

International Journal of Human Sciences Research

Acceptance date: 25/09/2024

ACTIVE METHODS IN PORTUGUESE LANGUAGE TEACHING IN REMOTE POST- EDUCATION: ADVANCES OR SETBACKS?

Fabiana de Oliveira Ribeiro

<http://lattes.cnpq.br/2022556504178517>

Filomena Elaine Paiva Assolini

<http://lattes.cnpq.br/8106220335279097>

Luciana Galeani Boldorini

<http://lattes.cnpq.br/8822450930039388>

All content in this magazine is licensed under a Creative Commons Attribution License. Attribution-Non-Commercial-Non-Derivatives 4.0 International (CC BY-NC-ND 4.0).



Abstract: This work aims to conduct field research through a printed questionnaire for high school students. It seeks to verify their experiences with the active methodologies in Portuguese classes, especially with producing short films about the classics of Brazilian literature. The methodological framework is based on the French Discourse Analysis (DA) of Michel Pêcheux and his followers, such as Eni Orlandi, Leda Tfouni, and Elaine Assolini. We rely on Moran, Bacich, and Valente regarding active methodologies. Although active methodologies have a more significant learning potential, in the face of our time's historical and social reality, students, often due to personal limitations, find it challenging to carry them out, especially after remote teaching. This accelerated the need for new forms of study and transformations in teaching.

Keywords: Active methodologies; Portuguese language; Short film; Discourse Analysis.

INTRODUCTION

Establishing a truly transformative education involves many aspects, among which we can list public policies appropriate to the reality of our country, investments that do justice to the importance of schools in society, quality training for students, valorization of teaching careers, genuine involvement of families with the learning of their children, etc. These are some viable suggestions for a breakthrough in Education. Some of these factors must start in the political sector, others in management or society, and still others in the teacher/herself. However, we know that, alone, the teacher has a limited power of action because, many times, he/she is trapped within the few possibilities of action. However, even if restricted, the driving force he/she can generate by being a good teacher has indisputable reach within society. Thus, one of its main artifices is his/her methodology.

1.Our translation

2.Our translation

The National Common Curricular Base of Secondary Education of Brazil (BNCC-EM), approved on December 4, 2018, proposes that the student is the subject who protagonists his/her learning, being the main character of the Educational Act, a position traditionally occupied by the teachers' authority. Thus, since schools must commit to ensuring an integral formation of the student subject, they must provide opportunities to develop decision-making, autonomy, and responsibility. It should not simply wait for the absorption of the transmitted contents, as if the student were a bank in which Education is deposited (Freire, 1970).

It is important to emphasize that this integral Education ends up being beyond.

[...] The concept of integral education, with which BNCC is committed, refers to the intentional construction of educational processes that promote learning in tune with students' needs, possibilities, and interests. It also addresses the challenges of contemporary society. (Brazil, 2018, p. 14)¹

Faced with such challenges, it is necessary to consider the methodology chosen in the learning mediation process when it is crucial to develop an active role, even more so with the constant advancement of technologies:

After more than 100 years, teaching and learning processes increasingly tend towards active methodologies. This is due to the information available today in digital media and the facilities that technologies offer to implement alternative pedagogies. (Valente, 2018, p. 80)²

These transformations require an active posture of the teacher before the new life in society. As Moran (*apud* Moran and Bacich, 2018) reminds us, we actively learn from birth, as life is an active process. Thus, for us to be able to deal with reality, nothing is more appropriate than to learn in a way

consistent with it, “not only to adapt to reality but, above all, to transform, to intervene in it, recreating it” (Freire, 1996, p.28)³. Although most methodologies are transmissive, which is also helpful, learning by questioning and experimentation, for example, is more relevant to a broader and deeper understanding (Moran *apud* Moran and Bacich, 2018).

The search for active models in learning environments or a balance between methods intensifies today. Moran (*apud* Moran and Bacich, 2018, p.37) defines learning as active and meaningful “when we spiral from simpler to more complex levels of knowledge and competence in all dimensions of life.”⁴. He reminds us that Dewey (1950), Freire (1996), Ausubel *et al.* (1980), Rogers (1973), Piaget (2006), Vygotsky (1998), and Bruner (1976), among others, also show how people learn actively, in significant contexts, relevant and close to the level of skills they have. This proves the value of the method.

To acquire more profound learning, environments rich in practical opportunities of “learning by doing” are necessary, with more possibilities for multisensory stimuli and appreciation of students’ previous knowledge to “anchor” new knowledge. The teacher acquires the position of advisor or mentor, which helps students to go beyond where they could go alone. Motivation, questioning, and guiding, because it no longer makes sense for the teacher to explain everything and the student to write down and show how much he/she has learned. Studies reveal that when the teacher speaks less and guides more, the student participates actively, making learning more meaningful (Dolan; Collins, 2015; *Apud et al.*, 2018).

Therefore, as pedagogues of the media age, we are led to believe that teaching strategies that encourage autonomy, participation,

3.Our translation

4.Our translation

5.Our translation

and the solution of problems and plausible situations and use information and communication technologies (ICT) provide an additional stimulus for reflective thinking, initiative promotion, and co-responsibility of learning acts.

