

“Twinkle, Twinkle, Little Star”: Lucia’s appropriations and meanings for literacies

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Abstract

This article presents the results of a longitudinal and ethnographic research that seeks to understand how a group of three-year-old children appropriates literacy events in the context of a municipal school of Early Childhood Education. We started with the following questions: What *perezhivania* enabled the construction of senses and meanings for literacies? How did Lúcia, a toddler, appropriate and construct senses and meanings for such experiences? The research was based on the assumptions of Historical-Cultural Theory and Ethnography in Education, whose dialogues generated the theoretical-methodological construct Affect / Situated Social Cognition / Cultures / Languages in Use (ACCL, the acronym in Portuguese) that supports the unit of analysis, *Perezhivania* / Literacies. We consider that, in 2017 and 2018, Lúcia’s attributions of senses and meanings were intertwined in the dialectical relationship between the individual and the collective. The meanings produced by Lúcia through the unit of analysis (*Perezhivania* / Literacies) made it possible to understand the human being as social, inserted in culture and constructor of culture through emotions.

Keywords: *Perezhivania* / Literacies. Senses and meanings. Early Childhood Education.

Brilha, brilha, estrelinha: as apropriações e significações de Lúcia para os letramentos

Resumo

Este artigo apresenta o resultado de pesquisa longitudinal e etnográfica que teve como objetivo compreender como um grupo de crianças de três anos de

idade se apropria dos letramentos no contexto de uma escola municipal de Educação Infantil. Partiu-se destes questionamentos: Quais vivências possibilitaram a construção de sentidos e significados para os letramentos? Como Lúcia se apropriou e construiu sentidos e significados para tais vivências? A pesquisa se pautou nos pressupostos da Teoria Histórico-Cultural e da Etnografia em Educação, cujos diálogos geraram o construto teórico-metodológico Afeto/Cognição Social Situada/Culturas/Linguagens em Uso (ACCL), que sustenta a unidade de análise Vivências/Letramentos. Considerou-se que, em 2017 e 2018, as atribuições de sentidos e significados de Lúcia se entrelaçaram na relação dialética entre o individual e o coletivo. As significações produzidas por ela, por meio da unidade de análise (Vivências/Letramentos), possibilitaram compreender o humano como social, inserido na cultura e construtor da cultura por meio das emoções.

Palavras-chave: Vivências/Letramentos. Sentidos e significados. Educação Infantil.

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"Estrellita Dónde Estás": apropiaciones y significados de Lúcia para las alfabetizaciones

Resumen

Este artículo presenta los resultados de una investigación longitudinal y etnográfica que tuvo como objetivo comprender cómo un grupo de niños de tres años se apropia de las alfabetizaciones en el contexto de una escuela municipal de Educación Infantil. Se partió de las siguientes preguntas: ¿Qué experiencias permitieron la construcción de sentidos y significados para las alfabetizaciones? ¿Cómo Lucía se apropió y construyó sentidos y significados para tales experiencias? La investigación se fundamentó en los supuestos de la Teoría Histórico-Cultural y la Etnografía de la Educación, cuyos diálogos generaron el constructo teórico-metodológico Afecto/Cognición Social Situada/Culturas/Lenguas en Uso (ACCL, sigla en portugués) que sustenta la unidad de análisis Experiencias/Alfabetizaciones. Consideramos que, en 2017 y 2018, las atribuciones de sentidos y significados de Lucía se entrelazaban en la relación dialéctica entre lo individual y lo colectivo. Los significados producidos por

Lucía para la unidad de análisis (Experiencias/Alfabetizaciones) permitieron comprender lo humano como social, inserto en la cultura y constructor de cultura a través de las emociones.

Palabras clave: Experiencias/Alfabetizaciones. Sentidos y significados. Educación Infantil.

Introduction

This article aims to present the results of longitudinal and ethnographic research, in which we seek to understand how a group of three-year-old children appropriates literacies in the context of a municipal school of Early Childhood Education. The construction of the empirical material was based on a vast database with almost 900 hours of footage, built by the members of the Study and Research Group on Historical-Cultural Psychology in the Classroom (GEPSA, acronym in Portuguese) and the Study Group on Culture, Education and Childhood (EnlaCEI, acronym in Portuguese).

The activities and daily life of the nursery class at EMEI Tupi¹ were filmed, notes were made in a field diary and the collection of artifacts was carried out. As a result, permanent records are available to the research members of the group in the form of audio, video, and photographic recordings. From this database, we selected the events and sub-events of literacy through the construction of event maps and transcriptions of discursive sequences. We present the discursive sequences in the form of message units, in which each line represents the minimum unit encoded in the message system produced by/in social interactions. We consider that transcription could not be seen as a neutral technique, but as a political act and a representational process in which speech, time, verbal and non-verbal actions, the relations between speakers and listeners and the multiple languages in use are represented.

