

THE ELABORATION OF CONCRETE STATEMENTS BY FIRST-GRADE CHILDREN: THE MATERIALIZATION OF DIALOGISM IN ORAL TEXTS

A ELABORAÇÃO DE ENUNCIADOS CONCRETOS POR CRIANÇAS DO PRIMEIRO ANO DO ENSINO FUNDAMENTAL: A MATERIALIZAÇÃO DO DIALOGISMO EM TEXTOS ORAIS

LA ELABORACIÓN DE ENUNCIADOS CONCRETOS POR NIÑOS DE PRIMARIA: LA MATERIALIZACIÓN DEL DIALOGISMO EN LOS TEXTOS ORALES



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ABSTRACT: This article aims to demonstrate that children in the literacy process are able to elaborate concrete statements as long as they are given adequate teaching conditions for such activity. This theme was the object of doctoral research, linked to the Graduate Program in Education-UNESP/Marília. The objective was to understand how Bakhtinian dialogism materializes in oral texts of authorship produced by children in a 1st grade classroom of the Elementary School - early years. Based on the Cultural-Historical theory and on the dialogical approach to language. We present here the data generated by means of a collaborative research methodology and organized in a thematic axis of discussion: marks of dialogism in oral texts, illustrated by the report of one of the protagonist children of the research. The data revealed that children constitute dialogic relations by elaborating their concrete utterances when inserted in a real situation of discursive interaction.

KEYWORDS: Literacy. Genres. Dialogism.

RESUMO: Este artigo pretende demonstrar que as crianças em processo de alfabetização são capazes de elaborar enunciados concretos, desde que lhes sejam dadas condições de ensino adequadas para tal atividade. Essa temática foi objeto de pesquisa de doutorado, vinculada ao Programa de Pós-Graduação em Educação – UNESP/Marília, a qual foi realizada com o objetivo de compreender como se materializa o dialogismo bakhtiniano nos textos orais produzidos por crianças de uma sala de 1º ano do Ensino Fundamental – anos iniciais. Com base em pressupostos da teoria Histórico-Cultural e da abordagem dialógica da linguagem, apresentamos aqui um recorte dos dados gerados por meio da metodologia de pesquisa colaborativa, organizados em um eixo temático de discussão: marcas do dialogismo em textos orais, ilustrado pelos relatos de uma das crianças protagonistas da pesquisa. Os dados revelaram que as crianças constituíram relações dialógicas ao elaborarem seus enunciados concretos quando inseridos numa situação real de interação discursiva.

PALAVRAS-CHAVE: Alfabetização. Gêneros discursivos. Dialogismo.

RESUMEN: Este artículo tiene como objetivo demostrar que los niños en proceso de alfabetización son capaces de elaborar declaraciones concretas siempre y cuando se les den condiciones de enseñanza adecuadas para dicha actividad. Este tema fue objeto de investigación doctoral, vinculada al Programa de Postgrado en Educación-UNESP/Marília, con el objetivo de comprender cómo el dialogismo bakhtiniano se materializa en textos orales de autoría producidos por niños de un aula de 1º grado de la Enseñanza Fundamental - primeros años. Basado en supuestos de la teoría Histórico-Cultural y en el abordaje dialógico del lenguaje. Presentamos aquí los datos generados a través de una metodología de investigación colaborativa y, organizados en un eje temático de discusión: marcas de dialogismo en textos orales, ilustrado por los relatos de uno de los niños protagonistas de la investigación. Los datos revelaron que los niños constituyen relaciones dialógicas al elaborar sus enunciados concretos cuando se insertan en una situación real de interacción discursiva.

PALABRAS CLAVE: Alfabetización. Gêneros discursivos. Dialogismo.

Introduction

For a long time, in Brazil, literacy has been the object of investigation and discussion by researchers, authors, teachers and the community in general, from different theoretical and methodological perspectives. Likewise, several conceptions organize the subject's relationship with language, however, in this study, we opted for references arising from the theory of enunciation (VOLÓCHINOV, 2017; 2019; BAKHTIN, 2016) and proposed by scholars such as: Smolka (2012); Goulart (2019); Abaurre, Fiad and Mayrink- Sabinson (1997) and Sobral (2009).

