The concept of new literacy in official curricular documents in the state of Paraná, Brazil

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Abstract

This work aims to analyze the concept of new literacy in Curricular Guidelines of Portuguese Language in the State of Paraná, Brazil (Diretrizes Curriculares de Língua Portuguesa do Estado do Paraná, DCE-LP) (PARANÁ, 2008), concerning its process of elaboration after the previous curriculum documents, DCE-LP of 2006, and the Paraná Basic Curriculum of 1990, in order to verify their consonance with theories postulated by Street (1989; 2003), Soares (2000; 2004), and Tfouni (1994), by discussing implications to students' new literacy in public schools in Paraná, Brazil. The results point to the interweaving of literacy and new literacy studies, with emphasis on the last, aiming the teaching of writing linked to social practices. However, in the current curriculum proposal prevails the ideological model of new literacy in contrast to excerpts of the autonomous model, being far from the social practice present at curriculum proposal.
Keywords: New Literacy; Curriculum; State of Paraná; Brazil.

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El concepto de letramiento en los documentos curriculares oficiales en el estado de Paraná, Brasil

Resumen

Este trabajo pretende analizar el concepto de letramiento en las Directrices Curriculares de Lengua Portuguesa del Estado de Paraná, Brasil (Diretrizes Curriculares de Língua Portuguesa do Estado do Paraná, DCE-LP) (PARANÁ, 2008), sobre su proceso de elaboración después de los documentos curriculares anteriores, DCE-LP de 2006, y el Plan de Estudios Básico de Paraná de 1990, con el objetivo de verificar su consonancia con teorías postuladas por Street (1989; 2003), Soares (2000; 2004), y Tfouni (1994), al discutir implicaciones para el letramiento de los estudiantes en las escuelas públicas en Paraná, Brasil. Los resultados apuntan a la interconexión de la alfabetización y el letramiento, con énfasis en la última, apuntando a la enseñanza de la escritura vinculada a las prácticas sociales. Sin embargo, en la actual propuesta curricular prevalece el modelo ideológico de letramiento en contraste con extractos del modelo autónomo, estando lejos de la práctica social presente en la propuesta curricular.

Palabras-clave: Letramiento; Currículo; Estado de Paraná; Brasil.

O conceito de letramento em documentos curriculares oficiais do estado do Paraná, Brasil

Resumo

Esse trabalho objetiva analisar o conceito de letramento nas Diretrizes Curriculares de Língua Portuguesa do Estado do Paraná - DCE-LP (PARANÁ, 2008), em seu processo de construção, após os documentos curriculares que o precederam, a versão das DCE de 2006 e o Currículo Básico do Paraná (PARANÁ, 1990), com vistas a verificar sua consonância às teorias postuladas pelos estudiosos Street (1989; 2003), Soares (2000; 2004) e Tfouni (1994), discutindo suas implicações para o letramento dos alunos da rede pública de ensino do Paraná. Os resultados apontam para o entrelaçamento entre alfabetização e letramento, com sobreposição deste último tendo em vista o ensino de escrita vinculado às práticas sociais. No entanto, prevalece na proposta curricular vigente o modelo ideológico de letramento em contraste aos vestígios do modelo autônomo distanciando-se da prática social presente na proposta curricular.

Palavras-chave: Letramento; Currículo; Paraná; Brasil.

1 Introduction

In this study we aim to verify the treatment given to the concept of new literacy in the version of the years 2006 and 2008 of the curricular document of the State of Paraná, Brazil and its consonance to theories postulated by some researchers of this theme (SOARES, 2004; TFOUNI, 1994; STREET, 1989), with contributions of other scholars, such as Kleiman (1995) and Capristano (2010), with the objective of discussing the implications of the concept highlighted for the new literacy of the students of public school, in basic education of Paraná. To that end, we use documental research, as according to Cellard (2008, p. 295)

> [...] the written document constitutes an extremely precious source to every researcher in social sciences. It is, evidently, irreplaceable in any reconstitution referring to a relatively distant past, as it is not rare that it represents the near total of traces of human activity in certain periods. Besides, very often, it remains as the only witness of particular activities occurred in the recent past.

