

DECOLONISING SOUTH AFRICAN AND BRAZILIAN SCHOOLS: UTILISING LITERATURE TO READ SOCIETY

This research project responds 2021 Call for Joint Project Proposals - NRF / FAPESP Joint Science and Technology Research Collaboration.

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ABSTRACT

This qualitative study sets out to explore how the teaching of analyzing of literary texts influences learning, to read society for societal change and development, aligned to a decolonization agenda. The meta-theoretical paradigm of social constructivism and the methodology of narrative inquiry will be used. The research sites of this study will be four primary schools, two schools in South Africa and two schools in Brazil. Participants of this study will be students who are from Grades 3 (8 years old average) to Grades 5 (10 years old average) and their respective teachers. Data capture will include a mix of document analysis, semi-structured and focus group interviews, observations and field notes. Documents such as, list of books present in the schools' libraries; prescribed reading books in school curricula; texts effectively present in the research locus will be analysed. Observations will entail curriculum delivery of prescribed reading material in literature classes and/or discussions of literary texts with the students. These observations will be captured on audio and video tapes and documented as field notes. Inductive thematic analysis will be used to analyse the data. Among others, the study will help to understand how critical thinking of 8-10-year-old students develop through the reading and discussion of literary texts and to collaborate on the state of art about literature reading curricula, setting out what, when and how to read, in order to actualize and promote decolonization processes.

**DESCOLONIZANDO AS ESCOLAS BRASILEIRAS E SUL AFRICANAS:
O USO DA LITERATURA PARA LER A SOCIEDADE**

O presente projeto de pesquisa responde ao Edital 2021
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Pesquisadoras responsáveis:

<i>Junto à FAPESP:</i>	<i>Junto ao NRF:</i>
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RESUMO

Este estudo qualitativo explora como o ensino da análise de textos literários pode influenciar o aprendizado na direção de ler a sociedade, levando ao desenvolvimento e às transformações sociais, tudo isso alinhado a uma agenda de descolonização. Serão usados o paradigma meta teórico do sócio construtivismo e a metodologia da investigação narrativa. A investigação será realizada em quatro escolas de Ensino fundamental I, duas na África do Sul e duas no Brasil. Os participantes do estudo serão alunos matriculados do terceiro ao quinto ano (em média de 8 a 10 anos de idade), bem como seus professores. O *corpus* será composto de documentos tais como listas de livros presentes nos currículos das séries, nas bibliotecas escolares e dados a ler para as crianças. Também será composto por gravações em áudio e vídeo das aulas nas quais se lê e discute textos literários com as crianças, bem como diários de campo mantidos pelos pesquisadores. As observações envolverão a concretização curricular do material de leitura prescrito nas aulas de literatura e/ou a discussão de textos literários com os alunos. As observações serão capturadas em áudio e vídeo e documentadas em diários de campo. Para analisar os dados, será usada a análise temática indutiva. Entre outros, o estudo auxiliará no entendimento de como o pensamento crítico de estudantes de 8 a 10 anos se desenvolve por meio da leitura e discussão de textos literários e colaborará no estado da arte a respeito do currículo de leitura de literatura, investigando o quê, quando, onde e como ler para atualizar e potencializar os processos de descolonização.

1 Introduction

Being literate implies not only a mastery of the writing system, but also a mastery of values, beliefs and practices, to adopt an identity in social discourses, as, for instance, nationality, religion, ideology, politics etc. (Gee, 2004). It is not only a matter of learning how to read the words, but also of how to read the society in order to change and develop it (Freire, 1994).

In our societies, we entrust schools with the task of teaching literacy. That means these institutions will have to choose teaching the technical parts related to writing or adopting “a project of educating agents with the voice, the capacity and the willingness to think and speak for themselves in the public space” (Hernández Zamora, 2019).