To develop the research, we are based on the assumptions of Historical-Cultural Theory (Vygotsky, 1995, 2018; Gomes, 2020; Braga, Smolka, 2020; Pino, 2005) and Ethnography in Education (Green, Dixon, Zaharlic, 2005; Bloome, Kalman, Seymour, 2019; Green, Castanheira, Yeager, 2011; Mitchell, 1984). Such assumptions implied the search for the deepening of concepts, such as: literacies as human activity, *perezhivania*,

method of analysis, senses and meanings, holistic, contrastive, and iterative-responsive perspective of Ethnography in Education, as well as the synthesis, proposed by Gomes (2020), when dialoguing with the two approaches that we present in the theoretical-methodological construct: Affect/Situated Social Cognition/Cultures/Languages in Use (ACCL, acronym in Portuguese), which supports the unit of analysis *Perezhivania/Literacies*.

In this article, we chose Lúcia's literacies experiences as a telling case (Mitchell, 1984)². Telling cases are singular and exemplary cases that seek to make visible what is of the order of general phenomena. The sub-events analyzed can present specific and unique aspects of the personal history of each child, without, however, detaching themselves from the collective space in which they are inserted and in coexistence/experience.

Literacies as a human activity and the unit of analysis ***Perezhivania/Literacies***

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When discussing the heterogeneity of the concept of literacy, Soares (2020) emphasizes its complexity and diversity. According to her, the various and heterogeneous social practices, of which reading and writing are part, raise the need to use the plural – *literacy* or, then, accompanied by the “[...] *multi* prefix – or the adjective *multiple*: *Multiliteracy* or *Multiple Literacies*” (Soares, 2020, p. 32, emphasis added). The same author refers to the plural, meaning that the term has been used to identify different systems of representation, in addition to linguistics. She concludes by stating that the term has been used to designate both the set of “capacities to use written language in different social practices” and “[...] to designate the set of social practices that involve the written text” (Soares, 2020, p. 32).

Soares (2020, p. 27), however, argues in favor of literacy and literacy processes as the acquisition of “[...] various skills [...]”, even defending that such skills are articulately acquired in social contexts. Our questioning is centered on the conception of acquisition with the maintenance of the two terms, which, in her view, are differentiated and closely articulated processes. For Soares (2020), there is no way to escape the schooling of the processes of reading and writing and this justifies the maintenance of literacy and literacy

with emphasis on working with phonological awareness, for example. From our point of view, by maintaining the two terms, Soares (2020) retains a dichotomous view and does not break with the conception of literacy as individual acquisition of reading and writing skills – it does not advance to the conception of reading and writing as human activities, which happen in the dialectic of the collective and individual.

The conception of Bloome, Kalman and Seymour (2019) is more in line with what we will defend as literacy. These authors address the difficulty of translating English word “literacy” into Portuguese, as it is not a matter of inserting more sophisticated skills in the alignment of alphabetization³ with literacy (“letramento” in Portuguese), but of “[...] taking seriously that all use of written language is inseparable from its social, cultural and historical context and is essentially ideological, cultural and political” (Bloome; Kalman; Seymour, 2019, p. 17). Therefore, literacy need to be seen as a *human activity*, a social practice located in the relations between the whole and the parts, between the collective and the individual (Penafiel, 2023).

To support this point of view, we resort to the basic category of the conception of language in Bakhtin and his Circle: discursive interaction. Volóchinov (2018) seeks to centralize the concrete study of language that can only receive adequate treatment when approached by a synthetic theory based on a philosophy, which equated the social production of signs. Silveira (1981, p. 22) states that the main thesis defended by the Bakhtin Circle is that “[...] language can only be analyzed as a concrete production of acts of speech, acts produced by historically determined individuals [...]”. Also, according to the author, the ideological factor and the expressive factor cannot be opposed as antagonistic instances, “[...] but as dimensions that constantly interact in the production of the semiotic integral phenomenon” (Silveira, 1981, p. 22).

Any statement, or everything that is in the field of semiotics, is always ideological, that is, it expresses its evaluative position. Thus, the linguistic awareness of speakers does not deal with the form of the language nor with the language as such. In Voloshinov’s words:

Language in the process of its practical realization cannot be separated from its ideological or everyday content. To abstractly

separate language from its ideological or everyday content, a specific orientation, not conditioned by the goals of the speaking consciousness, would also be necessary. If we raise this abstract separation to the condition of principle, that is, if we give substance to the abstract linguistic form of the ideological content, as some representatives of the second tendency [abstract objectivism] do, we will arrive again at the signal and not at the sign of language. (Volóchinov, 2018, p. 181-182).

