DIGITAL CULTURE: DIGITAL MULTILITERACIES IN LANGUAGE(S) KNOWLEDGE AND DIALOGUES CLASSES

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ABSTRACT
This article aims to discuss the importance of digital multiliteracies and multimodalities for the teaching-learning of language(s), as well as to discuss the relevance of this theme to think about new ways of teaching and learning, since with the insertion of digital information and communication technologies (DICTs) in training environments, it has transformed the way students learn. In view of this, reflecting on how these changes have impacted teaching-learning is necessary, given that learners arrive at school environments frequently using digital technology. As a theoretical contribution, we dialogued with authors such as Rojo and Barbosa (2015); Kalantzis, Cope and Pinheiro (2020); Fofonca (2011), among others, which gave epistemological support to the research. As a methodology, bibliographic research was adopted to deepen the mentioned theme, which corroborated with our conclusions of the indispensable that it is to work on digital multiliteracies and multimodalities in times of globalization, and to emphasize the importance of this theme, we proposed the work with the digital genre, emerging from TDICs, booktubes in Spanish classes, in this way we were able to emphasize the importance of working with multimodal texts in foreign language classes (LE), and how these reconfigured the conception of texts, which now circulate in cyberspace, requiring users to have knowledge in multiple languages and multisemiosis, which requires knowledge and skills for interaction with this new textual modality, the genesis of technology and its transformations. The use of booktubes proved to be pertinent for the meaningful construction of knowledge, as it is dynamic and involves students in active and attitudinal learning, taking them out of passivity.

Keywords: Multiliteracy, Multimodality, Teaching-Learning of Language(s), DICTs, The use of booktube in Spanish classes.

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INTRODUCTION

> "I nourished the soul by promoting the perceptions of leadership in the construction of meanings in a participatory, creative and innovative way, redesigning old models and leaving traces of transformation in society [...] This is the role of school and education, which can be taken to its ends through didactic practices that contemplate the multiliterate and multimodal being that is today's young people."
> Azzari & Custódio (2013)

In the direction of a world where young people are inserted in increasingly modalized and hybridized spaces, in *recent* [3]*hypermodernity*, and the advent of new digital information and communication technologies (DICTs) and the greater ease of acquiring the mobile devices necessary to access them make emerge, as Rojo and Barbosa (2015, p. 115) emphasize, "[...] new ways of being, of behaving, of speaking, of relating, of being informed, of learning. New times, new technologies, new texts, new languages".

In fact, in the twenty-first century, more than ever, multiliteracies are a reality in our daily lives. This can be perceived, for example, when through a *smartphone* we connect to the internet, communicate with different parts of the world, at the same time, interact with different cultures, using languages created – in cyberspace – that are almost never recognized in the formal sphere.

These transformations not only connect the world in an incredibly agile and effective way, but also redefine the communicative practices between subjects, imposing new social, inter-relational, sociocultural, economic, political and, above all, educational challenges. The fact is that we cannot ignore that the social environment is marked by the massive presence of DICTs, which demand from their users technological knowledge that is "based on technologies and tools, textualities, semiosis and languages" (Fofonca, 2011, p. 16).

In this context of multiple languages, a change in paradigm and teaching practice becomes essential, which is open to incorporating the new social and market demands required in a world considered globalized. It is no coincidence that educators increasingly receive groups of students who, regardless of age or school year, arrive at schools with technological knowledge and languages, often very different from those offered by the curriculum. In fact, children and adolescents arrive at school with incredibly advanced technological and linguistic knowledge, whether with their cell phones, tablets or portable

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[3] In contrast to the concept of postmodernity [de loytard, (20002) among others] – which presupposes **a rupture with modernity** – Lipovetsk (2004), like other authors such as Charles (2009), postulates the concept *of hypermodernity*, which seeks to emphasize **not the overcoming, but the radicalization of modernity**. If, on the one hand, one can point out a certain bankruptcy of the project of modernity, since the advantages acquired are unequally distributed (Garcia Canclini, 2005) [...] (*Apud* ROJO, 2015, p. 116. Italics ours).

video games, the truth is that this "Alpha generation",[4] born in this new era, dominates from an early age various types of literacies, mostly linked to the digital world, sometimes more diversified than that of their many teachers.

In this step, recognizing that the old educational practices no longer contemplate the demands of today is only the beginning of a transformation. By pointing to a reflection based on this recognition, we are led to consider the existence of new languages and semiosis that are visible in the various social environments. In this sense, the theories, prior to the insertion of digital technologies, based on simple readings, mostly graphocentric productions, contemplated those social and educational demands. However, for contemporaneity, the challenges are different: to transition from literacy to multiliteracies, (in which texts coexist, in the same environment, with verbal signs, images, sounds, audio, colors, media, etc.), especially in a society of complex readings, imbued with multiple languages, in which conventional and formal literacies no longer contemplate the diversities of media (printed and/or digital), notably, mediated by technologies.

