

## Possibilities of critical-transformative literacy in rural education: a study at EMEIF de Carapina in the municipality of Cameté-PA

*Possibilities of critical-transformer literacy in rural education: a study at the EMEIF of Carapina in the municipality of Cameta-PA*

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### SUMMARY

This article investigates the implementation of a critical-transformative literacy perspective at the Municipal School of Early Childhood and Elementary Education (EMEIF) of Carapina, located in a rural and socially vulnerable context. Based on an analysis of pedagogical practices and the discourse of school professionals, it is observed that, although there are initiatives aligned with Paulo Freire's principles of critical pedagogy, the implementation of critical literacy faces structural challenges, such as a lack of teaching resources and precarious infrastructure. Furthermore, a gap is identified between theoretical conception and pedagogical practice, hindering the collective construction of an educational project that engages with students' cultural and social diversity. The study highlights the importance of institutional coordination and investment in public policies to strengthen an education that promotes autonomy, critical reflection, and active citizenship. It concludes that literacy, understood as a social and political practice, can contribute to the transformation of local realities, provided that the identified material and organizational limitations are overcome.

**Keywords:** Critical-Transformative Literacy. Pedagogical Practices. Educational Inequalities.

### ABSTRACT

This study investigates the critical-transformative literacy perspective implemented at the Municipal School of Early Childhood and Elementary Education (EMEIF) of Carapina, a rural community marked by social vulnerability. The research aims to analyze how literacy is conceptualized and practiced in this context, considering the theoretical contributions of Paulo Freire, Magda Soares, Brian Street, and Mary Kato. Data were collected through interviews with the Portuguese language teacher and the pedagogical coordinator, as well as through classroom observations and analysis of available teaching resources. The findings indicate an incipient incorporation of critical-transformative literacy practices, primarily driven by the Portuguese teacher's initiatives to connect school content with the local culture and students' everyday experiences. However, structural limitations such as scarce pedagogical materials and inadequate infrastructure hinder wider application of this approach. Additionally, a gap between institutional discourse and daily pedagogical practice was identified, particularly in

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the coordination's superficial understanding of critical literacy. The study concludes that overcoming these challenges requires coordinated efforts, investment in teacher training, and improved material resources, aiming to consolidate literacy as a socially situated practice that fosters students' emancipation and active citizenship in socially vulnerable rural communities.

**Keywords:** Critical-Transformative Literacy. Pedagogical Practices. Educational Inequalities.

## 1 INTRODUCTION

In recent decades, the concept of literacy has undergone important transformations in the field of education, especially in the context of public schools Brazilians. This conceptual advancement is largely due to the contributions of researchers and educators such as Paulo Freire (1987), Magda Soares (2003), Brian Street (1984) and Mary Kato (2005), whose reflections emphasize the need to understand the literacy beyond the simple technical acquisition of reading and writing. From a critical-transformative, literacy is understood as a social, cultural and political practice that intertwined with the processes of construction of the identity and citizenship of the subjects, enabling a critical reading of reality and active participation in society.

The Municipal School of Early Childhood and Elementary Education (EMEIF) of Carapina, located in a rural context marked by social vulnerabilities and structural limitations, represents a privileged space to investigate the incorporation of these conceptions expanded literacy skills. Based on the pedagogical practices adopted at the school, we can observe a effort to integrate local knowledge, valuing the cultural manifestations of the community as fundamental elements for the construction of knowledge and the development of critical awareness of students. This connection between school content and reality of students is one of the pillars of the critical-transformative proposal, which seeks to emancipate subjects through access to contextualized and socially significant literate practices.

However, despite the advances highlighted, the full implementation of this approach faces several challenges, especially those related to the scarcity of pedagogical resources and the precariousness of school infrastructure, aspects that limit the development of strategies more dynamic and contextualized educational practices. Material deprivation contributes to the fact that, in many times, teaching practice remains restricted to the use of textbooks, reproducing a traditional and fragmented conception of literacy, centered on the formal mastery of language and disconnected from students' cultural and social experiences.