In other words, for Volóchinov (2018), the rupture between language and its ideological content is one of the most serious errors of abstract objectivism. Such a position makes us think about the question we mentioned above about maintaining two terms (alphabetization and literacy). That is, when teaching the alphabetic writing system of Portuguese, would its ideological content no longer be present? Would not literacy already be in place? So, why keep the two terms?

6 Barbosa (2011, p. 11-12) argues that language should not be fragmented. Thus, it is urgent to oppose the dichotomies present in both psychology and linguistics and to think that both human beings and language are "[...] objective and subjective constructs at the same time". That is, it is necessary to think of the human as a unit and in literacy as a discursive process for which people produce senses and meanings. Therefore, we used the new literacy studies to support what we have been defending the use of only one word – *literacy* – and work to overcome the schooled view of reading and writing within schools.

Two key constructs for research that intend to study the topic of literacy are the so-called literacy events and practices. As Street (2003) points out, what is implied in the constructions of events and practices is that literacy is not monolithic or a state of being.

In this perspective, literacy presuppose the understanding of written language not as something that exists by itself, but as a human activity, constructed discursively, a social practice that, in the context of Early Childhood Education, is part of the experiences (*perezhivania*) of children and teachers. This conception is based on Vygotsky, who saw education as a human activity, of a social nature, and children as social and powerful beings.

Based on this approach, Gomes (2020) states that cognition is social and is situated in the cultures and languages in use and does not exist without someone being affected by the desire to read, write, draw, listen to stories, sing, watch a film. It implies, therefore, understanding the social processes of literacy in real contexts of speech, reading and writing. This allows us to agree with Penafiel (2023), that it is through experiences (*perezhivania*) that literacy is appropriated and meant by children in the multiple contexts in which they participate.

Thus, when we adopt the perspective of literacy as a human activity, we look at them not only as individual skills, but as something that people do, mean and feel as constitutive of their subjectivities when they are in co-existence/experience. We consider, therefore, the dialectic of the collective and the individual. The relationship between human activity and meaning is understood by Aguiar and Ozella (2016, p. 226) in the following terms: “[...] human activity is always signified: man, in human action, performs an external and an internal activity, and both situations (this division only for didactic purposes) operate with the meanings”. In this regard, Vygotsky (1995) recalls that what we internalize is not the gesture as the materiality of the movement, but its meaning that transforms the natural into the cultural. Therefore, literacy has a meaning even when one is taught to read and write the alphabetic system of Portuguese.

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In times of Covid-19 Pandemic: the use of the database in the construction of empirical material

The year 2020 was marked by the Covid-19 pandemic. In addition to the countless lives lost and the political, economic, and social insecurity, we found ourselves immersed in conflicting feelings that definitively marked the lives and emotions of these researchers in the context of the pandemic and the realization of the research. The first weeks of social isolation caused us a mix of prostration, stupefaction and reflection that forced us to seek alternatives. Thus, we ask ourselves: When we resume the video shoots and field notes made by other researchers, are we doing participant observation? Are we doing Ethnography?

We assume that the data do not "walk around" waiting for researchers to find them, on the contrary, they are produced and come from the complex relationship and interaction that the researcher establishes with the field, with the participants, with his research group and with the theories in the construction of senses and meanings for a research problem (Penafiel, Gomes, 2024).

In the specific case of this research, the database of the Childhood and Schooling Research Program was built based on the fundamentals of ethnographic, longitudinal research, in participant observation. Green, Castanheira and Yeager (2011) argue that Ethnography is not a linear system or research instrument, but a philosophy of investigation. That is, more than being physically at the research site, participant observation involves adopting an emic and ethical perspective with the records of a database and, therefore, the researcher needs to rely on theories of culture or propose ethnographic questions to direct their choices of what is relevant or not to highlight from the database (Green, Dixon, Zaharlic, 2005). From this perspective, we chose Lucia's telling case, seeking to answer the questions: *What perezhivanie made it possible to build senses and meanings for literacy? How does baby Lúcia appropriate and build senses and meanings for such perezhivania? We remind you that Lúcia is not alone, but in relation to her colleagues, teachers, assistants, and researchers in the collective space of education and care investigated.*

In quantitative terms, the database of the aforementioned Research Program has 897 h 21 min 51 s of footage of the 231 days of participant observation in the period from 2017 to 2019. In this text, we will work with events and sub-events recorded in 2017 and 2018 (Penafiel, Gomes, 2024).

