

"Being" critical in multiliterate societies: a heideggerian analysis

Ana Lúcia Simões Borges Fonseca, Jose Augusto Vieira College, Federal Institute of Sergipe, Brazil

Roseanne Rocha Tavares, Federal University of Alagoas, Brazil

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ABSTRACT. The main goal of this study is to describe and analyze the meaning of Being in everyday life at school and the way subjects' discursive relations within such a context might interfere in their learning of the English language as well as in their criticism, and in what ways this could help or impede them from enhancing their literacy through lifelong learning activities. Heidegger's hermeneutic phenomenology, together with the Ethnography of speaking and Applied linguistics, served as the bases for this study. Literacy is no longer linked to the single threshold which separates the literate from the illiterate, and it has become more complex regarding new demands imposed as new societies become more technologically advanced. We believe it is time we started looking for the meaning of Being in different contexts which surround it, since this contributes to our understanding of any phenomena being investigated. After analyzing the data, it can be said that students' anguish and emptiness - which they experienced in some situations - was highly revealing of their true feelings and emotions. They revealed themselves before the world which constituted them and which was intrinsically related to their inner world, which was affected by the world around them.

KEYWORDS: *Being critical, Ethnomethodology, Heidegger's hermeneutic phenomenology, New literacy studies*

It has been widely accepted that literacy is no longer a set of cognitive abilities or skills based on a given technology. It is a social activity embedded within larger social practices and changing technologies and it exists in many different and complex forms depending on the contexts in which it is performed. To be literate in today's society means to have a good command of a range of increasingly diverse and complex texts and technologies. The essential elements of the multiliterate individual are locating, comprehending, using, critiquing and creating texts and discourses within personal, social,

educational, historical, cultural and workplace contexts (Street, 2003; Hull, Hernandez, 2008).

However Being has sometimes been neglected within the contexts of which it is part, which seems awkward. Such forgetfulness opens up the possibility of our wanting to make Being reveal itself, in an attempt to explain how it affects its relations, actions and ways of perceiving the world. After all, how can one communicate and fully participate in multiliterate societies without rethinking the matter of Being? How can one be critical and thrive without comprehending his own way of Being-in-the-world? How can one struggle to understand the world in its subtleties if one is not able to understand herself? Considering such points, we were led to a question proposed by Heidegger (2001) concerning the epistemological lack of interest on the part of Science towards the ontological matter and whose problematic goes back to questioning the meaning of Being; according to him, this was forgotten when Descartes discovered the *cogito sum* and concentrated on the *cogito* (to think) without discussing the *sum* (to be).

The desire to look at things from a different perspective impelled us to try to find the answers to some of the questions exposed. In his text "What does thinking mean?", Heidegger (2001) highlights this when he states that what makes us think so much in today's world has to do with the fact that we still have not thought enough. Actually, there will never be a time when we will have thought enough, but there must be a time which makes us consider the possibility of rethinking; rethinking our actions, our attitudes, our way of Being-in-the-world. So, knowing that literacy is no longer linked to the single threshold which separates the literate from the illiterate, and that it has become more complex regarding the new demands imposed as the new societies become more technologically advanced, we believe it is time we started looking for the meaning of Being in the different contexts which surround it, since this contributes to our understanding of any phenomena being investigated.

Thus, the main goal of this study is to describe and analyze the meaning of Being in its everyday life at school and the way the subjects' discursive relations within such a context might interfere in their learning of the English language as well as in their criticism, and in what ways this could help or impede them from enhancing their literacy through lifelong learning activities.

Heidegger's Hermeneutic Phenomenology, together with the Ethnography of Speaking and Applied Linguistics, served as the bases for this study. Authors such as Cazden (1988), Coulon (1995), Freire (2001), Moita Lopes (2002), Morin (2007), Rajagopalan (2003), Tavares (2007) and others were also important.

Within the area of Language Studies, Moita Lopes (2002) points out in linguistic studies that the tendency is to suggest that we should look for support in the interface between different realms of knowledge, since it is this pluralism of discourses which aims at observing, from different perspectives, the complexity which is involved in the social phenomena. According to him, such pluralism aims at promoting the meeting of differences in order to undermine pyramidal constructions and generate new perspectives. He also states that the theoretical knowledge which is used by applied linguists will depend on the conditions that are determined by the problem to be studied. In short, it implies that the theoretical bases to explain a given question might come from disciplines other than Linguistics, especially when the latter is understood in a broader view. The theoretical bases which were chosen are closely related to the present study, which seeks to clarify a matter relating to language discourse and literacy in the educational area by trying to relate subjectivity with the whole.

