

Civic literacy projects in libraries: acting in the present thinking in the future

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Abstract:

Civic literacy is an area of the field of literacy's that libraries should develop. In Portugal, in the Seixal Municipal Library, we have also focused, for several years, on the development of textual literacy and other specific literacy's (as is the case of digital, media, visual and historic literacy's).

In 2007, we started a program of literacy for citizenship, "Rights for Right?" ("Direitos por Direito?"), a project in progress, that shows the importance we give to the growth of the field of literacy's were we highlight the relevance of the literacy for citizenship, which is one of the basis for Human Rights, practices of active citizenship, social and cultural development based in the principles and values of democracy. In this paper we explain the thought process for literacy for citizenship with the presentation of the project "Rights for Right?", which aims to promote, early, the knowledge of Human Rights as rights and basic freedoms of all human beings that allow people a conscious and informed life and an active and positive participation in society.

Since literacy increasing projects are not dissociable of knowledge building processes, "Rights for Right?" is based in educational services logics and concepts, centered in the construction and exploration of a textual and multimedia "educational kit"; the elaboration of a pre-activity program for teachers; the production of several pedagogical aids for students; the promotion of workshops in schools in order to position the migration of educational kits. It promotes interaction, critical and active participation of the participants in an open project that incorporates the progressive experiences of the young people participating in the project. These confer an ethical significance, citizenship value and a sense of common responsibility in the collective life. By promoting civic literacy the libraries are working for the moment but also for the future.

Keywords: Literacy, civic literacy, reading promotion, promotion practices of reading.

1. HUMAN RIGHTS AND CITIZENSHIP LITERACY, SINGULARITIES IN THE VASTNESS OF LITERACIES

(...) sur les travaux de Condorcet et sa volonté d'instaurer à la fois un progrès scientifique et démocratique notamment grâce à l'Éducation (...) la situation est assez similaire deux cents ans après les propos de Condorcet.

L e Deuff (2009) 183

Since the rationalist illumination that functionally literate people (1) are seen as a necessary asset towards social progress and that the illustration of individuals is relevant for the fulfillment of the social contract that regulates the legal and political instances of society. (2) In a democratic society, the practice and experience of citizenship and education opportunities are considered as a right in the constitutional legal instances and educational politics of most countries. The Universal Declaration of Human Rights (1948) is one of the ideological basics and a paradigmatic instrument in cultural and social vision architecture, which shapes our society and advocates that human rights promotion and respect are to be done through education.

Public Libraries, socially committed with information use and access, education and culture promotion, have to focus their action towards literature and literacies. (3) We present "Rights for Right?", a literacy project for citizenship, which will appear after a reflective setting where we explain its place in civic literacy. "Rights for Right?" is based on the promotion and knowledge of Human Rights, seen as the rights and basic freedoms of all human beings, which includes, amongst others social, political and cultural rights, freedom of thought, speech and equality before the law. Its knowledge and compliance allows people to have a conscious and informed living and a positive and active civic participation in society.

Human Rights Literacy is part of the information culture field (4) and it belongs to the branch of citizenship literacy – the ability for people to know, exercise and observe their rights and duties; actively and critically participate in society; contribute for the common good; make informed choices and politically participate in society, either by voting or by other participative instances. The citizenship literacy, as all literacies, (5) is related and covered by the information literacy – "a system of values, attitudes and behaviors, knowledge and aptitudes which lead not only to an intelligent and appropriate use of external information, but that, mostly, contributes for the diffusion of good use of both external and internal information (or produced/reconfigured by the subject), therefore being a culture of sharing and collective enrichment". (6) As with other literacies (7), information literacy is part of the information society culture and communication culture, which are valued in the project "Right for Rights?". The current information culture (8) is a target for many studies and theoretical formulations. But, besides what it is the dominant culture in society, its cultural patterns, economical and social conditions, in an effective information culture, reading skills cannot be secondary to information skills and the other plurality of literacies. Its learning and use gives individuals an active and positive performance in the ample field of information – communication – knowledge, which contributes to its personal growth and allows them to act critically towards the world and properly informed. This gives relevance to projects such as "Rights for Right?", since the literacies skills expertise are essential for an active and positive intervention in social *polis*. These skills provide a competent use of information, essential for citizenship in modern day democracies, which in a text by ALA (9) refers to concepts of media literacy (10) and critical literacy (11). These, confer critical analysis and resistance skills, especially to the media influence, which allows for citizenship questions (12) in the sense that "citizenship in a modern democracy involves more than knowledge of how to access vital information. It also involves the ability to recognize propaganda, distortion, and other misuses and abuses of information". (13)

Current information culture (14) encompasses news, data and knowledge. (15) To understand its role entirely (and not as an historical evanescence which appears from nowhere disconnected from social processes), the social role of libraries in literacies promotion should be centered in the current information and knowledge reality without limiting themselves to current times. This increases the understanding of its development and belonging in the ontogenesis of the duration of the historical process and in the fleeting social reality of the moment. Libraries are the institutions that acting in every present target their actions in time; it is in this double focalization of its historic and social mission that we subscribe the practices of reading and literacies promotion, practices developed to act in the present, thinking about the future of new generations and in social dynamics where we desire an informed, critical and active citizen participation increase.

Literacies promotion practices, in citizenship and others, are inserted in a cultural, social, educational, informative and technological dimension whose speech content and diversity transcends the domain of communication, information and documentation sciences. (16) As with schooled alphabetization in the western world, training and teaching are based in educational institutions, (17). We designed "Rights for Right?" in an exploration and involvement perspective for schools, giving them transliteracy (18) and interdisciplinary approach potential, since reading and literacy promotion cross with science, education and other social and human sciences fields, and practices developed relate to technical, scientific and communication dimensions. Since

education and civic literacy should not be reduced to the mere knowledge and respect for laws and institutions, we gave “Rights for Rights?” several material supports, setting possibilities, exploration and informed and critical interaction which gives, amongst its receivers, opportunities to gain knowledge and the building of *active memories*. We took into account that in an information culture (framed by several technical cultures: writing, reading and current information and communication technologies) (19) literacy practices for citizenship are, with other literacies, an active contribution for an integral, critical and informed construction of individuals and the basis of the collective challenge for the civic and cultural majority qualification promoter (20) and the subsequent ampliation of equity opportunities, justice and social progress.