In 2017, 80 school days corresponding to 269 h 34 min 11 sec of footage were observed. The following year, although they decreased to 63 days of participant observation, the number of recording hours rose to 301 h 59 min 39 s. The reduction in observation days this year is justified by the teacher strike during the period. Within an ongoing Ethnography, "[...] the archive becomes an actor and an ethnographic space for the analysis process" (Green, Chian, Stewart, Couch, 2017, p. 128). That is, the archive is a living space that ethnographers (re)visit, engage themselves with the records and add others as new issues or phenomena are identified when considering

the part-whole/all-part relationships of what is studied. The process in question is dynamic, iterative-responsive, and reflective. The dialogues between the team of researchers were fundamental for us to understand the nature of the records and how to interpret and analyze them (Green, Chian, Stewart, Couch, 2017).

Through the database of the Research Program, we re-entered the archive and proceeded to the analysis of these records, using the field notes of phenomena observed and experienced by researchers who shared a common conceptual logic of investigation: Ethnography in Education and Historical-Cultural Theory. Based on this process, we made a series of decisions about where to start the analyzes and which records were sources for the construction of a set of literacy events.

Ethnographic and longitudinal research, such as that described here, requires constant negotiation by researchers and the school community. As much as the contact is established and consolidated, in a way, nothing is guaranteed. Thus, unconditional respect for others is part of what establishes ethics in research⁴.

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Analyzing the events and sub-events of literacy: Lucia's telling case

Lúcia was born on June 9th, 2016 and was enrolled in the Municipal School of Early Childhood Education EMEI - Tupi in 2017, together with her twin brother Danilo. The twins are declared white on the registration form. Lúcia's father and mother have incomplete higher education, live in a ceded house, and had a per capita income of R\$225.00 (reais, the Brazilian currency), in 2019. His father was unemployed that year.

In 2017, Lúcia was a tiny baby who rarely cried. When eating, she always ate well and was one of the first to wake up after sleeping. Lúcia showed that she liked the school environment very much and found it easy to get close to her classmates. She was communicative, cheerful, smart, and almost always sought the company of other children, especially Larissa and Danilo. Rarely, she got into conflicts, and, when this occurred, – wanting, for

example, the same toy or book –, she tried to solve it by crying, talking, or asking for help from teachers and assistants.

Lucia's interest in songs, books and stories was always evident in the records of the database. She engaged in these routines frequently, suggesting repertoires, especially from the song *Galinha Pintadinha* (spotted chicken). One of his favorite songs is "Twinkle, Twinkle, Little Star," which was often present in his moments of play and contact with the literacy, as we will see in the sub-event "Twinkle, Twinkle, Little Star" on June 11th, 2018. Lúcia is described by her mother and teachers as an active girl, with a "strong personality," dedicated and "bossy." Lúcia had an object of attachment, a blanket called "Naninha (similar to put to sleep)" that she asked for at bedtime, especially in 2017 and 2018.

In this text, we will work with the sub-events that took place on February 3rd, 2017 and June 11th, 2018. On February 3rd, 2017, the event "Knowing the library" took place, which lasted 36 minutes and 7 seconds, and we will highlight the sub-event: "Lúcia reads books on her father's lap" with 4 minutes and 6 seconds (table 1). It was the first school day of the year and family members were present as part of the school adaptation/insertion process.




On June 11th, 2018, the event "Reading books in the activity room" took place, which lasted 12 minutes and 47 seconds, we highlight the sub-event "Twinkle, Twinkle, Little Star" with 43 seconds (table 2).

On February 3rd, 2017, there was a large wooden chest in the center of the room in the library and a theme song from the movie *Frozen* playing quietly on the stereo. The family sat on beanbags and chairs, or even on the floor, leaving the center of the room free. Teacher Denise, who worked as a coordination support and took care of the space, walked around the room greeting family members and babies affectionately welcoming them. When everyone seemed settled and comfortable, Denise spoke to those present about the functioning of the library, while teacher Ivana and assistant Adriana welcomed the babies, picking them up, hugging them, smiling. There were mothers, sisters, grandparents, and fathers who stayed with their babies on their laps sitting on chairs and beanbags around the room or in the small circle that formed near the wooden chest. Initially, only Maria and Larissa were sitting on the floor,

manipulating different books under the eyes of family members. The twins Lúcia and Danilo were, respectively, in the arms of their father and grandmother.

In table 1, we can see how was the first contact that Lúcia made with the books at EMEI Tupi, in the sub-event “Lúcia reads books on her father’s lap”. What did the books mean to her at six months old? How did she appropriate the meaning of these books? These questions guided us in the construction and analysis of this empirical material.

