NUANCES OF THE PARADIGMS OF THE TEACHING OF LITERATURE IN BRAZILIAN FEDERAL SCHOOLS

NUANCES DOS PARADIGMAS DO ENSINO DA LITERATURA EM ESCOLAS FEDERAIS BRASILEIRAS

MATICES DE LOS PARADIGMAS DE LA ENSEÑANZA DE LA LITERATURA EN LAS ESCUELAS FEDERALES BRASILEÑAS

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ABSTRACT: This work in Didactics of Literature explores the paradigms of literature teaching, ranging from traditional to innovative models. The main objectives are to present and discuss results related to the description and analysis of perceptions and practices of literature teachers at federal schools in Goiás. Additionally, it reflects on the current literature teaching models in the investigated context and other school environments. This investigation employs a mixed-methods approach, collecting data through questionnaires administered to Portuguese Language and Literature teachers at the high school level in these institutions. In general, the results reveal perceptions and teaching practices that refer to the hybridization of elements of traditional, contemporary, and innovative paradigms of the teaching of literature, with a slight predominance of the social-identity model.

KEYWORDS: Teaching of Literature. Paradigms. Literary literacy. Literary education. High School.

RESUMO: *Este trabalho, na área da Didática da Literatura, aborda os paradigmas do ensino da Literatura, dos modelos tradicionais aos inovadores. Os objetivos principais são apresentar e discutir resultados referentes à descrição e à análise de percepções e práticas do professorado de Literatura das escolas federais situadas em Goiás, bem como refletir sobre os atuais modelos de ensino da literatura vigentes na realidade investigada e em outros contextos escolares. Trata-se de uma investigação de enfoque metodológico misto, cujos dados foram obtidos por meio da aplicação de um questionário a docentes de Língua Portuguesa e Literatura do Ensino Médio de tais instituições. Em linhas gerais, os resultados revelam percepções e práticas docentes que remetem a uma hibridização de elementos de paradigmas tradicionais, contemporâneos e inovadores do ensino da literatura, com um leve predomínio do modelo social-identitário.*

PALAVRAS-CHAVE: *Ensino da Literatura. Paradigmas. Letramento literário. Educação literária. Ensino Médio.*

RESUMEN: *Este trabajo, en el área de Didáctica de la Literatura, aborda los paradigmas de la enseñanza de la Literatura, desde los modelos tradicionales hasta los innovadores. Los objetivos principales son presentar y discutir resultados relacionados con la descripción y análisis de las percepciones y prácticas del profesorado de Literatura de las escuelas federales ubicadas en Goiás, así como reflexionar sobre los modelos actuales de enseñanza de literatura vigentes en la realidad investigada y en otros contextos escolares. Se trata de una investigación con abordaje metodológico mixto cuyos datos fueron obtenidos a través de la aplicación de un cuestionario a profesores de Lengua y Literatura Portuguesas de la Educación Secundaria de dichas instituciones. En general, los resultados revelan percepciones y prácticas docentes caracterizadas por una hibridación de elementos de paradigmas tradicionales, contemporáneos e innovadores de la enseñanza de la literatura, con un ligero predominio del modelo socio-identitario.*

PALABRAS CLAVE: *Didáctica de la Literatura. Paradigmas. Literacidad literaria. Educación literaria. Secundaria.*

Introduction

Throughout history, literature education has undergone changes that, according to Colomer (2010), are produced by the mechanisms of cultural production and social cohesion of different historical moments. In this sense, teaching paradigms emerge in different and/or concurrent periods that assign various functions to literature[3].

However, according to Cosson (2018), unlike the renewal that occurred in Portuguese language teaching (which introduced the sociointeractionist model), there is no clearly consolidated paradigm in Brazil in the field of literature that surpasses the traditional teaching based on the historiography of artistic-literary periods. For this researcher, in the Brazilian context, there are various and contrasting projects and proposals that fail to be effectively implemented in classroom practice, leading to fragmentation and disorganization in the field. Thus, as he argues, and with which we agree, more efforts are needed to organize approaches to literature teaching into conceptual and methodological paradigms, as well as new empirical investigations that contribute effectively to changing this scenario.