Given this scenario, this study aims to analyze literacy practices at EMEIF in Carapina, seeking to understand how they align with the perspective

critical-transformative and how structural conditions influence the educational process. When investigate the actions of school professionals, their conceptions of literacy and the difficulties faced, the aim is to contribute to reflection on the role of the school public in promoting a more inclusive, democratic education committed to comprehensive training of subjects, especially in socially vulnerable contexts.

## **2 FROM THE SENSES TO THE APPLICATION OF LITERACY**

The notion of literacy begins to gain prominence in the Brazilian educational scene from the 1980s onwards, although it has achieved greater visibility and depth theoretical in the 1990s. During this period, the contributions of Angela Kleiman (1995) and Magda Soares (2003) became central to the consolidation of the concept, both proposing a social expansion of literacy, by emphasizing the uses of reading and writing in practices social. Although they share the same theoretical basis, their interpretations of the literacy diverge on certain points: Kleiman (1995) adopts a more functional and delimited, while Soares (2003) proposes a more comprehensive and dynamic. This last perspective, due to its more integrative nature, began to guide, predominantly, educational policies and research in the field of literacy in Brazil.

The conception of literacy formulated by Soares (2003) understands the concept as an inseparable dimension of the literacy process, as it shifts the focus from the simple acquisition of written code to the understanding of its social uses. Thus, the literacy begins to be understood as learning to write in its social functionality, considering the contexts and purposes in which it is inserted as a language. From this perspective, literacy acquires not only pedagogical but also political relevance, as it presupposes a critical reading of reality and the role of language in mediating social relations.

This vision is in line with the principles of progressive education defended by Paul Freire, for whom literacy and schooling must be understood as political acts and practices of freedom. Both Freire and Soares recognize in written language a instrument of emancipation, capable of promoting autonomy and critical awareness of subjects.

When observing the Brazilian educational reality, the persistence of a significant deficit in student learning and development, especially in the fields of literacy and literacy. Several studies, such as those of Patto (1990), Moysés (1988) and Moysés & Collares (2011), highlight the structural failure of



Brazilian society in ensuring effective access to literacy, highlighting that this failure is not only academic, but social and political.

Reflecting on the concept of literacy, in this sense, is fundamental for understand the depth of this deficit, as literacy allows us to analyze literacy not just as a technical mastery of written code, but as a process embedded in a historical and social context. Understanding the relevance of this concept therefore requires an analysis critique of the historical path of Brazilian education and the structural conditions that shaped it its practices and policies.

The literature that discusses the history of education in Brazil has focused on the factors that contributed to the failure of schooling and literacy throughout the decades. Authors such as Brandão et al. (1982), Ribeiro (1991), Brandão (2014) and Rocha (2006) identify multiple structural and circumstantial causes for this problem, highlighting the historical negligence of the State in guaranteeing quality education, especially for most vulnerable sections of the population.

In the study by Brandão et al. (1982), the main factors are objectively systematized obstacles that compromise the schooling and literacy processes. Among the factors highlighted, the following stand out: high school dropout rates, high repetition rates, pedagogical experiences disconnected from the students' reality, undue accountability of children due to school failure, precariousness in teacher training, instability professionalism of teachers, the insufficiency of the school day and the undervaluation of education childhood as an essential formative stage.

The analyses mentioned reveal a recurring tendency to shift the responsibility for school failure to the students themselves, neglecting the role structural role of the State in guaranteeing adequate conditions for literacy and literacy. This view, present in part of the critical literature, highlights the centrality of management of the knowledge that minimizes institutional failures and shifts blame for academic failure to the individual, disregarding systemic deficiencies in terms of infrastructure school, teacher training and public educational policies.

In this context, Ribeiro (1991), when analyzing data from the National Sample Survey of Households (PNAD) of the IBGE, identified repetition as one of the most common problems alarming trends in Brazilian education, especially in the 1st grade of elementary school. In some regions, such as the North and Northeast, the rate of retained students exceeded 60%. This reality was compounded by a high school dropout rate, strongly associated with precarious



socioeconomic conditions. These data point to the complexity of the challenges faced in the literacy process, especially among the most vulnerable populations.