Table 1 – Discursive sequence of the sub-event: *Lúcia reads books on her father’s lap* – 02/03/2017

Lines	Time	Gestures, actions, and speech of babies	Gestures, actions, and speech of adults	Video frames
31	00:04:57	Lúcia observes a book her father holds in front of her. The baby lightly claps her little hands on the pages.	Lucia’s father holds a book for the baby (dressed in pink) while her grandmother gently holds Danilo (dressed in green) in her lap.	
32	00:05:44	Danilo and Lúcia are, respectively, in the arms of their grandmother and father and look at the books they hold in front of them. Larissa and Maria are on the floor, near the chest, and try to get the books	The twins’ grandmother holds up a puppet book and shows it to her granddaughter.	
33	00:06:00	Maria (striped overalls) crouches in front of the chest and looks inside. Larissa (in blue) watches around the room.	Teacher Denise tells those present: <i>Fathers and mothers/can take a look [at the books] with them/people.../be comfortable/.</i>	


Source: Prepared by the authors (2022).

Table 1 – Discursive sequence of the sub-event: *Lúcia reads books on her father's lap – 02/03/2017 (sequel)*

Lines	Time	Gestures, actions, and speech of babies	Gestures, actions, and speech of adults	Video frames
34	00:06:44	Lúcia, on her father's lap, looks around and then looks forward again (the father holds the book).	The father, the grandmother of the twins Lúcia and Danilo and the other family members flip through books for the babies.	
35	00:07:03	Danilo cries and writhes his little body in his grandmother's lap, while Lúcia seems attentive to the movements of her father's hand that points to the book.	Lucia's father points out the figures in the book to the baby.	
36	00:07:31	Lucia tilts forward and tries to touch the puppet book that her grandmother shows her. She smiles and hits it with her little hands.		
37	00:08:00	Lucia tilts in the direction of her grandmother's lap.	Lucia's father closes the book and places it on his leg.	
38	00:08:07	Lúcia touches her own little feet with her hands.	Lucia's father places the closed book on one of her knees, while holding the baby sitting on the other knee.	

Source: Prepared by the authors (2022).

Table 1 – Discursive sequence of the sub-event: *Lúcia reads books on her father’s lap – 02/03/2017 (sequel)*

Lines	Time	Gestures, actions, and speech of babies	Gestures, actions, and speech of adults	Video frames
39	00:08:16	Lucia moves her little legs back and forth as she mumbles a grumble.	Lucia’s father understands babbling as a complaint and answers: <i>Wait a moment</i> . Next, he offers her the book again.	
40	00:08:51	Lúcia continues to look in the direction from which her father placed the book that they once manipulated together.	The father kisses the baby’s head and holds her in another position. Soft music begins to play in the room and those present clap their hands to the rhythm.	
41	00:08:57	Lúcia whimpers quietly and stops when her father shows her the book again. The baby stares at the pages.	Lucia’s father takes the book again and holds it at the height of his daughter’s eyes.	
42	00:09:03	Lúcia places a hand on the page of the book as she looks intently at it.	The father points to the book and whispers, smiling at the baby.	

Source: Prepared by the authors (2022).

We can observe, in this context of first contact of babies and their families with the library, that the experiences of literacy are loaded with affections. Lúcia remains on her father’s lap for approximately 20 minutes, during which time he shows her some books. In the sub-event “Lúcia reads books on her father’s lap,” we observe how the baby understands the meaning that

books have for her, like a toy, which connects her to her father, using her hands to lightly hit the pages, throwing the little body forward and always keeping a fixed eye on the artifact, showing a lot of interest in it.

On line 36 of the transcript, Lucia's grandmother holds up a puppet book and shows it to her granddaughter. Lucia tilts forward, looks at the book and hits it with her little hands, demonstrating that, at that moment, the book means to her a toy that can be touched and played with. When the grandmother stops holding the book to meet Danilo's needs, Lucia remains with her little body tilting towards her, as it is the affection for the grandmother that is mobilized. On lines 38 and 39, we can observe that Lúcia tilts her body, swings, reaches the little feet with her hands, and shakes her body while grumbling. These movements seem to be understood by the father as impatience to continue reading, since, on line 39, he calms her by saying: "Wait a moment". Next, he offers her the book again. Therefore, the meaning of books as social relations passes through the understanding of the father and grandmother, to later be appropriated by Lúcia as a superior mental function about the uses and functions of books in our society.