"Being" in a multiliterate context

We believe that students' everyday life at school has a very important influence on their relationships, on their learning and on their future actions. It is only by trying to understand these complex relations that it will be possible to find solutions and new paths to lessen the crisis that education has been going through. It is clear that some of our concepts need to be reconsidered in order to reduce the ethical emptiness that surrounds us and widen our comprehension of our ways of being critical and acting in multiliterate societies.

The participants of this study were students who already worked as teachers and who did the Letters Course at the Projeto de Qualificação Docente (PQD), a project developed by the Federal University of Sergipe together with the Fundação de Apoio à Pesquisa e Extensão de Sergipe (FAPESE) (an institution which finances research) and the Office of Education of the State of

Sergipe. The purpose of PQD was to offer an opportunity for non-qualified teachers in state and municipal elementary and high schools to attend an undergraduate course before 2007.

The English language - and how learning it and the literacy related to this were affected - was the specific subject under investigation. This choice was made because we believed the role students played in their daily routine had an intrinsic relationship with everything that happened, making them a significant part of this study. We chose the English language - although these points would be true of every school discipline - because it was a source of anguish to the students when teaching and learning it.

Heidegger (2001) considers that human life escapes from us when we try to understand it from a posture which is merely theoretical, as the objective way of thinking makes the realm of the relations world/life vanish. The ethnographical approach, which considers the multiplicity of meanings given in a certain situation - and has it as its fundamental principle - is in accordance with our idea that the focus should be given to the whole of the situations studied and not only to their isolated parts. Adjustments during the whole process related to our need for an open, ample and always flexible posture during the period of collecting and analyzing the data.

Based on Phenomenology, Being, in the description given by Heidegger (cited in Duarte, 2001, p. 61), brings with itself, in its process of revelation, a dialectic of occultation and no occultation of character. Heidegger describes it in this way because if Being is present, it is admitted it does not reveal itself in its totality. It maintains a reserve which is not revealed because the becoming present demands the existence of something that is not yet present. So, when we consider the presence of Being, we must also consider what remains hidden, latent. The revealing of Being is its truth. In Greek truth is *alétheia*, revealing. The prefix "a" of *alétheia* is a negative prefix. *Létheia*, according to its equivalent in Latin *latere*, from which latent derives, is what the dictionaries define as synonymous with hidden, implicit. It is difficult to conceive the true nature of Being because even when it is not hidden - what makes it present - it does not reveal its entire reality.

The world, according to Heidegger, can only be seen from the investigation of the Being-in-the-quotidian-world in its phenomenal sustenance, and the world which is closer to the quotidian presence is the world around. The phenomenological demonstration of

beings that are closer is shown by the reference of Being-in-the-quotidian-world, and it is also called "the way of dealing" in the world. From the understanding we have about the world, we are led to think about our actions. These actions, this way of dealing in the world, are the factors which reveal who we are, since they are movements that act and interact with the world, provoking reactions throughout a continuous and unlimited process, whose results cannot be controlled.

Heidegger also reports that being-with determines presence existentially even when the other is not, actually, given or perceived. Even being-alone of pre-sence is being-with in the world; but one might miss the other. Being-alone is a deficient way of being-with and its possibility is what confirms it. Heidegger (2005) also points to the fact that being alone is not eliminated because next to the subject there is another person or ten other persons; he means that pre-sence can be alone even when the former or the latter are simply given. Thus, being-with is always a determination of one's own presence; being co-present is what characterizes the presence of the others to the extent in which, through the world of presence, the possibility toward a beingwith is released. One's own presence exists to the extent it possesses the fundamental structure of being-with, while co-presence gathers the others. Being-with is what constitutes Being-in-the-world and, therefore, there is a chance that it can be interpreted by referring to the cure as a phenomenon.