Considering the centrality the concept assumes in the different curricular documents of Paraná that would demand a systematic study and, in accordance with the objectives of this work, we will now discuss the treatment given to the concept of new literacy during the process of re-elaboration of the Current Curricular Document of Portuguese Language – (DCE-LP) (PARANÁ, 2008), and also in its preliminary version of 2006, as references to the teaching of Portuguese Language in public schools, as such document reflects the discussion process among the teachers, pedagogical technicians of Education Secretaries, and researchers and representatives of universities in the state of Paraná.

Based on that choice, secondly, we will also observe the bibliographical research, as a way to search for some sources mentioned in these documents, seeking to understand the approached concepts and theoretical references, as indicators to enlarge and deepen the research, having as criteria of analysis Street's postulates discussed by Capristano (2010) concerning autonomous and ideological literacy models.

From this perspective, we aim to understand "in what ways the treatment given to the concept of new literacy, according to prescriptions found in official curricular documents, may contribute to students' new literacy in public schools". In order to that end, this study firstly presents the concept of new literacy from a historical approach, and then, on the second section, it verifies the elaboration process of the official current documents in Paraná, versions 2006 and 2008 of DCE-LP and, finally, the treatment given by the curricular documents to the concept of new literacy, with the analysis followed by final considerations.

2. New Literacy: historical approach

The term 'new literacy' first appeared in Brazil in 1986, in the book: "In the world of writing: a psycholinguistic perspective", by Mary Kato. Although she has not defined it, the author mentions new literacy when discussing the function of the school.

> I also believe the so-called standard, or standard spoken language, is a consequence of literacy, that is the reason why, indirectly, it the function of the school to make the student master the spoken language institutionally accepted. (KATO, 1986, p. 7).

However, it was only in 1988, that Tfouni widens this concept in her work: "Non-Literacy Adults: the outside of the inside out", as she conceives new literacy in a plurisemic way, defending the idea that it is "a process whose nature is socio-historical" (TFOUNI, 1994, p. 50). In the mentioned work, she tries to define it, distinguishing of literacy, theme widely discussed by different definitions and authors, such as Soares (2000; 2004), Kleiman (1995), Street (1989), among others.

Soares (2004) states that the necessity of coining a new concept in order to mean wider reading and writing practices emerged almost simultaneously in 1980's in different parts of the world, as there was in that period the "necessity of recognizing and naming more advanced and complex reading social practices, than the ones resulting from the writing learning system" (SOARES, 2004, p. 6).

In the English speaking countries, since the end of the 19th Century, the word *literacy* existed as a dictionary entry, and equated to the meaning of alphabetization/alphabetism – learning how to read and write (SOARES, 2004), but it was with the studies by Street (1989) and Barton (1994), on the academic movement called *New Literacy Studies,* that the word had taken on another meaning, once it started to encompass the social and historically situated reading and writing practices, characteristic of every society, time and historical moment:

> The new literacy, in the definition of the current academic studies refers to something related to and more complex than what we call literacy in Brazil; in other words, it relates to the very practices of reading and writing of every society, of every social group and every period of time, every historical moment (SILVEIRA *et al*, 2012, p. 69).

In literature, there is also a competition and something undefined between the scope of the terms literacy and new literacy. Kleiman (2005, p. 11) sustains the idea of keeping the two definitions, because the "new literacy is not teaching how to read and write, but it includes them! In other words, new literacy and literacy are related. The existence and the sustaining of both conceptions when one of them was enough in the past is important".

In this context, the writer defines new literacy as "a group of practices that use writing as a symbolic system and as a technology in specific contexts, aimed at specific goals" (KLEIMAN, 1995, p. 18), while Rojo (2009) states that alphabetism, a term coined by Soares (2004) and abandoned later, is strictly bound to the notion of a knowledge which can be measured by things like assessment mechanisms.