If the institutions’ choice is the path of a critical pedagogy (Freire, 1994), they will have to question some established truths that have been guiding teacher training in many countries for the past decades. One such truth is that one could accept all reading books that circulate in school without questioning them, because previous researches have already demonstrated that this kind of texts aim to teach codes of good behaviour before teaching knowledge (Boto, 2019). The same principle applies to the classes where literary texts are read, because literary texts can also be full of prejudice and values that express the dominant hegemonic thought of the space and time in which they were written.

If, on one hand, “(...) literature corresponds to a universal need that must be satisfied if one does not intend to cause damage to his personality, because of the fact of giving form to feelings and to a world vision, literature frees us from chaos, and, consequently, humanizes us” (Candido, 2011, p.186 – our translation), on the other hand it can work as an ally of colonization processes, by means of the incorporation or reinforcement of traditional values.

This embodiment can be tragic in the case of South Africa and Brazil, countries which, as a consequence of European navigation of the sixteenth century, have been colonized by those countries for more than two hundred years. In South Africa, Dutch colonizers enslaved black natives since 1658 (Embassy of the Republic of South Africa, 2019). In Brazil, since 1539 black slaves were brought from many parts of Africa to substitute indigenous populations, who were under attack.

In both countries, black people were not fully integrated into society after the abolition of slavery; they are still marginalized and do not have access to all goods that are assessable to white people. In 2017, the *United Nations (UN)* disclosed a document (the *Human Development Report*) in which South Africa is highlighted as the most unequal country in the world. In this ranking, Brazil is in the tenth place (Correa, 2017).

Slowly, Brazilian society has been taking initiatives against racism, such as the promulgation of the Law number 7.716 (Brasil, 1989) which establishes it as a crime. Another enterprise is the enactment of the Law which instituted the obligation of the Afro-Brazilian history and culture subjects in Brazilian schools (Brasil, 2003). A national day of black consciousness was also created.

Consequently, it seems that, in this markedly heterogeneous environment, there is room to shed light on the presence of conflicted enunciators that characterize literary texts.

It seems that the condition of the success of that enterprise would be to take into consideration the approaches that contemplate the act of “reading” as a discursive process in which author and reader, are socio-historically determined and ideologically constituted subjects. In those proposals, such as Coracini’s (1995), meaning is not pre-established, but configured by the historic-social moment. Therefore, if one wants to act as an agent of decolonization, it is imperative that s/he sheds light on how meanings related to colonization processes were constructed.

Among other reasons, literary texts have been privileged because literature is a traditional space to read society. The inequality and ethnic-racial themes are recurrent in Brazilian’s literature all along its history. More often, it is pictured by creating a scenery where descendants from Europe are confronted with descendants from Africa and native populations (Silvério; Cosentino, 2015). In South Africa, where identities based on the color of the skin (Vandeyar, 2019a) and discrimination against black people are also still an issue, there are many writers, such as Njabulo Ndebele, who use their written words to present “the conditions black people lived during the Apartheid, their objectification and their annulment as subjects (Chaim; Paradiso, 2012. p. 183).

Accordingly, this study asks how the teaching of analyzing of literary texts influences learning, to read society for societal change and development.

Primary research question:

How does the teaching of analyzing of literary texts influence learning, to read society for societal change and development?

Secondary research questions:

1. How does the teaching of analysing of literary texts create students’ awareness of social inequalities and injustices?
2. How, does the teaching of analysing of literary texts help students to better understand the need for societal change and development in their country?
3. How can the reading of literary texts deconstruct meanings related to colonization processes and promote decolonisation in South African and Brazilian schools?
4. How does the reading of linguistically diverse literary texts foster linguistic and cultural diversity in South Africa and Brazil?
5. How does the reflection of the learner’s identity in literary texts help students value their origins?