In the context previously discussed, it is evident that access to education quality was severely limited, especially for the less privileged social classes. Brandão (2014), when analyzing the Brazilian educational reality in the 1980s and 1990s, proposes the notion of "school citizenship" as a central axis for thinking about the right to education. According to the author, the full exercise of this citizenship requires mastery of reading, writing, of mathematical knowledge and fundamental knowledge that make up the basic curriculum of public schools.

However, Brandão identifies a rupture between official discourses and practices institutional, especially with regard to flow correction actions and the approach to learning gaps. Despite the implementation of compensatory policies, these, according to the author, they were characterized by low quality and little effectiveness, mainly regarding literacy. Paradoxically, it is in this same policy scenario remedial measures that the concept of literacy begins to spread and gain relevance in educational field, although often disconnected from a pedagogical proposal transformative.

In the Brazilian educational scenario, there has historically been an instrumentalization of education as a tool at the service of partisan and ideological interests linked to groups holding economic power. In this context, Soares (1985) vehemently criticizes the merely compensatory nature of public educational policies, which, instead of promote the effective right to quality education, end up implementing actions palliative, devoid of commitment to the critical appropriation of fundamental knowledge — such as literacy and literacy — on the part of the subjects.

Expanding on this criticism, Rocha (2006) denounces the reality experienced by students of public school system who, upon reaching the former 5th grade (current 6th grade), often did not master basic reading and writing skills. Even more serious was the fact that these students were held responsible for this deficit, as if they were the only ones to blame for their failure school. The author highlights that this accountability has profound impacts on subjectivity of students, who begin to see themselves as incapable of learning. This view disregards completely the structural factors that influence the learning process, such as social, economic and cultural inequalities, as well as the pedagogical practices adopted in classroom.



Initially, the political use of the term *literacy* may have contributed to deepen the social exclusion of those who were already marginalized, since written language represented a constant obstacle for these groups, a consequence of their limited access to formal education. Within this scenario, the notions of literacy and literacy began to be recognized as distinct but interdependent concepts. In this sense, Soares (2003) argues that school education should promote “literacy literacy”, while Goulart (2010) emphasizes the importance of “literacy by literacy”. This form, the process of teaching and learning writing, together with its functional and social use, is understood as an inseparable practice.

Soares (2003, p. 31) defines literacy as the process of “making people literate, of making alphabet”, that is, creating conditions for the individual to learn reading and writing. Thus, literacy means enabling the understanding and decoding of the written system and its oral counterpart. In this way, a literate subject can be recognized as someone who has mastery of the written code and is therefore considered literate in the sense broader term, possessing knowledge and skill in written language.

In this context, the concept of literacy emerges as an expansion or deepening literacy, focusing on the social use of writing. Soares (2003) reports that the term *literacy* did not appear in dictionaries, as it was a recent introduction in vocabulary of the Portuguese language. The author attributes to Mary Kato the pioneering use of term in Brazil, in his work *In the world of writing: a psycholinguistic perspective* (1986). Since then, the concept has gained relevance in Brazilian linguistic literature, especially in the studies of Tfouni (1995), who sought to distinguish literacy from alphabetization, and Kleiman (1995), who dedicated himself to deepening the “meanings of literacy”.

According to Soares (2003), the term *literacy* originated in the translation of the English *literacy*, which refers to the condition of being a literate subject, that is, to the mastery of reading and writing both in the educational and social context. For this reason, the author highlights that there is a important distinction between knowing how to read and write and being effectively literate. The former can be give in a functional and structural way, where the individual recognizes symbols and written codes, but this does not always imply full mastery of reading and writing in their multiple uses social and contextual.

In this way, literacy is understood as the attribution of meaning and the use sociocultural aspect of writing. Soares (2003, p. 37) points out that “there is a hypothesis that becoming literate is also becoming cognitively different: the person begins to think differently of someone who is illiterate or illiterate.” Thus, a literate individual is one who is capable of

construct meanings and use writing in a socially appropriate manner in various contexts.