So, alphabetism may be understood as levels of literacy in a certain population, once it determines "the abilities encompassed by reading and writing. It is, thus, mainly a conception of a psychological nature and of an individual scope" (ROJO, 2009, p. 45). To the writer, new literacy refers to "social practices of language, either valued or not, both local and global, regarding different social contexts (family, religion, work, media, school, and so on) in a sociological, anthropological or socio-cultural" (ROJO, 2009, p. 98).

On the other hand, Tfouni (1994; 2000) relates Street's new literacy standards (1989) and the theoretical approaches of an ahistorical perspective similar to the autonomous models of the historical approach, equated to the ideological model of new literacy. In the first one, the ahistorical approach, the author coming from a discursive line condemns the superposition between new literacy and literacy, as well as she rejects the focus on the reading and writing acquisition focused on practices, abilities, knowledge, aimed at coding/decoding of written texts (TFOUNI, 1994, p. 51).

In this statement, the writer calls attention to the focus given only to literacy practices. That means to say that individuals lacking schooling, illiterate, considered as lacking the writing and reading knowledge are considered marginal. It makes one imagine that literacy practices would be directly linked to formal education, that is, new literacy provided by the school.

The second approach, the historical perspective, according to the researcher, condenses the notion of authorship to the events of new literacy. This means that she takes as its core axis of defense the condition of the individual as the "author of his or her own discourse". (TFOUNI, 1994, p. 56). This explicit that the "historical dimension of new literacy only will happen if the individual occupies such a position in the interdiscourse which allows him or her to organize the intradiscourse (both oral and written) that he or she is producing, in such a way to produce a text" (TFOUNI, 1994, p. 61).

In this instance, Street (2003a, 2003b) defends the ideological new literacy, taken as a reference in the second approach discussed by Tfouni, in a way that for him it is not only about acquiring a technology or a set of technical abilities that can be passed on to the ones who do not possess them, but it is about the social practices in a community or in the new literacy events[1] and that, thus, has a sociohistorical basis, subjected to the changings in space and time, and determined by power relations (SILVEIRA *et al*, 2012).

In Street's view (2003a, p. 2 *apud* SILVEIRA, 2012, p. 71) "ways in which people approach reading are, in themselves, rooted in knowledge conceptions, identity and being". That means that the mastery of reading and writing are given a higher or lower value depending on each society and each historical moment, determining its greater or smaller relevance.

Even though this conception had been discussed by authors coming from different theoretical approaches, we understand that new literacy practices encompass new literacy events, in a way that the first ones determine the second ones, exemplified by Hamilton's (2000) metaphor:

> [...] practices of new literacy are comparable to the basis of an iceberg that is under the surface, thus submerged. Events correspond to the top of this very iceberg, that which is on the surface.[...] Those practices, which have deep roots and are produced sociohistorically, could be then apprehended starting on the analyses of the new literacy events (of that which is visible) (SILVEIRA, 2012, p. 100-101).

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1 New literacy events are understood as "communication situations in which individuals take part involving themselves in activities of social life that require or presuppose the use of written language" (SILVEIRA *et al*, 2012, p. 43).

It is necessary to understand that the positions defended by those writers before can be grouped according to the new literacy models "autonomous or ideological" approached by Street (1989) and that they represent political-ideological and not only conceptual thoughts. Capristano (2010, p. 19) tries to gather these assumptions in table 1:

Table 1 – New Literacy Studies Models

THE AUTONOMOUS MODEL	THE IDEOLOGICAL MODEL
(1) focuses on the technical and individual dimension of new literacy;	(1) focuses on the social dimension of new literacy, considering and acknowledging a multiplicity of new literacy types;
(2) considers reading and writing activities as being neutral and universal, not submitted to cultural injunctions and to power structures that figure these activities in the social context.	(2) considers that reading and writing activities are strongly linked to specific cultural contexts and that they are always and necessarily bound to power relations and ideologies that permeate life in society;
(3) holds that writing is a product, always similar to itself.	(3) holds that writing would be a proccess always determined by its sociohistorical conditions of production;
(4) defends a dichotomous view of a relationship between speaking and writing relations;	(4) questions the dichotomist view of relationship between speaking and writing;
(5) correlates the acquisition of a writing system with a cognitive development;	(5) (KLEIMAN, 1995, p. 25). criticizes the idea that the acquisition of writing would cause a cognitive development; shows that "the cognitive abilities" that the autonomous model of new literacy attributes universally to writing is a consequence of schooling (KLEIMAN, 1995, P. 25)
(6) attributes intrinsic qualities of writing and, in extension, to the people or groups who possess them;	(6) strongly denies the existence of qualities intrinsic to writing and , in extension, to people or groups who possess them;
(7) promotes a direct correlation between literacy and new literacy, considering the first one as an essential condition for the second one. Still, it understands the literate person as an individual who not only masters the abilities of reading and writing, but also uses them skillfully.	(7) considers literacy as just one of the many forms that new literacy may take. It denies the possibility of the existence of illiterate, pre-literate and also non-literate people in societies that organize themselves also starting from a writing system, once it didn't reduce new literacy to literacy.

Source: Santos; Romualdo and Ritter (2012, p. 11-28).

In this context, it is worth discussing a perspective assumed by the document, because the pedagogical practices performed by the teacher, away of being neutral practices, are linked to political and ideological positioning that interfere with teaching objectives and, consequently, interfere with the training of people involved, once according to Silveira (2012, p. 46), "school is one of the most important new literacy agency of our literate society and it is up to the school create spaces in order for the students to experiment ways of participation (new literacy events) in the literate social practices."

In this manner, we will proceed to the characterization of the concept based in the autonomous new literacy model or ideological new literacy, questing to verify its approximations and detachments in the official curricular documents that advocate the orientations for teaching practices of reading and writing in public schools.

3. Concept and Characteristics of New Literacy in Paraná Curricular Guidelines of Portuguese Language

From the 90's, through the diffusion of works in Applied Linguistics in Brazil, the interactionist conception of language starts to gain notoriety in Brazil around the establishments of pedagogical practices that emphasized the social use of language. The publication of the Basic Curriculum for the public school of the state of Paraná, Brazil, in

1990 (PARANÁ, 1990) and the National Curricular Parameters exemplify this positioning, which first version for the 1st and 2nd cycles of Elementary Education dates back to 1997 (BRASIL, 1997). From 2004, when the state of Paraná proposed to collectively[2] produce its curricular guidelines, the view of writing as "social practice" prevails according to the previous documents.

> In the teaching-learning process, it is important to be clear that the greater the contact with language, in the different social spheres, the more possibilities one has to understand the text, its meanings, its intentions and worldviews. The pedagogical action concerning language, therefore, needs to be based on interlocution, on planned activities that enable the student to read, write and produce oral and writing activities, as well as the reflection and use of language in different situations. Thus, it is suggested a pedagogical work that prioritizes the social practices (PARANÁ, 2008, p. 57).
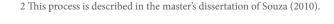
Moreover, it is from this conception in the documents, the taking of the text as a driving force for the practices of reading, writing, orality and linguistic analysis, as well as teaching objects (BRASIL, 1997; PARANÁ, 1990; 2008).

> The texts are always organized within certain restrictions of thematic, compositional and stylistic nature, which characterize them as belonging to this or that genre. Thus, the notion of gender, constitutive of the text, must be taken as an object of teaching (BRASIL, 1998, p. 23).

The official documents, when taking the textual/discursive genres as teaching objects, seek to only break with the analysis of the product of writing, without considering that the writing process involves resumption, revision and textual rewriting, as Capristano affirms (2010, p. 19) in Table 1 of this text. If it is only taken as a product, writing unrelated to its context of production, does not consider the conditions of its production, once in the process they are both interwoven and are the result of linguistic and social actions of the subject in the use of / with language.