Under these assumptions, we understand that, for the child to appropriate oral and written language, teaching is necessary, because “[...] the world of social objects, norms, concepts, instruments and techniques is not immediately evident for subjects in culture, therefore, requires teaching” (SMOLKA, 2019, p. 15, our translation). Therefore, the teaching practices still rooted in schools subject the child to a passive and mechanical learning of the language, by not considering the child's development capacity. In the words of Goulart (2019, p. 67, our translation), “[...] It has been difficult to overcome not only the ba - be -bi- bo - bu, but conceptions of the subject – that subject them – and of grammar – that the immobilize –, which populate literacy proposals”.

In this way, the school, by proposing an oppressive teaching of the letter, the syllable, the word and the sentence, would use the texts as a teaching unit only at the end of the school year, under the statement: “they are still not literate”, or, when used, the “texts” chosen are those piled up of phrases, arising from the model of the old booklet, which do not present a language elaborated according to a discursive genre or literary and aesthetic quality, since they are used as a pretext for teaching a specific letter, invariably incurring in the erasure of the living, historical and social meaning of language.

In this context, and specifically considering the teaching of the mother tongue, there is a need to encourage the appropriation of oral and written language to children through real interaction situations. From a dialogic perspective of language, formal education at school requires, therefore, enabling literacy students to access cultural goods historically produced by humanity and their participation in literate culture, providing them with the development and constitution of language by the subject, always towards the OTHER.

Abaurre, Fiad and Mayrink-Sabinson (1997) state that in the process of acquiring written language, it is essential not only to highlight the constitutive role of the

interlocutor/OTHER and the OTHERS with whom the child interacts, but also to allow explaining this movement of reciprocal constitution.

Thus, unraveling the mechanisms of appropriation and constitution of language by the child, materialized in concrete utterances, like the proposal of this study, can encourage reflection on the teaching of written and oral language in literacy classrooms, based on the materiality of the language of the children in oral texts.

In this sense, this text, part of our doctoral thesis, proposes to present how Bakhtinian dialogism materializes in the oral texts of children in the literacy process, constituted through the use of the textual genre “report of lived experience”.

To structure this article, we first bring a theoretical synthesis on concrete statements and dialogism. Then, a summary of the context of the collaborative research and the methodological path, which served us to generate the data. To illustrate the theoretical discussion, we present the analysis of constitutive dialogism in an oral experience report, prepared at the end of the development of collaborative pedagogical actions (APC), by a child in the literacy process.

Dialogism materialized in concrete statements of literacy students

According to the dialogic perspective of language, Bakhtin's circle defends that dialogism is a constitutive principle of language. Thus, dialogic relationships are present in all spheres of human communication. All utterances elaborated by a speaker are crossed by the utterances of the OTHER.

Bakhtinian assumptions, the concrete utterance must be understood from its process and not taking into account only its product. In this direction, Sobral (2009) points out that the concept of concrete utterance is an enunciative concept and not a textual concept taken as a sentence/sentence, that is, it is about the discursive intention and the concrete action of the subject/author in a given concrete situation of interaction, which does not nullify the forms of language, but goes beyond them.

Thus, to understand the concept of utterance in a dialogical perspective, it is necessary to consider its production process, circulation in the world and reception by other subjects. Therefore, the utterance is not something stabilized, dead, finished, as it is not reduced to the materiality of the text, but when understood from its production process it has “[...] a concrete character, it is the result of a concrete relationship between concrete subjects that is reflected in its structure [...]” (SOBRAL, 2009, p. 92, our translation).

The utterances, when materialized in oral or written texts, through discursive genres, leave marks that refer to concreteness, which become visible when we know the discursive intention of the author, the situation of interaction and the context of production (scenario).

In the case of this study, the context was the quarantine due to the COVID-19 pandemic and the linguistic universe that was created in the face of this new situation, with little used words, words “borrowed from another language” or even “new” words, such as, for example: coronavirus; “charreata”; online interaction; social distancing; lockdown; remote classes; new normal; pandemic; covid-19, among others. In addition to words and expressions, some cultural gestures were also present, such as greetings with closed hands (*knocking*, in English), eye expressions, nods with distance, and customs or habits that were accentuated, such as: wearing masks; use of gel alcohol in many establishments; cleaning of market purchases, which were not so common on a daily basis.

