

## **The Influence of a Partnership Between Reader and Writer in the Production of Texts**

### **As influências de uma parceria entre leitor e escrito na produção de textos**

### **L'influence d'un partenariat entre le lecteur et l'écrivain à la production de textes**

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#### **ABSTRACT**

This article aims to present the results of research conducted for the purpose of verifying the formation of a discursive consciousness in second-grade students. This research seeks to contribute methodologically to the teaching and learning processes of mother tongues (specifically Portuguese), emphasizing how intentional mediation, made possible by the conditions of production, contributes to the formation of discursive consciousness in the producers of texts by way of a partnership between reader and writer.

**Index terms:** production of text, reader and writer, mediation, partnership.

#### **RESUMO**

Este artigo tem como finalidade apresentar os resultados de uma pesquisa realizada, em que se procurou verificar a formação da consciência discursiva em alunos pertencentes a uma segunda série do ensino fundamental. Tal pesquisa busca contribuir metodologicamente para a área de processos de ensino-aprendizagem da língua materna, salientando como a mediação intencional, propiciada pelas condições de produção, contribui para a formação da consciência discursiva dos produtores de textos por meio de uma parceria entre leitor e escritor.

**Palavras-chave:** produção de texto, leitor e escritor, mediação, parceria.

## RÉSUMÉ

Cet article a pour but de présenter les résultats d'une recherche, dans laquelle nous avons vérifié la formation de la conscience discursive des élèves de la deuxième année de l'enseignement primaire. Cette recherche vise à contribuer méthodologiquement dans l'espace enseignement-apprentissage de la langue maternelle, mettant en évidence la médiation intentionnelle, propice aux conditions de production, à contribuer dans la formation de la conscience discursive des producteurs de textes par le moyen d'une parité entre le lecteur et l'auteur.

**Mots- clés:** production de texte, lecteur et auteur, médiation, parité.

### 1. Introduction

There are many papers in the area of language instruction that address the issue of textual production. The focus on this specific issue was due to significant changes in the way in which humans understand language.

Since the 1980's, textual production has become one of the methodological indications of change in the teaching and learning processes of language. But how can teachers incorporate text production into the classroom? What aspects of language should teachers consider in their assessments related to textual production?

Despite the presence of government-issued guidelines on language instruction curriculum, the questions posed above remain a common concern among teachers. Although there are government-issued curricular guidelines, some questions remain for many teachers. In thinking of a way to contribute to the area of language instruction and learning, we developed a study using an intervention methodology in which we sought, through predetermined scenarios, to give greater weight to elementary school students' learning of how to write. To achieve this, we sought to verify, identify and analyze language comprehension generated by a partnership between reader and writer, keeping in mind the parallel goal of developing writers conscientious of the discourse produced.

Thus, the theoretical framework underlying this research is composed of the articulation between Historical and Cultural theory and the design of the language seen as a process of interaction, also called Bakhtin's Linguistics of Enunciation. These two theoretical currents, although from different fields (psychology and linguistics, respectively), have the same conception of subject and view language as the primary mediator and constitutor of individuals and of conscience.

## **2. Theoretical Reference**

### **2.1. Vygotsky e Bakhtin: Teaching and Learning of Language**

Vygotsky and Bakhtin are two important authors in the language field. They were Russians and produced their theories at the beginning of the twentieth century, in order to create a psychology and a theory of language to consider the philosophical assumptions of the new political and economic system that was implanted into the former Soviet Union – the socialist regime of the USSR. Thus, the philosophical assumptions underlying these authors are based on Karl Marx's theory of Historical Materialism. Thus some of the categories of materialism are essential to these authors' theories. One of the most important of these categories for Vygotsky and Bakhtin is mediation.

Mediation is fundamentally relevant to Historical Materialism, for it is constituted in social relationships. Thus all social matters hold the greatest value because the formation of the individual occurs through mediations, whether intentional or not. According to this philosophical assumption, the individual is built into the social context in which he lives and it is through interaction with others that he has contact with physical and symbolic tools that will guide his thinking and his life in society.

According to Marxist theory, the category of mediation is inherent to work and it is through work that mediation became more complex, which modified not only the social environment, but humans themselves. Marx referred to mediation through the use of instruments applied to work activity; Vygotsky and Bakhtin pay attention to the importance of semiotic mediation. The highlight of these theorists' contribution to mediation through signs refers above all to the complexity of society, as describes Araujo (2000). According to the authors in question, signs are what constitute consciousness. However, Bakhtin emphasizes the ideological aspect inside signs, and Vygotsky studies their importance in mediation of higher order mental processes.