Given this issue, we have established the guiding question: What models of literature teaching currently prevail in the classrooms of federal high schools in Brazil? To answer this question, we developed a mixed-method research approach based on the dialogical perspective of literature, drawing on interdisciplinary theoretical contributions from scholars such as Ballester (2015), Colomer (1991, 2010), and Cosson (2014, 2018, 2020)[4]. The main objectives are: to present and discuss results related to the description and analysis of the perceptions and practices of literature teachers in federal schools located in the state of Goiás, and to reflect on the current models of literature teaching in the investigated reality and other school contexts.

This contextual delimitation is justified, above all, by the socially referenced quality of public education in these school institutions and the scarcity of research on the subject in these federal learning spaces, as we found very few doctoral theses focusing on this locus in the last decade in the CAPES Theses and Dissertations Catalogue, such as Barros (2014) and Fontana (2018).

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[3] "A paradigm consists of knowledge and practices, concepts and techniques, questions and examples, objects and terms used to describe them within a specific field of knowledge. It functions as a kind of framework that identifies, explains, and guides, but also limits the actions of professionals in the field" (Cosson, 2020, p. 7, our translation).

[4] This work is part of a doctoral investigation addressing the process of developing literary readers in high schools in Goiás (Brazil) and secondary education in Galicia (Spain), focusing on the study of legal frameworks and the work with literary reading in the classroom through the analysis and interpretation of perceptions and teaching practices of educators and data from textbooks of official languages and their respective literatures in these two contexts (Matos, 2023).

To organize the structure of this text, we first provide a brief theoretical and methodological systematization of traditional, contemporary, and innovative paradigms of literature teaching in high schools within the Brazilian context. Next, we present the employed methodology and then discuss the main results, synthesizing the analyses and interpretations of data concerning literature teaching paradigms in high schools in the aforementioned context. We conclude the text with final considerations and references, aiming to contribute to the advancement of the state of the art on this issue and to open new lines of research toward the development of literary readers in high school.

Literature in High School: From Traditional Paradigms to Innovative Proposals

In the field of literature teaching, many transformations, which can be understood as a succession of paradigms, have occurred over time. Considering the works of authors such as Ballester (2015), Colomer (1991, 2010), and especially Cosson (2018, 2020), we can summarize literature teaching in Brazil into seven paradigms: two traditional, grammatical and historical, and three contemporary: *analytical, reader formation, and social, in addition to two innovative: literary literacy and literary education*. Each of these models is determined by distinct concepts of literature, as well as by different objectives, content, methodologies, roles of teachers, and forms of text selection, as outlined below.

From the 19th century to the first half of the 20th century, two paradigms dominated the Brazilian context: *grammatical* and *historical*. Even today, these models can still be observed in classrooms. The grammatical paradigm traces back to the teaching of Latin and Greek, which was later transposed to modern language instruction. Literature was used for language teaching through anthologies of literary texts, mostly consisting of excerpts used for grammatical exercises. The *concept of literature* in this paradigm is limited to classical works aimed at assisting in language teaching for the *development* of good readers and writers, focusing on exceptional uses of the language (elaborate language, complex vocabulary, syntactic inversions) through a *methodology* centered on the analysis of fragments of works. The *role of the teacher* was to use literary texts to exemplify the ideal models to be followed by students, based on a *selection of texts* grounded in literary tradition. Among the many issues with this model is the fact that literature does not have its place in the school; instead, it is treated as ancillary to language, used merely as a pretext for teaching linguistic content.

Following this, the *historical paradigm* emerged based on the idea of literature as the cultural tradition of a people. Widely adopted in high schools, it focused on teaching literature through literary periodization, involving a sequence of presenting a brief contextualization of the era, followed by the characteristics of a particular literary school, a list of representative authors from that school, and a brief biography (life and main works) of each author. Literary texts were typically presented through excerpts, for illustrative purposes, at the end of the study. In summary, in this paradigm, the *concept of literature* is that of a national artistic-cultural heritage, with the aim of teaching cultural insertion and the content, including the canon, artistic-literary periods, and the biographies of major authors, through a methodology centered on lectures about authors and artistic movements. The *teacher's role* was to present literary texts, or rather, their fragments, within their historical-cultural context, *selecting texts* that were established by literary criticism/history.