The author also explains that *literacy* — a term derived from the verb “to let oneself” — understood as the process of “becoming literate” — is the result of the joint action of teaching and learn the social uses of reading and writing (Soares, 2003, p. 38-39). This concept highlights the need to clarify that learning to read and write is not equivalent automatically to the mastery of socially significant reading and writing. That is, the act of literacy provides access to and understanding of the written code and its structures, but does not necessarily guarantees the appropriation of this code for diverse social uses, such as presupposes the concept of literacy.

In this sense, Soares (2003) establishes a clear distinction between literacy and literacy, highlighting that literacy consists of guaranteeing the individual the ability to establish correspondence between sounds and their graphic representations, a process relatively mechanical that requires training to understand the relationship between phonemes and graphemes. On the other hand, literacy is situated in a broader sphere, linked to pleasure, leisure and the fluidity of everyday practices, characterized by reading and writing in various contexts that go beyond the limits of the school.

Kleiman (1995) notes that literacy studies have focused on the impacts social issues arising from the use of writing, highlighting that, although the term arose initially in academia, it was quickly incorporated into research on school education and became part of the pedagogical discourse. This appropriation, however, contradicts the original proposal that sought to separate studies of written language from uses schoolchildren, to highlight the ideological character present in all forms of writing use (Street, 1984) and to differentiate the various literacy practices from the practices of literacy, which would be just one modality among many existing in society. Despite this, literacy remains the most significant literacy practice, especially because it is promoted by the main literacy agency: the school (Kleiman, 2007, p. 01-02).

It was precisely from this distinction and polarization between literacy and literacy that, around the 1980s, literacy lost some of its relevance and impact on teaching-learning process in the first years of students' contact with the language writing. In this context, the main concern of teachers responsible for literacy became the acquisition of the written code, albeit in a functional way, while native language teachers focused on introducing textual genres. This

division ended up consolidating a false dichotomy, as literacy is not restricted to functional mastery of the code, but rather to the appropriation of that code for its effective use in varied contexts.

It is essential to highlight that literacy and literacy are distinct processes, however interconnected, both essential for the formation of the literate subject. Therefore, it is essential that the school acts simultaneously in these two dimensions from the beginning of the trajectory of students in the world of writing, developing educational practices that promote what Soares (2020) calls it *literacy*.

### 3 METHODOLOGY

This study is characterized as qualitative research, of an exploratory nature and descriptive, carried out at the Municipal School of Early Childhood and Elementary Education (EMEIF) of Carapina, located in a rural area of the municipality of Cametá, Pará. The choice for qualitative approach is justified by the need to understand, in depth, the pedagogical concepts and practices related to literacy, as well as the conditions structural factors that influence the educational process.

Data collection was carried out through semi-structured interviews with two key actors at the school: the Portuguese language teacher and the pedagogical coordinator. These interviews were planned to capture their conceptions about literacy, the incorporation of local cultural manifestations in teaching, as well as the challenges and limitations faced in daily school life. In addition, participatory observations were carried out in classes at Portuguese language teacher, especially in the 6th year, to analyze the implementation of pedagogical practices and alignment with the critical-transformative perspective.

The collected data were organized and subjected to thematic content analysis, according to the theoretical assumptions of Bardin (1977), focusing on the identification of categories relevant to understanding literacy in school. The categories analyzed included contextualization of local reality, the use of pedagogical resources and infrastructure available, considering its relations with the implementation of literacy practices critical-transformative.

To support the interpretation of the results, the study was based on the contributions theories of Paulo Freire (1987; 1997; 2003), Magda Soares (2003), Brian Street (1984) and Mary Kato (2005), whose propositions guided the analysis of educational practice as a sociocultural and political action aimed at the emancipation of subjects.

It is worth noting that the study respected the ethical principles of research with human beings. humans, according to the guidelines of the National Health Council (CNS Resolution 466/2012), ensuring the confidentiality and anonymity of participants, as well as authorization formal school management for the development of field activities.