Each child, uniquely, had a way of signifying this period experienced, as well as the speeches that engendered them daily. In this way, the subject was constituting his own speech, when affected by the OTHERS speeches, considering different aspects of language: the game, the repetition, the signs, the symbols, the intonations and the words.

These speeches engendered by children are revealing of their way of being, thinking and acting, because, according to Goulart and Mata (2016, p. 62, our translation), “[...] the language of children is a key element to reveal the cultures children, what they say and how they say it to interpret the references of reality, re-signify objects and concepts, re-elaborate experiences[..]”. These manifestations of the use of language emerged in the reports of lived experience.

In this way, revealing which mechanisms for incorporating the voice of the OTHER are used by children in the production of oral texts can contribute to the transformation of didactic proposals for the production of oral texts, promoting greater understanding of the literacy process, which goes far beyond just learning to repeat letters, words and phrases out loud.

Thus, when children produce oral or written texts, they materialize social voices and constitutive dialogism, which are restructured or reworked in the author-creator's discourse, according to Bakhtin (2016), thus marking their authorship.

Methodological path

The methodology was developed in a qualitative approach and, for that, collaborative research was used as a methodological option, considering the participation of the researcher in a participatory way throughout the process.

In this collaborative process, Collaborative Pedagogical Actions (APC) mediated by the genre report of lived experience were elaborated, developed in a way that promoted discursive interactions in real communication situations. The APC were developed using the textual genre Report of Oral Experience as a means of elaborating children's statements, based on the context of the quarantine that was being experienced by all those involved in the research.

Six children participated in the research, however, in this article, the analysis of the report of the lived experience of a child (MV) will be presented, with the objective of showing the materialization of dialogism in the oral utterances constituted through the report. The child was presented with the initials of his name, with the aim of not mischaracterizing him, but rather demonstrating his role throughout the didactic-pedagogical journey.

In the development of the APC with the children, we present the work proposal and carry out the constitution of the thematic content for the elaboration of the individual Oral Vivid Experience Report (REVO), through analysis of reports of authors of children's literature, as a reference for the creation of their own stories.

For these analyses, we sought different oral texts that served as parameters for the production of the children's texts, namely: a search was carried out for reports of oral experiences and writings by authors of children's literature, some even known by the students; we produced video clippings of the reports and selected the excerpts that would be most interesting for the children.

In the search for oral texts, we found oral reports by Tatiana Belink, Ruth Rocha, Ana Maria Machado, Pedro Bandeira, in addition to two books of reports on childhood experiences by Pedro Bandeira and Ruth Rocha.

We organized the APC in such a way that the verbal interaction between all those involved, the research subjects, the researcher and the teacher, developed in a dialogical way.

Such discursive interactions are unrepeatable, according to Bakhtin (2016), as they are constituted by a singular subject, who since birth experiences particular situations. Thus, these experiences are constituted in social relations, in a social environment and according to the social position of the subjects involved. In this way, the same event is not repeated, nor are the

meanings produced by these events: they are all endless, inconclusive, like the human being himself, who is in constant transformation.

All activities carried out through twenty-two APC resulted in final oral reports produced by the literacy students, which constituted a source of data that were organized in the discussion axis entitled “Marks of dialogism in oral texts”.

With regard to data analysis, we direct our gaze to what appears as unique in the materialization of children's oral texts: we share Abaurre's considerations (1997) about the evidentiary paradigm (GINZBURG, 1989), which consists of a proficient resource for research on the relationship between subject and language. The authors state that:

A reflection [...] based on the adoption of an evidentiary paradigm and focused on the discussion of the theoretical status of singular behaviors, may contribute to a better understanding of the relationship that is established, at each moment, in the learning process between the eventually universal characteristics and the various manifestations of their singularities (ABAURRE *et al.*, 1997, p. 17, our translation).

In search of evidence in the children's oral texts, we resorted, then, to the studies of Bakhtin (2016) and to the epistemological assumptions based on the singularity of Ginzburg (1989), which proposes to analyze an object beyond the tangible and quantifiable aspects, adding it o events, particular episodes, thus making it possible to form hypotheses and conjectures.