Vygotsky (1995) describes two types of mediating activities: tools and signs. Mediation by tools, he says, has a direct connection with the Marxist postulates about their importance as an element interposed between the worker and the object of his work, i.e., because the instrument is made with the intent of a specific objective, it is a social object and a mediator in the relationship between man and the world. Mediation by signs is another means invented by humanity in order to assist them in the psychological field. A sign acts as a psychological mediator in a manner similar to how instruments are used in work, but what differentiates them is that the instruments are external to the individuals whose function is to cause changes in objects; the signs, in turn, are oriented towards the subject himself in order to assist his physiological processes from the outside in and can refer to elements absent from the present time and space. According to the author, mediated memory through signs is more powerful than non-mediated memory, since the use of mediators increases attention span and memory. Thus the mediation process, by way of signs, is essential for the development of higher order psychological functions, i.e., the relationship between thought and language.



According to Bakhtin's definition (1995), the sign is a physical object (e.g. image, word, gesture, pyramid, bread) belonging to a given reality, but because it is ideological, it reflects and refracts another world that is exterior to it. Because signs reflect and refract another reality, signs can distort that reality and are therefore ideological in nature. To explain the "refraction" of reality, the author encourages us to think about how signs are used by various ideological camps.

Each area of knowledge uses the signs according to its reality, refracting that reality in its own way, but its character is semiotic, which places all ideological phenomena (meanings/concepts/generalizations) under the same general definition.

According to Bakhtin (1995), signs only emerge from the process of social interaction, just as consciousness only becomes consciousness when ideological content permeates that social interaction. Thus, ideology lives in the social material particular to signs created by humans.

As Bakhtin (2003) tell us, all human activity is mediated by the use of language. In this sense, Vygotsky (1995) clarifies that the forms of semiotic mediation and its associated changes to social and psychological life influenced the development of humans in a decisive way. In view of the history of signs as mnemonic mechanisms, as well as his explanation of thought and language (WERTSCH, 1995), Vygotsky developed a principle of development that he called the principle of the decontextualization of mediation instruments. The decontextualization of such instruments is the process whereby the meaning of signs turns increasingly less dependent on the space and time context in which they are used. The study conducted by Luria (1991) in Uzbekistan corroborates this fact. This study analyzed the categorization of objects by literate and illiterate subjects. The literate subjects responded that the hammer, the knife and the saw should be together because all of them were tools. That is, they grouped the objects according to a criterion based on the abstract meaning of words. The

illiterate subjects demonstrated a strong tendency to group the objects to the context of their purpose/use. For example, saw and wood.

In this sense, Wertsch (1995) refers to the work of Scribner and Cole (1981), which shows that what is important is not knowing how to encode and decode graphic symbols, but rather how we use this literacy that governs decontextualization and its possible consequences about the operation of higher order psychological functions.

This is an issue that has caused numerous concerns to us and to other researchers who also work with the processes of language instruction and learning from the earliest stages of literacy. In terms of reading activity and textual production, this issue is very evident, since many of our students decode and encode language, but they cannot understand the meaning of the text they read. Therefore, they are not able to establish relationships between what they have read and everyday life, that is, reading the world and reading the word occur in a dichotomous process, as Freire points out (1990).

It was in thinking about this issue – of contextualization and decontextualization of language and the formation of consciousness of the subject – that we became concerned about the formation of discursive consciousness between readers and writers, since writing is a completely dialectical process. It is dialectical because while writing is an activity decontextualized at the level of thought, it needs the full time of contextualization to give meaning to its enunciation.

## **2.2. Language, Subject and Consciousness**

It is through language that we can think and learn about the history of humankind; through it, humans could express their thoughts, interacting with each other and thus creating culture. Decoupling language from thought is to refute that humans live in society and that humans are

dependent on each other, because it is only through this need to interact that we can denominate all that we denominate, that we can define ourselves and all that is exterior to us. Decoupling language from thought is refuting our own existence, our human condition as thinking and historical subjects (BRUNO, 2006).