TEACHING METHODOLOGIES

In its Latin etymology, the word methodology (methodology) is derived from ‘methods,’ meaning goal, purpose, or way to accomplish something, and ‘logia’ comes from knowledge and study. Thus, the teaching methodology hastily means the study of the different trajectories planned and practiced, consciously or unconsciously, by educators to guide the teaching and learning process under specific educational purposes (Manfredi, 1993). Moran *apud* Moran and Bacich, 2018, p.41) complements by saying that “they are great guidelines that guide the teaching and learning processes and are concretized in concrete, specific and differentiated strategies, approaches, and techniques.”⁵. Often, teaching methodologies can find their references in educational conceptions and practices throughout history. So, let us look at some:

1-Teaching methodology in the traditional conception of Education: It is the understanding that, as an artifice, it is possible to teach everything to everyone logically. The teacher is the center of practice and rests upon him/her the authority vested by knowledge. Students’ previous knowledge is not considered, and the evaluation occurs vertically. In synthesis, the teaching methodology is a standardized set of procedures to transmit universal and systematized knowledge.

2-Teaching methodology in the concept of the new school of Education: According to Manfredi (1993), this understanding makes

principles such as differences in rhythms, potentialities, and individual freedoms the pillars that will support his conception of teaching methodology. This is understood as a set of (neutral) procedures and techniques that aim to develop the potential of students based on the principles of activity (in the sense of learning by doing, experimenting, observing), individuality (considering the differential rhythms of one student to another), freedom and responsibility; and content integration. In this understanding, in which the learner becomes the center of the educational/formative process, the relationships between learner and educator assume an eminently subjective, affective, and individualizing character. The teaching methodology is then “privatized” since personal, interpersonal, and integral growth is disconnected from the socioeconomic and political conditions in which it occurs. The defense of the so-called active methods and the proposal to give students a voice in the learning process represent two critical ideas of the new school’s conception of Education and teaching methodology. They subvert the principle of the power-submission relationship, transforming the pedagogical situation into a more symmetrical contact of affection-camaraderie. The new school conception of Education, by shifting the focus to the student (his/her needs, stage of development, interests, and motivations) in the teaching-learning process, causes a revolution in the teaching methodology. The teaching methodology will be taken as a field of experimentation, a laboratory that will test the most varied teaching methods, also called active methods.

In addition, this methodology redefines the role of the teacher/trainer as the advisor, guide, or conductor of the process. In this conception, the new school is understood, in summary, as a strategy that aims to ensure individual and social improvement.

3-Teaching methodology in the technical conception of education: It emerged in the 1960s in the USA and adopted the vision of capitalist companies, which included efficiency and results. It is called Taylorism of Education and technological modernization. The teacher becomes an educational technologist, a simple applicator of instruments elaborated by specialists of the most varied types, and an actual educational engineer for the production of didactic materials and educational evaluation tests. It was the hegemonic conception in Brazil in the 1970s, especially in the pedagogical coordinators, municipal and state secretariats of Education, and Departments of the Ministry of Education. In the technical view of education, the teaching methodology is understood, in summary, as a strategy for technical improvement to ensure greater efficiency and effectiveness in the teaching-learning process (Manfredi, 1993).

4-Teaching methodology in the critical conception of education: It criticizes the merely instrumental conceptions of the humanist (new school) and technicist, centered primarily on the teaching-learning process. It highlights the socio-political dimension of Education and its reflections in the teaching-learning micro-situations in the classroom. It is based on critical reflections on the experiences of popular and school education in the 1960s combined with the ideas of critical-reproductive theories of the early 1970s. Finally, the proposals for democratization of the school were amid the social movements of the second half of the 1970s and early 1980s. It suggests a historical-dialectical approach to ensure the process of critical reflection on the reality experienced, perceived, and conceived, seeking an awareness of this reality with a view to its transformation.

As we have seen and Manfredi (1993) warns us, the methodology concept is social-historical, reflecting the historical moment

and context of which it is a product. It also includes the projects, conceptions, and ideologies that gave rise to them. Thus, there is no exclusive and correct conceptualization of teaching methodology because there is no single conception of human beings, Education, society, and the theoretical-epistemological parameters we choose. Likewise, scientific and pedagogical practices are aspects of a larger totality: a social *praxis*.

ACTIVE TEACHING METHODOLOGIES

Let us talk about active methodologies, which should be distinct from the simple use of digital technologies. Although the students of this early twenty-first century have different classroom behaviors—thanks to digital information and communication technologies (DICT)—teachers need training to adapt to this reality. However, it has become increasingly clear that the focus should not be on technology itself but on the fact that DICTs have created new possibilities for expression and communication, which can contribute to incrementing new pedagogical approaches (Valente, 2018).