Results and discussion

According to Voloshinov (2017), it is in the process of verbal interaction that human consciousness comes into existence, as this is formed through the existence of socially created signs. Thus, it is in the linguistic-social reality that the subject internalizes multiple social voices. In this sense, in the words of Faraco (2009, p. 84, our translation), “[...] the inner world is an arena populated by social voices”. Thus, dialogism emerges in singular utterances, constituted by means of interiorized and articulated voices in an internal dialogic movement. “It is from this immense diversity of voices and their dialogic relationships that the singularity that will be constituted by exploring the endless space of the dialogic tension of social voices emerges as possible” (FARACO, 2009, p. 87, our translation).

Sobral (2009) states that the subject acquires language when exposed to language use situations. Thus, the dialogical relationships established in communicative situations present

the intersection of social voices, constituting a dynamicity that provokes the most diverse responses (agreements, dissonances and multisonances), according to Faraco (2009).

In this sense, this axis will analyze the materialization of dialogism established by social voices internalized by the protagonist of the research (MV), manifested in his oral statements in the reports of lived experience. The analysis undertaken here will be carried out with the objective of understanding the marks of dialogism in children's texts materialized through the apprehension of the voice of the other and interpreting the children's utterances as replicas to the voice of OTHERS.

Thus, we listed two possible historical and social contexts of children's experiences: the **school context** (albeit remotely) and the **family context**, which can constitute sources of reference for the statements themselves, as shown in the table below.

Before focusing on the final oral report of MV, we will observe the speech, below, of the student, elaborated during an APC, who proposed an activity on “cinema at home in quarantine”. MV utterances demonstrated dialogical relationships with other social voices, in this case, the family: “[...] Here, at my house, there is a soap opera that I like to watch, which is for children and my father wants to watch the newspaper while we have lunch and I have to let him watch it and then I watch it.” – MV report.

MV's account expresses evidence of constitutive dialogism in the highlighted statements: by stating that the telenovela “is for children”, it assumes that there are telenovelas that are not aimed at children. Thus, it seems to us that other voices emerge that cross the child's voice. When elaborating and externalizing his statements, MV manifested the social values transmitted by his family regarding telenovelas.

In this context, the experiences reported by MV in relation to the family context in the situation of communication in relation to television programs, the use of living language, words laden with meanings, unique views of the world and reality, the result of verbal interactions, were intentionally planned and developed.

Thus, we will present below the report of MV's final oral experience.

I'm MV I'm 6 years old and, in an activity I did, I found out that I was a daughter, granddaughter and cousin.

One thing that made me sad about the quarantine was that I couldn't go places, I couldn't go to the movies, and I couldn't go out much either.

One thing that made me happy during quarantine, one thing that made me happy was that I went to my grandmother, even during quarantine, because I had to see her.

One thing that made me sad in the quarantine was because my mother got covid and my grandmother was hospitalized.

One thing that made me happy in quarantine... Ah! One more thing that made me sad, in quarantine, was that I couldn't have lunch in the places I like and could only get delivery food.

I missed some people that I didn't see during the quarantine, that I couldn't go to their homes. And another thing... I missed my cousins, my cousins, my uncles, hummm ...

One thing I liked about quarantine was that we did this class online, because on Wednesday night I hardly had any distractions, so it was good because then I do some things here with you and then I rest. I joke, I can joke, so it was these things...

When the quarantine is over, I really wanted to be able to visit my cousins, my aunts, I really wanted to be able to go to the places that... I'm also happy because... one thing that also made me very happy was that I always thought that when the quarantine ended, I would be able to do some other things. So that made me very happy (Recorded and transcribed by the authors).

Figure 1 – Illustration of MV's statement



Source: Authors' collection

MV's oral experience report, which was recorded and transcribed, revealed evidence of the marks of dialogism arising from the constitution of inner speech, as will be presented in the analyzes that follow. "These units of inner speech could be called global impressions of

enunciations [...]” (BAKHTIN; VOLÓCHINOV, 1992, p. 63, our translation). According to the author, this discourse does not follow logic or grammatical rules, for example, but depends on historical and social conditions, thus constituting itself in a particular, unique way, marked by an emotional and appreciative state.

In the chart below, we present excerpts from MV's final oral reports, followed by the analysis of the excerpts.