1.1 THE NECESSITY OF CLARIFYING READING, LITERACY CONCEPTS AND THEIR PROMOTION

There is nothing more practical than a good theory
Kurt Lewin

Since “Rights for Right?” is a practice for the promotion of literacy and citizenship, it is important to make an introduction to what we understand as reading, literacy and for reading and literacy promotion practices, since we have faced several distinct approaches or variations of its use, sometimes synonyms or mere attributions of more contemporary uses of the term literacy. We do not see them as opposing, but rather as adjuvants for the existence of competent readers, while making a clear distinction between them and relating them to concret practices, avoiding the abstract use or *doxa* fundamented. We understand textual reading (as others exist) generically as the ability to interpret and critically analyze the content of a text by the use of graphic deciphering skills and finding/projecting sense (21), by which textual reading practice promotions act upon an alphabetized population (which in the West was only standardized, with different levels of national success, in the late 18th century), or in a population about to be so (in case children which have not yet initiated the formal alphabetization process or young men and adults who are about to begin, being that in other cultures the teaching of reading can occur in a non schooled alphabetization context).

We understand literacies add the domain of specific competencies and knowledges which allow for a competent reading in several technological skills and from the knowledge that reading projects itself. In the current technological and specialization reality, it is convenient a bigger differentiation between the concepts of reading and literacy (which might involve several distinct practices and uses), as well as a clarification around the activities which promote reading and literacy skills (very diverse promotion practices, which can transcend the textual, and are basic for reading and communication processes). The thinking about the differentiation of the reading and literacy concepts not only impose us the affirmation that “Rights for Right?” is a project for the promotion of civic literacy, but also for what are the practices used in its promotion being done in portuguese libraries (22), where the term “animation activities” is still used to designate reading promotion practices.

1.2 THE NECESSITY OF REFLECTING ABOUT THE CONCEPT AND READING/LITERACY PROMOTION PRACTICES

“(…) la literacy recèle *le pari implicite, celui de réconcilier pratiques sociales et disciplines scolaires*”.
Eric Delamotte, cit. in Le DEUFF (2009) 155

In order to contextualize, and clarify, the conceptualization of the practices for civic literacy promotion in “Rights for Right?”, which we will present from now on, it is important to consider about what are the practices promoting reading and literacy. This path crosses with the one from cultural animation that has roots in the 10th century movements promoting popular education, having gone thru several transformations based in sociocultural changes and evolution processes in society. Several authors refer several perspectives for the concept: its connection to non formal education; community development; social well being; promotion and cultural development. (23) The expression “cultural animation” covers not only consistent activities but also several loose approaches, not always conceptually developed and framed, which are mistaken for mere entertainment events. (24) This type of empty feel good movie, being given by the cultural industry logic, (25) make us question about what, truly, aim certain types of animation activities and, in the case of libraries, what you can reach with them in terms of an effective promotion of reading and literacies. (26)

This is important on a time when it has been undone the illusion of librarians that, in order to achieve greater results in reading habits and enjoyment and in literacy skills, all it was needed was to eliminate the reading access distance by opening libraries, making resources available without, possibly, having taken in consideration the relevance of factors such as social, cultural and educational distance and new social contexts. And possibly by not having pondered sufficiently on the concepts and teaching settings of the practices for reading and literacies promotion, as well as its results. In previous articles, (27) we referred that reading and literacy promotion practices need conceptualization, utensils and intentions focused in specific literacy

competencies in the content domain in which reading is projected upon, either textual, visual, auditive or other. Because of it, we distinguish at the conceptual and setting levels the respective promotion practices. We consider that reading encompasses basic comprehension of human codes skills (words, symbols, signs). As for literacy competencies, they lack a specific information domain and conceptual use appropriate for the comprehension and the construction of meaning in the knowledge, technological, creative, artistic conventions and social areas that it reports to, (28) for which it is preferable to use the plural: literacies.

“Rights for Right?” is a transdisciplinary project, objectively focused on Human Rights literacy (a singularity in the vast field of literacies), developed in the context of civic literacy promotion practice, which we do not designate by “animation” but as “educational activity”, since it is developed in a logic of educational service, with the use of techniques and approaches which stimulate an education for the attention and critical reflection which induces growth. (29)

2. “RIGHTS FOR RIGHT”, A PROJECT FOR THE PROMOTION OF READING AND CITIZENSHIP LITERACY

“Our own growth as learners is always “becoming” and we encourage you to share your success stories and effective practices with your colleagues and with us”.
PIKE, Kathy (1994) X [10]

“*RIGHTS FOR RIGHT?*”, targets children between 8 and 13 years old, and aims to supply them with information and formation for citizenship, the acquisition of informative skills and opportunities to interact and express their own visions. It has for general goals:

- 1) Expose, analyze and reflect concepts regarding human rights based on the reading of textual, iconographic and audio documents;
- 2) Promote the reflection and debate about human rights transposing concepts which are inherent to communication, teaching and expression plan;
- 3) Create a citizenship spirit, critical reflection and responsibility about the practice of human rights as paradigms of dignity and cohesion in our societies;
- 4) Stimulate reflection, research, selection and content production and give them the necessary motivational support and visibility;
- 5) Contribute to the cultural and civic qualification, which ensures a process of democratization of civic information, culture and knowledge in the perspective of an integral formation of individuals;
- 6) Consolidate and amplify this experience and its *active memories* and practices associated with it in a methodology of project in progress (30).

“*RIGHTS FOR RIGHT?*” has as specific goals:

- Provide receivers with a better understanding of the context and the founding principles of the Declaration of Human Rights Declaration and of the Convention on the Rights of the Child based in textual readings and others;
- Promote, by educational practices associated to the project a knowledge of human rights, based both on formal documents about the subject and child literature, and on several means such as iconographic and sound literature;
- Reflect on the current issues regarding the accomplishment of the human rights;
- Plan the analytical and debate paths adjusted for the participants regarding the dominant speeches about human rights throughout time and its historical, social and cultural contextualization.
- Value the individual and social significance of interiorization and practicing human rights in a proportionate approach through the plurality of readings, practice and the acquisition of informative skills;
- Consolidate in the participants a memory of participation in the initiative, by stimulating the construction of an individual interpretation about the human rights and a personal practice of how to be and participate in society through group activities.