Moran defines active methodologies as:

Teaching strategies focus on students' effective participation in constructing the learning process in a flexible, interconnected, and hybrid way. In a connected and digital world, active methodologies are expressed through hybrid teaching models, which can be combined in many ways. Combining active methodologies with flexible and hybrid models brings essential contributions to the design of current solutions for today's learners. (Moran *apud* Moran and Bacich, 2018, p. 41)⁶

On the other hand, Valente (2018) focuses more on the fact that active methodologies are practices that, instead of being based on trans-

mitting information, assume a more participatory posture of the subjects. They are involved in solving problems, developing projects that create opportunities for the construction of knowledge, and placing the focus of the teaching and learning process on the learner, involving him in learning by discovery, investigation, or overcoming barriers.

However, Moran and Valente agree that learning is more meaningful if students are intimately motivated. They find meaning in the activities, have their deep motivations consulted, and engage in projects to which they contribute; there is a dialogue about the activities and how to carry them out. For this, it is essential to know them, ask for and map the profile of each student, and

In addition to knowing them, welcoming them effectively, establishing bridges, approaching their universe, how they see the world, and what they value, starting from where they are to help them broaden their perception, see other points of view, and accept creative and entrepreneurial challenges. (Moran and Bacich, 2018, p. 43)⁷

This view contrasts sharply with the pedagogical approach of traditional teacher-centered education, which transmits information to students. There is also a distancing from the new school proposal that, although it employs active methods, focuses on the understanding itself and maintains the teacher as the holder of the knowledge that defines how learning will happen. In the active methodology, students are free to direct their learning, especially using technology. The emphasis must always be associated with reflective learning to make each activity's processes, knowledge, and skills visible. The school environment, teaching, and physical and digital spaces must be welcoming, open, creative, and entrepreneurial. With this, active methodologies can emphasize the protagonist role of the student

6. Our translator

7. Our translation

and their direct, participatory, and reflective involvement in all stages of the process, experimenting, drawing, and creating, with guidance from the teacher (Moran & Bacich, 2018). Although in evidence now, this vision is not as innovative as it seems, in fact:

The proposal for a less teacher-centered education has been introduced previously. At the beginning of the last century, John Dewey conceived and put into practice education based on the active process of seeking knowledge by the student, who was supposed to exercise his freedom. For Dewey, Education should form competent and creative citizens who can manage their freedom. He proposed that learning should occur by action, *doing*, or *hands-on*. (Dewey, 1944, *apud* Valente, 2018, p. 80)⁸

The question is: Why is such a proposal still not practiced in school? The answer is that, as we have seen, methodologies are socio-historically conceived. Manfredi (1993) stated that they walk with the prevailing reality and ideals.

Working with active methods requires other care that can be challenging, such as learning assessment processes, for example, which must take place in various ways, adapting to situations:

[...] diagnostic, formative, mediating evaluation; evaluation of production (of the course – digital portfolios, narratives, reports, observation); evaluation by rubrics (personal, cognitive, relational, productive skills); dialogical evaluation; peer evaluation; self-evaluation; online evaluation; integrative evaluation, among others. Students need to demonstrate in practice what they have learned with creative and socially relevant productions that show the evolution and the path taken. (Moran *apud* Moran and Bacich, 2018, p. 50)⁹

8.Our translation

9.Our translation

10.Our translation

11.Our translation

12.Our translation

Just as evaluation in this perspective presents a wide variety, learning also has many paths and itineraries that we need to know, follow, evaluate, and share in an open, coherent, and entrepreneurial way. Technologies can be solid allies and facilitate individual, collaborative learning between close and distant colleagues in the same way as it occurs outside of school, in communication between groups, and in social networks that share interests, experiences, research, and learning.

The diversity of techniques can be helpful if well-balanced and adapted between the individual and the collective. Each approach-problems, project, design, game, and narrative – has importance but cannot be oversized as unique. The analogy of a food menu can be illustrative. (Moran *apud* Moran and Bacich, 2018, p. 55)¹⁰

Education is horizontal and expressed in multiple group and personalized interactions.

THE FRENCH DISCOURSE ANALYSIS

We, the adherents of French Discourse Analysis, believe that “individuals are ‘questioned’ in speaking subjects (in the subject of their discourse) by discursive formations that represent ‘in the language’ the ideological formations that correspond to them” (Pêcheux, 1990, p.146)¹¹. Thus, by taking the floor, we manifest the ideological formations to which we subscribe. According to Haroche, Pêcheux, and Henry (1971, p. 102)¹², the ideological formations

constitute a complex set of activities and representations, which are neither individual nor universal but behave more or less directly to class positions in conflict. Of these ideological formations, one or more interconnected discursive formations are part as components¹².

Discursive formations, on the other hand, according to Pêcheux (1990, p. 160), are: “that which in a given ideological formation, that is, from a given position in a given conjuncture determined by the state of class struggle, determines what can and should be said.”¹³

Therefore, when carrying out this research, we intend to analyze the speeches of high school students on the use of active methodologies in learning the mother tongue in the discursive event corresponding to their schooling period (Pêcheux, 1997). This is the meeting point between actuality and memory. Under the theoretical-methodological postulates thought by the school of Discourse Analysis and the group that gathered around Michel Pêcheux in the 1970s (Assolini, 2003), the French Discourse Analysis (DA), which is the theory of language that seeks contact with socio-historical and ideological factors, deals with the processes of signification, imaginary mechanisms, considering the fragments, the dispersed, the incomplete (Assolini; Tfouni, 1999), and the indications for the discursive reflection.