As cure is synonymous with care, love, *pathos*; we understand that it happens in an affective disposition, the essential way of being in the world. Cure, care, love, *pathos* are original, that is, they precede reason; they are the condition of reason itself. It is our visceral relation with the world that constitutes what we are whereas we constitute it. The cure determines that from the moment we have the ending as the possibility of the *Dasein* (= being there). The cure articulates life and death: death which emerges from life and life which emerges from death. Inhabiting the world as cure is to express a way of taking care of our day by day. It is based on this way of taking care that we manifest the meaning that Being assumes in our everyday lives.

Considering this intrinsic relation, it can be said that our way of being, our attitudes and behavior are originally endowed with care. The cure is an ontological constitution and so, everything we do

is essentially impregnated with care. Care towards others; care towards ourselves; care towards the world; care towards our Being-in-the-world.

It is important to highlight that there are other possible ways of being beyond the possibility of Being as cure/care. Once we feel that a necessary connection with life is missing, we feel the need of finding a new meaning for Being-in-the-world. As we understand the intricacies of life, we discover the emptiness which surrounds us in the situations of our daily lives. Such emptiness/anguish as an original feeling which affects us also enables us to face what our condition in the world is and create our own existence according to our possibilities, including the possibility of taking care of others, of the world, of life, of ourselves. In brief, it can be said that Heidegger believes that the source of understanding resides exactly in this anxiety for one's own being.

Hence, we can say that hermeneutic phenomenology is an exercise, a way towards things in themselves, that is, a way in which things reveal themselves as they come to us.

That is exactly what we attempted by observing the way the students revealed themselves as the processes were carried out, as their questions and answers came to light and as some of their expectations flourished and nourished others and their own.

Methodology and data analysis

The fact that one of the researchers worked as a professor of the students attending the Projeto de Qualificação Docente four times before the present research was undertaken, and also for its duration, enabled us to get acquainted with them, with their fears, anxieties and expectations and, in a way, it also enabled us to understand what some of their feelings were towards learning and teaching of the English language, their weak literacy skills, and the factors possibly related to it, for they manifested such feelings frequently not only in the classroom, but also in other places and situations.

Even though most of the students involved in the study already worked as English teachers, it was observed that their difficulties in mastering the idiom reduced their motivation and impeded some of them from getting ahead and from perceiving the importance of

being critical in the societies they were a part of. Their awareness that something was missing, that they lacked knowledge and needed to struggle in order to achieve a higher level of proficiency aroused our interest and curiosity to try to find helpful alternatives that could minimize their anxieties and help them "read" the world around with different eyes.

By explaining the way the research was to be carried out, it was intended to motivate the students and encourage them to express opinions, suggestions and comments on their expectations and feelings about it, so we could observe their different viewpoints. Even though the students had some difficulty expressing their opinions before the whole group, a lot could be observed. Their anxieties were also revealed when, for instance, some of them asked whether the interviews would be conducted in English. To some students, the possibility of being interviewed in English made them feel extremely uncomfortable and many said they would refuse to participate if they were to be interviewed in English. The interviews were conducted in their mother tongue; otherwise the results would not be satisfactorily achieved. They were conducted individually and recorded, with each interview lasting about twenty minutes. As well as recording the interview and taking notes, the students' gestures, looks, feelings and silence were all observed attentively and written down. These contributed to the researchers' conclusions. Some students had more to say after the interview was finished, and this was also written down. A questionnaire was also used to complement the process; all the students chose to participate in this. The development of the research was characterized by the attempt to go as deeply as possible into the analysis of the data, using the approach of an ethnographer. It is important to remember that according to the qualitative and phenomenological analysis, it is not possible to understand the human being without understanding and knowing the whole web in which the participants' interpret their actions, feelings and thoughts.

The transcription code suggested by Marcuschi (1991, see Appendix A) was used when transcribing the data. The interviews were rigorously transcribed so that the content and spontaneity of the students was maintained and an analysis could be done. During the interviews the students were asked to talk about their routine at home, at school - both as students and teachers - as well as about the ways they perceived the world and the people around them.

What could be observed from their answers revealed a lot about their affections, values, habits, satisfactions, difficulties and worries, which all seemed to be intrinsically associated with their everyday life. According to their own manifestations, these seemed to be interfering in their professional lives and expectations as well as in their literacy skills sometimes for better, other times for worse.