The level of analysis from the texts represented an advance when compared to previous studies, since the basis of language teaching shifted from the level of the letter/syllable and words/phrases and began to consider the text, bearer of meanings, as a unit of teaching. The counterpoint became decisive to understand the concepts of literacy and new literacy enunciated since the 80's, once they supplanted the tradition of teaching based on pseudotext that contemplated literacy as a mechanical practice of coding and decoding texts, culminating in literacy and new literacy.

According to Soares (2004), it is necessary to recognize the specificity of literacy and its importance in the student's new literacy, however, it is urgent to characterize its dimensions and domains, since both literacy and new literacy allow and require different methodologies, given their relevance, especially in the process of initial and continuous training of teachers.

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2 This process is described in the master's dissertation of Souza (2010).

The clash between conceptions of literacy and new literacy continue to reveal other ways of conceiving it, given its reach in several domains/areas of research and for being one of the most used terms in literature today. Due to the objectives of this study, this duality will not be discussed in its specificity, only highlighted in the curricular documents, if they appear.

3.1 Curriculum Guidelines of Portuguese Language from 2006: some notes

The preliminary document under development, the DCE-LP from 2006 proposes goals for the development of a dynamic and democratic curriculum, which guarantees the appropriation of knowledge by the students of the public system, highlighting how

> an official document that brings the marks of its construction: horizontality, which embraced all the Schools and Regional Nuclei of State Education and polyphony, which resonates in them the voices of all teachers of the public schools of Paraná, Brazil. (PARANA, 2006, p. 5).

According to Rojo (2004), it is considered in the proposed practices for the teaching of Portuguese language and literature the concept of multiliteracy, and the concern about the dichotomy between the oral/written in the multiple languages.

> Understanding and producing texts is not restricted to verbal (oral and written), but to the ability of putting themselves in relation to the different modalities of language — oral, writing and moving images, graphics, infographics — to make sense of them. This is one of the main difficulties of the students [...] pointed out in several exams and evaluations (ROJO, 2004, p. 31 *apud* PARANÁ, 2006, p. 22).

We emphasize in the proposal that one of the objectives is directed to orality: „to use oral language in different situations of use, to know how to adapt it to each context and interlocutor, to recognize the implicit intentions in daily discourses and to provide the possibility of a position before them" (PARANÁ, 2006, p. 23) and, as far as discursive practices are concerned, one takes the "verbal text — oral or written — and also other languages, bearing in mind multiliteracy as a basic unit, which manifests itself in concrete enunciations, which forms are established in a dynamic mode with real experiences of language using (PARANÁ, 2006, p. 23). In this way, the document rejects the dichotomous vision between oral and written in discursive practices, approaching itself to the concept of ideological new literacy, in agreement with the studies of Capristano (2010).

It is important to remember that when a child enters the school environment, he/she already masters the oral code, for that reason, schools must "provide and promote activities which allow the student to became a more active and motivated speaker, someone who is able to understand different kinds of speech and also someone who is able to organize its own speech in a clear, cohesive and coherent way" (PARANÁ, 2006, p. 24) being its aim "planning and developing some kind of work with orality, and gradually, letting the student learn as well as use the standard linguistic variety, understanding the need of its use in certain social contexts" (PARANÁ, 2006, p. 25).

The reflection provided by the excerpts allows us to point out the concern about the "single language" which overlooks other varieties and "is detrimental to education"

(BAGNO, 2003), it draws near to the ideological new literacy studies which denies inherent qualities to the peoples who have written mastery, therefore, the oral mastery as well. In this assertion, we return the focus to the literary text as a "great environment to be in contact with the plurality of meanings that a language assumes in its highest level of aesthetic effect", that in this document, take as a basis firstly the Deleuze's rhizomatic studies to the high school, later substituted for the Reception Aesthetics, or the Reception Method, retaken by Aguiar & Bordini (1993) to the middle and high school.

Although the documents show the need of real oral practices, many activities have been concerned with intonation, rhythm and fluency only, because they come from written practices when they are being elaborated. However, the document recognizes that orality "allows many work possibilities guided in real use of the speech and during speech production in which the student become the subject of an interactive process" (PARANÁ, 2006, p. 24).