In view of this, we ask: How to think about practices capable of training learners for interaction in a world marked by the presence of digital technologies when school environments, and the high circulation of information – a preponderant characteristic of contemporary society – form subjects unaware of these social demands? How to think about pedagogical practices articulated with digital technologies, since we live in a society of immense social inequalities and schools are, for the most part, (dis)connected from the digital sphere? These questions are not just rhetorical, given that the role of the school is to train subjects able to overcome the challenges imposed by the new configuration of semiotic spaces.

We recognize that it is not at all simple to deal with these challenges that teaching-learning imposes on us, given the very configuration of school environments, which do not satisfactorily provide, for various reasons, the work with multiliteracies and digital technologies. However, working to propose the necessary changes that these environments need is only the first step towards the reconfiguration of these spaces.

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[4] It is the name given to those who were born since 2010, and will still be born until 2025. They succeed Generation Z, which came to light between 1997 and 2009, and are, for the most part, millennial children (1981 -1996). By 2025, there will be about 2.5 billion of them in the world, which will make Alpha the largest generation of humanity.
https://vocesa.abril.com.br/coluna/guru/o-que-e-a-geracao-alpha

In this step, raising reflections on how we can insert multiliteracies and multimodalities in language classes, make us reflect, and seek to develop new practices, new methodologies, with which we can awaken learners to actively interact in this process. Not without reason, this theme has been highlighted in the reading education of subjects, and is currently considered one of the most important focuses for language classes. Considering that multiliteracies are basically constructed from multiple readings that cover the different texts, reflections of the various languages arising from the transformations of the media – hypermedia – and the technologies of our time, it is salutary that we favor practices that dialogue with these changes in dealing with the various multimodal texts, which are outside the school, But they are present in the daily lives of apprentices, who are frequent on digital platforms.

THEORETICAL FOUNDATION

THE SCHOOL AND DIGITAL MULTILITERACIES: WHAT TO (RE)THINK AND HOW TO (RE)DO

It is imperative that we reflect on how to make the school move forward into the twenty-first century, incorporating the peculiarities imposed by a world that is immersed in multiple semiosis, while we still have curricula, it seems, disconnected from this reality - interaction and connectivity, digital multiliteracies?

For this reason, perhaps, the attempt to recognize multiliteracies within the scope of the constitution of the school curriculum, in multiple contexts and different configurations, is the beginning of what Rojo (2012) teaches, for whom the school can no longer fail to consider the multiple meanings. Along with the understanding that the old paradigms, on which education was built, no longer contemplate the demands of today, we are convinced that the way of teaching and learning a language needs to be urgently rethought and, above all, transformed, in order to contemplate the new social demands for the use of language in hypermodernity.

After all, enabling an education designed from the inclusion of formative environments (schools, university, training centers, etc.), can be a good start for these transformations, after all, most of them are unaware of these new semiosis and

multiliteracies, (visual, spatial, sound, informational, gestural, etc.), based on a "Pedagogy of literacies,"[5] as Rojo (2012, p. 13) explains...

> [...] point to two specific and important types of multiplicity present in our societies, especially urban ones, in contemporary times: cultural multiplicity of populations and the semiotic multiplicity of the constitution of the texts through which information and communication are made.

As Rojo (2012) points out, these remodeling require us to be able to deduce the multiple textual meanings, as well as the complex readings and multiple discourses, which are now crossed by multisemiosis[6] and multimodalities, the various ways in which texts are and/or are organized, for the construction of meaning.

In this reasoning, although the current generation of language learners, the so-called "Alpha generation", that is, emerged after 2010, is born in a digital environment, this will not necessarily guarantee them that they will be fully competent to deal with the various languages of contemporary times in a meaningful and substantial way, because this requires preparation, or even that they will be able to interact in a substantial way in these new learning environments. cyberspaces, where everything is connected, like a great amalgam, in a non-neutral way, to produce meanings. Therefore, authors argue that this is a new generation, which is in the process of discovery, to better understand their attitudes towards the challenges of dealing critically with digital platforms, for the construction and resignification of knowledge, since:

> Those belonging to this generation care about the ecosystem, sustainability and natural resources. (Ezenwabasili, 2016, n.d., *apud* Dias, Elizangela; Strecker, Heidi).