It is important to note that the students' speech did not consist only of their spoken words, but also of their silence, facial expressions, gestures, emotions and all the details that were involved in the process.

As the students talked about themselves, allowing themselves to be seen as a phenomenon that was revealed by means of their speech, they revealed themselves in their way of being. What is more, the students' everyday life allowed them to be part of a complex of established relations whose meaning emerged in the horizon of comprehension of such relations.

Five main themes emerged. The first topic was the beginning of their academic life at the Projeto de Qualificação Docente; the second tackled their experiences and relations during the course; the third and the fourth themes focused on what had changed in their lives throughout the years and how such changes had impacted on their lives respectively; and the fifth focused on their perspectives.

The first theme, which had three aspects, dealt with the beginning of students' academic life at PQD and the reasons that had led them to apply for a place in the Project. The first aspect related to students' insecurity in relation to their capacities regarding their literacy skills concerning the teaching and learning of the English language; the second revealed how they felt the pressure of the world around them; and the third points to a small but significant change in their perceptions. These were very important moments which marked their existence and which allowed them to start at least pondering what Being-in-the-world really meant and realizing the importance of improving their literacy skills with an eye to enhancing their quality of life:

J.V.S.: "At that time, another university put pressure on the students so that they would not leave their houses to do the entrance examinations that day, but as I dare... ((student laughs)) I decided to do the entrance exams, yes, passing the exams was a surprise, I did not expect it, well, I think the result provokes

such anxiety and, well..., that was the way things happened”.

M.C.L.S.S.: “Well!!! Actually that was not the way I began the course, in fact it was an opportunity because all my friends belonging to the municipal schools of the region were already attending a university course at UVA and there was a little bit of... Then, a few teachers who were attending the PQD and who were finishing the course at the time... then, there was a period for the students to enroll and, actually, all things in my life come from, and... It is as if God had given me such a chance because I could hardly believe I would be attending a higher education course one day, I didn’t expect it would happen to me /.../”.

In the excerpts above it can be observed that neither of the students believed they would be able to succeed and change the conditions they found themselves in. That demonstrates that the world was meaningless to them considering that something was missing and, at the same time, it was revealing of their anguish. They were still unaware of their real potentialities and capacities; they were still unaware of what Being-in-the-world really meant so developing literacy skills was rather difficult. At the moment they perceived they could go far beyond their expectations, the meaning of the world assumed by them secured them against the initial emptiness and feeling of extreme anguish and opened up new scenarios before their eyes.

L.S.A.: “Well!!! Although I felt like going to university, I could not afford it, then I started to work... to teach in a municipal school, then there was this opportunity and there were also some rumors going round, which claimed that the ones who didn’t have such qualification would, a.....h, lose their jobs /.../”.

M.L.A.: “What motivated me to attend university had to do with the Laws, with the fact that the ones who hadn’t attended a higher education course by 2010 would have to leave their jobs /.../”.

These excerpts show that some of the students, in contrast to the ones cited earlier, were very much influenced by the world around;

after all, according to Heidegger (2005), a subject is not and is never given without the world. Despite that, they were still unaware of their own Being since they did not acknowledge that searching for improvements was connected to the idea of changing their own situations for better, not to satisfy the desire of someone else or to simply respond to an order; this lack of perception meant their inner world had not been effectively affected; they acted that way because they were under pressure, not because they really wanted to.

The third aspect - small but significant changes in perception - is illustrated below. Even though the students revealed a different perception in regards to attendance at an undergraduate course, it was a partial change as they were still insecure as to their choices:

M.J.S.M.: "I joined the Project because as professionals we have to search for..., isn't it? We have to have knowledge, isn't it? And we have to attend university, isn't it? And that's what made me try and get a place. Then I enrolled, isn't it? ((student laughs)) And I chose the Letters course because it's a..... it's an area I admire, Portuguese, isn't it? I've always been afraid of English, but now I see it is not as difficult as I thought it was /.../".

C.R.S.S.: "When I started teaching there was an opportunity to attend a university course, then, as I could not afford to pay a private institution I made the most of this opportunity. I chose the Letters course because it would take place in Nossa Senhora da Glória, twice a week, and as I had no conditions to go to Aracaju, the other courses had to be attended in Aracaju, then... but the course I really wanted to attend was History... But it was not offered. Only maths, physics, biology, physical education were offered".