2 Objectives

2.1 Aim of the study: To explore how the teaching of analyzing of literary texts influence learning, to read society for societal change and development

2.2 Specific objectives: This study sets out to explain this complex phenomenon, guided by the following research objectives:

1. To describe how the analysis of literary texts create students' awareness of social inequalities and injustices.
2. To evaluate how the analysis of literary texts help students to better understand the need for societal change and development in their country.
3. To explore how the reading of literary texts deconstruct meanings related to colonization processes and promote decolonisation in South African and Brazilian schools.
4. To determine the extent to which the reading of linguistically diverse literary texts foster linguistic and cultural diversity in South Africa and Brazil,
5. To determine how the reflection of students' identities in literary texts help them value their origins?
6. To identify critical lessons and 'best practice' in the teaching of reading literary texts that could be learnt and used to to read society for societal change and development

3 Literature review

This project deals with questions such as what and how to read literary texts in order to deconstruct meanings related to colonization processes. Therefore, it opens a new path in research related to curricula development, methodology teaching and teacher training because resources utilized by teachers while analysing narratives with their students in primary schools tend to be composed by rules that value behaviours that are valued by the school (Zanchetta Junior, 2017). Following, we summarise previous findings touching aspects related to these two axes.

What to read to decolonise South African and Brazilian schools. On selecting what to read, we could profit in research such as those which analyze the book collections delivered to Brazilian public schools highlighting, for instance, the presence, in literary texts, of suffering children (Silveira; Quadros, 2015) or of prejudice and/or differences (Buendgens; Carvalho, 2015). This does not mean that the text's themes should be our only preoccupation, because studies focusing on how sixth year students focalize literary language show that students connect in a deeper level with texts that are artistically written, not necessarily to their subjects (Araos, Carvallo, 2019). More importantly, it is

already established that students are not interested in literary books that are obviously chosen because of their moral value, with a predictable end written in order to teach a lesson (Dalla-Bona; Fonseca, 2018). Another source are investigations that aimed to discover what kind of books students read spontaneously: adventurous narratives; science fiction; fantasy and romance (Sanfelici; Silva, 2015).

How to read literary texts in order to deconstruct meanings related to colonization processes. Decolonization experiences in education are already in place in Brazil and in South America, as, for instance Rodrigues et al (2019). Some of them use literary texts to help sixth graders to gain consciousness about specific aspects of contemporary society, such as gender diversity (Hartmann, 2018). Others follow Paulo Freire's influence to teach literature to students from tenth to twelfth grade (Tinoco, 2014). The importance of teachers as agents who implement the curriculum to decolonization has already been discussed elsewhere (Vandeyar, 2019b). Nevertheless, it does not mean that they should work isolated. It is already established that different activities (shared reading, reading mediation), disciplines (Language, Literature, Arts) and agents (teachers; librarians; parents) be integrated in the processes involved into the promotion of literary reading (Hidalgo; Mello, 2014).

That said, we have decided to address the decolonization in South African and Brazilian Schools under the influence of Freirean's works.

3.1 Theoretical Moorings

Theoretical moorings of this study are twofold namely, the work of Paulo Freire and Pedagogy of Compassion.

Freire's approach was designed to develop critical consciousness and promote liberation (Freire, 1994; Freire, 2004; Freire, 2008). His main educational goal was to surpass the "culture of silence" which exists in relation to the dominant culture of the oppressor or invader (Freire, 1994). Freire proposed that in order to do so, the oppressed must overcome their alienation from their own culture and give up their fascination of the oppressor's culture. This is difficult because the oppressed usually find themselves without a voice. Besides, school culture tends to reinforce this situation, because it regards the student as a *tabula rasa*, and consequently, does not consider his/her previous knowledge.

Nevertheless, regarding the capacity of critical reading and writing, previous research has already demonstrated that children as young as our participants can use argumentative chains in their texts (Riolfi; Costa, 2018). This finding that points to the fact that they can develop more complex critical thinking than expected at their age. So, the raising of critical consciousness and reflection must be integrated throughout learning and teaching to enable students to change through education (Nel, 2014).