#### 4 THE CONCEPT OF LITERACY PRACTICED AT EMEIF DE CARAPINA

In recent years, the concept of literacy has come to occupy a central role in discussions about education, especially in the fields related to language and literacy. Literacy is not limited to learning to read and write, but also involves the ability to use written language in different social contexts and cultural. Thus, understanding how literacy is conceived in school practice is fundamental for a critical analysis of the work of educators and the value of knowledge transmitted, taking into account the teaching methods, content and goals.

To illustrate the concept of literacy at EMEIF de Carapina, we use the table matrix presented in the introduction of this research, based on the answers provided by pedagogical coordinator and the Portuguese language teacher. The interview begins exploring the resources available at school for the development of practices literacy, as presented in Registration Unit I.

**Table 1 – Registration Unit I – Conception of Literacy at EMEIF de Carapina**

Thematic Category	Subcategory/Focus	Teacher of Portuguese Language	Coordinator Pedagogical	Observation Analytics
Methodologies of Critical Literacy	Pedagogical practices criticism	Uses texts varied and genres textual to encourage discussion and expression	Follow materials of the courses offered for the SEMED	The Teacher of Portuguese Language demonstrates more protagonism pedagogical; The coordinator Pedagogical if shows depends of the materials institutional

Source: Authors themselves

Analyzing the responses, it is clear that the Portuguese Language teacher adopts a more critical approach when working with different textual genres, albeit in a

timid. The pedagogical coordinator relies mainly on institutional materials provided by SEMED/Cametá-PA, reflecting a more restricted view.

This situation reveals that pedagogical activities are strongly anchored in teaching resources provided by public policies, generally guided by a conception of traditional literacy, as defined by Street (1984). Although the teacher uses varied texts, the practice still seems aligned with this traditional perspective.

There is no evidence of interdisciplinary projects, elaborate teaching sequences or active methods that promote critical and transformative literacy. However, it is observed that, even in a fragmented way and without a formal link to school planning, the teacher seeks to broaden students' experiences through diverse practices.

This idea is supported by Luna (2017, p. 25), who defines literacy as “[...] social practices that involve various writing activities in society.” This definition reinforces the need for the teaching of written language to be directly connected to social reality, aiming at the critical formation of students.

Kleiman (2005) expands this conception by stating that literacy is the social use of written language in various everyday spheres — such as signs, advertisements and services public. Thus, literacy comprises a set of practices that promote expanding students' vocabulary, reading fluency and understanding.

It is important to distinguish literacy from alphabetization, although the terms are often used as synonyms in Brazil, unlike the English “literacy”. The literacy refers to mastery of the alphabetic system and the ability to participate in school and social practices related to writing.

In Brazil, literacy is often seen as the systematic process of acquisition of the written code, but lacks the social and critical dimension advocated by Freire (2011), who considers language teaching an instrument for the formation of subjects critical and active in social transformation.

Luna (2017) highlights the close but distinct relationship between literacy and literacy, pointing out that functional illiteracy results from the separation between the technical domain and writing and its effective social use. Literacy, therefore, goes beyond literacy, demanding a broader understanding of written language, both inside and outside the school environment. For Luna (2017, p. 25), literacy consists of “[...] social practices that involve various writing activities in society.”

Kleiman (2005) reinforces that literacy goes beyond teaching writing, encompassing all contexts in which it is used socially, integrating different modes of

communication. From this perspective, literacy practices encompass a set of strategies that promote understanding, vocabulary enrichment and fluency in reading, contributing to the deepening of students' knowledge.

Zilberman and Rosing (2009) emphasize that literacy includes alphabetization, but it is broader. They distinguish two dimensions: a more restricted one, which corresponds to the basic reading and writing skills; and a more comprehensive one, influenced by reflections de Street (2014), which highlights the diversity of literacies according to social practices. Thus, literacy is plural, encompassing different types: digital, financial, media, related to the various forms of social interaction mediated by written language (Zilberman; Rosing, 2009, p. 65). In this sense, school literacy refers to the practices that introduce students to typical school discourse genres, such as assessments, essays and reports.

Kleiman (2014) observes that, in schools, an autonomous model of literacy, which considers the acquisition of writing as a neutral process, detached from social context, centered on cognitive development. This vision is present in the discourse of the pedagogical coordinator of EMEIF de Carapina, who values the official materials of SEMED.