Current times and the importance of the topic of Human Rights and the diversity of approach strategies potentiate the project, being a difficulty the awareness, not always easy, of teachers to include the topic in the overloaded curricular plans. (31) The project encompasses curricular objectives by implying the active and contextual use of language, writing and reading; (32) the resort to self referentials, (33) or those of a humanist, civic and technological culture; by promoting the use of information techniques, communication and literacies ampliation. It is highlighted, in this process of acquisition/consolidation of skills, the awareness for behavioral attitudes of interaction and socialization, public participation and the critical use of documented and digital information, since a citizenship literacy can not abstract itself from the current information paradigm and the awareness of the realities and challenges which are part of the social setting of an information culture and its roots. (34) “Rights for Right?” has several didactical and empirical dimensions for the building and applicability of skills. It inscribes the information and education transmission for citizenship and values (35) in discovery

itineraries, relation and relativization of previous knowledge with new knowledge that promotes information literacy, Human Rights literacy, social literacy, cultural literacy, media literacy, audiovisual literacy. (36)

2.1 THEORICAL CONTEXT AND FRAMING

Does it not seem to you, that the greatest evil one can commit against his city, is that of injustice?
Plato, *The Republic* (1975) p.135

“Rights for Right?”, expresses a deliberate question, that attempts to refer to the problematic, reflection and interpretation (37) about the topic and the notion that human rights, even if unquestionable, should not be perceived as immutable assets to the social collectives and individuals. Their coming to be and usage lack the active and informed civic involvement, their knowledge and the domain of citizenship literacies important for people, which fit the necessity of a rational logos and an individual and social ethic.

We designed this project (38) for the knowledge of Human Rights and Child Rights based on the principles of the UN’s Universal Declaration of Human Rights and in the Convention of Child Rights (39). We developed that perspective in the context of the educational role of the library, considering the importance of literacies for the acquisition of the required skills for the teaching of the individual as a citizen. The library, the resources it offers and its functioning rules, is an ideal public space for the knowledge and exercise of civic rights, information gain, cooperation experiences, public participation and thinking autonomy. During project development, we took into account references in knowledge and learning theory, (40) which appeared in the late decades of the 20th century, and shaped a change in the teaching and pedagogical paradigm: knowledge can not be conceived as an independent act of knowing, or produced for passive use by individuals; it should result from an active construction, a significance building process done by the apprentice and influenced by norms, values, social and cultural attitudes which surround him. (41) We focused on the educational dimension of the project in educating and inform about the Human Rights and Child Rights, in a reflective pedagogical, participative and cooperative practice; (42) building meanings; acknowledging values; developing ethical attitudes related to a daily practice of Human Rights. It is expected that “Rights for Right?” contributes for this goal through practices with ludic and pedagogical dimensions which are associated to it and that do not leave teachers and families outside of the act of forming critical and conscient citizens.

Let us consider that the development of projects based in educational approaches to increase the literacy levels (43) is not dissociable of the knowledge building process, where the activities by schools, museums and libraries take effect. In “Rights for Right?”, and without aiming to develop mechanistic approaches, conflicts between trends of knowledge theory and behavioral or constructive learning theories, (44) we centered on active learning, on a hands-on — minds-on — hearts-on approach (45) that can lead to the appropriation of information and the cognitive construction of an individual vision that reflects in the final joint reflection about the importance of human rights. We resort heavily to text (46) and iconographic (47) materials which confer objective sustenance and transversality to processes that promote the literacies based on reading skills.

2.2 APPROACH STRATEGIES TO “RIGHTS FOR RIGHT?”

«Be welcome (...), *It is not petty luck but the Right of Law that has brought you to this path.*» Parmenides

For the project operationalization a pedagogic case was created (48) aiming the exploration of several readings (textual, auditive and visual) focused on the construction and promotion of skills related to human rights and the value of civic participation in decision and ruling processes. (49) The case is composed of documents, support materials and teaching aids (59) promoters of multi-readings and skill use (of reading, information, media and communication).

“Rights for Right?” encompasses characteristics of *basal reading programs* including: readings of increasing difficulty; controlled vocabulary; systematic skill development; abridged or adapted stories; an eclectic comprehensive approach to reading instruction; a variety of genres (fiction, poetry, and non-fiction); a variety of illustrations. Some critics are done to the basal literacy programs (not pondering the receivers diversity, traditional approaches and presenting artificially divided areas), critics that we relativize in “Rights for Right?”. (51)

To streamline the case exploration, a previous program for teachers and mediators consisting of activities and workshops was developed, with the objective of raising awareness to the subject of Human Rights and their importance and those of citizenship literacies; inform that the project as the possibility of reaching out across disciplines; develops skills in information literatures and transliteracies; (52) encourages, in line with the concepts presents in the conceptual map supplied, (53) the free use of the materials in the pedagogic case and the increase in alternative materials and explorations (54). Teaching aids were produced for the case materials for both children and young people and, for the teachers, exploration suggestions and a pre-activity program, which were presented in the workshop.

As a strategy to approach the human rights and the exploration activities related to the project, it is recommended a ludical teaching context and it is suggested the use of *philosophy for children* (55) as a teaching device for the realization of the educational proposition focused on a responsible citizenship, where the citizenship concept is not limited to the notion of claiming rights and fulfilling duties, being a citizen the one who has informed critical, criterious and ethical thinking and that is ruled by it. We suggest that reading activities take place as “multifunctional diversity”, aiming the acquisition and domain of informative, reading, media and digital alphabetization skills directed towards Human Rights and citizenship literacies. In that sense, we aim to focus the participants in the perspective of evaluating information and communication needs; validate informative contents (information skills and adding value); share and diffuse information (collaborative and interactive strategies for the co-building of the objectives defined considering resources and technologies used). These proceedings should occur by the construction of learning situations (56) and by clues for the construction of reflection and debate. (57) The exploration of the materials produced in the project is seen as guides for multiple ways to think, read and see by the participants. (58) Involved in a process of ethical attitudes, they will be encouraged to, actively think, debate, search, write and create over the proposed materials.