The basic tenets of Freire's work that will directly influence our research work are:

Education is a political, productive and knowledge act. Freire (1995) developed an emancipatory theory of education. He defended that a new democratic education, committed to social emancipation, could help the peoples to surpass their colonial past (Romão; Gadotti, 2012). Consequently, all actions taken during the research will be planned according to democratic principles, that is, in dialogue with all the people involved.

Language choice is not neutral. While working in Africa, Freire understood it was not possible to decolonize African people by using the same media that colonized them, in that case, Portuguese language, because language itself reproduced colonialized values (Romão; Gadotti, 2012). Therefore, if possible, we will include reading books where national languages, or at least linguistic variations are represented. If not possible, *language choice* will be an aspect to be discussed with teachers and, in a second movement, by them with their students.

Cultural Diversity is a richness. Cultural Independence is as important as political one. While teaching people how to write and to read, Freire took care to try to revalue autochthonous cultural expressions, although white settlers were not favorable to that goal. Nevertheless, he was firm to his position that, when a country had many cultures, they should be valued as a whole while promoting a national cultural unity (Romão; Gadotti, 2012). Therefore, while choosing books, subjects and activities, we must be aware of the great cultural diversity of Brazil and South Africa.

That said, we should understand that, beyond theoretical or metaphorical thinking, adopting the decolonization approach imposes us practical worries, such as, for instance, recognizing the legitimacy of the struggles for the recognition of the sovereignty of indigenous peoples (Tuck; Yang, 2012).

Pedagogy of compassion builds on the work of Jansen (2009) and Freire (1998) and proposes the following tenets:

Dismantling polarised thinking and questioning one's ingrained belief system: Educational settings are almost genetically stereotyped (Keet, Zinn & Porteurs 2009, 110). Educational spaces, in South Africa, are stereotyped according to racial or genetic compositions. For this reason, Jansen (2009, 153) calls for the disruption of knowledge so that all South Africans can confront each other with their respective memories of trauma, tragedies and triumph in the classroom. According to Jansen (2009), polite silences and hidden resentments should be exposed, indirect knowledge should be made explicit and its potential and real harm discussed openly. Dialogue between 'opposing parties' should be encouraged as conflict not only promotes engagement but also harbours the inherent potential to dismantle polarised thinking. Vandeyar and Swart (2018) extend on this by arguing that it goes beyond just unsettling or dismantling polarised thinking, to questioning one's ingrained belief system.

Changing mind-sets: compassionately engaging with diversity in educational spaces: Jansen (2009, 154) claims that pedagogic dissonance happens when one's stereotypes are shattered. This does not happen overnight. 'One incident of pedagogic dissonance does not of course lead to personal change, but it can begin to erode sure knowledge' (Jansen 2009, 154). Linked to the notion of

pedagogic dissonance as argued by Jansen, is the work of Zembylas (2010) which emphasises the proactive and transformative potential of discomfort. Zembylas (2010, 703) argues that teachers experience immense discomfort when having to confront diversity and multiculturalism. Freire (1992, 95) claims that teachers should have a critical democratic outlook on the prescribed content and never allow themselves to succumb to the naïve temptation to look on content as something magical. If teachers treat content as neutral, thereby ignoring what Jansen calls pedagogic dissonance, then the content has power and the teacher can only deposit it in learners and it loses its power to effect the desired change.

Instilling hope and sustainable peace: “A post-conflict pedagogy is founded on hope” (Jansen 2009, 154). Freire (1992, 77) claims that there is no change without a dream and there is no dream without hope. The hope that Jansen and Freire refer to is achievable in praxis. It is insufficient to just pronounce hope, it should be acted upon. There is no room for utopia in post-conflict pedagogy. In a post-conflict society the former oppressor and the oppressed do not get caught up in a blaming game. Jansen (2009, 154) refers to post-conflict pedagogy as follows: ‘This kind of critical pedagogy recognizes the power and the pain at play in school and society, and their effects on young people, and then asks “how things could be better’’. Similarly, Freire argues that as an individual and as a class, the oppressor can neither liberate nor be liberated. This is why, through self-liberation, in and through the needed just struggle, the oppressed, as an individual and as a class, liberates the oppressor, by the simple act of forbidding him or her to keep on oppressing. ‘The liberation of individuals acquires profound meaning only when the transformation of society is achieved’ (Freire 1992, 85). Vandeyar and Swart (2018) argue that such transformation not only instils hope but also holds the promise for sustainable peace.