In the process of a baby's interaction with his environment, at some stage of his development, as well evidenced by Vygotsky (1993), the word constitutes itself and illuminates the baby's thinking. That said, apprehension of the sensible world on a more abstract level happens explicitly through the word, once the concepts summarize a chain of words and categorization of the objective world through words.

When we refer to the processes of teaching and learning in any discipline and area, we always speak within a theoretical concept that bases us as subjects. It is the same in the case of language instruction. Language as a developer of humans and of their consciousness stands out in the theory adopted here. It is language that allows us to interact with the world.

Vygotsky as much as Bakhtin emphasizes awareness and training as a key concept for understanding specific theories. In Marxist-Leninist philosophy, the concept of consciousness is as the concept of matter. The problem of the origin and the essence of consciousness are crucial in all doctrines and philosophical theories; thanks to consciousness it is possible to evaluate events and other humans, understand the world and analyze historically-constructed knowledge.

The fight for survival and the need to use tools to fulfill basic needs began with our ancestors' transformation of their reflexes into conscious activity susceptible to transforming the environment with specially-prepared instruments. It was precisely work that gave the body and the brain – the mechanism of sensation in general – human characteristics. Therefore, the new type of activity – production – and the new type of relations - relations of production - led to qualitative changes in the perception of the

environment. Moreover, humans developed the specific faculty of consciously determining an objective. Thus awareness of the environment, self-identity as an individual and activity for a specific end are the three attributes of the reflection about reality that emerged during human evolution.

Language was also a product of humans' need to communicate with each other. With it, affirms Krapivine (1986), humans began to designate phenomena, properties, objects and actions with certain sounds and signs in order to communicate. The reflection of reality through words is a human-specific form.

Marx (1977) states that consciousness is, above all, consciousness of the immediate, sensitive way and is a limited relationship with other people and things outside of the person's awareness. We conclude that consciousness generally emerged from the needs of production and social life and thus it can not appear or exist outside of society and social relations.

In this sense, Bakhtin (1995) based on Marx, says that consciousness only becomes consciousness when it is filled with ideological content, emphasizing that this only occurs in the process of social interaction. Thus both he and Vygotsky emphasized the importance of signs, i.e., of language in the constitution of consciousness – in the formation of the subject.

Bakhtin describes, "[T]he individual conscience can not only explain, but rather, it must itself be explained from the ideological and social environment" (BAKHTIN, 1995, p.35).

According to Bakhtin (2003), all human activity is mediated by the use of language. However, the forms and the use of the language differ according to the various types of human activity even though all these forms and uses are part of the national unity of a language. The author alludes to the neutrality of the word that corresponds to meaning and the absence of ideological content given in different fields of human activity.



In this sense, Vygotsky (1930) clarifies that the forms of semiotic mediation and their transformations associated with social and psychological life decisively influenced the development of humankind, as we cannot solve the problem of animal-human only from the perspective of evolutionary theory. According to him, the use of psychological tools provided the basis for organized labor. Thus, as proposed by Marx, work is the basic factor of transforming apes into humans.

In order to trace the differentiation of the signs created by humans in their historical process, we present the differences between oral and written language as defined by Vygotsky.

### **2.3. Oral Language and Written Language**

Vygotsky's psychological theory (1993) distinguishes the different functions of language and the differences between speech and writing. Analyzing these two activities, Vygotsky (ibid.) explains that the gesture is the beginning of the process of both. However, these activities are distinguished by the fact that one requires context and the other, a wider range of words and meanings. According to the author, orality has the possibility of immediate and unpremeditated expression, whereas writing requires a conscious and intentional effort. Thus written language requires internal language to express thought; therefore, it makes use of the standards of the word's meaning, unlike oral language.

As explained, thought is not only mediated by external signs, but it is also internally mediated by its meanings, that is, the path from thought to word is an indirect route and it is internally moderated. According to the author, "[W]ritten language is a distinct linguistic function that is different from oral language as much in structure as in function" (VYGOTSKY, 2001, p.131).

Vygotsky (1991) points out that written language is formed by a system of signs that identify the sounds and words of oral language, which are signs of objects and social relations. Oral language, the author explains, can gradually become extinct, since writing can become a system of signs that represents the objects designated, as well as their mutual relations. Written language allows communication beyond time, hence its function as a mediator of culture for ownership by subjects. For this reason, writing is a sign historically constructed to mediate and to record the productions of humanity beyond the present time.