In these responses we clearly recognize Heidegger's (2005) proposition that it is only by analyzing the way of being in which presence remains, that the answer to the questions of the whom in the quotidian presence starts being looked for. In this respect, at the moment the students started to realize what their real conditions were, the *meaning* the world assumed to them was also revealed and the narrowness of their capacities was broken. This led them to perceive things about themselves and the world around which they had never perceived before and enabled them to assume a

critical posture before things, whose lack had impeded them from getting ahead and from living their lives to the fullest.

As the students started talking about themselves, allowing them to see themselves as a phenomenon which was revealed through their speech, they also revealed themselves in their way of being and that the world is not simply a pre-established idea of existence. It was through their most complete existential expression through their speech that they allowed themselves and the others to see the meaning of what each one of the moments really meant to them.

The second theme was the one in which the students commented on their learning and teaching of the English language, as well as on their relations and experiences during the course. Their difficulties towards the learning and teaching of English as can be seen below:

C.R.S.S.: "Well, at first it was because there were no other choices to be made, but as time passed by I started enjoying the learning of the language, I had never studied English... Only during two years had I studied English... at High school, the first year of High school, but then I started enjoying the discipline, I started teaching it and now I really like it".

M.I.S.M.: "Yes, there were moments because I had a lot of difficulty in learning English, there were moments in which I thought about giving up, I talked to my mother because she was the one who gave me a lot of support for me to get to this point and then she told me: "Do not give up, my daughter, go for it, you'll get it", because my biggest difficulty was the English Language, but here I am".

It can be observed that the students found the learning and teaching processes very difficult. At first, their difficulties provoked a feeling of anxiety and insecurity which were gradually minimized over time by the encouragement given either by their relatives and friends or by the people who partook in the process as a whole. Based on Heidegger's proposition (2005) that the world of the presence is a shared world and being-in is being-with the others, students' discursive relations in their day-to-day lives at school and at home - the world around - influenced not only their learning of English but also completing the course and developing the elements necessary for being critical in multiliterate societies:

M.I.C.S.: “E.....h... The company of my friends, the teachers, because when I was at university I was safe, that is, because I had someone to talk to, and as soon as I entered the school I would forget about my problems because I had an objective, e.....h, today I’ll be ok because I have someone who will listen to me, you see?/.../”.

M.E.M.B.: “There was!!! I confess that one Friday, after the Latin lesson, I got home and I was desperate; on the way home I had bumped into an acquaintance of mine and I started crying, and this person asked me not to give up. I said it was difficult and I thought I wouldn’t make it. The person said: “You’re gonna get it, I’ve been through such a situation; one day you are going to thank me”. When I got home... ((student cries)). I talked to my husband and he’s always given me a lot of support; then he said: “Why are you so demotivated? Are you the only one who is going to give up? No!!! I don’t believe it!!!”.

By analyzing the interviews and the notes taken during them, it is obvious that students’ affective disposition was very much affected during many parts of the interviews, and also significant how most of them made references to two different contexts: their family and the community in which they lived. They make it clear that their motivation was intrinsically related to such contexts.

As Heidegger (2002) explains, if a discourse is not framed in caring for (which is not the case in the students’ speech); if society hides its real intentions, feelings or facts; and if there are only individuals who distrust each other, education is in danger of vanishing. He also says that when other people are around us, being-with constitutes being-in-the-world. The excerpts confirmed our idea that support given by the students’ friends was perceived as being essential to keeping them going despite the crisis and all the difficulties that arose, and was decisive for guaranteeing their success. In addition, the contexts which they inhabited influenced their revealing themselves. When the students created patterns aimed at finding answers to their problems - in particular when they referred to difficulties related to teaching and/or learning of English and the support given by friends and relatives - such patterns were used as frameworks

for interpreting new facts which arose within the situations they went through.

The third and fourth themes examined the matter of changes that had occurred and the way such changes had affected their lives:

C.R.S.S.: "The PQD did contribute because we have a different life nowadays. When I started the course I had a completely different viewpoint towards things. Then, as time went by, we also changed, now we see things from a different perspective, we changed our way of thinking, of acting, of seeing things... we changed a lot".