In DA, the data are understood as indicative elements of a discursive mode of operation (Ginzburg, 1980). Linguistic marks stand out and configure the clues seen as evidence, which are placed for interpretation and allow an explanation of the discourse's functioning.

Epistemologically, according to Orlandi (1999, p. 19): “(...) in the 60s, Discourse Analysis was constituted in the space of questions created by the relationship between three disciplinary domains that are at the same time a rupture with the nineteenth century: linguistics, Marxism and psychoanalysis.”¹⁴ From then on, the political, historical,

ideological, social, and linguistic aspects come to be seen with attention in the discourses. These, in turn, become the “effect of meanings between interlocutors” (Pêcheux, 2010), synonymous with historicized production, with its production conditions valued, not only in its strict sense — who wrote, when, about what, etc. -, but as a broad or socio-historical sense — their historical affiliations, which *interdiscourse*¹⁵ is affiliated, with which material aspects of language indicate one mode or another of discursive functioning – and a possible direction of the senses to some places. All this is to understand the relationship between the natural language and actual history, the two orders constituting and functioning in the order of discourse (Assolini; Tfouni, 1999).

According to DA, there is no meaning without interpretation because the discursive gaze starts from the principle that man, as a symbolic and historical being, “is condemned to signify” (Orlandi, 1996, p. 38)¹⁶. The subject needs to assign meanings, so Orlandi (1999, p. 26)¹⁷ will also show us that AD seeks to understand how symbolic objects produce meanings. For this, it analyzes the gestures of interpretation, considered acts in the symbolic domain, since they intervene in the real meaning. Thus, DA does not stop at interpretation but works on its limits its mechanisms as part of the processes of signification since there is no hidden truth behind the text. There are gestures of interpretation that constitute it, and the analyst, with his/her devices, needs to understand his/her relationship with ideology without the illusion of transparency (Ribeiro; Assolini, 2021). It is up to him/her “to unveil the resistant factors that need to be erased for

13. Our translation

14. Our translation

15. Orlandi (1999, p. 31) defines it as that which speaks before, elsewhere, independently. In Bakhtin, the alien word is present in the constitution of ideology, subjectivity, literary discourse, and the social functioning of language in general. The alien word undoubtedly presents the idea of the other.

16. Our translation

17. Our translation

the senses to give themselves, making their mode of operation visible” (Assolini, 2003, p. 29)¹⁸.

Thus, this interpretation is linked to ideology (Tfouni; Assolini, 2012), and this, in turn, is conceived, as proposed by Orlandi (1999, p.45)¹⁹, as a re-signification from language. Believing that there is no meaning without interpretation testifies to the presence of ideology. Ideology “produces evidence by placing man in imaginary relation to his material conditions of existence.” (Orlandi, 1999, p. 45)²⁰.

Orlandi shows that it takes the intervention of history, with its equivocation, opacity, and significant material, for language to make sense by regulating interpretation, not as a mere gesture of decoding, of apprehending meaning. Interpretation is guaranteed by the archive (institutional memory) and by *interdiscourse* (memory effects)). In DA, ideology is not seen as a set of representations, worldviews, or concealment of reality. As a practice, it appears as an effect of the subject’s necessary relationship with language and history for there to be meaning, which in turn is understood as

a determined relationship of the subject affected by language with history. The gesture of interpretation realizes this relationship of the subject with language, history, and the senses (Orlandi, 1999, p.47)²¹.

Tfouni and Assolini (2012) complement the idea that ideology is a significant, non-conscious practice, an effect of the human subject’s relationship with history and language, naturalizing and even erasing polysemy, the senses, or, according to Orlandi (1999, p.96), “a structuring mechanism of the signi-

18. Our translation

19. Our translation

20. Our translation

21. Our translation

22. Our translation

23. Our translation

24. Our translation

fication process.”²². The work between history and signifier constitutes the place of failure, of metaphor, of the misconception of the possible; the “gestures of interpretation, in turn, are conceived as a symbolic act, a linguistic-discursive-ideological Act, which intervenes in the real” (Tfouni; Assolini, 2012, p.4)²³.

The interpretation is not random but obedient to a referential that inscribes subjects and utterances constituting the memory of saying in “a mobile space of divisions, disjunctions, displacements and resumption, conflicts, regularization. A space of unfolding, replicas, polemics and counter-discourses” (Pêcheux, 1983, p.267)²⁴, although it has freedom within the framework to move through various places of interpretation and position us as subjects who produce and attribute meanings (Ribeiro; Assolini, 2021).

METHODOLOGY

When doing Discourse Analysis, we need to consider the *corpus* not as delimited under empirical criteria but under theoretical criteria. Thus, we designed a questionnaire with ten questions without the need for identification of participants. It was printed and delivered to be answered in the classroom by students enrolled in the second year of high school from a state school in southern Minas Gerais (a state in Brazil) during the second semester of 2022. The questions were about the students’ experience with active methodologies during Portuguese language classes throughout their school life, especially about producing short films. This was a proposal of an active methodology to which they were exposed throughout 2022 as an extracurricular activity to recompose learning.