Despite numerous criticisms of this model, which teaches the history of literature more than literature itself and thus does not develop literary readers, this paradigm, similar to art history, still often persists in Brazilian classrooms and textbooks, through the study of artistic-literary periods (such as Troubadourism and Classicism in Portugal, and from Baroque to Modernism in Portuguese and Brazilian contexts), as well as in official documents that seek to ensure "the teaching of literature as national heritage or artistic-cultural legacy" (Cosson, 2018, p. 134, our translation).

Regarding *contemporary paradigms*, the first one is inspired by the critical approaches of Russian formalism and structuralism. This is the *analytical (or textual)* paradigm, where the *concept of literature* corresponds to texts of high aesthetic elaboration and demonstrates a concern with meticulous reading, a kind of *close reading*, to reveal its compositional elements. According to Cosson (2018, pp. 138-139, our translation), in this *analytical* model, lessons "consist of textual analyses aimed at developing the student's aesthetic awareness through a critical study of a particular literary work conducted or reproduced by the teacher" and generally "this study starts from extracts or levels for poetic texts and narrative categories in relation to prose texts to analytically reconstruct the aesthetic elaboration of the work."

The *goal* is to develop an aesthetic awareness in students through a methodology of textual analysis of content, which includes the compositional elements of the text from a *selection of texts* of high artistic value. These texts are no longer limited to the canon but do not incorporate contemporary works. The *teacher's role* is to model literary analysis so that students can reapply this model. However, the critical study conducted by teachers, who have more

resources and a greater command of literary language, is often far more advanced than what students are capable of achieving. Another issue is that, due to the limited time allocated to literature in the curriculum, there is a preference for short texts, whose analysis is facilitated by their length, such as lyric poems and short stories, further narrowing the scope of literature, which the criterion of aesthetic labor has already reduced.

In response, the reader-oriented paradigm, among other factors, emerges as a reaction, addressing literature as enjoyment. Predominant in early childhood and elementary education, but overlapping with historicism in high school, this model has been widely disseminated in Brazil since the 1980s. The *concept of literature* is quite broad, encompassing all poetic and fictional genres, particularly mass and popular literature. *Text selection* is based on the criteria of texts that initially please the reader and then those that challenge their reading habits or school interests. The *methodology* of this model is centered on direct access to the work in promoting reading through a varied set of approaches, including reading for the sake of reading or pleasure reading, with the aim of developing the reading habit through the pleasure of enjoyment. The *teacher's role* is that of a mediator of literary texts.

In more restrictive proposals, literary reading is associated with a specific goal, such as expanding vocabulary and humanizing the reader, with a particular social awareness, including the use of para-literary books that utilize poetic or fictional structures to teach some educational content or transversal themes, such as sexuality, citizenship, bullying, etc. According to Cosson (2018), with whom we agree, these issues should not be denied. However, there are assumptions in this paradigm that need to be reconsidered, such as the belief that direct access to the text and pleasure reading alone are sufficient to cultivate a taste for reading, disregarding the need for literary education. Furthermore, this paradigm ultimately leads to the erasure of the teacher's pedagogical role, as their function as a mediator of literary texts becomes more about being an encourager or mere guide to readings. Another questionable point is that, in this model, a good reader is defined as someone who reads many books, regardless of the quality of the works, based on the view that quantity will lead to quality and that reading certain mass literature is a stepping stone to canonical reading.

The *social paradigm*, also known as the *identity* or *social-identity* paradigm, is based on multiculturalism, gender studies, postcolonial studies, deconstructionism, post-structuralism, cultural studies, and Queer theory. This model *conceives literature* primarily as a social representation or construction, with the goal of developing students' critical awareness or, at a minimum, understanding of social and identity relations. The *teacher's role* is to initiate and

guide discussions. To achieve this, the paradigm employs a *selective logic* (inclusion and exclusion) of socially *relevant texts* based on the social representations they encompass.