J.V.S.: "I am certain we will never be the same again. But during this period we learned a lot, we changed our way of thinking, of acting, mainly as professionals; we learned how to be better people, I suppose".

Based on Heidegger's assumptions, when the students started pondering on their understanding about the world, they were led to think about their actions and, therefore, before the unlimited and the indefinite, they tried to control the circumstances of their lives either by hiding their weaknesses, or by building structures or patterns which would be resistant to the points that were indefinite or obscure to them. We can say that it was this search for the unlimited and the indefinite that encouraged them to keep going and which made them strengthen their bonds and their own weaknesses since they were exposed to things which were unveiled, just as they were unveiled in many situations of their living and doing.

The last theme focused on the students' perspectives; it was also a very important mark of their existence since it concerned their lives in its entirety, their learning and teaching experiences towards the English language, and their way of being in the world with others. It seems that from this moment on, students' lives assumed a new meaning, enabling them to cope with what was to come and strengthening their search for improvement in all areas of their lives:

M.F.C.S.: "After I finish the course, I intend to go on studying. I know I'll find it rather difficult, but I intend to keep on studying English".

J.V.S: “Well, I intend to keep on studying, to specialize, maybe in English. However, as it is difficult to specialize in such areas in the state, it is even more difficult..., mainly if we take into account all of our difficulties. But I intend to keep on studying English or Literature, I do intend to keep on studying /.../”.

Much of what has been said applies to the analysis of this final theme. When the students' inner world was affected, they felt the need to find a new meaning for Being-in-the-world. By searching for it, they ended up creating possibilities. When they understood the intricacies of life, they ended up discovering the emptiness which surrounded them in the situations of their daily lives. It was such an emptiness/anguish as an original feeling which affected them that enabled them to face their condition in the world and create their own existence according to their possibilities, among which were the possibility of taking care of others, of the world, of life, of themselves.

To conclude, we paraphrase Heidegger's (2005) assertion by saying that, without a doubt, the source of students' understanding and amelioration resided in their anguish and anxiety for their own Being. This anxiety was widely reflected through their speech - as the excerpts demonstrated - and affected not only their learning and teaching practices concerning the English language but also their criticism and their lives in their entirety.

Final considerations

After analyzing the data, it can be said that students' anguish and emptiness were highly revealing of their true feelings and emotions and made them expose themselves before the world which constituted them and which was intrinsically related to their inner world, as it was affected by the world around them. The answers to the questions initially proposed can be confirmed by taking into account that students' everyday life at school, which amongst other things reflects the present crisis in education, affected their subjectivity and, as a consequence, their learning of English as a foreign language and the development of their literacy. Throughout the study it could be observed that the minimum required from the researchers, who aimed to construct comprehensive conceptions, was to adopt a reflective and flexible posture before the phenomena

which were to be studied and not to analyze things from a single perspective, for this distorts the comprehension of such phenomena. Examining the themes which marked students' existence, the first dealt with the beginning of their academic life at PQD and demonstrated that the reasons that led them to attend the Letters course had, at first, much more to do with external factors than with their own desire of studying languages. This confirms our proposition that their personal and professional life as well as their expectations - regarding their own manifestations - were intrinsically associated with their everyday life and with the environments they belonged to. The students were highly influenced by them. On the other hand, such influence led them from inquiry to understanding and, in this respect, it played a very significant role in their lives.

The second theme, which took into account students' experiences and relations during the course, identified the support given by their family, friends and all who partook in the process as the spark plug which motivated them to accomplish their tasks and finish their course. The idea of being taken care of and taking care of each other was fundamental in their learning of the English language. The phenomenological demonstration of the Being of beings who were closer was shown by the reference of Being-in-the-quotidian-world which is called "the way of dealing in the world". After all, the world of presence is a shared world; being- in is being-with others.

The third theme focused on the changes that had taken place in their lives during the years they attended the classes at the PQD; all of them mentioned significant changes in both their personal and their academic life. Such data confirm that all the activities in our lives are in constant change and without this the evolution of vital processes would be interrupted.

