelhado* -, '*laco'>*'laço' e '*tita'>*'fita'). Attention is drawn to the variation in the spelling of the word 'turma*'*, which in Group A is registered in a standard way and in Group D in a non-conventional way, which shows that the elaboration of writing takes place in processes consisting of advances and setbacks until concepts are systematized.

Both in figure 1 and in figure 2 it is evident that the student's epilinguistic activity focuses primarily on questions of a phonological order, ranging from reflections on the

possibilities of representations and relationships between phonemes and letters, passing through the forms of inscription in the writing from intonations of orality to spelling conventions. Erasure marks even signal its constant movement of conceptual reformulation.

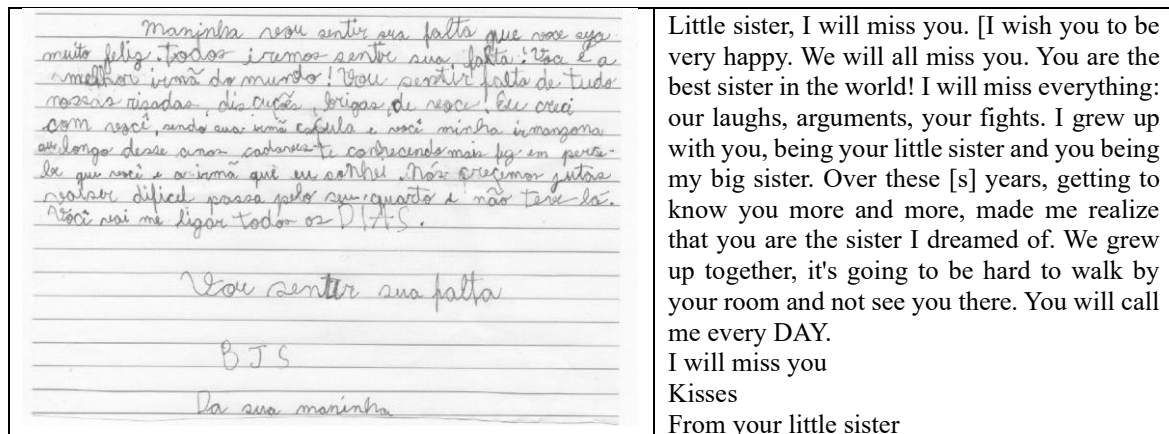**Figure 3 –** Student MJ's writing in the second quarter of the 1st year of Elementary School
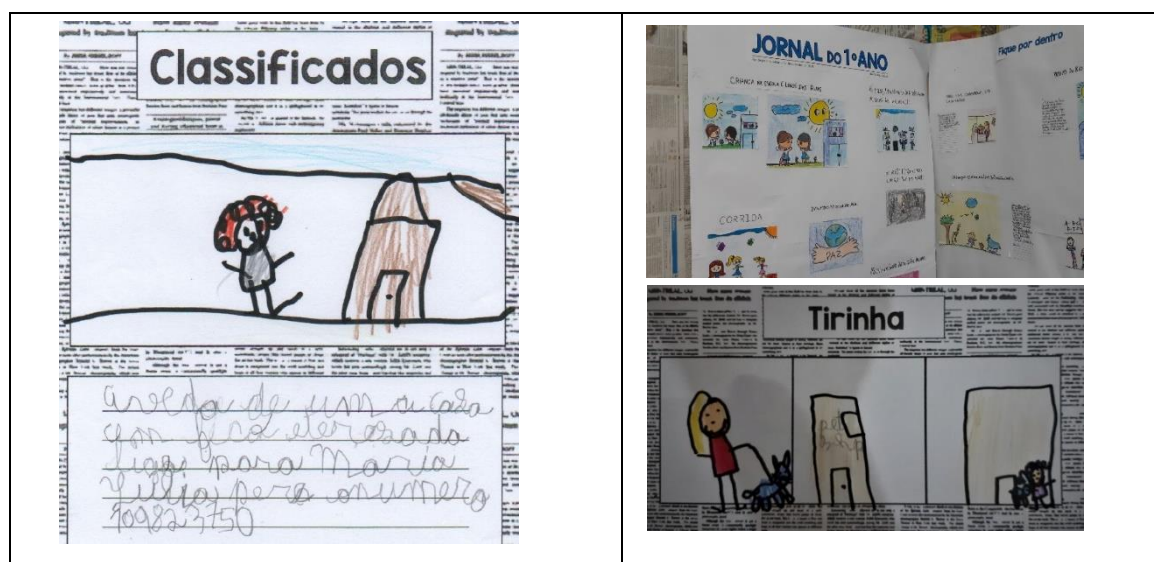
[The sale of a house. If you are interested, call Maria Júlia at 10982-3750.]
Source: Authors' collection

In Figure 3, it is possible to verify another enunciative practice experienced by the student in the second quarter of the 1st year of Elementary School, which was part of a Project to build a Newspaper, characterizing the significant use of writing. In this context, his enunciation no longer presents syllabic marking (a letter to spell a syllable), since each phone represents a letter, characterizing an alphabetic hypothesis of writing. Orthographic conventions still require a journey of elaboration; however, MJ is already looking for coherent strategies for the spelling of words. It is possible to observe omissions in complex syllables (' **ve** da' > ' **ven** da' and ' *e teresada* ' > ' **interessada**') and changes resulting from the possibility of multiple representations of certain phonemes (' **c**em > ' **qu**em'*, ' eteresada '*> ' entere**ss**ada '*, ' lige '* > li **gu**e). There are indications of support in orality for the production of writing, as in the exchange of the vowel *i* for *e* (' *e teresada '*> ' **in** teressada'), in the omission of the vowel *u* at the end of the word (' *fi co '*> 'fi **cou '**) and in the addition of a vowel *o* due to the interference of the previous word and the intonational flow (' *pero onumero '*> 'p**elo nú**mero'). It is also observed an advance in MJ's hypotheses in relation to the construction of the concept of the written word, with the right to clipping and delimitation of the limits and spacing between them. Regarding this aspect, only one episode of hyposegmentation is observed ('*aveda'*>'**a ven**da').