The activity's objective was to encourage literary literacy by reading classics drawn from our literature. They were scripted and recorded as short films of about 10 minutes by the students (divided into a group of four members) and had a deadline of two months for execution. Producing short films is active because it allows producers to become responsible for the entire process, from the decisions and choices (script, costumes, scenery, staging, recording, editing with software) to posting the final video editing on the school webpage. In addition, the activity is a way to promote playfulness, creativity, enchantment with the literature of our country, development of communication in general, and digital and literary literacy. The activity was carried out the month before the investigation. However, only 26.6% of the students had participated, a low rate, which aroused interest in discovering the possible causes of such abstention.

The research aimed to verify why educators rejected an exciting methodology. The students' answers to the questions constituted the *corpus* analyzed. Assolini (2003 *apud* Ribeiro; Assolini, 2021) highlights that, for Pêcheux (1990), discourse is the point of articulation of ideological processes and linguistic phenomena and can be understood as the space in which meanings emerge.

Thus, we follow the view that AD does not seek the exhaustiveness of the object since it is inexhaustible and "every discourse is established about a previous discourse and points to another" (Orlandi, 1999, p.62)²⁵, always open to cuts and analyses of different states. Data are treated as facts of language, with its memory, semantic thickness, and linguistic-discursive materiality. Thus, it is impossible to zero language since it is

25.Our translation

26.Our translation

27.From French *métaphore*; via Latin from Greek *metaphora*; from *metapherein* 'to transfer'

28.Our translation

always incomplete and leaves gaps and cracks (Ribeiro; Assolini, 2021).

Orlandi (1999) reminds us that the best way to constitute the *corpus* is by constructing discursive montages that obey criteria derived from the theoretical principles of DA. It is necessary to outline the fragment, "a discursive unit; correlated fragment of language and situation" (Orlandi, 1987, p. 139)²⁶, resume concepts and notions in a constant back and forth between theory, consultation with the *corpus*, and analysis. For this, one must have the objectives aligned with the method and procedures that will show how a discourse works and its production of meanings.

Although there is no ready-made analysis model because instead of technique, it is a theoretical framework, and each *corpus* is unique, its reading and interpretation will always be unique. It goes through three stages, the first of which seeks the effects of meaning through paraphrases and metaphors. According to Assolini (2003), Pêcheux (1990) says that a word or proposition has no proper meaning or is bound to its literalness, nor are meanings derivable from this literalness. Meaning is always a word, a proposition by another, a transference (*meta-phora*)²⁷. From there, the analyst seeks the passage from the linguistic surface of the discourse to the location of the discursive object, which is the second phase. Scanning the discourse as a discursive formation, the object becomes the discursive process in the third phase and is seen as an ideological formation. As renowned linguists such as Pêcheux and Bakhtin defend, "a neutral utterance is impossible" (Bakhtin, 1997, p.308)²⁸, as well as the analyst's file, influences it ideologically.

Bakhtin brought many contributions to linguistics, such as attention to the context of

production, ideology, the dichotomy of the word, and the “pregnancy” of meanings that will be explored in the French DA. Indursky (2000) states that we find a considerable coincidence between Bakhtin’s conception of discourse and that of Pêcheux, for whom discourse can be thought of as a linguistic object, on condition that it is understood as not entirely linguistic. He also brought the notion of anticipation, as Discourse Analysis conceives it in Pêcheux’s formulations.

Consequently, we will analyze the questionnaire corpus to determine whether the active methodologies fascinate the students and whether they collaborated for deeper learning in Portuguese among the students surveyed.

RESULTS AND DISCUSSIONS

One hundred twenty-six students are enrolled in the second year of high school at the investigated school, subdivided into four classes. On the day of the questionnaire application, 81 students were present, representing 64.28% of the total audience. This information is essential because it reflects a problem: the low number of students at school. The period of remote teaching has dramatically interfered with the commitment, habit, and even the opinions of students who are still re-adapting to face-to-face teaching.

Such a problem appeared in one of the chosen discursive sequences:

(...) from my point of view, this production [the short film] is not so interesting; for the school years we lost with the pandemic, we could use other means of learning that last less time and responsibility because most students work and cannot meet the deadline... [it provides] only the development of reading. For the shyest people, this can also collaborate [...] I love to read, but only things that interest me. (Student X)

We understand that the traditional view of Education is ideologically embedded in the opinion of the student in question (Tfouni; Assolini, 2012). He demonstrates that he believes that the production activity of the short film would not be appropriate after the damage caused by the COVID-19 world pandemic when there is a need to replace the time they did not study (in person at school). The word “lost “ here perhaps means that remote teaching was a null or inadequate learning experience. Although remote teaching has contemplated non-face-to-face activities, it seems that, for this student, learning only happens effectively if it is in the face-to-face model, as traditionally occurs.