According to Kleiman (2014, p. 44), this model “aims to guarantee the acquisition of writing as a neutral process that, regardless of contextual and social considerations, must promote those activities necessary for the student's development, ultimately instance, as the final objective of the process, the ability to interpret and write texts abstract, of the expository and argumentative genres [...]”. In view of this, it is clear that the literacy practices are still based on a traditional and decontextualized conception, without considering the sociocultural specificities of students and their environments.

The difficulty in promoting critical-transformative literacy at EMEIF de Carapina is not only the result of the actions of professionals, but of historical and social conditions and economic factors that surround them. Historically, rural education has faced challenges and exclusions in public policies, which makes it difficult to meet the specific needs of school community. Therefore, the interview also sought to identify which resources and strategies are employed to strengthen literacy practices in school and community of Carapina. This investigation gave rise to Registration Unit II, which addresses the conditions available for the implementation of literacy.

**Table 2 - Registration Unit II – Resources and Strategies**

Thematic Category	Subcategory/Focus	Teacher of Portuguese Language	Coordinator Pedagogical	Observation Analytics
Approach of Literacy at School	Resources and strategies	It works with textbooks and texts several; without project specific in progress	Use LEEI books and Literates Pará integrated to the activities routine	Both report scarcity of resources and absence of projects structured

Source: Author herself

The testimonies point to the lack of infrastructure and teaching materials in school, which limits the possibilities of developing critical-transformative literacy. The lack of technological equipment and adequate spaces compromises the diversification of teaching practices and reduces students' access to different languages and media. Although the teacher uses textbooks and various texts, she does not develop specific projects for critical literacy. Its action is limited to the available resources, but seeks incorporate themes relevant to the students' reality.

The coordinator highlights the use of books from LEEI and the Alfabetiza Pará program, however, it does not demonstrate a structured pedagogical practice for critical literacy in the years finals. Thus, resource limitations and the absence of systematized pedagogical projects indicate a traditional approach to literacy in school, especially in the final years.

These results confirm the need to rethink educational practices in EMEIF de Carapina, promoting a closer connection between school content and social experiences of the community, as suggested by Freire (2011) and Soares (2004).

In short, pedagogical work at school is still configured as a reactive action and adaptive, in a context marked by scarcity, and not as a process of social transformation. However, the teacher's initiative to diversify practices indicates a potential for future advances. It is noteworthy that the quality of pedagogical mediation depends of the available material and human conditions, and the development of critical literacy requires environments rich in resources and methodologies that promote the active participation of students, as emphasized by Rojo (2009).

Thus, it can be said that the conception of literacy in Brazilian public schools has shown significant advances in recent decades, largely due to

contributions from authors such as Paulo Freire (1987), Magda Soares (2003), Brian Street (1984) and Mary Kato (2005).

Progressively, the traditional view that reduces literacy to simple technical mastery of reading and writing. This change reflects an understanding expanded and critical view of literacy, the result of the theoretical and practical reflections of these scholars, who argue that reading and writing are not mere neutral acts, but rather cultural, social and policies, intrinsically linked to the subjects' life context.

As highlighted by the aforementioned authors, literacy as a social practice will beyond the simple mastery of written codes. From a critical-transformative perspective — inspired by Freire's pedagogical proposals (1987; 1997; 2007) —, literacy is configured as a fundamental process for the emancipation of the individual, by allowing the construction of a critical reading of the world that contributes to the formation of citizenship active and reflective.

Based on this understanding, literacy is conceived as a practice that articulates language and power, challenging students to critically interpret the reality that fence. In this sense, the EMEIF of Carapina has sought to insert pedagogical practices that value students' prior knowledge, their experiences and the needs of the community local, promoting the connection between school content and students' daily lives.

The data collected indicate that, gradually, the EMEIF of Carapina has advanced in implementing a critical-transformative approach to literacy. Note- if the incorporation of social elements into educational practices, even if only initially and restricted by the limitations imposed by the educational structure of SEMED-Cametá. This trajectory represents a promising possibility for redefining the role of public schools in socially vulnerable contexts.