Two *methodologies* are adopted in this process: one centered on content, where students and teachers are encouraged to read, debate, and conduct seminars on the social themes presented in canonical texts; and another centered on the reader, which is more recent and aims to read, discuss, and analyze, from a multicultural perspective, how minority identities, such as indigenous peoples or women, are represented in certain works. In this case, in addition to the canonical texts, the selection also includes authors overlooked by official criticism and contemporary works relevant to the recognition of different cultural identities by the reader. This paradigm faces criticism for rejecting certain literary works due to their stereotypical representation of some minority, which limits the corpus and hinders a critical view of the particular theme, among other issues.

Given the negative aspects of these paradigms and the lack of a model that provides a systematic curriculum for effective teaching practices, two innovative proposals emerge. Despite their similarities, these should not be conflated due to their specific characteristics.

In the Brazilian context, a model referred to by Cosson (2014, 2018, 2020), *literary literacy*, is currently under development. This model centers on literature as freedom (Barthes, 1979), within language and linguistic expression. It is based on a dialogic perspective and language as a systemic conception of literature, viewing it as a repertoire of texts and literary practices that dictate how a community of readers constructs texts and how they should be read. According to Cosson (2020, p. 176, our translation), literature "*is a language that presents itself as a repertoire of texts and practices of production and interpretation, through which we symbolize ourselves and the world we live in through words*". The *objective* is to develop the literary competence of both readers and producers through the content of the literary experience and a responsive methodology that treats reading as an interpretive practice, allowing readers to produce responses in the co-production of textual meaning. In this paradigm, the r*ole of the teacher* is not merely to mediate but to build communities of readers by *selecting diverse and significant texts* for the literary experience of a particular community, whether simple or complex, according to local needs. Thus, literature must be considered beyond printed productions, advancing to include digital genres as well.

In addition to the six paradigms systematized by Cosson (2018, 2020), we can summarize the proposal for *literary education* using the same categories as those employed by the author and the assumptions of Ballester (2015), Colomer (1991, 2010), and Jover (2007,

2009). This proposal is beginning to take shape in Brazil but has already been consolidated in research, legal frameworks, and textbooks in other Western countries. In Spain, for instance, it began in the 1980s, drawing on contributions from various theories such as reception aesthetics, textual semiotics, transactional or reader-response theory, literary pragmatics, sociocriticism, and cognitive psychology. There seems to be a broad agreement on the *conception of literature* as a cultural construction of the subject, justified by the reformulation of its role in citizen education.

The *main objectives* are the development of literary competence (interpretive skills) and the acquisition of reading habits. The *teacher's role* is that of an engaged mediator, not limited to promoting the pleasure of reading but employing a *methodology* primarily focused on reading strategies and creative writing techniques, with diverse activities including reading and commentary, creative writing workshops, style exercises, study and manipulation of expressive forms, and projects. This contributes to the creation of reading communities through a corpus that extends beyond national literature to include texts from universal literature, ranging from classics to contemporary works, including juvenile literature, science fiction and adventure narratives, comics, advertisements, films, and various other genres.

Methodology

For this study, considering the research theme and the objectives to be achieved, we have developed a mixed-methods investigation, utilizing both qualitative and quantitative techniques and procedures with a predominantly descriptive reach and cross-sectional nature. To this end, we referred to the general mixed-methods design models proposed by Hernández Sampieri, Fernández Collado, and Baptista Lucio (2013) to develop our research design.

Specifically, data were collected through an online questionnaire administered from February to June 2021. This questionnaire was sent via email and social media to a group of 144 teachers who teach Literature in high school (grades 1 to 3) at federal schools located in Goiás (invited sample)[5]. Out of this total, we received 70 responses (final sample), corresponding to 48.6%. However, given that at Federal Institutes, most of the teaching staff holds dual qualifications in Language Arts (Portuguese and a modern foreign language) and

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[5] The federal schools located in Goiás correspond to two Federal Institutes - IF (Federal Institute of Goiás - IFG and Federal Institute of Goiás - IF-Goiano, which together have 26 campuses in 25 cities located in all micro-regions of this state) and the Center for Teaching and Research Applied to Education, one of the units of the Federal University of Goiás (CEPAE-UFG), located in the state capital.

teaches subjects related to one or more languages, with semesterly and/or annually rotating courses and levels of instruction, it was not possible to precisely determine how many of these invited teachers were actually teaching Portuguese Language and Literature in high school during the research period. Therefore, this constitutes a purposive non-probability sampling, as it was not feasible to estimate the population accurately.