The student affirms that the only skills that the activity of producing short films would develop would be the increment of reading and the confrontation of shyness. In his/her understanding, this does not fit his/her needs since he/she already likes to read. By omitting the information about shyness, we understand that either he/she is not shy or this skill is not up to the school to address, which denies the vision of integral Education discussed here.

Attention is drawn to the use of the word “responsibility” and the expression “less time,” an indication (Ginzburg, 1980) that the activity seemed, to the student, very complex and demanding and that it would take much time. This time seems increasingly restricted, primarily if the “student also works,” as has been said. In addition, since he/she likes to read “only subjects that interest me,” there is a sense that a literature classic (part of the proposal) does not fit his/her preferences. This would make the activity unpleasant, adding that it requires “responsibility,” which would be another penalty.

Even if proposals such as this type of activity are encouraged by the educational guidelines,

the BNCC, the most recent document that guides curricular reorganization at the national level, highlights the importance of methodological choices in promoting learning and student protagonism: [...] it is necessary to highlight the need to “break with the centrality of the disciplines in the curricula and replace them with more globalizing aspects that cover the complexity of the relationships existing between the branches of Science in the real world” (opinion CNE/CEB n° 5/2011). Therefore, it is essential to adopt a methodological treatment that favors and stimulates the protagonism of students (Brazil, 2018, p.479)²⁹.

However, in the pedagogical view, more than working on literary and digital literacies and expanding coexistence skills, self-knowledge and other competencies were needed to capture the student’s interest and convince them that performing the task would benefit their Education. Here, we can discuss the personalization of teaching, which would be the attempt to propose a menu of tasks based on the knowledge of the students’ desires. This is a great challenge for public Education with the high number of students per room, the restriction of materials, the few classes, and the difficulty with the mother tongue, among other impediments.

Let us proceed to the other discussions, now observing the first question about what methodologies have already been used in Portuguese language classes throughout their school life. The most indicated answers were exercises to copy the answer, copy of content, short film, thematic seminar, subject indexing, and storytelling. As short films and thematic seminars were proposed for the 2022 school year, we consider that students participated in more traditional activities than active ones throughout the school. This fact is a possible explanation for the answer to another question, about the taste for reading, to which

only 23.45% of the students said they liked to read. This information reveals an undesirable reality since reading is essential to studying the mother tongue. The habit of reading is not only promoted by Portuguese classes, but we can assume that the more traditional lessons, focused on copying and indexing, as they mentioned, did not contribute much to the development of the taste for reading. This is a possible justification for the low participation in producing short films since the first step of the activity was reading.

When asked about the feelings raised in the face of proposals for activities with active characteristics, the most cited feelings were fun, shyness, ease of learning, interaction, and interest. On the other hand, regarding the feelings perceived in the face of proposals of traditional methodologies, the responses were more associated with the idea of routine, seriousness, difficulty, and monotony. It was also revealed that there were more possibilities for learning and tranquility. This result shows the presence of the same ideology demonstrated by Student X in traditional Education.

Although quantitative research is not the focus of this article, it is essential to bring this type of data to collaborate with our discussions. Thus, regarding learning, 53% of the students stated that they had learned more with the active methodologies, 24.7% more with the traditional ones, 6.17% with both, and 16% did not respond. The belief that traditional teaching is more compelling is very present. However, more than half of the students recognize the potential of active activities, even though they have had few such experiences throughout their school life.

When the question was about the activity that we are most interested in researching in this work, the production of the short film, the students mentioned the following positive points in descending order: “It is

29. Our translation

fun,” “develops teamwork,” “helps to face shyness,” “allows a deepening in books” and “encourages reading and learning.” As negative points, we mention the following answers:” shame,” it is difficult,” it takes much time,” and “it is very laborious.” The students’ responses demonstrate that they have the perception of some skills developed by the activity, not only for the positive points they cited but, mainly, because the negative points listed are more linked to issues of personal initiative and combating procrastination, that is, broader learning, by competencies.

Likewise, those who carried out the activity stated, in the question “What have you learned from the production of short films?”, were the ones who had advanced in skills of promoting reading, coping with shyness, improving communication, more significant social interaction, more significant understanding from books, acting and writing development. These answers, in addition to confirming that the active methodology in question is efficient in teaching, show the perception of the increase in these skills after performing the task.

However, one problem may have been the biggest impediment to participation in the proposal: shyness, a feeling that appeared most in the answers given, was mentioned by 34.5% of respondents. That is why we will look more closely at some speeches on the matter, such as this fragment:

[about the short film] To tell you the truth, I do not know the positives and the negatives[...] [I suggest] activities that do not need to be presented [...] I would not say I like reading very much; the school cannot do anything to develop the habit of reading in students; students will only read if they want to. (Student Y)

Student Y had informed, in response to another question, that, in addition to the production of short films and thematic