4 Research strategy

We plan to apply to the Ethics Committee in the Faculties of Education at the University of Pretoria and the Ethics Committee at Sao Paulo University for ethical approval of this study. The meta-theoretical paradigm utilised in this study will be social constructivism. Social constructivism highlights the importance of culture and context in understanding happenings in the society and constructing knowledge based on this understanding (McMahon, 1997). The methodological paradigm will employ a qualitative case study approach and narrative inquiry. Not only does it allow for the topic of interest to be explored, but also it links to social constructivism and its assertion that the relevance of truth is dependent on the individual's perspective. Flyvberg (2004) emphasises the 'proximity to reality' that the case study necessitates. That is important for the research topic in allowing the case study to focus on the real-life situation of learners and teachers in schools.

Cresswell (2002:525) defines a narrative research approach as one that describes the lives of individuals, collects and tells stories about people's lives and writes narratives of individual

experiences. This study sets out to explore how literature classes can be the place of learning to read the society in order to change and develop it (Freire, 1994), by implementing decolonization of education in South African and Brazilian schools. In narrative inquiry individuals give their personal, first-hand accounts to researchers (Cresswell 2002). It is our expectation that participants of this study (teachers and learners) will share their stories on how literature classes can be the place of learning to read the society.

4.1 Research sites

The research sites of this study will be four primary schools two in Brazil and two in South Africa. In South Africa, primary schools are Grade 1 (6 years old) to Grade 7 (12-13 years old). In Brazil, it also starts with the six years olds, but is divided differently. Participants of this research study will comprise students who are from Grades 3 (8 years old average) to Grades 5 (10 years old average) in both countries and their teachers.

All those schools were chosen because, to some extent, they receive students who originate from unwanted population in the broader communities where the schools are located. Therefore, what unites the schools is that they are situated in areas that can be characterized as margins, those that bring “light to the norms and values that rules spaces and behaviours. Differently from what is appropriate, normal, usual and majoritarian, it shows the constructed or suffered deviations, in sum, it proposes a better understanding of the dominants and central systems (Grésillon, Alexandre, Sajaloli, 2016: 17, our translation.).

4.1.1 South Africa

Two primary schools were chosen in South Africa: a former Indian primary school and a former white school. The Indian school is situated in a former Indian suburb. This suburb was allocated to the Indians during the Apartheid era in line with the segregation policy of the time.

The school, though based in a former Indian suburb, now mainly caters to Black African students from the adjoining African township and to students from the informal settlement that has sprung up on the outskirts of this Indian suburb. Many of the students who hail from the informal settlements are Black immigrant students from the rest of the African continent. The school also caters to a few Black immigrants from India, Pakistan and Sri Lanka. The number of South African Indians at this school is negligible.

The second school is a former white primary school situated in a former white urban suburb that now caters to a large group of Black immigrants from the rest of the African continent and a few from India, Pakistan and Sri Lanka. There is a sprinkling of low-income white learners who attend this school.

4.1.2 Brazil

In Brazil, two public schools were chosen: *EMEF Perimetral*, located inside the Paraisópolis favela, in the capital of the state of Sao Paulo and one school located in the state of Mato Grosso do Sul. Both schools are in border areas and, for this reason, their students and teachers deal with the complexities of the relation between the two sides of that.

EMEF Perimetral is a public school located in a peripheral region in the capital of Sao Paulo. It is situated in the second biggest favela in town, with approximately one hundred and twenty thousand inhabitants. In 2004, when the average of illiterate people in Brazil was still 10% of the population, among Paraisópolis's inhabitants it counted 19% (Gohn, 2010).