Regarding the data collection instrument (DCI), the questionnaire included questions and variables about the participants' profiles and questions (open-ended, semi-closed, and closed) related to the perceptions and practices of literature teaching employed by the teaching staff, as well as the reading behaviors of the teachers. However, due to the breadth of the data and the limited space of this article, we will only address the first two dimensions of the DCI here, focusing on items with variables/categories (concepts, objectives, content, methodologies, roles of teachers, and forms of selection of literary texts) related to the constituent elements of the seven paradigms of literature teaching.

After the data collection and processing phases, we analyzed and interpreted the data in order to fulfill the objectives of this study. Additionally, we explored secondary data (from other research), interrelating and interpreting the results obtained during the general discussion and throughout the mixed-methods process.

Regarding the validity of the mixed-methods approach, in addition to the rigor in the techniques and procedures for sample selection, data collection, and processing (which included consulting experts for questionnaire validation and using IBM-SPSS for descriptive statistical analysis), we incorporated other elements such as the quality of the mixed design, the application of a pilot test for the data collection instrument, interpretative rigor (Hernández Sampieri; Fernández Collado; Baptista Lucio, 2013), and ethical considerations, including submission of the research project to the Research Ethics Committee (IFG) and the preservation of participant anonymity.

Literature in Federal Schools Located in Goiás: Teachers' Perceptions and Practices

Firstly, it is relevant to present the profile of the participants as part of the research subject description. Overall, the data reveals that the sample is predominantly composed of a teaching staff aged between 31 and 40 years (58.6%), primarily female (74.3%), well-qualified (47.1% hold a Ph.D.), with academic training in their area of expertise and teaching experience (81.3% have at least 11 years of teaching experience). Furthermore, most participants stay

updated through continuing education and participation in academic and scientific events, with frequencies of: often (37.1%), sometimes (32.9%), always (22.9%), and rarely (7.1%), demonstrating engagement in a permanent and ongoing process of improvement and updating with new educational trends.

We note that this profile differs significantly from that of the teaching staff in state, municipal, and private schools in Brazil, as federal teachers have superior academic qualifications, compensation, and working conditions compared to the majority of Brazilian educators. They also enjoy relatively greater freedom in designing local curricula, selecting content, and choosing teaching-learning methods.

Regarding the data collection instrument's questions related to the paradigms of literature education, the results reveal the coexistence of elements from different literature teaching models, with varying levels of prevalence, indicating a blend of traditional, contemporary, and innovative perceptions and practices.

Despite this diversity, certain aspects concerning the literary phenomenon and its teaching in the investigated educational context stand out, aiming to address the research question guiding our investigation by identifying and describing the dominant literature teaching model(s) in federal schools located in Goiás. Let us examine the results obtained through the six questions related to the main characteristics/categories of each paradigm, with average calculations derived from the following scale: 1 = not at all; 2 = slightly; 3 = moderately; 4 = very.

The first question addresses the *views (conceptions) of literature* through the query: "To what extent do the following views of literature resemble the one(s) employed in your teaching practice?" According to the responses, the view of *literature as a space for social representation or construction* (3.7), typical of the social-identity paradigm, ranks highest as "very" similar to the participants' practice. In contrast, the view of *literature as classical works* (2.2), characteristic of the traditional moral-grammatical paradigm, is rated lowest as "slightly" similar.

Subsequently, we addressed the objectives of working with literature in schools through the question: "To what extent do you prioritize the following objectives when working with literary texts in the school?" The responses reveal that all objectives are either "very" or "moderately" emphasized, with a slight preference for *developing students' critical awareness, understanding social and identity relationships* (3.7%), *promoting students' cultural integration* (3.6%), and *developing literary competence and reading habits* (3.6%), which are

characteristics typical of the social-identity, historical-national, and literary education paradigms, respectively.