In this line of reasoning, it becomes preponderant to prepare this new generation, so restless and eager to be inserted in the midst of society, for the nuances that encompass the new textual models, redesigned by digital technologies, for this reason it is so

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[5] Terminology coined by the New London Group (LNG), United States, (1996), which gathered in New London, Connecticut, after intense debates, launched the manifesto: *A Pedagogy - Designing* Social Futures, (Rojo, 2012), thus laying the foundations for discussing the new ways of understanding the new environments, which have changed, notably, from an exclusively graphocentric (monomodal) space to an environment in which texts are plurisignificant; more complex, interactive, participatory, collaborative and, above all, multisemiotic and multimodal, requiring multiple skills from learners to interact effectively with this new textual modality.
[6] Multisemiotic texts are texts that have many elements, such as images, icons, and drawings in their constitution, that is, they are made up of several languages (modes and semiosis). In general, these texts inform through visual resources, in addition to the verbal text. In this way, they can learn verbal, visual, digital, and sound language, among others.
https://sme.goiania.go.gov.br/conexaoescola/ensino_fundamental/lingua-portuguesa-textos-multissemioticos

indispensable for teachers to understand that multiliteracies are skills that are developed in interaction with multiple texts and digital platforms, and that these skills can and/or should be worked on in the classroom in a systematic way is, in fact, what can make a difference in the formation of these subjects, who will necessarily be urged to this interaction, this is a finding of the digital culture. Why preparing students for this interaction is important:

> Because digital literacies: are individual and social skills necessary to interpret, manage, share and create meaning effectively in the growing scope of digital communication channels. (Dudeney; Hockly; Pegrum, 2016, p.17)

In the same way, the understanding of the processes that involve working with digital multiliteracies, digital platforms and multimodalities in language classes, throughout the course of the subjects' formation, are redefined by digital information technologies, in the same way it is important to (re)think about the new roles that teachers and students play, in this context permeated by semiotic hybrid discourses that are inserted in digital culture.

MULTILITERACIES AND LANGUAGE TEACHING-LEARNING: (RE)DIRECTING THE GAZE

The teaching-learning of language(s), in general, has undergone and is undergoing significant changes, which were and/or are important for the remodeling that we are now experiencing to become a reality. Such remodeling imposes itself on us as true challenges, which, according to Rojo (2009, p. 211), "[...] are linked to the needs of school education to train the student to meet the demands of life, citizenship and work in a globalized society with high circulation of communication and information, without losing plural and democratic ethics [...]". Which, in the words of Kalantzis, Cope and Pinheiro (2020), is the same as assuming this new reality in which the school cannot ignore the fact that global diversities, be they technological, linguistic, cultural, digital, etc., have long since broken universal standards. For these authors:

> Just as global geopolitics has changed, schools also need to deal with linguistic and cultural diversity. In this sense, its fundamental role has changed, which implies that the pedagogy of literacy also needs to be changed. Local diversity and global connectivity mean not only a questioning of the single, universal standard; They also mean that the most important skill students **need to learn is to negotiate the differences** of their social languages, dialects, and hybrid cross-cultural discourses, thereby negotiating their own identities (p. 62. Italics ours).

If it is imperative to train for life in its entirety, to prepare the subjects to negotiate differences, but it is indispensable, in order to live in a democracy, that the spaces are

effectively plural and dialogical. Perhaps this is the great challenge for us teachers. Therefore, it is essential to work on multiliteracies in classes, given the very structure of digital culture, in which we go from spectators to producers and co-authors. In Rojo's words:

> Unlike the concept of **literacy (multiples),** which does not point to the multiplicity and variety of literate practices, valued or not in societies in general, the concept of **multiliteracies** – it is worth emphasizing – points to two important types of multiplicity present in our societies, especially urban ones, in contemporary times: cultural multiplicity of populations and the semiotic multiplicity of the constitution of texts through which it is informed and communicated. (Rojo, 2012, p.13. Emphasis added)

In the light of what Rojo teaches us, we need to work on cultural multiplicities, that is, plurality in training environments, aiming at the development of skills and at the same time training apprentices capable of becoming protagonist agents and producers of knowledge.

In this way, these subjects will have the chance to be prepared to negotiate differences in general aspects and interact in a world of high circulation of information, connectivity and interactivity (Kalantzis; Cope; Pinheiro, 2020)

From this perspective, expand literacy to multiliteracies, enabling learners to develop other skills, such as: living with cultural multiplicity, digital platforms, diverse semiosis and multimodal texts, crossed by different media.

Rojo (2012, p. 19) points out that "[...] In dealing with texts – written, printed or digital – we no longer have only written signs", which indicates that we can incorporate different types of material, assuming that "all modalities of language or semiosis invade them and mix with them without the slightest ceremony", so that we can and should constitute new languages.