In the meetings with teachers and mediators we highlighted that, during interventions that are being disturbed by others in the middle of the group, it should be called to attention amongst the participants that listening to others and be heard by others is a human right, and that even in the emotion of a debate, they shouldn't forget it (59). In that sense it is important that on inclusive educational projects and promotion of literacies the participants are encouraged to have alterity and civic conscious attitudes, since citizenship skills imply individual autonomy, respect for others, social cooperation and public participation.

2.3 COMPLEMENTARY ACTIVITIES AND PRACTICES PROPOSED

So, Glaucon, we shall say, i believe, that justice has in the individual the same character that it has in a city. Plato, *The Republic* (1975) 145

In the exploration of the materials and aids of the pedagogic case, (60) it is taken into account age groups, characteristics and interests of the participants, and because of that the selection of books, paintings, music and teaching aids were designed for distinct ages and approaches. Children and young people are audiences with distinct interests and young people offer specific difficulties for involvement. (61) Due to that, active participation should be sought, debating and asserting the pertinence of its contributions. One of the activities proposed for the youngest students is the elaboration of a “Dictionary of Human and Child Rights” (age 8 to 10). To the oldest (10 to 13), the organization of a “Thematic Dossier” of clippings selected by the students of narratives, memories, poems, iconography or other sources related with human rights. These activities should: encompass the proper methodologies for research and selection; documental and project organization; involve physical and digital resources; (62) develop informative and media skills. Activities to promote and dinamize reading is suggested (for participants from 8 to 10) by selecting significant books, which fit adjuvant or opposing concepts in a fundamented and critical manner associated with human rights.

Reading is extremely valued in this project. It contributes to increase educational and information levels, promote reading interest and the construction of personal, social and multicultural values. By “lending” experiences, fiction and narrative readings present multiple behaviors of human and social interactions. Modeling attitudes and values, reading promotes opportunities for self-reflection in children and young people (63), the construction of imaginariums, relaxation and enjoyment spaces. At the same time and with the same goal, for participants from 11 to 13, it is suggested the implementation of a “Readers Community”, pre-selecting the books to be picked by the group and incorporating other reading and exploration suggestions, for which guideline should be previously agreed and decided.

As processual practices, a permanent improvement of the pedagogic case is desired, with testimonies and materials produced by the schools related to the initiative. It is recommended that the materials produced be gathered for a school exhibit and a collective exhibit from all schools at the Municipal Library and other spaces, since its external public presentation is relevant for the visibility of the project and public recognition. Which are factors for gratification, motivation (64) and appreciation for the participants' self esteem. In terms of publicity, we alert for for the convenience of an effective promotion of the project in schools, their websites, in other institutions and the involvement of the participants families and peer groups. In terms of methodology, besides the use of educational services practices and the suggestion of educate for the citizenship through the teaching device of “Philosophy for Children”, we underline the importance of the incentive to observation, description, reading, experimentation and research about the selected works and associated contents, as well as the raise and discussion of questions and proposals for other activities to be done about human rights and citizenship.

In terms of the evaluation of the project we asked for a particular commitment in the process (observation record, evaluation records, interviews and social forums for discussion), interim evaluation and final evaluation of the project. Which allows an operational followup and probably necessary adjustments, so it is

recommended that in all actions an evaluation card be given and ask for suggestions. Based on the analysis of statistical data systematically collected in these inquires, after the end of the first year, the first evaluation of the project was made. (65)

2.4 EXPECTED IMPACT FOR “RIGHTS FOR RIGHT?”

We should remembre that it was the search for the nature of justice that has brought us here (...) if we discover what justice is, we shall admire that the just man in nothing will be diffrent from it, but instead he will be identical to it.

Plato, The Republic (1975), 181.

From its placement, experience and plurality of readings of the materials used, it is wished that the participants, in a process of interactivity, discovery and several ponts of view, can: build a social and personal vision about human rights; reinforce previous knowledge, relativize prejudices and some, possibly, wondrous thoughts about citizenship and Human Rights; actively adding skills for civic, social and other literacies (66); consolidate their reading taste and interest for information and reflection around citizenship.

Without unfocusing the activities associated with the promotion of citizenship literacy from the goal of the participants to achieve an increase of skills to give a critical and grounded judgement and a consequential development of assertive appraisal skills from the plurality of resources used, it is expected that based on what is offered, and what they add, that they can do readings, discover meanings and project interpretations, since human codes are from several natures and, either in their production or reading, have some decision capacities, which allows for a competent reader to understand the content of a text in its linearity or in the possible semantic and circumstantial arbitrariness taken by those related to it. (67)

Crossing the goals of information literacy with those of citizenship literacy (68), it is expected that competent readers correspond to more informed, critical and active citizens, either when they move daily in their institutional intricacies and government information, either when they intervine in an informed and civic way in the community, using their rights, fulfilling their obligations, projecting their reflections, visions and expressions (verbal, textual, creative and others). Competent readers are fundamental for an attentive, active and participatory citizenship, (69) for social progress and effective affirmation and expression of democratic paradigms. (70) Due to this, “Rights for Right?” is valid both in the present and in the future, for the lives of the participatants and for the role of the library in the increase of literacy skills. (71)

Having “Rights for Right?” considered methodologies and educational practices reccomended in terms of approach suggestions, settingss which increase the skills for reading and exploratory suggestions, we hope that it has the potential to promote in other institutions the interest for reading and literacies, particularly around human rights and citizenship. Despite the possibility that our option can be inconsistent with absolutisations that emerge from the confrontation between different philosophies about culture, (72) we believe that transmitting what we add in the present in terms of creation and knowledge, and what we have inherited, is part of a dynamic whole where, in the sociocultural context, the future is shaped in a process of progressive disposals, adjustments, incorporations and accommodations of new information and knowledge. It is in this sense that in this project, and in others we develop, (73) we aim to give them contents of cultural literacy. (74) This increases the referral universes and encompasses bigger possibilities of readings, reflections and interpretations more grounded and pertinent, even if that creates increased difficulties for approaching the younger audience, a segment with very specific and diverse needs and interests. (75)