In this perspective, Kleiman (2005) aware of the dangers of school new literacy being distanced from legitimated practices, social use of the language, because to the researcher "there are gaps between school new literacy practices to those inserted in other social instance" (KLEIMAN, 2005, p. 23). This statement refers to the oral and written practices, namely, school new literacy, that even when they provide to the students to get in touch with many textual genres in written productions, they still pay more attention to textual, structural and metalinguistic aspects rather than the actual purpose of their production, context and circulation.

Signorini (2001) is concerned about that issue as well, in terms of the instrumental perspective adopted to the native language teaching in the curricular documents, which uses school composition patterns that only analyses genre, objective and interlocutor, with a designed addressee – the teacher – not considering the production context, circulation and reception of these compositions.

If on the one hand the documents repeat that the contact with texts or genres became essential in the student new literacy process, stem from initial writing acquisition, the improvement of his/her linguistic and discursive abilities will happen due to the "expansion of the verbal and non-verbal language use through direct contact with texts of different genres, created due to human needs" (PARANÁ, 2006, p. 26), on the other hand, there must be noticed Rojo's (2009, p. 99) mention about the myth which affirms that the subject in contact with school reading and writing may develop abilities through the course of his/her education and reach "universal development" levels, certified by proficiency levels of reading and writing assessment measured by tests and learning tools and considered as synonym of development or level of literacy.

This myth, mentioned by Rojo, can occur because of one of the beliefs of literacy, guided by the peak of the constructivism decade, 80's and 90's, which sustained that "only with the intense interaction with the written material which circulates in the social practices, in other words, it is because of the interaction with its written culture that the child becomes literate" (SOARES, 2003, p. 11). This assertion resumes the autonomous new literacy approach, presented by Capristano (2010), table 1, about the writing acquisition as an individual technique directed to the cognitive development.

If supported as the truth, this assertion makes us take into account the historical and social context of the subjects, it also masks the socioeconomic conditions of less favored social groups and their practices and/or events of new literacy, because it is assumed that the written acquisition as an universal technique and the only one to be acquired (SILVEIRA *et al*, 2012, p. 85) and for that reason, equal to everyone, neutral and not susceptible to the social context.

However, to Street (2003 *apud* SILVEIRA, 2012, p.86) "the way that teachers or facilitators interact and their students, it is always a social practice that affects the nature of new literacy that is going to be learned and the ideas that the participants can have about the process, in particular new learners and their position in the power relationships". Therefore, it is not about a neutral position related to the content, it means that although the teaching process happens between the teacher and the student, it is responsibility of the first one to realize that what they need to teach must make sense to their students.

In this connection, we agree with Kleiman (2005, p. 23) about the education

> [...] the more the school gets closer to the social practices in other institutions, the more the student will be able to bring relevant knowledge of practices that tha he/she already knows, and the easier will be adequacies, adaptations and transferences that he/she will do to other real life situations.

To this end, the document warns that the "multiliteracy perspective demands more teacher attention to media texts that through TV, the radio and other virtual ways, the student has a wider access than by the texts offered by the school" (PARANÁ, 2006, p. 32), being reasonable the discussion and the professional attitude in a sense of leading the student to the unveiling of the senses underlying the text, extrapolating the limits of a written text and understanding the power and ideological behind in those objects.

With this point of view in mind, the written/read, spoken/listened objects are permeated by the ideology and linked to power webs existing in our society. This characteristic draws near to the ideological new literacy that strongly denies the neutrality of these media objects or not, the written/oral production untied from the social context, defended by the autonomous new literacy approach.

3.2 Portuguese Language Curricular Guidelines of Paraná (2008): theoretical perspectives

According to recent studies, the DCE-LP (PARANÁ, 2008) advocates in favor of the new literacy based on the assertion of Soares (1998), as he "refers to an individual who does not only know how to read and write, but socially uses and also practices the reading and writing, positions and interacts with the demands of the society concerning the language practices, establishing his voice on the social context" (PARANÁ, 2008, p. 50).