The written word is an aspect of individual and cultural development and is related to the domain of the external system of means developed and structured in the process of humankind's cultural evolution. The written word belongs to the first and most obvious line of cultural development, hence learning of the written word does not occur by evolution, but through a progressive movement that begins with play. The author says that the line of development of writing is a broken line, in contrast to the naive view that development is a purely evolutionary process.

Unlike oral language, in which the child can develop on her own, written language depends on deliberate work requiring focus and effort by both the teacher and the student. Therefore this article seeks to reveal the prehistory of written language, demonstrating what leads the child to write and thus elucidating the main points through which prehistoric development occurs, as well as its relationship with school-based learning.

According to Vygotsky (2001), this story begins with the onset of the gesture as a visual sign to the child. Gestures are writing in the air and written signs are simply gestures that were fixed (on paper). According to the author, there are two areas in which gestures are linked to the origin of written signs. The first is children's scribbles; the second linking gestures to written language is children's games.

Thus, the symbolic play of children can be understood as a very complex system of "speech." Through indicative gestures in play, objects gradually acquire meaning – just as drawing, initially supported by gestures, transforms into an independent sign. The object acquires the function of sign, becoming at this stage independent from children's gestures. Vygotsky (2001) considers the game of make-believe as a major contributor to the development of written language - which is a system of symbolism of the second order.

Just as in play and drawing, meaning emerges, initially as a symbolism of the first order. The first designs arise as a result of manual gestures; the gesture is the first representation of meaning. It is only later that graphical representation begins to designate some object.

In considering Luria's research (2001), Vygotsky demonstrates that children gradually transform these undifferentiated traits into small figures and drawings, and these in turn are replaced by signs. It is clear that written signs are of the first order and directly denote objects or actions and that the child will still need to evolve in the meaning of symbolism of the second order, which includes the creation of written signs that represent the symbols of spoken words. For this, the child needs to make a basic discovery - that one can draw (aside from objects) speech. It was this discovery, states the author, that led humanity to the method of writing through words and sentences; it is this same discovery that leads children to writing.

From the pedagogical point of view, this transition should occur through the displacement of the childhood activity of drawing things to drawing speech. Vygotsky (2001) points out that the secret of teaching written language is to adequately prepare and organize this transition in a natural manner; once the transition is completed, the child begins to master the principle of written language, leaving it to the child to fine-tune this method.

According to the author, all this suggests that the process of the development of written language develops from a unified story line that leads to higher forms of written language. That is, it is necessary that the teacher understands that the process of writing appropriation is a unified process, composed of a set of learning necessary for the child to write according to socially-established norms. Writing should be taught as a complex social activity and therefore writing instruction must be "relevant to life" (VYGOTSKY, 2001, p.133). Writing should be meaningful to the child so that she appropriates from language the understanding that language acquisition is merely one of many lessons necessary for socializing, just as is spoken language.

For the author, one of the major problems of writing is that its learning does not occur as naturally as oral language. According to him, writing occupies a very small place in school compared to the role that it occupies in the social and cultural development of human beings. According to the author, it would be necessary for the exercise of writing to teach the student to use writing effectively, that is, to use it in the same way in which it presents itself in the social world.

Thus it is necessary that writing occupy a prominent place in school, just as it does in society, i.e., the child must acquire the social significance of writing as a way to interact and communicate.

Accordingly, in this article we present a different way of teaching written language. For this purpose, we use Bakhtin's definition of text because this is a key concept of his theory.

#### **2.4. Text, Statement and Genres of Discourse**

Written or oral text is defined as the reality of thought and experiences, where there is no text or an object of research and thought. The author points out two elements that determine text as an act of enunciation:



its intention and the realization of that intention. The dynamic inter-relation of these two elements is what determines text. In this sense, text is enounced inserted into discursive communication in a given field; the text, after all, is the connection between all of the senses of a given field and it manifests itself through enunciations. "The text is thoughts about thoughts; experience about experiences, words about words, texts about texts" (BAKHTIN, 2003, p. 307). According to Bakhtin, there are dialogical relations between texts as well within each text, since it is presumed that within each one is a universally-accepted system of signs and a specific language. Therefore, behind every text is a system of language. This language system corresponds with everything that is repeated and reproduced in a text, however, each text, as stated, is unique e singular and it is in this singularity that lies its full meaning and intention, or in other words, the “why” behind its creation.