The fourth theme focused on how the changes previously mentioned had impacted on their lives, and the final theme focused on their perspectives after finishing their course. All the themes confirmed the idea that one's subjectivity must not be separated from the world around. Heidegger (2005) states: one's presence is absorbed by the world around.

To conclude, we hope this research might encourage people to rethink their actions and their way of thinking in order to comprehend that the world around is already full of meanings, and we are the ones who assign meaning and understand its meanings as well. As teachers, we must internalize that teaching is and will always be about asking

questions, because it is only by asking questions that we will learn. We should accept the invitation to turn to the inquiring dialogue about the “why” of meaningful happenings which take place in our lives; the meaningful happenings of our learning and teaching practices; the meaning of what Being-in-the-world really means.

Appendix A:

CHART OF THE TRANSCRIPTION CODE

T	Represents the teacher
Sigla	Represents a student
(())	Analyst's comments
XXX	Words that could not be understood
CAPITAL LETTER	Emphasis on the word
!!!	Indignation or surprise
.....	Long vowel sound
/.../	Partial transcription
Ahã, mhm, uhm	Hesitation or sign of attention
?	Sign which corresponds to a question
...	A pause in speaking
Words <i>in italics</i>	Occurrence of nonverbal language for analysis

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Sintesi

Qual è il significato dell'Essere nella quotidianità della vita scolastica? E, in tale contesto, in che modo le relazioni saltuarie fra i soggetti possono interferire con l'apprendimento della lingua inglese? Come possono favorirli ovvero ostacolarli nei progressi della loro alfabetizzazione attraverso il lifelong learning?

L'articolo La postura critica dell'Essere nelle società plurialfabetizzate: un'analisi heideggeriana intende rispondere a questi interrogativi muovendo da tre presupposti fondamentali: un'ottica dichiaratamente heideggeriana, la fenomenologia ermeneutica, l'etnografia del linguaggio e la linguistica applicata; la constatazione che l'alfabetizzazione non si limita più ad una linea di demarcazione definita che separa nettamente l'alfabetizzato dall'analfabeta, ma è divenuta una nozione più complessa e sfumata, che si riferisce alle nuove esigenze delle società attuali, sempre più avanzate dal punto di vista tecnologico; il contributo che lo studio del significato dell'Essere nei molteplici contesti che lo circondano può offrire ad una maggiore comprensione dei fenomeni indagati.

Nell'analisi dei dati - relativi ad una ricerca su studenti del corso di Lettere nell'ambito del Projeto de Qualificação Docente (PQD) presso l'Università Federale di Sergipe - l'angoscia e il senso di vuoto che gli studenti sperimentano mostrano con assoluta veridicità i loro autentici sentimenti e le loro emozioni: essi si rivelano, in altre parole, di fronte al mondo che li ha formati e che è intrinsecamente connesso con la loro interiorità, la quale a sua volta è significativamente influenzata dalla realtà circostante.

L'indagine si è focalizzata su cinque punti salienti nella loro carriera universitaria e, più in generale, nella loro stessa esistenza:

- 1. all'inizio del corso appare chiaro che la sua scelta è stata determinata più da fattori esterni che dai desideri genuini degli studenti e che la loro vita personale e professionale e le loro aspettative sono notevolmente condizionate dall'esistenza quotidiana e dall'ambiente cui appartengono;*
- 2. durante lo svolgimento del corso, nell'apprendimento dell'inglese giocano un ruolo decisivo la cura e le attenzioni che gli studenti ricevono dai loro cari e che reciprocamente si forniscono; ciò si spiega facilmente nella prospettiva heideggeriana, dal momento che il mondo reale dell'Esserci è il mondo della condivisione, dell'Essere-con-gli-altri;*
- 3. risultano determinanti i cambiamenti che si attuano nell'esistenza degli studenti negli anni di studio;*
- 4. tali cambiamenti incidono profondamente sulla loro vita;*
- 5. al termine del corso vengono in primo piano le loro prospettive.*

In linea con la visione heideggeriana, si può pertanto concludere che la soggettività è inseparabile dal mondo circostante e l'Esserci del singolo è assorbito da ciò che lo circonda: da un lato, infatti, la realtà intorno a noi è ricca di significati, dall'altro siamo noi ad attribuirle senso e a comprendere i suoi significati.