NEW CONJUNCTURE, NEW SCHOOLS, TEACHERS: TRAINING STUDENTS FOR THE MULTIPLICITY OF KNOWLEDGE

Students are immersed every day in a society of hybrid discourses, permeated by technology, and they will naturally be driven to act actively, by the very dynamics of cyberspace, which has reconfigured the way knowledge is constructed, at the same time the sharing of this knowledge. Thus, it is necessary to (re)review, (re)think and/or even (re)model the role of teachers, because they are the mediators of this process. What Kalantzis, Cope and Pinheiro (2020, p. 27-28) say is to assume that:

> No major change can be achieved without a transformation of the teaching profession. If we want "new learners," we need nothing less than "new teachers,"

> who are *designers* of learning environments for engaged learners, rather than individuals who regurgitate textbook content; professionals who can create the conditions in which learners will take greater responsibility for their own learning; who remain, as the source of knowledge that they are, in the condition of authority without becoming authoritarian; who are comfortable with the *learning design* of the internet [...].

Consequently, the role of the teacher needs to gain new contours, because they need to move within cyberspace, in order to meet the demands of society and because of the need to meet the needs of learners, who are frequent in cyberspace, users of technologies. In the words of Cani and Coscarelli (2016, p. 22. Emphasis added)

> [...] education within schools needs to contribute to the development of these citizens and, for this, **to rethink teaching and learning due to the presence of new students who, in turn, require new teachers.**

The restlessness about how we, teachers, will train learners to interact in a world reshaped by digital technologies must begin with change in our own practices. As formative agents, it is crucial to seek new ways to insert texts that contemplate multiple languages. Therefore, for Kalantzis, Cope and Pinheiro (2020, p. 62):

> Given the deeper current structural trends, we need [...] a pedagogy of literacies for citizenship, centered on critical literate students, who become agents of their knowledge processes, capable of contributing their own ideas and negotiating the differences between communities.

Furthermore, promoting the development of critical subjects, capable of dialoguing with globalized culture, involves working on the multiplicities of languages, recognizing and incorporating the diversity, heterogeneity and multiculturalism that make up the new teaching-learning environments. It is also essential to incorporate semiosis, which is still little explored in educational environments. Consequently, this training inevitably passes through the school as a space for the propagation of knowledge. This environment should unite the traditional (local culture) and the new (global culture) in the same place, promoting dialogue between multi and transculturality in the formation of individuals. These subjects must be trained to exercise full citizenship, make their own decisions and make their claims.

In view of this, the fundamental point is to incorporate cultural multiplicity and semiotic multiplicity. Thus, directing apprentices to live with these multiplicities, providing effective training. In this line of reasoning, Kalantzis, Cope and Pinheiro point to this importance, highlighting that:

> Education generally provides access to opportunities in the form of better-paying jobs and greater participation in civic life. It also holds promise for understanding and acting in today's world, enabling people to do more for themselves and for others. In this sense, **literacies** play a central role in achieving these educational objectives.

Considering the successive changes that have come mainly from globalization and the use of digital technology, to which learners are exposed and mediated by mobile devices, it is important to inquire and reflect on how to insert DICTs in training spaces. These technologies can be used as tools to assist and enhance teaching-learning in a more effective way, collaborating for meaningful learning. However, it is crucial to mention that, by themselves, DICTs will not transform passive learners into active subjects and knowledge builders. However, it is certain that they are part of different environments, and classrooms should not be an exception. Fofonca (2019, p. 25) explains the relevance of the use of DICTs:

> Digital culture is constituted in a complex and wide network of meanings linked to information and communication technologies. The forms of sociability, in digital culture, produce multiple languages (visual, oral, musical, written) that have as their main characteristic convergence, intertwining digital networks, connections of meanings of a constant and uninterrupted flow of education, information and knowledge.

In light of the above, it is essential to understand, in this context of transformation in which discourses are semiotic and complex, originating from the internet itself, and its specificities should not be ignored. For this very reason, the internet should not be used only as a search tool, but as a means of favoring social relationships, boosting and enhancing teaching-learning, promoting new and significant learning. DICTs, in turn, provide development "[...] discussions about knowledge, information and education, which undergo changes through Digital Culture" (p. 29).

In fact, what will make the difference in this context is: according to Kersch and Coscarelli (2016, p.9), "Preparing students for the present and the future implies working with digital technologies and enabling them to be competent and critical of them.", and recognizing the new dynamics they impose. Following this perspective, we understand that the objective of incorporating technologies in classes is to train learners to be competent in the use of technology, favoring their learning and, at the same time, training them to meet new demands, both in educational environments as well as in circulation and work spaces.

Similarly, it is essential to recognize, in this context, the role of schools as primordial environments for the formation of knowledge. In which participation and interactions are

fundamental in these spaces for education, given that they are places where individuals are formed for full citizenship. In this environment, subjects are introduced to the world of systematized knowledge and criticality, producing knowledge not only for themselves, but also for society. Therefore, these institutions need to be (re)structured to meet the new demands of students who do not learn in the same way as the generations before the internet, considering that the insertion of digital technologies in learning has redefined educational practices. In this sense, for Cani and Coscarelli (2016, p. 15) this change...