This is not done without the awareness that we live in a society which tends to privilege skill paradigms in detriment of knowledges and where research, production and sharing are an increasing positive reality, which makes dimishing skills, information and communication technologies, or considering them non educational for young people, senseless. (76) The challenge is finding strategies that, without limiting them, add to them and respond to the amplitude of their necessities and interests without excluding significant educational and cultural dimensions. Because of this we did not hesitate in including in “Rights for Right?” materials which fit in referential classics. This can result in some complacency or apprehension from adults to transmit to young people cultural, historical or actual creations, validated in legitimate criteria by authority and that are not in the current fashion, in the volatility of the cultural industry consumism, (77) in the foam of the days saturated by the superficial banality, publicity, infopolution, excess (78) and, said without fear, also by bad quality and uninformed information. (79)

A critical, but also rich and thriving, picture in which the digital universe is an asset to information, media and citizenship literacy: it is in these that rests the urgent possibility of a majority state founded in attention, (80) emission of critical and informed judgement and resistance, either with traditional surveillance, control and institutional sphere dominance mechanisms, (81), or with the currently suitable mechanisms by several social instances. Hence that it is unavoidable the necessity to associate classic civic attitudes and literacy skills to the domain and use of digital literacies, (82) particularly on a time in which the Web 3.0 appears to be the third internet generation, which will increase the potential for benefits and risks. Because of it, fundamental

issues regarding information, knowledge and citizenship, what we aimed to do in “Rights for Right”, should be encouraged, continuously developed and, in the media, seen beyond the discussions about technological infrastructures. Accessibility and property political dimensions, ethical and civic limits of vigilance and control (84) are equally relevant, as well as the promotion of the ability for people to evaluate the quality of the information contents and select information, where their level of literacies and reading skills will be most relevant. The media and civic literacy (85) have a fundamental part in the defense and increase of the boundaries for liberty and democracy. Support the possibility of a social and civic consolidating practice, of just and ethical Human Rights for Right!

3. CONCLUSION

“If this describes a utopia, we believe it is a necessary one.”

Bill JOHNSTON, Sheila WEBBER

in «As we may think: *Information literacy* as a discipline for the information age. » 504, cit. in Le Deuff (2009) 274

Functional literacy promotion is a necessity and a basis for people to participate effectively in society, understand and manage more assertively daily situations. Not in a perspective of passive minority or as mere “consumers”, but with critical majority, as “users” and actors capable of informed decisions. From the conception and development of “Rights for Right?” it is necessary that the so called animation activities in libraries invest in educational project logics; that they risk a plurality of pedagogies in the development of the participants skills; consider the importance of the transversalities of knowledges; invest in the pedagogic formation and cultural mediation skills of its technicians; make available to the participants practices which are not a mere replication of processes and school approaches. In the offers in libraries of practices for the promotion of reading and literacy, the ludical and pedagogical sustainability should be present (facilitating instruments for the increase of literacy levels and partnership possibilities, internal and interinstitutional cooperation), as well as sustainability opportunities for an attractive access to the capital of a cultural heritage validated (86) to the contemporary productions and problematics, which lacks from information literacy, digital literacy, (87) promotion of other skills and literacy levels, especially in a society where information crosses with power and knowledge is a legitimating instance. More than in a polemic ideological cleavage about the worth of conceptions centered in models which privilege skill referral or models that defend knowledges, we believe in the interest of a synthesis. Affirming a dichotomy is relatively sterile and a decreaser of human and political dimensions of the individual, either as a man, or as a citizen in a contemporary *polis*, which is a vision we project in civic literacy promotion as “Rights for Right?” and others we develop.

We consider that active promotion of reading and literacies means an interactive and critical relationship of the people involved with what, objectively, is actively and constantly proposed. We considered pertinent the development of libraries on literacies practice for citizenship. This fits the vision, mission and objectives of institutions for public reading and a citizen without literacy, in particular civic reading, this is something contradictory, in the sense that it limits the individuals of a skillful participation in politics (in the sense of the collective *polis* and *rex publica*), (88) and as such citizenship literacy should fit the education sphere and other social and cultural dimensions where public libraries should be included. The worth of civic literacy is unavoidable, and of increased importance, in a setting of technological revolution and civilization transformation, whose closest mutation occurred in the industrial revolution, today in the fields of History and Industrial Archeology. Currently there is need of even more conscious citizens that plan and shape the transforming painting born in new dimensions of freedom and democracy.

Paul Valery says we enter into the future with our backsides (*on entre dans l'avenir à reculons*) and that “l'avenir n'est plus ce qu'il était. Et il ne l'a jamais été”. We will have to search for ways more turned into the future, a space for the concretion of either dimensions, might be still utopic but necessary, either from possible realities where the library action should develop itself. And, historically and socially, keep contributing for the decrease of the incompleteness between desirable and possible, so that present and future can be up to expectations. The promotion of reading, literacies, citizenship, are adjuvant for the continuity of the process of achievements that humanity has been getting closer to what have been, and are not anymore, distant utopian horizons. Because of it, as individuals and the human civic collective, we should continue to project desire and achieving will in social reality.