The individuality of a text is an inherent characteristic, but it only reveals itself in a situation and in the chain of discursive communication of each field; as Bakhtin (2003) states, this characteristic is not linked to the repeated elements of a language system, but to other texts, dialogical relations and peculiar dialecticals. This characteristic of the text is linked to authorship. The relationship of dialogue and dialectic in the text lies in the fact that it is written or spoken with the use of a language system and at the same time it is created in a genuine context.

According to the author, text, unlike language as a system, can never be translated until the end. Bakhtin (2003) reveals that the life of a text always develops at the border of two consciousnesses, two subjects. In this sense, dialogue is essential in a text, since it underlies the complex interrelation of text (object of study and reflection) and the framed context to be created in which in realized the reader’s cogniscitive thinking.

Text is the subjective reflection of the objective world, for it is the expression of conscience that reflects something. Therefore, the real object

of study, emphasizes Bakhtin (2003), should be the social human inserted into that speaks and expresses himself through signs that he himself created.

Bakhtin (2003) states that the use of a language occurs in the form of enunciations, whether oral or written. The term enunciation is also employed by the author as synonymous with the production of oral or written discourse. According to the author, each enunciation (statement) is unique, but each field of discursive activity has a relatively stable set of types of enunciations, which are known as “discourse genres”.

Bakhtin (ibidem) states that the diversity of discursive genres is immense, since there are a lot of possibilities to use language in various fields of human activity. The author elucidates that linguistics theories prior to his own were never able to adequately articulate this question of discourse genres. According to him, what had been studied up until now were literary genres and their differentiations in the literary world, but not as specific types of enunciations, which are different from others, but with whom they share a verbal nature.

The author emphasizes the need to study the nature of enunciations and the diversity of genres, both in general and in particular aspects. Ignorance of the nature of enunciations and the different relationship with the peculiarities of the diversity of genres in any field weaken the relationship of language and life, since "...[L]anguage becomes part of life through concrete utterances; it is also through concrete utterances that life enters into language" (BAKHTIN, 2003, p.265).

According to the author, enunciations or discourse genres are composed of three elements, which are: style, compositional structure and thematic content. These elements are related to the whole of an enunciation and are determined by the specificity of each field of communication or activity.

On style, the author points out that every style is linked to the statement (enunciation) and the typical forms of utterance or discourse

genres; every statement - whether oral or written - is unique and may, therefore, reflect the individuality of the speaker or writer, i.e., we can have individual styles, however, there are certain genres that are not conducive to the expression of individual style, for example, genres that require a standardized form, such as the language of law. Thus, style integrates the unit of genre of a particular enunciation as its own element, while remaining inseparable from certain thematic and compositional units.

According to the author, compositional structure is the shape or structure of the statement, that is, certain types of construction of a set, types of endings of speech, types of relationships between the speaker and the listener, readers or partners, grammatical elements used, sentence construction, use of certain lexicon, etc.

With respect to thematic content, the author defines it as the content of the act of enunciation or the enunciation itself, which always produces meanings referring to a specific context. Thus thematic content is always present in the relationship between meaning and the senses, once the theme, in the author's opinion, exceeds the limits of significance, i.e., the theme is the multiplicity of the production of meanings.

In this sense, the author says, we speak through certain genres of discourse, that is, all of our utterances have relatively stable and typical forms of construction. According to the author, we speak from the standpoint of certain genres even we do not understand those genres on a theoretical level because genres are given to us in the same way that we appropriate our maternal language. Bakhtin emphasizes that knowledge of one's maternal language (ibidem) is given by the form of concrete utterances that we hear and reproduce in live communication with the people around us. Thus the forms of language and the typical forms of utterances and discourse genres come jointly to our consciousness. However, the author points out that one must master the genres to know how to use them freely.

### 3. Methodological Aspects of Research

In order to achieve the objective of the research reported here – which was to verify, identify and analyze knowledge of language generated by a partnership between reader and writer, with a view to forming writers conscious of the discourse produced – we needed to conduct an intervention with four second-grade children over the course of one semester, totaling 12 meetings. In these meetings, we used previously chosen subjects to be discussed, written and rewritten, while focusing on different types of discourse genres, among them: the opinion text, the fable, the retelling or repeated narration, the narrative, the recipe, the letter, the description, the dialogue and the free text.