> [...] It brings to the school some challenges of how to deal with the various languages enhanced by digital technologies, as well as exploring the possibilities of digital communication and the information offered by them and bringing to the classroom pedagogical practices that address this multisemiotic character of the texts in circulation.

In this sense, this theoretical understanding makes it possible to think of the school as a space for the circulation of knowledge, which can no longer exempt itself from fulfilling its role as a trainer, given the truth that the globalized world today is permeated by multisemiotic texts, new interactions and digital platforms, as Rojo reminds us (2009, p. 89. Emphasis added:

> [...] in view of the role of discourse in the **densely semiotic societies** in which we live. There are many discourses that come to us and there are many needs to deal with them in the world of work, not only for professional performance, but also to know how to make **ethical choices** between competing discourses and to know how to deal with the uncertainties and differences characteristic of our current societies. Teaching how to use and understand how language works in today's world is a crucial task for the school **in the construction of citizenship**, unless we want to leave a large part of the population in the world face to face, excluded from the benefits of the contemporary world of fast communications, techno-information and the possibility of exposing oneself and making choices between contrasting discourses about social life.

According to the author, the "new subjects" need to be prepared to deal with new texts and, consequently, new textualities and constructions present in cyberspaces. Since these texts have gained new configurations, with which learners will be driven to interact, as the context mediated by technologies requires active and reactive action in the face of the multiplicity of knowledge, which is not always simple. In the midst of a profusion of information and discourses imbued with ideologies, not everything really produces relevant meaning or contributes to the formation of critical and ethical citizens at the same time.

In fact, what will make the difference, as teachers, agents of citizen formation, is to be instigated to prepare active subjects for the construction of their own knowledge in a

world of multiplicity of knowledge. In order to prepare these subjects to be able to negotiate differences, to live with interculturality, an intrinsic part in democratic environments, in which there should be no room for uniformity of thought, because a robust democracy is built with diversity and plurality, always respecting the heterogeneity that is characteristic of us. Furthermore, it is essential to act in a critical and judicious manner in an increasingly complex world, with increasingly diffuse discourses, circumscribed in multimodalities.

MULTIMODALITY IN LANGUAGE TEACHING AND LEARNING

Multimodality, as a mode of representation, uses several languages in the communication process, bases its bases on Michael Halliday's Functional Systemic Grammar (FSG), whose focus is on the social nature of language, that is, understanding language in its social context, because it is in this context that relations and tensions are established, in which the construction of knowledge is erected and negotiated, therefore, we cannot speak of the construction of knowledge, in the era of hybrid discourses, without negotiation between the subjects involved, who are social agents and provocateurs of change, because language, according to Mortimer; Moro and de Sá (2018, p.22. Emphasis added):

> [...] **it is social** in that it considers that the functional and linguistic choices of text producers are the result of social circumstances and their influences on the way these producers see the world.

Thus, to base the foundations of language teaching and learning on digital multiliteracies and multimodalities is only to recognize the manifestations of the social functionality of the language in which the plurisignificant texts are circumscribed, producing unavoidably hybridized discourses, permeated by the said – the post in the text – and the unsaid – what the text communicates in the deep structure. In the same way, understanding the influences that act directly on the producers of texts, which produce them riddled with ideologies that underlie them, is the first step in this recognition, and these will manifest themselves in hybrid and multimodal texts.

These manifestations can be observed in a world increasingly connected to knowledge constructed and propagated interactively in cyberspace, which has dynamically imposed new ways of writing and sharing texts that are increasingly dynamic, imbued with a profusion of meaning, markedly influenced by the social, political, and historical context, enhanced in recent years, with increasingly democratized access to knowledge and digital

platforms, which favored the (re)emergence of multimodal texts, because they have always existed.

In this regard, Kress and Van Leeweuwen point out that "multimodality is not a new phenomenon in any sense, but has always been an element of social semiosis." (Kress; Van Leeweuwen, 2001, p. 124 *apud* Ribeiro, 2021), in fact it is a product of social relations and tensions. Perhaps, the diffusion and propagation of these were more restricted, due to a world whose social relations were not interconnected as can be observed in the twenty-first century, massively crossed by the World Wide Web, which caused a rupture in the way we communicate, which favors the conception and appearance of texts whose meanings cohere, in the same place, the verbal, the non-verbal, colors, sound, images, movement, expressiveness, etc., something unimaginable a few years ago. In this direction:

> If, on the one hand, we are surrounded by texts present on *tablets*, cell phones, television, magazines and newspapers, on the other hand, the school that should provide teaching-learning situations from the real world, prioritizes an artificial teaching that focuses on grammatical contents of the written mode, in an isolated way, which does not dialogue with the student's context, leaving visual modes as images on the margins, typographies and colors of the texts. These semiotic modes are important to be worked on in the classroom because they present meanings that are relevant to the privileged linguistic and grammatical aspects. (Prado, Arthur Angelo de Oliveira, 2014, p. 245)

These semiotic modes form a chain of meaning that will need to be unveiled, which is not always something simple to be done, given the new textual compositions, which favors the emergence of new textualities, in multimodal environments, where at the same time several semioses unite, which will require from the readers/learners skills to unveil the discourses that underlie them, Considering that not even one text is neutral, everything is organized to produce one effect of meaning and not another. In fact, multimodality enhances these texts, which are pregnant with meanings, and are more ideologically structured to meet readers immersed in cyberspace.

In view of these findings and the transformation that society is going through, of redefinitions, of receptivity, of how we interact with new texts, it is essential to prepare learners, as well as teachers, who will train these subjects, to recognize, interact, understand and produce multimodal texts, because in times of a world immersed in the digital, understanding that meaning, previously based on predominantly verbal texts, that made up the classes, no longer attend to the complexities of texts that have gained new modalities, new layers of meanings.

In fact, it is important to understand that the texts, now, are an integration of connected resources, which are intertwined producing multisemiosis, which will require more complex and critical apprehensions from the learners and us, teachers, because we will live with such complexity, and this coexistence must generate reflections, learning, criticality, as well as understanding that these texts will serve as a construct for others, because every text dialogues with those that preceded them and those that will succeed, and this process is undeniably continuous, with which the learning subjects – students – and teachers, as educators, we will constantly come across.

In short, in a world where globalization has broken down the boundaries that separated us – spaces – and knowledge, destined for a minority. In fact, nowadays, we are all invited, in one way or another, to participate in this process of construction of semiosis that surrounds us.

MULTIMODALITY AND DIGITAL (MULTI)LITERACIES: *BOOKTUBE* AS A PROPOSAL FOR SPANISH CLASSES

Reading is an indispensable factor for any and all interpretative activity, it is in/with reading that the text gains meaning, at the same time that it produces reflections and dialogues, it is through conscious and deep reading that we interact with the texts, in turn this is impregnated with ideologies and meanings, it is in the act of reading that the way is opened for the real possibilities of signifying it. Through reading we understand that reading is a process of relationship between text and reader, and why not say a dialogue with the author. For this reason, when we talk about the use of *booktube* in foreign language classes, it is to recognize the possibility of reading as a process of construction, interaction and cooperation between the subjects involved: teachers, students and text, and why is this understanding important? Because

> It is in this relationship (text/reader) that the plot in which the text is interwoven is perceived, and the paths for possibilities and debates [...], creating communication, expressiveness, dialogue and the production of meanings, thus originating a trajectory that arises from the integral interpretation of the text and from the relationship [...] of meaning between reader and the work. (Ribeiro, Silva, 2023, p.8)

In the sense that through reading we create several possibilities of meaning and producing meaning, we propose to use the digital genre *booktube* as a reading tool because it is an excellent opportunity to explore the meanings, multimodalities and multiliteracies in the teaching and learning of Spanish. Since *booktube* integrates different

modes of production of meaning, varied languages and, at the same time, uses of DICTs. These interconnected elements generate several semiotic units, as well as promoting active and attitudinal learning. In this understanding are authors such as Lima; Fernandes and Filho (2023, p.116) for whom: "[...] the potentialities of the new digital media for educational purposes, which also imply understanding the alternation of modes of signification [..]". Thus, this understanding will allow teachers to explore the different modalities that arise in the creation of *booktubes*, a digital genre that emerges in cyberspace, emerging from cyberculture, with the increasingly frequent use of digital technologies in human interactions.

In this sense, Munhoz and Abreu (2019, p. 77) mention, "the emergence, disappearance or adaptation of a textual genre is the need that each human being has to communicate and interact within the society in which he or she is inserted". For this reason, we highlight the *booktube* as one of the several discursive digital genres arising from the communicative need in cyberculture. It arises in the effervescence of the use of DICTs, whose focus is to communicate with an audience and carry out literary readings through the YouTube platform, in which interactions are mediated by videos. According to Jeffman (2017, p. 187), "The expression booktube originates from the word YouTube, replacing You with book." In other words, it is about reading books on the platform, although the exact origin of the term is not certain. In Jeffman's words, *ibidi*.

> It is not known for sure who was the first person to talk about books on YouTube. However, it is believed that the first booktubers are of English or American origin. Navarro (2014, online) claims that it was in the United Kingdom where the booktube concept originated. Lemus (2014, online), in turn, states that the practice of talking about books on YouTube began in the United States.