We emphasize that "not only know how to read and write" indicates ambiguity, would it be to read and write a mechanical activity, of coding and decoding, susceptible to all schooled individuals? Whereas the new literacy is a later stage? It was verified the harmonization of the excerpts from the document with the view of the autonomous new literacy model based on this questioning, once it reiterates and "focuses on the technical and individual dimension of new literacy" and "conceives as literate the individual who

not only manages the skills of reading and writing but also uses it competently", reducing new literacy to literacy, which makes impossible the existence of illiterate individuals in a society with alphabetic writing.

This statement reaffirms the postulates of Tfouni (1994) that there is no possibility of illiterate individuals, once in a literate society everyone is inserted in new literacy events and real practices of language use, therefore literate.

In this aspect, to have the predominance of the ideological model of new literacy asserted by Capristano (2010) and Menegassi (2010) on the discursive practices prescribed by the official documents and supported in the classroom is needed to conceive that the teacher, student and teaching objects are bounded to the socio-historical and cultural aspects, understanding as part of the curriculum.

This understanding concerning the uses and functions of real texts in discursive practices seems to interfere in the pedagogical guidance of reading and writing practices, since the official documents proposed the language teaching based on real texts, as advised by the PCNs (1º and 2º levels). However, it was necessary to understand the text in relation to the events that preceded the composition, as the conditions of production and those which refers it, therefore the reading and understanding and the responsive attitude, since "every text is speeches articulation, voices that materialize, human act, is language on effective use. The text occurs on the interaction, therefore isn't understood only in its formal limits" (BAKHTIN, 1999 *apud* PARANÁ, 2008, p. 51).

Due to this context, the DCE-LP (PARANÁ, 2008, 49)

> assumes a conception of language that does not restrict "in its condition of pattern system […] but expanded as a condition of activity and social event, so stratified by ideological values" (RODRIGUES, 2005, p. 156). As so, language is seen as a social phenomenon, as rises of the need of interaction (political, social and economic) among men.

The perspective adopted by the document conceive the previous proposal to PCNs regarding the interactionist conception, however the counterpoint is presented by Brait (2000)

> the PCNs indications can be coherent and productive, which is in some aspects, but finishing the task with pre-established text models deflect from the proposal of Bakhtinian dialogism before text, speeches, life and knowledge (PARANÁ, 2008, p. 47 *apud* BRAIT, 2000, p. 24).

The DCE-LP (PARANÁ, 2009, p. 47) summarizes it "in a proposal that emphasizes the living, dialogic, constantly moving, permanently reflexive and productive language […] in the adoption of language practices as a central aspect of the pedagogical work". Therefore, the notion of new literacy leans behind the discursive practices of language use, in its oral and written form.

> Provide the students to participate in different social practices that exploit reading, writing and speaking with the purpose of inserting

them in the range of interaction levels. If the school denies this function, the individual will be left out of the new literacies, failing to become part of a literate society (PARANÁ, 2008, p. 48).

Although the text demonstrates the concern with the active and social introduction of the individuals, through the school new literacy, the presence of terms such as "new literacies studies" or "introduction on a literate society" may refer to the autonomous model of new literacy that can lead the reader to the understanding that the acquisition of writing or literate practices by themselves, cognitive, would be a factor for the development of an individual or a group, as Soares (1998 *apud* Paraná 2008, p. 51) affirms "the reading of these multiple languages, performed with property, guarantees the individual's involvement with the discursive practices", changing "the condition in social, psychic, cultural, politic, cognitive, linguistic and economic aspects" (SOARES, 1998, p. 18).

It is important to consider the criticism that the ideological model delineates in relation to this fact, that the cognitive development is a result of the literate practices and the multiple new literacies and semiotic new literacy that may not only promote "the insertion of all those who attend the public school in a society full of social, racial, religious and political conflicts in an active way, demarcating their voices in the context they era inserted" (PARANÁ, 2008, p. 48).