14 From this perspective, we can see, on lines 41 and 42, how Lucia's father points to the book while holding the girl in his lap. Vygotsky (1995) analyzes the act of pointing out as a particular case of the general principle of the cultural development of the human being. That is, the first natural acts of the child acquire meaning for the other and only later do they become significant for her. In the same line of thought, Pino (2005, p. 67, author's emphasis) states that "[...] the child will only have access to the *meaning* of cultural objects, that is, they can only become a cultural being, through the mediation of the Other". That is, when assigning a meaning to it, this Other "[...] transforms the *signal* [of pointing] into a *sign*" (Pino, 2005, p. 146, author's emphasis). In this social situation of development, the book becomes a sign, a semiotic mediator, it is no longer an artifact to be manipulated, explored individually, like any toy, indicating that there was a transformation of the meaning of what represents literary literacy for everyone, as well as for each one, individually.



Lúcia, in her first moments of approaching the books in EMEI Tupi's nursery, does so with all the senses of the body. The books are manipulated, bitten, smelled, felt with the hands, eyes, and mouth. The attributions of social

meanings and personal meanings are collectively constructed and communicated by gestures, gaze, body posture, crying, smiling and vocalizations. For Amorim, Anjos and Rossetti-Ferreira (2012), gaze is a communicative resource widely used by babies in the environment in which they live. As Vygotsky (2018) points out, the environment develops and changes. Therefore, “[...] this environment differs according to the child’s age, according to the various meanings that its elements assume over time and according to the activities, relationships and events” (Braga; Smolka, 2020, p. 191).

Thus, the sub-events that took place on June 11th, 2018 showed how the senses and meanings of the books underwent transformations and were built by Lúcia and how the specificities of her subjectivity and the environment are represented in the experiences of literacy.

Table 2 shows the Discursive Sequences of the sub-event “Twinkle, Twinkle, Little Star” that took place within the event “Reading books in the Activity Room”.

**Table 2 – Discursive sequences of the sub-event
Twinkle, Twinkle, Little Star – 06/11/2018**

Lines	Time	Gestures, actions, and speech of children	Gestures, actions, and speech of adults	Video frames
7	00:05:09	Isaura, Carlos and Danilo are sitting next to the mattresses flipping through the book “Formas e Cores” (Shapes and Colors). Lúcia approaches and tries to take it.	Teacher Verônica explains to Valéria the time to use the pacifier: <i>it’s time to leave/I give it to her.</i>	
8	00:05:14	Lucia manages to take the book and runs away while Carlos cries saying: <i>it is mine/mine/.</i>		

Source: Prepared by the authors (2022).

Table 2 – Discursive sequences of the sub-event *Twinkle, Twinkle, Little Star* – 06/11/2018 (sequel)

Lines	Time	Gestures, actions, and speech of children	Gestures, actions, and speech of adults	Video frames
9	00:05:18	<p>Running around the room, Lúcia holds the book while Danilo goes after her.</p> <p>Carlos continues to cry.</p>	Verônica notices and catches the girl's attention: <i>psst/LULU/Lulu/.../.</i>	
10	00:05:23	<p>Lúcia sits at one end of the mat with the book in her hands. Carlos gets up and walks across the mat mumbling.</p>	Verônica asks: <i>who caught it first/Lulu/.../that is why she fights/Lulu/</i>	
11	00:05:27	<p>Lúcia explores the material with her hands, while Danilo approaches her.</p>	Verônica says to Carlos: <i>grandpa see if I/find another one/ok?</i>	
12	00:05:32	<p>Lúcia and Danilo flip through the book together.</p> <p>Yara and Breno are sitting, watching what happens around them.</p>		


Source: Prepared by the authors (2022).

Table 2 – Discursive sequences of the sub-event *Twinkle, Twinkle, Little Star* – 06/11/2018 (sequel)

Lines	Time	Gestures, actions, and speech of children	Gestures, actions, and speech of adults	Video frames
13	00:05:40	Lúcia turns the pages in silence.	On the other side of the room, teacher Verônica looks for a book for Carlos: <i>can we/look for it?</i>	
14	00:05:43	The twins continue to look at the book together.	Verônica makes recommendations on the use of the books she distributes to the class: <i>attention/.../can't/spoil/</i>	
15	00:05:47	Lúcia turns the pages of the book and points with her index finger to a yellow star drawing: <i>It is/ Twinkle, Twinkle, Little Star/</i>		
16	00:05:48	Lúcia points to the book, looks in the direction of Professor Telma and says: <i>look/ TWINKLE/ TWINKLE/</i>	Telma talks to Valério in the corner of the room and does not seem to hear Lúcia.	

Source: Prepared by the authors (2022).