According to Jeffman, *ibidi*, it is important to highlight that: "[...] Not every video that talks about books and literature is part of Booktube. For a channel to be part of this community, it needs regular content about literary culture." In this line of reasoning, it is important to highlight that the digital genre *booktube* is relatively new compared to some existing genres, arising from digital technology. However, this does not diminish its relevance. *Booktubes*, as a digital genre, present characteristics of the discursive genre proposed by Bakhtin (2016): such as a relative stability in the central aspects of the Bakhtinian triad, thematic content (subject matter, that is, a theme, in this case reading literary works), style (linguistic, lexical and grammatical choices) and compositional structure (related to the formal structure, which will shape the genre). These elements are

amalgamated in the composition of *booktube*. In this reasoning, Ayres, Pereira and Azevedo (2021), when analyzing booktube and its elements, reach the following conclusion:

> [..] we confirm that it is a discursive genre. In other words, the *booktube* is a relatively stable statement, which circulates in the scientific-artistic sphere, with historical, social and cultural particularities, which vary according to the experiences of the subject who enunciates it and what it is intended to mean. (Ayres, Pereira and Azevedo, 2021, p. 410)

In fact, *booktube* is a digital genre, whose focus is on literary texts, which are read and later reviewed by reading enthusiasts, known as *booktubers*, according to Carpitéro (2019), *booktubers* make a "fancriticism", acting as mediators of literary discussions. In addition to readings, they carry out analyses of literary works, from the perspective of ordinary readers, approaching their interlocutors.

It is interesting to note that *booktubers* are mostly ordinary people, although there are people with a background in letters, linguistics, literary studies; but, above all, they are passionate readers, united by one goal: to encourage the reading of literary works on the aforementioned platform. This community has gained notoriety in recent years, since its inception on YouTube in 2009. The content published by this community is directly related to literary culture, with dialogues focused on literary works. In Brazil, the oldest *booktuber* in regular activity is the Tatiana Feltri channel (TLT), active since 2009, reviewing literary books weekly, both from the canon and from works outside it, thus diversifying readings, allowing her interlocutors/followers to get to know other works.

In fact, it is relevant to mention that the *booktube* community arises with the specific objective: to promote literary reading on social networks, as a way to encourage the audience (followers) to read. Not without reason, this phenomenon has caught the attention of several publishers, who often partner with the *most prominent booktubers* to promote book launches in the community. These books are read and later reviewed by *booktubers*, who expose them to their audience. Most of the time, these works are evaluated positively, thus recommending the purchase and reading to their followers. This has contributed to the increase in sales in many catalogs of various publishers in Brazil. (Carpitéro, 2019)

That said about the specificities of the *booktube* genre, it should be noted that its incorporation into foreign language classes, Spanish, is feasible and, in addition, an excellent creative and dynamic opportunity to work on multimodalities and digital multiliteracies. The work with *booktubes* allows the exploration of literacy practices through

experience, contextualization, analysis and application of constructed knowledge, (Kalantzis, Cope and Pinheiro, 2020). In addition to these characteristics, the conception of *booktubes* enhances and favors the construction of meanings. With a view to creating a *booktube*, the learners are encouraged to observe the various ways that materialize through the videos: the written text (review); the images for the recording scenario; the vignettes; the audio (background sound); oral, the gestures; the critical analysis (or not) of the work and the interaction with other interlocutors who will be able to actively participate after the *booktube* be shared. Commented, giving opinions and suggestions about the reviewed work.

To this end, sharing can be done on the YouTube platform or on another platform that is easily accessible to learners, although it is more common for this material to be shared on this platform, allowing them to express their opinions about the design of *booktubes* and interact with other learners, through *chat* in order to favor dialogue and interaction in the foreign language. These are some of the aspects that Spanish teachers can use to work more actively, interactively, and dynamically on learners' communicative skills.

In view of this, working with the digital genre *booktube* offers teachers and learners an active and attitudinal teaching-learning experience. The work with *booktube* in the classroom challenges teachers to open up to the use of DICTs and multimodalities, and encourages learners to participate directly in the construction of their knowledge, learning to learn continuously and resignifying their learning. In addition, when working with this digital genre, other potentialities arise, such as the opportunity to explore the multiplicity of knowledge and cultural diversities, pillars of the pedagogy of multiliteracies, and a rich opportunity to explore literary works in the classroom and all the potential that the literary text has for the reading formation of learners.

In this sense, one can emphasize essential aspects for the understanding of the literary work, such as: the literary language, the historical context; social and cultural in which the work was written; the construction of the characters; the plot and its outcome, this will allow learners to build and, at the same time, mature their learning, by having contact with the work, understanding the relevance of literary works for the formation and construction of society, these aspects aligned with the use of DICTs in the learning of Spanish as a Foreign Language (ELE).