*(...) Oh, if i'd never die! If forever
I'd Seek and attain the perfection of things! (...) (89)*

NOTES

- (1) UNESCO states that: A person is functionally literate when they can engage in all those activities in which literacy is required for the effective functioning of his group and community and also for enabling him to continue to use reading, writing and calculation for his own and the community's development. In UNESCO (1986).
- (2) The work *Social Contract*, by Rousseau, finds itself in tune with previous theories (Hobbes e Locke) about natural right. It is however hard to dissociate its reading of educational paradigms in other works, as in, *Emilio*, our *Da Educação* [Education]. Its influence on educational and social concepts is truly impressive, as was its influence in the the lives of his contemporaries, examples of which can be found in the extraordinary life stories in *Pratiques de la Lecture*, by Roger Chartier, specifically in “La lecture rousseauiste et un lecteur “ordinaire” au XVIII siècle”, by Robert Darnton in Chartier (2003) 167-207.
- (3) “Ultimately the goal — *and therefore the true destination* —of all literacy programs is to produce *independent, reflective learners who can and do read and write effectively and for pleasure*”. PIKE (1994) 93.
- (4) Le Deuff distinguishes 3 fields in information culture that do not exclude each other: first, in the field of professional documentation , of libraries and related teaching areas; second, that which confers value to information, associated with economy and the media, of journalism and the circulation and safety of information; third, the scientific extent of the information culture and related areas. However he considers that “*Une quatrième aurait pu être dégagée avec une tendance mettant en évidence la formation à la citoyenneté. Cependant, elle n’émane pas strictement d’un domaine professionnel en particulier même si elle est plus souvent évoquée chez les bibliothécaires et les professeurs-documentalistes. Cet aspect semble par conséquent transversal aux difereents tendances que nous allons présenter même s’il apparaît plus clairement l’apanage de ceux qui se soucient de la formation des élèves, des étudiants et des usagers*”. (LE DEUFF (2009), 68). “*La partie culture de l’information aborde différents aspects de l’information à la fois au niveau théorique en ce qui concerne l’historique de la notion et les évolutions du numérique mais aussi en abordant des questions clefs comme l’économie de l’information ou bien encore le droit de l’information*”. LE DEUFF (2009) 196.
- (5) “*We define literacy as the ability to communicate effectively using all the language modes both for learning and for pleasure. Moreover, we believe that literacy is best attained through authentic reading, writing, listening, and speaking activities*” PIKE (1994) p. X.
- (6) Definition proposed by Michel Menou, in his response to a survey about “Information Literacy and the Culture of Information”, in LE DEUFF (2009), Annex 2, Vol 2, p.25.
- (7) The ability for individuals to process and communicate information transmitted in specific context and supports, possessing the appropriate skills to interpret, research, produce and transmit with autonomy, responsibility and critical sense, which can result in creativity and the development of knowledge.
- (8) “*La culture de l’information est avant tout une formation non seulement au sens éducatif mais également dans le sens de transformation et de processus. Elle n’opère donc pas en parallèle d’une prétendue société de l’information. Elle n’est pas dans une logique d’adaptation mais plutôt de création*”. In LE DEUFF (2009) 55
- (9) Text from ALA- American Library Association, underlines the importance of citizens being capable of using information: “*Citizenship in a modern democracy involves more than knowledge of how to access vital information. It also involves a capacity to recognize propaganda, distortion, and other misuses and abuses of information*”. (...) *information literacy is crucial to effective citizenship is simply to say it is central to the practice of democracy. Any society committed to individual freedom and democratic government must ensure the free flow of information to all its citizens in order to protect personal liberties and to guard its future. As U.S. Representative Major R. Owens has said: Information literacy is needed to guarantee the survival of democratic institutions. All men are created equal but voters with information resources are in a position to make more intelligent decisions than citizens who are information illiterates. The application of information resources to the process of decision-making to fulfill civic responsibilities is a vital necessity*”. In ALA (1989)
- (10) Media literacy: the ability to access, analyze and create media in a variety of forms.
- (11) Critical literacy: the ability to create and project critical thought.

- (12) To be noted, that we have already developed a media literacy project centered on comprehending advertisement, “Lupublicidade” [Advertisement by Magnifying Glass]. <http://www.lasics.uminho.pt/ojs/index.php/lmc/article/view/466/437> , 231-233.
- (13) ALA (1989)
- (14) In *Literatie et information literacy?* Le DEUFF (2009) 152-199, the grounds by which this author prefers to use the term information culture instead of information literacy.
- (15) As seen in LE DEUFF (2009), 407-408.
- (16) (16) On this subject, Le Deuff’s comment on computing culture and information culture: *La question d’une culture informatique ne nous paraît pas absolument en opposition avec celle d’une culture de l’information, bien au contraire, à condition que cette culture ne soit pas une culture de l’usage de logiciels, mais d’une compréhension des univers informatiques avec leurs règles, leurs codes et désormais leur histoire. La question de cette coexistence permet d’emblée de sortir de la querelle du primat qui se joue entre digital literacy et information literacy et dans une moindre mesure entre “ culture de l’information ” et “ culture numérique ” (...)* Le DEUFF (2009) 13.
- (17) As seen in COOK- GUMPEREZ, (2008) 29-54.
- (18) “*Parmi les littératies qui ont émergé récemment, le projet de la transliteracy est sans doute le plus intéressant. La transliteracy se définit comme “inhabileté à lire, écrire et interagir par le biais d’une variété de plateformes, d’outils et de moyens de communication, de l’iconographie à l’oralité en passant par l’écriture manuscrite, l’édition, la télé, la radio et le cinéma, jusqu’aux réseaux sociaux (...)* transliteracy souhaite parfois englober les autres littératies”. Le DEUFF (2009) 275.
- (19) “*Du fait notamment de cet héritage documentaire, la culture de l’information est également une culture technique. Elle s’inscrit à la fois dans la lignée des outils constitutifs de la pensée et également dans celle des précurseurs de la documentation qui ont imaginé des systèmes et des méthodes rationnelles pour faciliter l’accès au savoir.*” Le DEUFF (2009) 42-43.
- (20) In regards to the kantian concept of majority of understanding, as the condition for the exercise of citizenship which requires the ability to read and write. As seen in KANT (1853).
- (21) “*From this interaction between the visual information (the print) and the nonvisual information (the readers background knowledge), meaning is constructed. The more information received from the semantic and syntactic cueing systems, the less reliance a readers on the graphophonic cueing system. Therefore a reader is able to pay less attention to sounding out words and can focus on the meaning of the text*”. (...) “*Beginning readers should be given reading materials that capitalize on their background experiences. Just as you coordinated your knowledge of the English sound system and the structure of language and used your background knowledge as you constructed meaning, young children need the same support as they are learning to read*”. PIKE, (1994) 19 e 21.
- (22) According to Soares das Neves, promoting reading is “*the amount of cultural activities practiced with the overall goal of increasing literacy levels and creating leisure reading habits, particularly book Reading; and the concept of promoting reading as a articulated set of actions as a means to an end, already accomplished or in progress, in a given period of time, using human and material means pré-defined and independente of the number of accomplishments. However the auther distinguishes the difference between Reading animation practices and reading promotion: “ by animation, we refer to the group of assets, messagens and services offered to the public by professionals, who promote a set of cultural activities made by libraries not necessarily related to collecting documents and literature from the standpoint of competencies and, or, practices*”. NEVES (2009) 33.
- (23) Despite this perspective about the assets of cultural animation being quite obvious, more than underline the differences it is more useful to consider them from a synergy perspective, in which all these concepts converge (considering the differences from target audiences and specificity of goals and projects), for effective practices that seek to amplify a more integral, participated and long term education, ceasing to consider the participants as passive elements, instead approaching them as individuals, with the goal that by being part of this process they can become better qualified, and/or become capable of exercising critical thought and the building of personal perspectives, which are active and well grounded, be it as Reading promotion practices, be it in cultural activities being presented in a library.
- (24) This results from the inability to differentiate between a cultural event, and culture as an event: *le spectacle dans la société correspond à une fabrication concertée de l’aliénation*. In DEBORD (1992) tese 32. Guy Debord, in a case of social prescience, called out the rise of the, in a world that characterizes itself by the