As for methodological procedures, each encounter consisted of four phases: dialogues about the proposed theme, individual production of a written text, partnership between reader and writer, and rewriting of the text. So that we could capture the entire context, we used the following *data* collection techniques: audio tapes and the students' written documents (texts).

The *data* were analyzed qualitatively according to the objectives proposed in order to answer the question of our research: What knowledge of language is generated by a process of partnership between reader and writer?

Thus we analyzed the productions of each individual student subject (the text), the oral dialogue between reader and writer provided by the partnership and what influences this process of dialogue presented in the written text after the partnership between reader-writer, which would indicate the knowledge of language generated during this process. However, this analysis (about the knowledge generated from language) occurred through the process of writing, i.e., we analyze not just the product in this interaction, but also the process of construction in the period of *data*



collection. To analyze the contents of the language generated, we categorize the *data* by the following aspects (these categories were evidenced by the children themselves): coherence on thematic content; acquisition of the elements that are part of the compositional structure of certain discourse genres, specifically elements that constitute the style of the genre; identification of various genres; consideration of the reader in textual production (signs and meanings); and grammatical features such as punctuation, spelling and agreement.

In order to capture everything, we first related the textual genre being used and the context of (text) production to the influences of the reader-writer partnership. Secondly, we verified the language knowledge generated overall during the partnership process.

#### **4. Research Results**

The survey results reported show that oral discourse is richer than written text because reading of the world appears in oral discourse in the form of relationships provided by the context, as evidenced by Vygotsky (1993) and Bakhtin (2003); written text presents clues about context that was previously spoken, which allowed for the revelation of the conditions and context of the children's production. Still, the children did not demonstrate mastery of the genres and the meanings of words, which would not allow a reader who had not participated in the context to understand the text.

However, during the intervention and partnership process, it was possible to note a qualitative improvement in the children's performance in terms of their leaving the reader necessary clues so that he came as close as possible to the meaning that the author wanted to convey in the text. Geraldini (2003) emphasizes this learning as a fundamental aspect of the textual producer and reader.

The *data* also show that in the partnership, the children favored grammatical aspects and the form of the text, since these are their concerns at the moment. This may be related to the children's utterances through oral dialogue, as their teacher worked with the construction of sentences, focusing on grammatical aspects of language. In this study, only one of the subjects favored coherence as a necessity for comprehending the written text, emphasizing that the reader could not understand due to the lack of words and meaning. The child's concern with this aspect allows us to infer that she has already appropriated other aspects of language, such as spelling, accentuation, etc.

Regarding methodological aspects, the analysis of this process showed that the partnership allows for learning new points of view; thanks to the dialogue, there was a qualitative improvement in the written text and the formation of a discursive consciousness. Regarding the qualitative improvement of the text and the formation of a discursive consciousness, we find that in the production process, the subjects began to become aware of some aspects of the text, such as the repetition of ideas or various ideas in the text that had no continuity; awareness of the elements of compositional structure; the structural features of certain discourse genres, such as the style of the genre; and finally, the reader inserted into the text during the text's production.

In conclusion, we found that intentional mediation in teaching-learning relations provided by the figure of the teacher was crucial in the process of learning language because it makes the students reflect on the text and the role of the reader and writer in the process of writing production. Intentional mediation is the main influence for the formation of discursive consciousness, due to the planning and organizing activities that are involved in the intervention. Thus, the educational work developed by the teacher was critical and indispensable, once it required a further

elaboration of knowledge, however, this work should be understood as a mediation of the process of the transformation of social relations.

## **5. Final Thoughts**

Taking into account the objectives proposed in the study conduct, we found that when there was direction of action (the rewrite), through intentional mediation, the children achieved a qualitative improvement in the written text in comparison to the original (that written before the partnership). Vygotsky (1995) highlights the need of external means as supporters of children's activities, since children do not yet have a voluntary mastery of internal processes.

This fact leads us to verify that the process is long and non-punctual and that the act of writing is an activity that is developed through different routes, for when a child is producing a text, she is operating from memory, creativity, emotion, semantics, grammar, spelling, etc. As Leontiev tell us, human activities are different for several reasons: ways of realization, emotional tension, but the key characteristic that distinguishes one activity from another is its object, i.e., "the object of the activity is its real motive" (LEONTIEV, 1983, p.83). Therefore, in the textual rewriting, the aspects highlighted and addressed by the partnership meant that there was greater attention and detail to the issues highlighted by the children themselves. These aspects were categories chosen by us to be analyzed.