In fact, the use of *booktube* has the potential to transform Spanish classes, which are often centered on structuralist approaches and repetitions of grammar exercises that are

almost always ineffective, which do not promote critical thinking, into dynamic classes, focused on real learning practices. This allows learning focused on learners, placing them at the center of the process, as protagonists in the construction of knowledge, leaving passivity and actively acting with the language and about the language, at the same time reflecting on their learning. In addition, it is an opportunity to work more closely on the linguistic-cultural aspect, as recommended by the pedagogy of multiliteracies (Kalantzis, Cope, Pinheiro 2020), and thus explore interculturality and enrich knowledge. Why

> In the process of teaching and learning a foreign language, it is necessary to take into account the social and cultural aspects of the language, because in order to be successful in the study of a language, one must look not only at the apprehension of the linguistic elements, but also at the intercultural elements characteristic of the language of a given people. (Silva, 2019, p. 81).

Anchored in these bases, it is believed that working with the digital genre *booktube* will allow teachers to explore the units of meanings and multiliteracies - oral, written, gestural, spatial, sound, imagery and visual. In addition, teachers can use *booktubes* in a foreign language classroom (Spanish) to emphasize the alternation in the way of signifying (synesthesia), according to Kalantzis, Cope and Pinheiro (2020). Thus, based on semiosis, teachers will have the opportunity to work in a more authentic way on oral and written expressions, as well as reading and auditory comprehension, in addition to focusing on the cultural context of the chosen work(s), this will foster intercultural learning of ELE learners, while favoring critical dialogue between Spanish learners with the environment in which the language is circumscribed.

In view of this, it is important to emphasize the use of DICTs in this composition, as the use of *booktube* in the classroom will require teachers and learners to handle technological resources for their creation; in addition, the use of digital tools will favor active and participatory learning, allowing learners to reflect on the use of digital platforms as a tool to enhance the teaching-learning of languages in the context of multiliteracies and multimodalities. In this way, this process will allow the subjects involved to think outside the common place when the goal is to learn Spanish as a foreign language. Since in a society circumscribed in semiosis and hybrid discourses, texts gain new layers, thus resignifying the various ways in which they are conceived, beyond the graphocentric.

FINAL CONSIDERATIONS

(Re)thinking innovative ways for the classroom is the first of many decisions that, as teachers, we must make, if we want to provide relevant and meaningful classes aligned with the new demands that a connected world imposes on the teaching and learning of languages, in the same way reflecting on our practice is indispensable, as in a time of such semiotic discourses, Still, we see teachers totally unaware of these events. In this sense, proposing activities with the use of digital technology is, in a way, getting out of the commonplace, it is provoking change, because no major change occurs without this provocation, and the first of them is for each teacher, as an agent of transformation, to begin by understanding that in a so-called globalized world, where students are already born in the midst of a technological effervescence, in which one no longer learns in the same way, is only the first of many observations that the teaching practice urges for (re)signification.

That is why it is said so emphatically: that working with multiliteracies and multimodalities requires new perspectives, new *ethos,* new conceptions, transformed contexts; new mentalities, because they are realities that are presented daily in cyberspace, and teachers are almost always oblivious to this reality. But these changes have been transforming the way the new generations (Z and, especially, Alpha) interact, and often conceive their own learning in cyberculture, given that the structure of this space is conducive to this construction, as it is interactive and dynamic. Although, in an almost always intuitive way, without much reflection on their learning, and this makes it difficult to form critical subjects, based on the three pillars of the pedagogy of multiliteracies (Kalantzis, Cope and Pinheiro, 2020): training for the job market; for multiculturalism and to exercise full citizenship (for civic actions in society).

It is important to highlight that, although these generations are immersed in this context, they are most often unable to deal with the new modalities of production of meanings, such as the hybridization of discourses that materialize through various textual genres, and at the same time a profusion of discursive diversity, on the one hand; on the other hand, the ideologies that cross them, the multiple layers that cover the texts, and this needs to disturb us as formative and transforming agents. These concerns should move every teacher who understands his role in this social conjuncture that society is going through.

So that we commit ourselves to understanding the impact of digital information and communication technologies on classes, and how to unite the digital framework that learners bring from their experiences, in cyberspace, to classes that, in the same place, can dialogue with these changes in the production of knowledge. It's a topic that has been getting a lot of attention in recent years, as technology extends its influence on everyone we're connected to and we continually use it from the most basic to the most complex tasks.

Finally, it is time to understand that working on multiliteracies and multimodalities in the teaching and learning of foreign and/or mother tongues is an imperative if we do not want to let our students be excluded from digital culture, without being able to interact effectively in a society immersed in multisemiosis, which demands from them more and more multiplicities of knowledge and linguistics.

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