radical impossibility of being capable of having direct experience of anything in the sense that all is conditioned by the necessity of creating a spectacle out of its own reality.

- (25) As seen in Adorno (1987) a reflexion about cultural industry, as it limits intellectual thought about cultural industry, it limits intellectual debate and critic by promoting the destruction of the individual, in the sense that it tries to massify and therefore dilute its uniqueness.
- (26) This is a question that appears in the work of several authors. As an example, questioning the information culture: *“Il s’agit non seulement d’apprendre mais surtout de comprendre. Nous avons également rappelé que la technique est constituante de la pensée et de l’apprentissage (...). Certes, malgré le constat des permanences et héritages, il faut peut-être distinguer l’expression «culture de l’information» et ce qu’elle recouvre vraiment. (...) Cependant, il nous semble qu’il y a un risque fort à cette valse des étiquettes, celui d’entrer dans des logiques proches du marketing. (...) Nous avons dit également pourquoi dans cette diversité d’expressions proches, celle de **culture de l’information** avait notre préférence. (...) Nous songeons notamment aux distinctions que nous avons effectuées avec culture informationnelle et aux rapprochements entre culture et littérature afin de voir culture de l’information comme une traduction d’information literacy et comme développement de sa conception citoyenne”*. Le DEUFF (2009) 398-399
- (27) As seen in SILVA (2010) and (2012)
- (28) The number of literacy fields brings us to the reading competencies of individuals, their ability to interpret; know, and properly move themselves in the world; the ability to read that which is produced by human spirit and labor; the capacity to use and recreate information, knowledge and creativity.
- (29) As a counterpoint, *“minorité, c’est-à-dire incapacité de se servir de son entendement (pouvoir de penser) sans la direction d’autrui, (...) puisque la cause en réside non dans un défaut de l’entendement mais dans un manque de décision et de courage de s’en servir sans la direction d’autrui. L’état de minorité serait donc ainsi un état de servitude volontaire. Cette passivité est conditionnée surtout par l’absence de formation. Or cette formation (Bildung) ne peut se réaliser que par une volonté de former à une majorité critique. Cependant les techniques sur lesquelles pourrait reposer une formation à la majorité sont le plus souvent utilisées pour faire demeurer les individus dans un état de minorité: la plupart du temps, les techniques visent à contrôler l’attention non pas pour susciter en elle le courage et la volonté de savoir, mais tout au contraire pour la maintenir dans son état de minorité adulte”*. Le DEUFF (2009) 108.
- (30) From the project “Direitos por Direito?” [Rights by Right] resulted a collective exhibit that was on display in the Seixal Municipal Library.
- (31) Education for citizenship should be *“considered as possessing a transversal ability to integrate. The acquisition of certain values, like the respect for differences, seeks that the child be educated as a free being, autonomous, critic, sympathetic, completely inserted and active in today society”*. AZEVEDO (2009) 129.
- (32) Written language operates with three kinds of information: semantics syntax, graphonics (sense, structure, relationship between letters and sounds). Reading is a constructive process and the reader uses two resources as building blocks: the text, and his own knowledge background. *“Reading, then, is a interactive process in which readers use information from the printed text along with what is in their heads to construct meaning in a given situational context “Reading and writing are related, and certain types of reading activities promote growth in write and vice versa “*. PIKE (1994) 22 e 43, Kathy. *“Reading and writing are individual acts, that complete a personal process of constructing meanings, but they are also, and essential, social acts, when shared and contribute for the collective development.”* AZEVEDO (2009) 157.
- (33) Children interact, explore materials, build hypothesis from which results an active and critic construction of knowledge, resorting to previous experiences and knowledge: *“(…) na emphasis on the interaction of the learners’ background knowledge and experiences and the teacher’s crucial role in orchestrating in the exemplary literacy program”*. PIKE (1994) p.X We consider that this reflection underlines the importance of mediators and the importance of pre-activities that aid in contextualizing the development of practices.
- (34) (...) *if our young are well educated and become enlightened men, they will easily understand all of this and that which for the moment we set aside*. PLATO (1975) 121.
- (35) *“Il s’agit donc de percevoir l’information non pas selon le paradigme informationnel qui consiste à faire de l’information une valeur marchande qui ne cesse de décroître, mais de développer la formation à l’oeuvre dans l’information pour aller vers la société des savoirs dont la valeur se maintient. L’information de la culture de l’information diffère donc de celle de la société de l’information. Elles proviennent toutes deux de la raison mais au sein de la société de l’information, elle devient surtout ratio,*

c'est-à-dire calcul. Dans la logique de la société de l'information, tout devient mesurable si bien que la quantité prime sur la qualité". Le DEUFF (2009) 408.