The school exists since the 2000 and has 650 students. It is inscribed in the *National Program of the Textbook* and in the *National Program of the Literary Books*. Inside the program, each three years schoolteachers indicate which books they want to use in the classes, and the State composes a unique list from the most indicated titles in a group of schools.

EMEF Perimetral still participates in a project called *Reading Rooms*, which contemplates from 1st to 9^o year. Reading classes are given in a space like a library. There are also special reading projects as the “*Ebony Ark*”, which contemplates books, instruments and maps to work with ethnical-racial relations with students.

A school in the state of Mato Grosso do Sul, centre-west of Brazil was chosen because it permits to observe a context of a geographic border. According to Costa (2015), in the context of the border, there are power asymmetries between Brazilian and Bolivians, once discourses and practices from the Brazilian side present an idea of superiority. This belief structures practices of prejudice and symbolic domination directed to the Bolivian people that live and/or study and work in Brazil.

As a result, Bolivian and descendants that live in the Brazilian side have to face a situation of marginality, since they do not have the same opportunities and social status as the Brazilian citizens. Moreover, Brazilian people frequently attribute features like corruption, poverty, incivility, low hygiene patterns and ugliness to Bolivians (Costa, 2015). The border dynamics also influence education in both sides. Depending on the job opportunities given to their parents, children may study in Bolivian or Brazilian schools, regardless their nationalities (Osinaga, Lima, 1997).

4.2 Data capture and analysis

Data capture will comprise a mix of document analysis such as, list of books present at the schools' libraries; books intended to be read at the school curricula; texts effectively present in the research locus; semi-structured interviews (with teachers); focus group interviews (with students), observations, and field notes. If the participant is too young to participate in a formal interview, pedagogic auxiliary resources can be added. The interview may be repeated if there is a need to search for clarifications. Semi-structured interviews will be conducted with a purposive sample of teachers

who teach literature across Grades 3 to Grade 5 at each of the identified schools (a total of 6 teachers). Two focus group interviews of 5 students per group will be conducted with students of identified teachers at respective research sites. All interviews will be recorded and transcribed.

Observations will be conducted to coincide with the interview period. Researchers will observe the teaching of analysing literary texts over a period of 40 hours distributed along the school year. Audio and video tapes of literature classes and/or discussions of literary texts with students, will be documented. It must however be noted that there are advantages and limitations of observations at a small number of schools. The advantages of such a technique is that it provides a lens into the 'lived experiences' of classroom life over a period of time that allows for in-depth study and creates the opportunity for patterns (if any) to emerge. The limitation is that the small number of schools observations could be seen as instructive and illustrative, and not as representative of all schools.

In order to get a better feel of the schooling and learning environment, various field notes will be written, based on informal observations of these schools (ethos, culture and practices of the school). Informal conversations will be conducted with some teachers. Attention will also be given to the physical appearance of the school, which includes observations of artefacts such as paintings, décor, photographs, portraits and school magazines to provide a sense of the institutional culture of the school.

The data will be analysed utilising qualitative content analysis (Mayring, 2000; Sandelowski, 2000). Codes will be generated from the data and continuously modified by the researcher's treatment of the data "to accommodate new data and new insights about those data" (Sandelowski, 2000, p. 338).

5 Quality measures

Transferability: The findings of any research study should be applicable to other settings or groups (Toma, 2006). One way in which to establish transferability is to include rich, thick descriptions of the phenomenon being studied; as such descriptions may provide information which will make it possible to both judge and to compare the applicability of findings in relation to other known settings (Seale, 1999). This study will meet the criterion of transferability by providing a rich and detailed description of how literature classes can be the place of learning to read the society in order to change and develop it (Freire, 1994), by implementing decolonization of education.