30. Our translation

seminars proposed this year, he/she had participated only in theater as an active activity throughout his/her school journey. The same student answered, in another question, that there is more learning through the traditional approach “because many people cannot present work in front of other people” and gave a suggestion: “activities that you do not need to present.” Considering that traditional methodologies focus on the teacher, leaving the student quieter and in his/her comfort zone, we note that the subject of the speech did not have, throughout his/her school life, many opportunities to overcome the shyness of speaking in public. This difficulty is also noticeable by the linguistic marks of speech (deviations from the standard norm) that he/she has not acquired the habit of reading and believes that this is not the role of the school since “students will only read if they want to.” What is at odds with:

(...) the real function of the school in society is then twofold. The instruction of children, which has always been considered their sole goal, is no more than one of the aspects of their activity. The other is the creation of school subjects, a vast and largely original cultural set. It functions as a mediation put at the service of school youth in their slow progression towards the culture of global society. (Chervel, 1990, p. 200)³⁰

The role of the school goes beyond depositing cultural baggage in students’ minds (Freire, 1970). It includes ensuring they transit through various social scenarios and exercise citizenship. For this reason, there is a greater focus on developing skills and competencies – know-how- to be proposed by active methodologies. However, Student Y does not know this, as evidenced by the fact that he/she left the question blank: “Why is there still resistance from students to participate in active methodologies if they better prepare for real-life challenges?”. Opportunities to

try to understand/face the emotional barriers imposed by fears also need to be offered so that students can overcome their limits and exercise their citizenship. Challenges are necessary for human formation, even if they initially seem unpleasant.

In another discursive sequence, a subject states, as an answer to the same question:

Because most feel shame and others do not like to do it and are afraid of being laughed at or made fun of [...] it is the shame and insecurity of being bad and being compared to others...] I feel that even if I try hard, it is hard to get something into my head, and that makes me very sad because I start to create paranoia and think that I am stupid and that I am not going to be anyone in life. (Student Z)³¹

Here, we see how the fear of rejection can be a constant in the lives of many teenagers. Fear can be paralyzing, and the reason many have not carried out the proposed activity seems to confirm, more and more, being supported by shame and shyness. It was not worked on in previous years by the school or by the subject himself and must have intensified in social isolation, so recent at the time of the research (2022).

Student Z faces a conflict that is the impression of being unable to overcome his/her difficulties, no matter how hard he/she tries. He/She often believes that he/she will not succeed in life, and no matter how hard he/she fights against such ideas, he/she is sad that he/she does not get the desired results. Therefore, it understands that shyness can be one of the factors that make it difficult for many people to participate in active methodologies. One way or another, these methodologies require greater exposure and the exit from the position of comfort, which is precisely why they better prepare for reality, which is not always comfortable.

31. Our translation

32. Our translation

33. Our translation

When proposing the activities, no matter how challenging they seem to be for their students. The teacher must adopt an empathetic and encouraging attitude so that the students perform feeling supported and safe, as Mizukami guides (1986, p. 53)³²:

The qualities of the teacher (facilitator) can be synthesized in authenticity, empathic understanding — understanding of the conduct of the other from the referential of that other — and appreciation (acceptance and trust concerning the student).

However, shyness is not the only problem teenagers go through. Other causes include laziness, lack of interest in studies, habit with traditional activities, lack of belief in their ability, and dependence on the internet. The students themselves put these as a reason for resistance to active methodologies. This shows us that the subjects are particularly aware of the importance of activities such as producing short films, even though they have not yet fully committed to them. However, just the fact that they have been exposed to such a challenge already contributes to their maturation and development, even if they have not fully participated this time.

CONCLUSIVE REFERRALS

As Valente teaches us (2018, p. 27)³³,

Active methodologies are pedagogical alternatives that focus the teaching and learning process on the learner, involving him in learning through discovery, investigation, or problem-solving.

Such methodologies are appropriate given our social context after social isolation and high demand for increased literacy levels. The production, even if amateur, of short films drives all this and uses the DICTs, allowing new ways of positioning ourselves in front of knowledge.

However, the historical process of naturalizing social transformations does not occur from one moment to another. It is slow, as it faces resistance created by the ways of organizing human life and its complex understandings and life experiences. Note what happened because so many students rejected an active methodology that, in the conception of educators, would be an effective and even fun way to deal with school content:

(...) the student can show that the reality that he knew before as “natural “is not exactly in this way but is” historical” because it was produced by men in a certain time and place, with explicit or implicit political intentions, meeting the socioeconomic needs, situated, of these same men. Nothing on which man lays his hand is natural, but everything becomes historical, social, artificial, created, modified, made by him, in his image and likeness. (Gasparin, 2007, p. 132)³⁴

Thus, there are many challenges to face in the educational context, significantly when we are cut off and mutilated by a pandemic that