This coexistence of paradigms is also evident from the responses to the following question in the questionnaire: "To what extent do you prioritize the following *contents* in your classes when working with literary texts?" The variable representing *social representations in texts* (3.7), characteristic of the social-identity model, is identified as the most prioritized content by these participants. Conversely, *exceptional uses of language, such as sophisticated language, complex vocabulary, and syntactic inversions* (2.2), typical of the moral-grammatical paradigm, are rated as the least prioritized by the sample of teachers.

Next, we inquired about the *role of the teacher* through the question: "To what extent do these descriptors resemble your role as a teacher in working with literary texts in the school?" According to the participants, *their primary role is to initiate and guide discussions on social and identity representation* (3.6), rated as "very" similar on the scale, reflecting the social-identity paradigm. However, functions from other models were also noted, with *using literary texts to exemplify ideal text models to be followed by students* (1.9), from the traditional moral-grammatical paradigm, being identified as the category least resembling the role of these teachers.
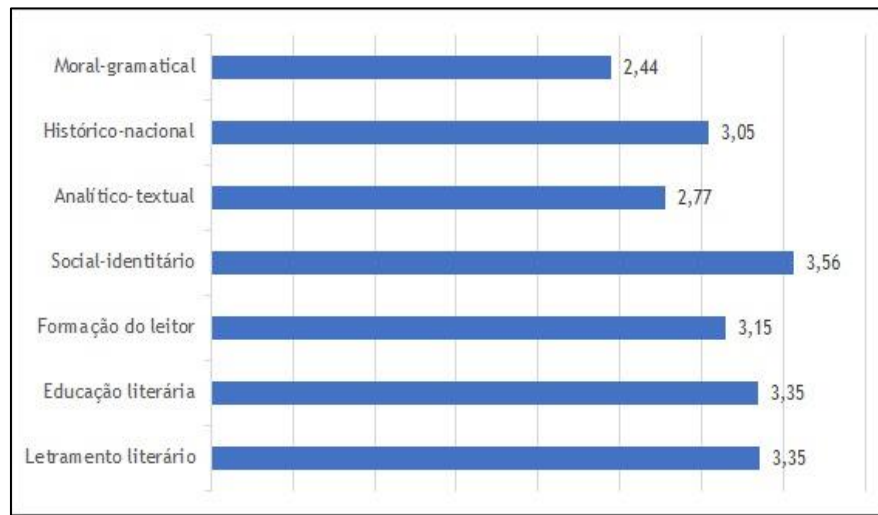
Continuing, we inquired about the selection of the *literary corpus* through the question: "To what extent do you adopt these types of literary corpus selection in your classes?" By calculating the average responses, we confirmed the coexistence of characteristics from all paradigms; however, there is a notable balance, as the values indicate that participants in this sample adopt "moderately" the various types of literary corpus selection, with a slight emphasis on *selecting classical and contemporary texts from national and universal literature across various genres and media, including films, comics, digital literature, etc.* (3.4), which is characteristic of the literary education proposal.

Let us now consider the *methodologies* employed by the respondents, with indicators obtained from the question: "To what extent do these methodologies resemble the ones you use in your classes?" The responses reveal the adoption of different methodological practices in teaching literature within the investigated context, with a certain balance in the answers. However, it can be asserted that, above all, the predominant methodologies are: the typical approach of the social-identity paradigm, *centered on historical-social representations or the representations of the identities of specific minorities* (3.4), and that related to literary literacy, regarded as a responsive *methodology that adopts reading as an interpretative practice,*

allowing for reader responses in the co-production of text meaning through varied activities (3.2).

In the following, Graph 01 provides an overview of the incidence of each paradigm, with average incidence scores (on a scale of 1 to 4) derived from the results of these six questions.

Graph 1 – Paradigms of Literature Teaching in Federal Schools

Paradigm	Score
Moral-gramatical	2,44
Histórico-nacional	3,05
Analítico-textual	2,77
Social-identitário	3,56
Formação do leitor	3,15
Educação literária	3,35
Letramento literário	3,35

Source: Authors' elaboration (2023).