Dependability: Dependability refers to a researcher's attempts to account for changing conditions in the phenomenon chosen for study, as well as for any changes in the design which may arise as a result of an increasingly refined understanding of the setting (De Vos et al, 2011). In other words, dependability involves accommodating changes in the environment studied and also in the research design itself. For qualitative researchers, there is no unchanging universe in which pure replication is either possible or desirable. In qualitative research, the social world is constantly changing and is also under construction, and, thus, the concept of replication is problematic. Nevertheless, any research study should contain a full description of the phenomenon being studied.

In our study, this will include researcher self-reflection aimed at articulating biases; concrete strategies for confronting bias in the collecting and analysing of the data, for example, the narrative interviews, visuals methods and participant documents; steps taken to address the ethical concerns in qualitative research; and a commitment to challenging our own interpretations (Toma, 2006).

Confirmability: The criterion of confirmability is met when someone other than the researcher may confirm the data of the study. In other words, the findings then reflect the views of the participants and the inquiry itself and they are not a “fabrication” from the “biases and prejudices” of the researcher. In this study, we will provide an audit trail reflecting both the way in which the study was framed and the way in which the research process of data collection and data analysis was conducted. In addition, we will remain aware of our own assumptions, values, and biases as they may influence the study, and will critically question our interpretations. Our audit trail will include raw data, such as audiotapes, narrative interview notes, documents; field notes, interview and summary forms; and process notes (Toma, 2006).

Authenticity: Authenticity refers to the providing of a fair, honest and balanced account of social life from the viewpoint of someone who lives this life on a daily basis. Qualitative researchers are concerned with furnishing a candid portrayal of social life that is true to the experiences of the individuals being studied (Neuman, 2014). The goal of our proposed study is to use qualitative methods to describe a social phenomenon accurately and in such a way that correlates with and is a representative of the participants’ views. In order to enhance the authenticity of our research findings, we will ask participants to verify the identified themes and ensure that we have understood and captured and reported their stories accurately (Denzin & Lincoln, 2011).

6 Expected outputs

This research will lead to the publication of a scholarly book on *Decolonisation: Utilising literature to read society for social change and development*. In addition to the book, a series of at least four articles will be produced for journal publication. Joint publications (books, chapters in books and articles to scientific journals) will treat various aspects about how the school can be a place of learning for societal change and development. Among other themes, these texts could address:

- a) The development of critical thinking of 8-10 year-old students through the reading and discussion of literary texts.
- b) Reading processes of students who attend schools outside of their places of residence and students (immigrants) who originate from other countries.
- c) Reducing ethnic-racial prejudice in the discourse of 8- 10-year-old students exposed to literary reading.
- d) Literature reading curricula, setting out what, when and how to read in order to actualize and promote decolonization processes; and

- e) Promoting linguistic and cultural diversity in classrooms where the decolonization approach has been implemented. Papers will be delivered at conferences as part of the dissemination of results. Information about ‘best practice’ will also be disseminated.

7 Chronogram

The following outlines the principal actions to be executed in conducting this research study:

Year	2021						2022					
Month	Jan Feb	Marc Apr	May Jun	Jul Aug	Sep Oct	Nov Dec	Jan Feb	Marc Apr	May Jun	Jul Aug	Sep Oct	Nov Dec
Act	1; 2; 3	2; 3; 4	2, 3; 5	3; 5	3;4;5	5; 6	6; 7	2; 3; 6	4; 6	2; 6	6; 8; 9	8; 9

1. Reunion with the personal of the schools that are going to be *locus* of the research. Survey about what and how literary texts are read.
2. Ongoing, continuous literature review.
3. Together with the personal of the schools that are going to be locus of the research: a) elaboration of the instruments for material collection in the schools; b) discussions on how to use literature for decolonization purposes.
4. Data capture.
5. Data description and preliminary organization.
6. Data analysis.
7. Seminar joining all the researchers in order to discuss individual findings and share our first impressions with a larger public.
8. Writing of the final report and accountability.
9. Preparation of articles to be submitted to scientific journals.

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