As a possibility to develop the proposed work, the DCE-LP (2008) reaffirms the discourse genres as teaching objects and takes as the organizing content of the discipline, "discourse as social practice", considering that "the language is an instrument of power and therefore, the access to this power, or its criticism, is legitimate and right for every citizen. The student needs to knowledge and expand the use of the socially valued language, as the erudite form" (PARANÁ, 2008, p. 53). Although the "discursive genre has its peculiarities: composition, structure and style. These and other compositions need to be spread in the classrooms as actions, and not as concepts and definitions of different types of texts" (PARANÁ, 2008, p.55).

This statement resumes the education based on 'models' that although they propose the study of the text, were exhausted in the studies of compositional structure and the textuality aspects, cohesion and coherence already mentioned by Signorini (2001) in this research, putting aside the discourses conditions of production, reception and circulation that fend from the ideological model of new literacy.

Menegassi (2010) affirms that the practice of new literacy, supported on the ideological model, establishes itself in the classrooms based on the notion of textual genre when

> Conceived as practices of language socially and culturally situated in which the meaning and sense of a written text are connected to the context of use, in the production as well in the reception, by individuals effectively established in defined social groups, with some social, historical, cultural and ideological positions, that lead them to participate effectively in daily social relations. (MENEGASSI, 2010, p. 95).

The issue we put ourselves at this point refers to the proposal from the curricular documents and the pedagogical practice that, as we affirmed previously, is under the political position of the teacher. Since this option is not neutral, interfered by values,

beliefs and conflicts, affirmed by the deficient initial and continued formation, would we be ready to execute this changing?

What refers to formation courses, we would say that few dedicate to define, characterize and consider the key concepts to the comprehension of these assumptions. However, it has to be considered the teacher's practice that, even before these propositions, already understood the need of a significant teaching, based on the texts which circulate socially, in the uses and social practice through language, in which purpose is the critical and participative integration of students into society.

4 Final Considerations

We started this research with the purpose of, when looking for the processing given to the concept of new literacy in both versions of curricular documents published in Paraná state, Brazil, as DCE-LP (PARANÁ 2006; 2008) with references to curricular documents which precede in the state, the Basic Curriculum of Paraná State (PARANÁ, 1990) and in federal context, the National Curriculum Parameters (BRAZIL, 1997), comprehend their implications on the students of public institutions, in line with the theories presumed by the scholars of this theme.

The focus of our studies was presented in general under the aspects which involves the concept of new literacy in the curricular references, however, it was noticed that both the preliminary version DCE-LP (PARANÁ, 2006) and DCE-LP (PARANÁ, 2008), the proposal has only one theoretical-methodological line and one bond with the interactionist and dialogical conception of language, already defended in the curricular document published in Paraná during the 90's, which introduced the fragility of contents segmentation denying the dialogism and the relationship of complementarity and new literacy of the practices proposed (BARRETO, 2000).

The documents analyzed present themselves as similar proposals concerning the concept mentioned in the discursive practice, with rare alterations that reflect the longitudinal process, typical of its production, initiated in 2003 and concluded with the 2008 publication. Therefore, the analyses express the uncertainty of new literacy notion inside these documents, also understood in some cases as superior than the literacy, modifying the second. In other cases, it is tied to the literacy, as an essential condition to accomplish the first. In these versions, it is noticed very few alterations, yet both have gaps in new literacy at schools, since the studies lean more to a structural study of genres, than to effective reading and writing practices that provide mechanisms for the student in formation to define their voice in the social context.

Finally, being aware of the vast field of research on the subject, we suggest effective public policy of initial and continued formation of teachers, which the teacher education courses stick deeply to the concepts of literacy and new literacy and with emphasis in social practices that can be conducted by and through the written language, focusing on its significant linguistic use as in writing or orality in many new literacy events that the student-subject in formation takes part. This seems the perfect condition so that the new literacy practices can be developed with the students in the public schools, whose development of citizenship depends on the appropriation of these practices.

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