As shown in Graph 1, in the Brazilian context investigated, the predominant model in high school literature classes is *the social-identity model, followed by the innovative models of literary education and literary literacy*. Additionally, we note the presence of traditional perceptions and practices, such as those related to the *historical-national* and *moral-grammatical* models, with the latter showing the least incidence in the investigated context. This pattern indicates an overlap of models and a certain hybridity regarding their constituent elements. Moreover, this mix is confirmed by analyzing participants' individual responses, as we observe that a single participant often exhibits alignments with perceptions and practices from different literature teaching paradigms.

The predominance of the *social-identity model* is evident from the first question when participants are asked about their conception of literature. Similar to Michelli (2018), we believe that the theoretical orientation with which the educator is most aligned regarding the view of literature often guides their teaching practice, reflecting the intellectual, social, and emotional meanings they construct in relation to literature for themselves. Thus, observing the prevalence of the conception of *literature as a space of social representation or construction*,

we note a significant connection of the participating educators to this model, which seeks to include society in the reader-text relationship, addressing both emblematic social issues and the representation of minorities or social groups. According to Cosson (2020), in this model, literature is understood as a cultural resistance against discrimination based on differences and a struggle to construct a more just and equitable society.

According to the expert on literary literacy, literature, by representing social relationships while not neglecting aesthetic values, establishes a homology with society. From this perspective, the literature highlights power relations in the symbolic space and critiques the exclusion of minorities who do not conform to dominant social and cultural norms. In this regard, proponents of this model advocate for the social and cultural plurality of the canon while condemning stereotypical and prejudiced representations of minorities in both past and contemporary works, as well as rejecting any negative portrayals based on differences (such as gender, ethnic-racial background, sexual orientation, physical and intellectual disabilities, etc.). By giving prominence to minorities and representing them positively, literary works combat prejudice and dignify differences. This process allows members of minority groups to assert their identities and fosters empathy in others, who come to recognize the struggles of these groups as legitimate, thus contributing to the building of a more plural and democratic society.

Furthermore, the *social-identity* paradigm is supported by Law No. 11,645/08, which mandates the inclusion of the study of Afro-Brazilian and Indigenous history and culture in the official high school curriculum (Brasil, 2008). It is also reinforced by the National Common Curricular Base (BNCC), which establishes that "the school, as a space for learning and inclusive democracy, must strengthen the coercive practice of non-discrimination, non-prejudice, and respect for differences and diversities" (Brasil, 2018, p. 14, our translation) and, specifically in high school, needs to consider "more complex works of contemporary literature and Indigenous, African, and Latin American literature" (p. 492, our translation).

Given this context, and considering that Brazil is a country marked by numerous inequalities and the well-known political engagement of federal school faculty in defense of minorities, it is not surprising that this paradigm has predominated in this context. This scenario is corroborated by the high qualification level of most educators in their fields, as well as their significant participation in continuing education courses and academic-scientific events. Thus, these professionals are familiar with publications that attest to the failures of traditional literature teaching models, which may also explain the significant presence (in second place)

of perceptions and practices derived from literary literacy and literary education, identified as innovative alternatives for working with literature.

However, despite all its relevant aspects, the social-identity model presents some weaknesses in practice and is subject to criticism. Among these, Cosson (2020) highlights that the political valorization of literature often puts formal and aesthetic issues in the background, which harms the literary art's uniqueness as an aesthetic discourse and artistic expression, as well as other aspects like the exercise of imagination and language play. Another weakness of this model is the challenge in achieving the desired objectives: first, the impact of these representations largely depends on the context and the reading repertoire of each reader; second, alienation, skepticism, and absenteeism are also part of literary reading, which does not solely guarantee empathy, critical awareness, and reader empowerment. Furthermore, this paradigm only accommodates politically engaged students, which causes other types of students to distance themselves from literature, forgetting that it can also serve as mere enjoyment for many.