Chart 1 - Excerpts from statements prepared by MV

MATERIALIZATION OF DIALOGISM IN ORAL REPORTS	
STATEMENTS ARISING FROM THE SCHOOL CONTEXT (excerpts from the reports)	
STATEMENTS ARISING FROM THE FAMILY/SOCIAL CONTEXT (excerpts from the reports)	
Student	Appropriation of the voice of the OTHER – literature, activities, classes/school context (marks of academic discourse)
	Appropriation of the voice of the OTHER - discursive universe of the historical and social context (marks of social discourse)
MV	<p>“and in an activity I did I found out that I was a daughter, granddaughter and cousin”</p> <p>“ One thing I liked about quarantine was that we did this online class, because on Wednesday night I hardly had any distractions, so it was good because then I do some things here with you and then I rest”</p>
	<p>“ Oh! One more thing that made me sad, in quarantine, was that I couldn’t have lunch in the places I like and could only get delivery food.”</p> <p>Words like: quarantine, covid, online class.</p> <p>In the illustrations: charreata, coronavirus</p>

Source: Prepared by the authors

In the utterances of MV's oral text, highlighted in Chart 1, it is observed that the marks of social discourse emerge in the individual discourse: these marks were materialized in reports in the form of words, expressions, emotions, intonations, facial expressions, thoughtful pauses, among others.

As we can observe in the statements presented in Chart 1, the words: online class, which came from the school environment and began to be used socially, and with more intensity with the emergence of social isolation; quarantine, a period socially instituted due to the pandemic; "coronavirus", the name of the virus that caused the Covid-19 pandemic, so widespread in the media, ran through MV's speech.

In addition to these words, the semiotic expression of the coronavirus materialized in the MV drawings is also observed, with characteristics of the forms presented socially, conveyed by different media (digital, printed, television), but with an evaluative intonation,

when the MV adds an onomatopoeia to the drawing of the coronavirus, demonstrating that he is laughing, is loose, personifying the “coronavirus”. Thus, in the elaborated children's discourse, we can observe that the subject's action in the given world, concrete world, is mediated by the sign; at the same time that this action changes the world, the subject is also changed by this world (SOBRAL, 2009).

Thus, in the objectification of the subject in oral reports, the marks of the concrete world are externalized, the summoning of extradiscursive elements to the discourse plane, the intradiscursive plane.

We also highlight the MV's statements when revealing a conception of personal identity ("and in an activity I did I found out that I was a daughter, granddaughter and cousin"), constituted from a proposed activity carried out, in which the children discussed people's view of themselves, the expression of MV, in this elaborate statement, regarding the incorporation of the voice of the OTHER and the individual and singular re-elaboration, by revealing his discovery of the various SELF(selves) in the social environment, in a dialogical relationship with the OTHER that crosses us and constitutes us.

Another dialogical mark present in MV's utterances was his mention of the fact that, in this moment of social isolation, his family resorted to “delivery food”, as he was unable to go to places he liked for lunch. This excerpt reveals, through the report and the feelings expressed, the possible habits of the family routine.

According to Bakhtin (2016), language is historically and socially constituted, it is not static, nor ready and finished, to be only passively appropriated by the child. On the contrary, the child, as the social being that he is, seeks to make sense of the speeches he elaborates in the face of the concrete world.

The pandemic historical and social moment experienced led to new forms of celebrations, which emerged and adapted to the new moment. As, for example: “charreata” reported by MV, semiotically through the illustration in his report, about his participation in the event, confirming the meaning attributed by the child when experiencing this event socially and expressing it. And with these forms of celebrations, new words or expressions that already exist, but are little known, also appear, such as: “charreata” (joining a baby reception party with a motorcade), “coronavirus cake” (cake with virus decoration), “Coronials or coronababy” (generation that was born during or is the result of the pandemic period), “live” (synchronous or asynchronous form of interaction) etc.

It is also worth mentioning the ways to celebrate birthdays virtually, or with few people at home, or birthday *Drive- thru* (going to the party, the guest leaves the gift and receives a souvenir) and/or other types of parties.

MV's report showed that this linguistic phenomenon caused by the historical and social moment experienced did not go unnoticed by the children, as such words or expressions were socially transformed into exterior and interior signs of the subjects. Thus, we can see that the children were sensitive to the OTHER's utterance, incorporating and re-elaborating it according to the interaction situations provided by the APC.

MV, when writing the expression “chá-carreata”, in his illustration, revealed the movement of the dialogical constitution of subjectivity, since the subject “[...] does not remain passive in the face of the discourses to which he has access, because it is not only constantly modified by them, but also modifies them” (MENDONÇA; GRECCO, 2014, p. 53).