Table 2 – Discursive sequences of the sub-event *Twinkle, Twinkle, Little Star* – 06/11/2018 (sequel)

Lines	Time	Gestures, actions, and speech of children	Gestures, actions, and speech of adults	Video frames
17	00:05:52	Lúcia exclaims out loud again as she points with her little finger to the drawing of the yellow star: <i>It is/ TWINKLE/ TWINKLE/.</i>	Teacher Telma walks towards her while singing: <i>Twinkle, Twinkle, Little Star/.</i>	

Source: Prepared by the authors (2022).

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The class had just returned from the solarium to the activity room, Isaura picks up the bath book "Formas e cores" (shapes and colors), which was on the floor. Carlos and Danilo sat next to her, who begins to turn the pages (line 7). Then there is a dispute between Carlos and Isaura for possession of the book "Formas e cores" until Lúcia approaches and runs away with the artifact in her hands (lines 8 and 9).

On line 10, we see that Lúcia sat at one end of the mat with the book in her hands. Carlos got up from the corner where he sat with Isaura and walked across the mat mumbling. Teacher Verônica seeks to know what is happening: "Who caught it first, Lulu? That is why she fights, Lulu." Carlos began to cry and, upon realizing what happened, teacher Verônica resolved the conflict by distributing more books to the entire class while Lúcia and her brother Danilo began to read the book together (lines 11 and 12). We noticed that the dispute signals to the teacher to make more books available to everyone, which highlights the interest and importance of this activity in the cultural development of babies and young children.



Lúcia and Danilo read the book "Formas e Cores" together in silence for 3 seconds (lines 13 and 14). The rubberized material book is sold commercially as a bath book. Upon seeing the geometric shapes of a star, Lúcia

happily exclaims “It is/ twinkle/twinkle/” (line 15). On line 16, Lúcia looked at Professor Telma, who approached, and pointed with her little finger to the page of the book: “look/TWINKLE/TWINKLE/Little Star/”. In these discursive sequences, we realize that the words that are in capital letters show how Lúcia raises her voice and changes the intonation to highlight her discovery. On line 17, Lúcia continues to draw the attention of teacher Telma, who indicates to understand what the girl showed and responded by singing “Twinkle/ Twinkle/ Little Star/”.

Lucia’s agitation seems to refer to the song “Twinkle, Twinkle, Little Star” that has been part of the class’s musical repertoire since the nursery. Lúcia showed that she liked this song very much. On the first school day of 2018, Lúcia, who was on her grandmother’s lap, showed joy at seeing a star in a book and replied with smiles when her grandmother tells her: “Look, Lulu/ twinkle/twinkle”. The rescue of the sub-event “Shall we read with Daddy?” is presented in table 3.



Table 3 – Discursive sequence of the sub-event *Shall we read with Daddy?* – 02/06/2018

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Lines	Time	Gestures, actions, and speech of children	Gestures, actions, and speech of adults	Video frames
33	00:33:04	Lúcia in her grandmother’s lap and Danilo on the floor next to his father whimper.	The babies’ father picks up a book, tilts in his son’s direction and tries to calm them down: <i>shall we go/ read with Daddy?/</i>	
34	00:33:10	Lúcia stops crying and quickly turns the pages of the book offered by her grandmother.	The grandmother is sitting in a chair with baby Lúcia in her lap, shows her a book: <i>look/</i>	

Source: Prepared by the authors (2022).

Table 3 – Discursive sequence of the sub-event *Shall we read with Daddy?* – 02/06/2018 (sequel)

Lines	Time	Gestures, actions, and speech of children	Gestures, actions, and speech of adults	Video frames
35	00:33:25	Lucia observes the figures closely.	The grandmother catches the baby's attention from time to time saying: <i>look at/the/little doll.</i>	
37	00:33:55	Lúcia descends from her grandmother's lap, faces her, and points with her little finger to the page when saying: <i>Twinkle, Twinkle/Little Star/.</i>	The grandmother reinforces the enthusiastic comment: <i>LOOK/Lulu/Twinkle, Twinkle/Little Star/.</i>	

Source: Prepared by the authors (2022).

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Here, again, it is visible that the events have a history and are not presented as isolated moments, the song seems to be part of Lúcia's experiences both in the family and at school. Alvim and Santiago (2018) analyze the variations of the song "Twinkle, twinkle, little star", a French lullaby, whose first known transcription dates from 1740. According to the authors, the origin of the theme "Brilha, brilha estrelinha" the name by which the song is known in Brazil, is not known for certain. However, the melody seems to be known in much of the world as a lullaby translated into different languages. The song is appropriated and meant by Lúcia in her experiences of literacy literacy in the nursery and in EMEI Tupi's activity room, singularly. We realize that the human being, built in a dialectical relationship with the social and history, is unique, singular, and historical. This constitution occurs in and through human activity (Aguilar, Ozella, 2016).