The analysis allowed us to verify that oral text is richer than written text. This is also due to what Vygotsky (1993) emphasizes about the process of a writing activity. Wertsch (1995), in speaking about the process of decontextualization of mediational means, reveals that organization depends on linguistic context, as this is the child's first form of contact with signs. On the other hand, some functions of signs reflect the disorganized aspect of decontextualized language, such as writing exercises.

According to Vygotsky (2001), the development of scientific concepts has a primordial significance for the development of higher order psychological processes because these concepts necessarily imply that they will be developed in a conscious manner. Contrary to the initial forms dependent on context that characterize spontaneous concepts, the decontextualization inherent in scientific concepts allows for the formation of higher order psychological processes. In the author's explanation of higher order mental functions, scientific concepts are what allow the human being to perform mental activity independently of concrete context, i.e., they represent the end point of decontextualization of the instruments of mediation. However, in the theory proposed by the author about the development of concepts, the appropriation of scientific knowledge occurs only during the period following adolescence. This leads us to infer that the child needs concrete context to complete her activities with significance.

Given the above, if consciousness is formed by these meanings, the initiation of the child must be through activities that are related to context. The *data* concerning the influence of genre on the acquisition of writing would be evidence of Vygotsky's theory. The author already uses the concept of activity in his early writings and suggests that the socially significant activity is the explanatory principle of consciousness, or, consciousness is built from the outside in by means of social relations.

We found that the genres used for retelling a story or an experience, or the description of an object or person, made the children commit minor deviations from the language categories studied, such as punctuation, spelling, cohesion, coherence, emphasis and agreement, because the genre itself is auxiliary and external, different from text of opinion or free text. However, it was not the aim of this study to evaluate the influence of discourse genres on the appropriation of written language by newly literate children; however, this is an issue that deserves to be discussed in future research.



The *data* obtained in this work point out that in partnership, the children – when learning language (literacy instruction during the early years of school) – favored grammatical aspects and text forms and subsequently, their concern changed to textual coherence as a necessity for understanding written text, i.e., this research found that the concern of the newly literate children is limited to issues related to spelling, punctuation, accentuation and, especially, to the work done by teachers in the classroom. We thus intuit that a child's acquisition process of writing would occur in three different levels. The first is the appropriation of the alphabetic system, as evidenced by Teberosky and Ferreiro (1985); the second is related to the orthographic rules of a particular language (FERREIRO, 2000, and MORAIS, 2000 and 2003); and the third level could be related to semantic issues and the structure of the written text, such as punctuation and compositional structure. This inference is based on the subjects analyzed here and personal classroom experience as teachers of literacy and post-literacy. However, we need a more detailed study on these issues in order to check if this is a psychogenetic or cultural process or if this is associated with the teachers' practice in classrooms after the appropriation of alphabetic writing by the child.

Regarding the analysis of the partnership process, the confrontation between reader and writer, allowed the children to learn new points of view, to listen and to speak, as contact with other readings of the world allowed them to visualize possible ideas for the construction of texts, as noted in their oral dialogue and the clues contained in the written text of the subjects of this study.

As regards the activity of reading provided by the partnership, we saw the children exhibit two approaches, one being related to issues of language (grammar, spelling, punctuation, etc.) and another related to textual meaning. According to Vygotsky (1991), the different types of reading - one for understanding meaning and another for grasping the

correct graphical notation, are due to the manner in which reading is performed, therefore, determining what is incorrect in a child's writing is strictly dependent upon the intention of the act of reading. This fact leads us to see that the child participants of this study - because they were second-grade children and had just learned the alphabetic writing system - were still much more geared towards aspects of language than the meaning of the text.

Therefore, the formation of discursive consciousness in the producers of texts is a lengthy process and therefore the intentionality of action is fundamental in the teaching-learning process. It is important to be aware of the role of signs and language, as constitutors of higher order mental functions are essential to providing quality education, since we are professionals in the field of language instruction.

Vygotsky (1991) and Bakhtin (1995) define consciousness as shared knowledge, which only occurs in social achievement, so that individual consciousness can arise only from a social conscience that has in language its real substrate, thus it is essential that teachers, as intentional mediators of the teaching and learning process, have awareness of what language and language appropriation are.

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