Thus, we can observe the signs of a vocabulary universe created socially by the new situation experienced worldwide, which was incorporated into their utterances and (re)elaborated through the report of lived experience.

[...] the individual discursive experience of any person is formed and develops in a constant and continuous interaction with the individual utterances of others. In a certain sense, this experience can be characterized as a process of assimilation – more or less creative – of the words of the other (and not of the words of the language). Our discourse, that is, all our utterances (including created works) is full of other people's words, with a varying degree of alterity or assimilability, with a varying degree of perceptibility and relevance. These words of others bring with them their expression, their evaluative tone that we assimilate, re-elaborate and re-emphasize (BAKHTIN, 2016, p. 54, our translation).

We understand, in this thematic axis of discussion, that according to the final REVO presented by MV, it is not only the school experiences that determine the elaboration of language in the texts, although they are fundamental for the systematization of learning, but the social experience and the role of the OTHER they are also essential in the organization of this process of appropriation of oral and written language. However, in the position of author of the text, the child marks his position in the textual production, he does not reproduce what he heard as if the data determined a single way of saying. On the contrary, the report of lived experience constituted a place of creation and not of submission.

Thus, the MV utterances made visible the ways of appropriating other social voices, indicating the need for the school to understand the appropriation of written or oral language by children in social situations of language use, entering through the gateway of discursive

genres, because, when producing oral or written texts, they will develop a typically human activity. In the words of Miotello (2012, p. 154-155, our translation):

[...] creating text is an activity that happens along with human activity, in any field of activity. Humans will be in interaction. And they will put their point of view, their project-of-saying, their ideology into this activity.

We highlight, in the literacy student's reports, the singularity when he selects, among all the themes/thematic content discussed in the APC, those that will compose his final report and, still, when he selects among the addressed feelings, those that will express his emotions in relation to the reported aspects, demonstrating that young children, in the literacy process, can reveal a “discursive intention”, and can produce authorial texts, provided that real moments of interaction are provided, organized from proposals that promote the subject’s action on the subject gender and on the discourse of the other in a responsive-active attitude.

Final remarks

Regarding the axis “materialization of dialogism in oral texts”, the data revealed that there was a dynamic and constant exchange of utterances organized in the oral reports and not of words or single sentences without authorship and without defined interlocutors. When analyzing MV's report, it is noted that this individual introduced the theme "quarantine" and made choices in relation to the thematic content, expressing activities performed daily, feelings, that is, the significant experiences of the pandemic period.

In this way, these choices constitute dialogic marks materialized in the text, as the children established relationships between the experienced social reality (place), the academic reality (school) and the social reality (world), seeking the constitution of meaning by objectifying, through concrete statements, all these relationships, which, in the Bakhtinian view, is closely related to meaning.

Thus, the data indicated that the text of MV consisted of concrete statements, and not a cluster of sentences and letters cohesive by grammatical rules, but it showed the marks of the subject's experiences, placed as objectification of the subjectivities formed from the experiences collective and social.

The utterance, therefore, constituted itself in its concreteness as it became the unit of interaction and discourse, sought to carry out the discursive intention to which it was proposed and also had language forms as material. That is, the child elaborated his utterances in a

movement of imitation/creation, because, when placed in a real communication situation, in this case, in the activity of reporting, human interaction mobilized in the subject the discursive intention to express, orally or in writing, the dialogical relations established by it in a given context.

According to Bakhtin (2016), we observed that the text produced showed the marks of a singular subject who expressed his ideas and objectified thoughts in the concrete, live and active statements he produced. Thus, the marks of dialogism found in the text gave greater visibility to the children's interlocution strategies with the OTHER and with the world, as they revealed the presence of the subject as the author of the texts, the child as constituting and constitutive of language.

Finally, it is hoped, with this work, to contribute to a movement of change in teaching in literacy classrooms, overcoming language teaching practices disconnected from the social, historical and cultural sense. Otherwise, that the marks of development, constitution and appropriation of language by the child, evidenced in their texts, make visible to teachers the need for teaching proposals that mobilize, in the subjects in interaction, the need and the political sense of learning to communicate orally or in writing in the most diverse social situations.

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