Although it is a bath book that is limited to having stereotyped figures without a story, we realize that the senses and meanings attributed by Lúcia to this specific artifact go beyond the limitations of the book. Baptista (2022, p.

20) comments that literature should be understood as a human right, “[...]the first support for children to start naming the world”.

When analyzing the role of languages in the genesis of consciousness, Delari Junior (2013, p. 171) states that sense and meaning are phenomena of speech and thought. However, he points out that, in speech, meaning predominates and, in thought, “[...] understood as an interfunctional process mediated and crossed by inner speech, sense predominates.” According to Vygotsky (2000), the constitution of the human is understood as a drama, therefore, the word implies “[...] itself, a tension and an alliance between meaning and significance” (Delari Junior, 2013, p. 171).

The surprise and animation perceived in Lucia’s voice, on lines 16 and 17, leads us to consider that the experiences related to the song “Twinkle, Twinkle, Little Star” were crossed by the affections, by the situated social cognition, by the cultures and languages in use, that is, by the theoretical-methodological construct Affect/Situated Social Cognition/Cultures/Languages in Use constituting the *Perezhivania*/Literacies.

The sub-events of 2018, in contrast to 2017, also show us that the emergence of speech qualitatively modifies Lúcia’s meanings about the uses, functions and meanings of books. Based on Vygotsky, Delari Junior (2013) states that the weave of the relations between sense and meaning changes in the transition from social speech to inner speech: “[...] the human acts symbolically on/with the other, then acting symbolically on himself and with himself” (Delari Junior, 2013, p. 166), showing that speech and thought act together, one constituting the other, one transforming into the other, according to Vygotsky (1995). The sub-events give us elements to highlight the transformation of the cultural development of Lúcia and her colleagues who walk, run, and read the books in an upright position in partnership. This transformation becomes visible when we contrast what is presented in table 1, table 2 and table 3. In the sub-events “Twinkle, Twinkle, Little Star” and “Shall we read with Daddy?”, we observe that Lúcia no longer depends on her father, grandmother, or teachers to mean reading books in the activity room, she does so in collaboration with them.

When we look closely at the ways in which Lúcia appropriates literacies in the sub-events “Lúcia reads books on her father’s lap,” “Shine, shine” and

"Shall we read with Daddy?", we realize that babies are not passive beings in their relationship with the world, they reframe the experiences of literacy in the activity room all the time, mobilizing Affect/Situated Social Cognition/Cultures/Languages in Use. These languages in use involve speech, writing, gestures, facial expressions, and the whole body, which now sits down, picks up the book and no longer needs the help of adults.

These literacy experiences, which, in this article, focused on literary literacy, seem to be permeated by the exploration of the environment, by the attribution of meanings to books, which are no longer objects that one can bite, explore, smell and tear to receive personal meanings such as holding in an upright position, pointing out illustrations with the finger, babbling, announcing the content of the book as "Twinkle, Twinkle, Little Star", revealing the cultural transformation of babies.

Final considerations

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The unit of analysis *Perezhivania*/Literacies becomes visible in this article when we describe and analyze events and sub-events in which we can perceive literacies as human activities with meanings that have undergone transformations throughout Lúcia's cultural development from 2017 to 2019. These transformations happened in and through social relations with parents, teachers, colleagues, and researchers, revealing Lúcia's individuation process, by producing different meanings from her colleagues for their experiences with literacy. These transformations also revealed the strength of the theoretical-methodological construct Affect/Situated Social Cognition/Cultures/Languages in Use (ACCL, acronym in Portuguese) that allowed us to understand Lúcia's brilliance among other babies and adults, that is, the qualitative leap of her cultural development when making use of speech and different languages.

Notes

1. Fictitious name adopted to preserve the identification of the researched institution.
2. All names, including the identification of the school and the names of the teachers and children, were replaced by fictitious names to preserve the identity of the research participants.

3. TN: The word “literacy” (literacies, in the plural) in English includes the meaning of the teaching of the alphabetic system and its code, plus the social practices of reading and writing. In Brazilian Portuguese, the word “alfabetização” is related only to the process of appropriation of writing technology. Some authors have introduced the neologism “letramento” to include social practices in the process of learning to read and write. In this way, we translate “alfabetização” as “alphabetisation” and “letramento” by “literacy”.
4. The Childhood and Schooling Research Program was duly submitted to the evaluation of a Federal University of Minas Gerais Research Ethics Committee and was approved under CAAE No. 62621316.9.0000.5149.

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