Despite these and other criticisms, the social-identity model has not become predominant in Brazilian high schools, being used mostly as alternative projects or complementary approaches. Literature teaching at this educational level remains predominantly guided by the historical-national model, both in teaching practices and in didactic materials, as indicated by various studies conducted in the context of state or private public schools (Santos, 2017; Nascimento, 2021). In the perceptions and practices of Brazilian teachers who participated in the research, this historiographic and canonical perspective model is also present, although with slightly less incidence compared to contemporary and innovative paradigms, as previously demonstrated.

Considering the traits of traditional or contemporary paradigms, the proposals of literary literacy and literary education present themselves as a potential solution to the crisis of literature in schools, without excluding the successful elements of other models. In these two innovative proposals, the student is the protagonist and should play an active and critical role as a reader and (perhaps) writer. However, the teacher also occupies a prominent place, as they are responsible for providing students access to a diverse collection of works in various formats, as well as implementing a range of reading and writing strategies and procedures in the classroom and beyond, such as *literary reading circles* (Cosson, 2014) and other literary literacy practices (Cosson; Segabinazi, 2023) and *literary constellations* in literary education (Jover, 2007, 2009).

In summary, it is reiterated that the teaching of literature in the investigated context does not occur homogenously. Although there is a slight predominance of the social-identity model, according to the perceptions and practices of the research participants, elements from all seven paradigms coexist, resulting in a combination of traditional, contemporary, and innovative characteristics with varying levels of incidence. In this sense, as Witte and Sâmihăian (2013) assert, such research provides an overview of paradigms; however, in educational practice, they coexist and are often difficult to distinguish. Similar to the work of these researchers in the European context, the Brazilian reality investigated also reveals various combinations of perceptions and practices, constituting a kind of "fusion" of paradigms, placing them in a developmental perspective.

Final considerations

This article addressed the paradigms of literature teaching in the Brazilian context, encompassing both traditional models and innovative proposals in literary education and literary literacy. Throughout the study, the aim was to meet the objectives presented in the introduction by presenting and discussing results related to the description and analysis of the perceptions and practices of the literature faculty in federal schools located in the state of Goiás. Additionally, reflections were made on the current models of literature teaching prevalent in the investigated reality and other school contexts.

Generally, in the empirical dimension of the investigation, especially regarding teaching perceptions and practices, it was concluded that all seven paradigms can be found in literature teaching at the high school level in federal schools located in Goiás, with very close incidences among them, indicating a blending of models and a certain hybridity concerning their constitutive elements. Despite this diversity, there was a slight predominance of the social-identity model, along with the presence of more innovative perceptions and practices (related to literary literacy and literary education) mixed with traditional approaches (mainly historiographic and canonical literary approaches) in the investigated context.

Given the objectives of this work and the predominantly descriptive nature of the investigation, as well as the heterogeneity of perceptions and practices among the teaching staff, it is important to emphasize that there was never an intention to present ready-made formulas for successful work with literature, nor to advocate a single teaching paradigm as the most effective. Furthermore, it is fully recognized that effective literary education extends beyond

merely representing teaching paradigms, as it involves various agents and related actions, such as public policies to encourage reading, teacher training, curriculum development, instructional materials, and textbooks, among other topics that open avenues for new lines of study and research.

In conclusion, it is argued that schools, as the primary agencies of literacy, must take on the responsibility of creating effective conditions for the development of competent readers and writers, considering local realities. In this sense, in line with Dalvi (2018), the defense of working with literature in high school is based on premises such as direct access to literary texts and the responsive-active role of the autonomous, critical, and habitual reader (who may even become an author). The importance of literature as an independent curricular component and of the teacher as an engaged mediator is also highlighted, as well as recognition of other agents involved in the literary process, such as librarians, writers, literary critics, storytellers, literature enthusiasts on social media, such as booktubers and bookbloggers, family members, and many other participants in this process.

Finally, we hope that this work may contribute, in some measure, to research and studies aimed at the development of readers at school age and throughout their lives. Readers can find, in literary texts, interdisciplinary knowledge, wisdom, pleasure, critique, ethics, politics, self-recognition and recognition of others, consolation, empowerment, empathy, and many other indispensable knowledge and values for life in society.

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