

**PROFICIÊNCIA EM LEITURA EM LÍNGUA INGLESA**

**LANGUAGE, POWER AND PEDAGOGIES**

Adapted from: <http://2017s.pbworks.com/w/file/attach/120158307/04-Language%20Education.pdf>

**Overview**

[1] In one classroom concerned with language and power, you might see students redesigning a sexist advertisement, and in another one, constructing a linguistic profile of the class or figuring out how the word perhaps changes the meaning of a statement. Students might be calculating their own ecological footprints after watching Gore's *An Inconvenient Truth* or discussing how to address the problem of bullying in their grade. Underpinning the work in these different classrooms are different approaches towards teaching students the relationship between language and power; language, identity and difference; language and the differential access to social goods. This sociocultural approach to language education is referred to by different names: critical literacy (Freire, 1972a, 1972b), critical linguistics (Fowler & Kress, 1979), critical language awareness (Clark et al., 1987; Fairclough, 1992), and critical applied linguistics (Pennycook, 2001).

**A History of Theory and Practice Critical literacy: Reading the word and the world**

[2] Paulo Freire was the first to challenge our assumptions about literacy as simply teaching students the skills necessary for reading and he helps us to understand that reading the word cannot be separated from reading the world. His two seminal books, *Cultural Action for Freedom* (1972a) and *Pedagogy of the Oppressed* (1972b), show how in the process of learning how to read both the word and the world critically, adult literacy learners regain their sense of themselves as agents who can act to transform the social situations in which they find themselves. He used literacy as a means of breaking the 'culture of silence' of the poor and dispossessed.

[3] Recognising that a situation is less than ideal and naming what is wrong as a problem are the first step in transformative social action. Freire's approach to literacy as social action is based on neo-marxist views of power as relations of domination and oppression that are maintained by either coercion or consent (Gramsci, 1971).

[4] Many teachers in North America such as Elsa Auerbach, Linda Christenson, Carole Edelsky, Brian Morgan and Jerome Harste have built their critical literacy practices on the work of Freire. Vivian Vasquez shows with great clarity how it is possible to create a critical literacy curriculum out of the issues and problems that emerge spontaneously in classrooms (Vasquez, 2004). Vasquez's skill is in taking her students' everyday concerns seriously and helping them to 'name' them as problems in order to imagine possible courses of enquiry and action. She also has the ability to stay with a topic and to explore it from a number of different angles, following the suggestions made by the students. For example, when her students expressed concern that Anthony, one of their classmates, was unable to eat the hot dogs and burgers at the school barbecue because he is a vegetarian, Vasquez used this as an opportunity to problematise exclusionary practices.

## **Linguistic approaches to critical literacy: Critical linguistics, critical discourse analysis, critical language awareness and critical applied linguistics**

[5]What the approaches to the field discussed in this section share is a profound understanding of and respect for the power of words. 'Power' is signalled by the use of the word critical. Critical linguistics focuses on linguistic choices in speech and writing and their effects; critical discourse analysis focuses on how these choices are affected by the processes and the social conditions in which texts are received and produced; critical language awareness is a classroom application of these theories to teaching and critical applied linguistics questions the normative assumptions of the whole applied field of linguistics as well as the consequences of these assumptions.

### **Responda as questões abaixo de acordo com o texto:**

1. De acordo com o parágrafo [1], a abordagem sociocultural na educação de línguas é conhecida por quais nomes? (2.0)

*Resposta: (Elaborações contendo este conteúdo) - Pedagogia crítica, linguística crítica, consciência linguística crítica.*

2. De acordo com o parágrafo [2], os livros de Paulo Freire revelam uma relação entre os alunos adultos e o processo de leitura. O que acontece neste processo? (2.0)

*Resposta: Os alunos aprendem a ler a palavra e o mundo criticamente e se percebem como agentes que podem transformar a situação social na qual se encontram.*

3. De acordo com o parágrafo [3], no que se baseia a obra de Paulo Freire? (2.0)

*Resposta: Sua obra é baseada em visões neo-marxistas de poder, como as relações de dominação e opressão que são mantidas por coersão ou consentimento.*

4. De acordo com o parágrafo [4] muitos professores na América do Norte baseiam seus trabalhos na obra de Paulo Freire. Descreva como Vasquez criou um currículo de alfabetização crítica junto com seus alunos? (2.0)

*Resposta: Vasquez levou em consideração as questões e problemas que surgem espontaneamente na sala de aula. Além disso ela leva em consideração as preocupações dos alunos e os ajuda a nomeá-las a fim de imaginar possíveis perguntas e ações.*

5. De acordo com o parágrafo [5], descreva as abordagens linguísticas para a alfabetização crítica. (2.0)

*Resposta: A linguística crítica enfoca as escolhas linguísticas na fala e na escrita e seus efeitos; a análise crítica do discurso concentra-se em como essas escolhas são afetadas pelos processos e pelas condições sociais em que os textos são recebidos e produzidos; A consciência crítica da linguagem é uma aplicação em sala de aula dessas teorias para o ensino e a linguística aplicada crítica questiona as suposições normativas de todo o campo aplicado da linguística, bem como as consequências dessas suposições.*