This reality is evidenced in the statements of the Portuguese Language teacher and the pedagogical coordinator of the school, presented in Registration Unit III, which illustrate the conception of literacy in force in the institution.

**Table 3 - Registration Unit III – Contextualization of Local Reality**

Thematic Category	Subcategory/Focus	Teacher of Language Portuguese	Coordinator Pedagogical	Analytical Observation
Contextualization with the Community	Local themes in practices	Values demonstrations	Mentions demonstrations	Both mention the use of local culture,

Rural		local cultural (dance, music, craftsmanship)	cultural	but the Teacher of Language Portuguese details with more depth
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Source: Author's own

When analyzing the category “Contextualization with the Rural Community”, especially in relation to “Local themes in practices”, it is observed that both the teacher and the coordinator recognize the importance of integrating the community's cultural manifestations in the educational process. This appreciation establishes a bridge between pedagogical practice developed at school and the concept of literacy as a social practice.

Street (1984) reinforces this conception by arguing that the process of formation of subjects must understand reading and writing not as isolated skills, but as social practices situated in specific cultural, social and political contexts.

By recognizing local cultural manifestations — such as dance, music and crafts — the interviewees demonstrate awareness that teaching must relate to the concrete experiences of students, especially in rural contexts. Even so, actions in school indicate a timid approach to critical-transformative literacy, as remain largely tied to the teaching materials provided by SEMED-Cametá.

At various times, the teacher's performance approaches Freirean pedagogy. Freire (2011), one of the main exponents of critical education in Brazil, argues that the point The starting point for education must be the reality of the student, promoting a critical reading of world from school practices. In this context, the teacher stands out by integrating local cultural themes in their classes, promoting meaningful and connected learning to the sociocultural experiences of 6th grade students at EMEIF, aimed at training for the exercise of citizenship.

This stance is supported by the ideas of Soares (2003), for whom literacy transcends encoding and decoding, incorporating the use of language in contexts real and social. However, it is worth highlighting the contrast between the coordinator's speech pedagogical and teacher, since the coordinator presents a more thorough understanding superficial of the critical-transformative proposal, despite recognizing the importance of culture local.

Such divergence reveals a gap between institutional discourse and practices everyday pedagogical practices, hindering the collective development of literacy practices

critical-transformative. This situation can be analyzed in light of Rojo's reflections (2009). Rojo points out the need to break with the traditional and limited conception of literacy, arguing that schools should promote pedagogical practices aimed at multiliteracies, considering the different modes of language produced by students in their cultural contexts.

Thus, the lack of coordination between coordination and teachers can represent a obstacle to the consolidation of practices that truly consider cultural and social diversity and politics of the Carapina community. Although the need for change is undeniable pedagogical practices at EMEIF, observations indicate that the Portuguese Language teacher carries out, in several classes, work aligned with critical pedagogy, albeit isolated. This reveals the challenges of the context, marked by students who arrive at school with repertoires limited literacy practices, a reflection of the region's structural inequalities.

The reflections derived from the data suggest the urgency of greater articulation pedagogical and strengthening of collective work, aiming at the construction of a pedagogical coherent with the critical-transformative perspective of literacy.

Kato (2005) argues that literacy must start from authentic language practices, based on students' experiences, to insert them into real and meaningful contexts. In this way, the experiences promoted by the teacher in most classes are shown potential to redefine the role of public schools in vulnerable communities, bringing school content closer to students' reality and promoting their emancipation through through the critical, social and political use of language. However, numerous obstacles make teaching work difficult, such as the scarcity of resources pedagogical and precarious infrastructure.

**Table 4 - Registration Unit IV – Pedagogical and Infrastructure Resources Available at School**

Thematic Category	Subcategory/Focus	Teacher of Language Portuguese	Coordinator Pedagogical	Analytical Observation
Resources Available in the School	Materials and infrastructure	Only books didactic	only books didactic	The shortage is confirmed of material resources and technological

Source: Author's own



The panorama highlighted by the interviewees reveals an evident structural deficiency, in which the only pedagogical resources available are textbooks, limiting the adoption of more dynamic, inclusive and contextualized methodologies that enable practices of critical-transformative literacy. This scarcity compromises the development of a teaching work that dialogues with the reality of the student, as defended by Freire (1996), which highlights the need for multiple resources and languages for education contextualized and connected.