Figure 4 – Student MJ's writing in the last quarter of the 2nd year of Elementary School

Little sister, I will miss you. [I wish you to be very happy. We will all miss you. You are the best sister in the world! I will miss everything: our laughs, arguments, your fights. I grew up with you, being your little sister and you being my big sister. Over these [s] years, getting to know you more and more, made me realize that you are the sister I dreamed of. We grew up together, it's going to be hard to walk by your room and not see you there. You will call me every DAY.
I will miss you
Kisses
From your little sister

Source: Authors' collection

Figure 4 shows a letter prepared by MJ, in the last quarter of the 2nd year of elementary school, which was part of a didactic proposal in which each student would choose a recipient to exchange letters. It was the end of the school year and MJ's sister was preparing to take the ENEM (National High School Examination), with plans to attend graduation in another city. Although it is possible to analyze some unconventional spelling manifestations *presented by MJ in Figure 4 –* related to the multiple representations of phonemes ('*discuções*'>'discu**ss**ões', '*creci*'>'cre**sc**i', '*creçemos*'>cre**sc**emos, 'irm**an**zona'>'irm**ã**zona') or support in orality ('*au*'>'a**o**', '*cadaves*'>'cada vez', '*percebe*'>'perce**ber**', '*passa*'>'pa**ssar**', '**teve**'>'**te ver**' [vê-la]) –, these are not the aspects that call the most attention in his writing.

It is evident, both in figures 3 and 4, that the student uses epilinguistic strategies related to the discursive genres experienced in the activities (classified and letter), as well as knowledge related to textual cohesion and coherence, both sentential (local) and thematic-discursive (global). Thus, the student's semiotic strategies are directed, for example, to choices related to: 1) the use of punctuation and accentuation, 2) verbal and nominal agreement, regency, use of pronouns and other classes of words; 3) the specificities concerning the context of production, the compositional structure, the thematic content, the verbal style characteristic of each discursive genre.

It is interesting to note, in figure 3, how MJ structures his classified, objectively registering the object for sale and the data of the person to be contacted by potential interested parties. Figure 4 already shows the emotional character that makes up the thematic content of the letter. MJ makes a statement to her sister: 'I will miss you', then rephrases: 'We will all miss you' – referring to her parents. Next, he explains what he will miss and registers how his absence will materialize: 'it will be difficult to pass by your room and not see you there'. The complexity

of his enunciative-discursive elaboration culminates with the presentation of a request to alleviate his suffering: 'você vai me ligar todos os DIAS'. It is interesting to note the strategy for marking the word 'DIAS' in capital letters, seeming to have the intention of emphasizing that it will not be content with occasional connections – since the nostalgia will be so great that the connections will have to occur every day.

It is also worth noting the advances in terms of spelling and the type of letters used in figures 1 to 4. In figures 1 and 2, MJ uses *bastão* lettering, unlike figures 3 and 4, in which he uses cursive, with a clear advance in the graphic-spatial orientation, psychomotor control and pinch movement, necessary for drawing up the tracing and direction of letters, as well as the use of lines on paper.

Other aspects could be analyzed in the activities presented here; however, we conclude by highlighting that both the object of knowledge and MJ are transformed in the learning process that is constituted within the discursive relationships. This means that semiotic strategies are also redesigned, due to the organization of spheres of different needs. This notion is related to the creative activity of the student who learns and, in this sense, guides and organizes that learning (GOULART; GONÇALVES, 2013).

Final remarks

The whole journey built in this text aimed to mark literacy as plural processes, which occur in the subject's activity with others, on others, on language and on the world. Only in this way, students can be conceived as readers and writers since forever, because the concepts involved in the practices of reading, writing, orality and linguistic analysis are constructed in discursive acts of real life and not in isolated and abstract activities that become pretexts. in working with written language.

The scriptures presented reveal the transience and complexity of learning the written language, showing that literacy does not configure a linear process, in which the student sticks to what is presented to him/her by the school, step by step. It is a process of elaboration and re-elaboration in which there is a permanent crossing of significant elements that are highlighted in the enunciative reality of the different school activities experienced. Along the way, unconventional manifestations, which deviate from standard writing, are evidence of learning in process, as opposed to signs or symptoms of a disorder.

Thus, in the historical-cultural and dialogical perspective of language assumed here, learning to write means learning to elaborate texts (written and oral) adequate to the varied communicative situations, involving an intricate set of knowledge that is not limited to a sum, but to an entanglement in which many factors are at play. From these stems, the understanding that discursive genres constitute the starting and ending point of the entire process of teaching the Portuguese language, as Geraldi (1997) teaches us. The inspiration for this is not only ideological, in the sense of giving back the right to speak to subjects who were victims of the coloniality process, but, above all, because in the text language materializes in its entirety, both formal and discursive.

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CRediT Author statement

Processing and editing: Editora Ibero-Americana de Educação.
Proofreading, formatting, normalization and translation.