34. Our translation

35. Our translation

REFERENCES

- ASSOLINI, F. E. P. *Interpretação e letramento: os pilares de sustentação da autoria*. Doctoral thesis. Ribeirão Preto: USP, 2003.
- ASSOLINI, F. E.; TFOUNI, L.V. *Os (des)caminhos da alfabetização, do letramento e da leitura*. Rib. Preto: Paideia, dez. 1999.
- BAKHTIN, M. (VOLOSHINOV, V. N.). *Discourse in life and discourse in art: on sociological poetics*. Translation, for didactic use, of C. A. Faraco e C. Tezza. 1993 [1926].
- BAKHTIN, M. (VOLOSHINOV, V. N.). *Marxism and philosophy of language: fundamental problems of the sociological method in the science of language*. Translated by Michel Lahud and Yara Frateschi Vieira. São Paulo: Hucitec, 1995 [1929].
- BRAIT, B. (Org). *Bakhtin, outros conceitos-chave*. São Paulo: Editora Contexto, 2006.]
- Brazil. *National Common Core Curriculum*. Brasília: MEC/Secretaria de Educação Básica, 2018.
- CHERVEL, A. História das disciplinas escolares: Reflexões sobre um campo de pesquisa. *Teoria & educação*, v. 2. Porto Alegre, 1990, pp. 177- 229.
- FREIRE, P. *Pedagogia da autonomia: saberes necessários à prática educativa*. 27. ed. São Paulo: Paz e Terra, 1996.
- FREIRE, P. *Pedagogia do Oprimido*. Rio de Janeiro: Paz e Terra, 1970.

has moved the routines and feelings of people who, at the time of the research, had not yet had enough time to process them. All this requires

the mobilization of knowledge (concepts and procedures), skills (practical, cognitive, and socio-emotional), attitudes, and values to solve complex demands of everyday life, the whole exercise of citizenship, and the world of work. (Brazil, 2018, p. 8)³⁵

With this, as much as the techniques, even if carefully chosen, do not seem to grow the expected fruits, we must maintain that we are in a process, and setbacks and advances will always be present. This means a methodology, such as the active one, could be more efficient. It will often be challenging for the student to get out of their passive position, requiring more effort. In addition, the ideology of traditional teaching mistakenly rejects the change of the teacher’s attitude to that of the facilitator. However, the results will be more satisfactory if we are open to action.

GASPARIN, J. L. Uma didática para a pedagogia histórico-crítica. 5. ed. rev. Campinas-SP: Autores Associados, 2007.

GINZBURG, C. Sinais: raízes de um paradigma indiciário. In: GINZBURG, C. *Mitos, emblemas e sinais: morfologia e história*. [Translated by Frederico Carotetti]. São Paulo: Companhia de Letras, 1980.

HAROCHE, C.; PÊCHEUX, M.; HENRY, P. A semântica e o corte saussuriano: língua, linguagem, discurso. [Translated by Robert L. Baronas e Fábio C. Montanheiro]. *Linguasagem*, São Carlos, n. 3, out./nov. 2008 [1971].

INDURSKY, F. Reflexões sobre a linguagem: de Bakhtin à análise do discurso. *Linguas e Instrumentos Linguísticos*. Campinas: Pontes, n. 4/5, p. 69-88, Dez. 1999-Jun. 2000.

MANFREDI, S. M. *Metodologia do ensino - diferentes concepções*. 1993. Available in: https://edisciplinas.usp.br/pluginfile.php/1974332/mod_resource/content/1/METODOLOGIA-DO-ENSINO-diferentes-concep%C3%A7%C3%B5es.pdf. Access date: 14 Aug. 2022.

MIZUKAMI, M.G.N. *Ensino: as abordagens do processo*. São Paulo: EPU, 1986.

MORAN, J.; BACICH, L.; (Orgs.). *Metodologias ativas para uma educação inovadora: uma abordagem teórico-prática*. Porto Alegre: Penso, 2018.

ORLANDI, E. P. *A linguagem e seu funcionamento*. São Paulo: Pontes, 1987.

ORLANDI, E. P. *Análise de Discurso: princípios e procedimentos*. Campinas, SP: Pontes, 1999.

PÊCHEUX, M. Discourse Analysis: three epochs. In: GADET, F. & HAK, T. (Orgs.). *Por uma análise automática do discurso: uma introdução à obra de Michel Pêcheux*. 4. ed. Campinas, SP: Unicamp, 2010. Título original 1983.

PÊCHEUX, M. Análise automática do discurso (AAD-69). In: *Por uma análise automática do discurso*. Campinas, SP: UNICAMP, 1990.

PÊCHEUX, M. *O discurso: estrutura ou acontecimento*. Campinas, SP: Pontes, 1997.

RIBEIRO, F. O.; ASSOLINI, F. E. P. *Medo da escola: um sentimento docente*. VII CONEDU - Conedu em Casa... Campina Grande: Realize, 2021. Available in: <https://editorarealize.com.br/artigo/visualizar/79985>. Access date: 14 Aug. 2022.

TFOUNI, L. V.; ASSOLINI, F. E. P. Interpretação, autoria e prática pedagógica escolar. *Revista Odisseia*, n. 1, 28 jun. 2012.

VALENTE, J. A. A sala de aula invertida e a possibilidade do ensino personalizado: uma experiência com a graduação em midialogia. In: BACICH, Lilian; MORAN, José. (Orgs.). *Metodologias ativas para uma educação inovadora: uma abordagem teórico-prática*. Porto Alegre: Penso, 2018, pp. 26-44.