The exclusive dependence on textbooks, which are generally decontextualized and little related to students' sociocultural issues, contradicts Street's (1984) view, which understands literacy as a sociocultural and political phenomenon, permeated by multiple uses of language.

Soares (2003) reinforces this criticism by highlighting that school literacy needs to establish dialogue with literate practices present outside of school, which requires the use of various materials and technologies present in students' lives.

Rojo (2009) complements this by warning that the lack of technological resources compromises significantly the development of multiliteracies, such as digital literacy, each increasingly essential in contemporary society. Still according to Rojo (2009), the school of the 21st century must expand its linguistic and textual repertoire, incorporating digital media, videos, images and other multimodal languages, which reflect sociocultural diversity of the students.

Without this infrastructure, teachers are restricted to traditional methods, making it difficult for students to engage in multiple textual dimensions and development of critical and communicative skills necessary for social life. In view of this, it becomes urgent to rethink the social function of public schools, especially those located in rural and countryside areas, historically marked by deprivation, vulnerability and exclusion.

Breaking with this scenario is to consolidate the understanding of Kato (2005), who considers literacy not only as access to written language, but as effective participation of subject in social practices mediated by language. Thus, the lack of resources at EMEIF of Carapina compromises not only the pedagogical work, but also the rights of students to a quality education that promotes critical and transformative literacy.

To overcome these challenges, public policies that ensure investments in infrastructure, continuing teacher training and equitable access to

teaching and technological materials — fundamental pillars for critical education, democratic and transformative.

Thus, the critical-transformative literacy initiatives present at EMEIF of Carapina constitute important strategies to promote a fairer and more contextualized, although they still face resistance and limitations, and can become efforts isolated in the midst of a system that tends to perpetuate traditional models.

Therefore, it is essential to invest in the construction of pedagogical practices that develop not only language skills but also critical awareness, forming autonomous, reflective subjects capable of contributing to social transformation.

In the context of EMEIF de Carapina, marked by socioeconomic inequalities and due to the need to serve a historically excluded population, this conception expanded literacy is especially relevant.

In this scenario, critical-transformative literacy assumes a decisive role, as it not only expands access to written practices, but also contributes to the reconstruction of identity of students and the school as spaces of resistance and social transformation.

## 5 CONCLUSION

The analysis carried out at EMEIF in Carapina reveals that the critical-literacy transformation begins to be incorporated gradually, albeit limitedly by the structural conditions and the divergences in pedagogical understanding between the school professionals. It is observed that the Portuguese Language teacher adopts practices aligned with Freirean precepts, valuing students' prior knowledge and local cultural manifestations, which favors meaningful learning and connected to sociocultural reality of the community.

However, the lack of diversified pedagogical resources and the precariousness of school infrastructure impose severe restrictions on the full implementation of practices literacy that engage with the cultural and social diversity of students. Dependence exclusive to textbooks, often decontextualized, compromises the development of a critical and transformative approach, as pointed out by theorists that support this research.

Furthermore, the mismatch between the pedagogical coordinator's understanding and the teaching practice highlights the urgent need for greater internal coordination within the school,

aiming to consolidate a collective proposal that strengthens literacy as a social practice, political and cultural.

Therefore, for the EMEIF of Carapina to be able to effectively play its role in the formation of critical, autonomous subjects capable of intervening in their reality, is the implementation of public policies that ensure investments in infrastructure, continuing teacher training and access to teaching materials diversified and contextualized. Only then will it be possible to overcome structural challenges and ensure an education that promotes the emancipation and social inclusion of students.

Finally, this research reaffirms the importance of understanding literacy as a multifaceted phenomenon, which transcends mere literacy, and which must be worked on based on the daily lives and experiences of students, especially in vulnerable contexts, so that the school becomes a space for resistance and social transformation.

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