- (36) By Literacy we mean — *the ability of individuals to understand, comunicate, reflect and use in a critical way printed and digital texto, in such a way they can achieve there objectives and so become an active part in society.*

Information Literacy — a group of analytical skills that allow individuals to recognize, evaluate and use information in a effective manner on a daily basis.

Human Rights Literacy — the capacity of recognizing human rights, seen as the basic rights and liberties of all human beings, in the enviroment at hand (among other social, political and cultural rights), of freedom of expression, thought and equality before the law, the sum of these allow individuals to enjoy an informed and conscious life and as such take an active part in there society.

Social Literacy — the required social skills in a given social context, that allow individuals to understand norms and values and therefore be capable of communicating in a assertive way, such behaviour development grants individuals the capacity of an informed and cooperative involvement in there social community.

Cultural Literacy — the ability to understand, aquire and add information about current models and cultural conventions, and to have the capacity to reflect and act upon them.

Media Literacy — the ability to analyse information provided in a variety of media, the capacity to verify information sources and capable of taking into consideration alternative viewpoints if necessary.

Audiovisual Literacy — The ability to interpret messages, thru images and sound allowing the receiver to construct knowledge and therefore take an active part in comunicating.

- (37) Interpreting and raising questions are articulated mental procescess: *"In broad terms, the concept of interpreting refers to the way how individuals create a sense for things. As such, interpreting is a mental process the subject uses, that corresponds to te building of meanings for the world that surrounds him, implying the development of skills and the ability to analyse, of critic and synthesis capable of framing the ongoing modification, adaptinh and extension process that is implied with a lifetime of learning."* SILVA (2001).

- (38) This project was orginally planned as part of the course in Educational Services for Culture, from the Caloust Gulbenkian Foundation. Human Rights was chosen as the theme for a project that would involve several institutions: The National Museum of Ancient Art, the Museum of the Caloust Gulbenkian Foundation, the Battle of Aljubarrota Foundation and the Seixal Municipal Library, each of the members of the project group (Ana Romão, Maria Antónia Amaral, Paula Ribeiro, Rita Pedro e Vera Silva) were to develop a project focused in a area related to his or hers institution. What is here presented, was a result of the work developed for the Seixal Municipal Library. In a side note, the was a phenomenal oportunity to get to know good museum educational service practices and thus retain its inspiring potencial that can be used to further other library projects.

- (39) *"(...) as a common ideal that all nations and people should aspire to acheve, so that all individuals, and society, and having it constantly on there mind, should work thru teaching and education, to develop the respect of those rights and liberties na that they promote (...) the acknowledgment of its efective and universal aplications(...)"* ONU (1948)

- (40) There are numerous epistemology trends about reading competencies and aquisition, mainly from cognitive psicology (with some behavioural influencies) and sociocultural psicology (where we can include recente trends that consider tha mutation of a knowledge society to a information society, they do not however, underavaluate the importance of social constructs).

- (41) *"All interpretation is, in a sense, historically placed. Our position in history, our own culture affects the meaning of things since that mening is constructed in and thru culture. Perception (that wich we see), memory (what we choose to remembre) and logical thought (the sense we chose to atribute) difer cultural because they are themselves cultural constructs."* HOOPER-GREENHILL (1999) 13.

- (42) *"For example, when a student class is presented a theme or a story, they will offer a variety of perspectives, and will try to explain there own ideas in a way that other might understand and hearing there colleagues answers and there alternative viewpoints, they are led to reconsider there own ideas, modifying or even enhancing them. In this context altought the teacher has the responsibility to garantie a focused discussion and that the more silent students have an oportunity to contribute to the discussão, he should*

not be the only judge of what's important, for with guidance, the students gradually learn how to divide and enforce that responsibility". Gordon Wells in Cook-Gumperz (2008) 101

- (43) According to Nutbeam (as in AZEVEDO (2009) 187, quoting NUTBEAM, M. (2000), Health Literacy As a Public Health Goal: A Challenge For Contemporary Health Education And Communication Strategies Into The 21st Century. *Health Promotion International*, 15, 259-267), there can be considered three levels of scientific literacy and its generalization to encompass other literacies do not appear to be absurd: *"basic or functional literacy – in which the individual has basic reading and writing skills, in such a way he can function effectively in everyday situations; communicational or interactive literacy – in which an individual has advanced cognitive and literacy skills, that together with his social skills allow him to actively participate in selecting and making sense of new information, give it meaning; and apply such results in a way that changes the current situation; critical literacy – in which an individual has even more advanced cognitive and literacy skills, that together with his social skills he is capable of analyzing information at a critical level, and thus use this information in order to exert a greater control over several events in different situations"*.
- (44) In this process, and despite different concepts of learning and knowledge theory, it is pertinent to consider that *"the construction of meanings or a given sense is dependent of previous knowledge, beliefs and values."* HOOPER (1999,11-13); and that *"doing is not, necessarily, synonymous of learning if the required action does not find itself in a cognitive challenge that raises questions and grants the experience sense. (...) In order to promote a true learning, educational activities require that the mind become involved (Minds-on) as much as the hands (Hands-on) and as such allow reflecting about the practiced action, about what is learned and how it was learned"*. SILVA (2003) 20-25.
- (45) *Hands-on approach*: develop activities that lead to shaping sensibilities and critical opinions in relation to Human Rights; *minds-on approach*: interpret spread and reflect upon intellectual and cultural heritage as requirements for identity and citizenship; *hearts-on approach*: acquainting the participants with concepts inherent to the Convention on the Rights of the Child, with the contents and, appealing to its sensitivity, experiences and meanings, promoting attitudes of self respect, participation, cooperation and predisposition to its own defense.
- (46) *"Another crucial resource in creating critical literacy practices are the texts that are sources of knowledge and teachings necessary for the development of a critical instance, including, texts that, they themselves, report situations of social injustice"*. AZEVEDO (2009) 28.
- (47) *"Visual education means, teaching a visual grammar, that allows ease in Reading visual communication in the world of images that surround us"*. AZEVEDO (2009) 36.
- (48) As seen in http://moinhoteca.blogspot.com/2008_12_01_archive.html
- (49) *"Currently, maybe more than ever, what our society needs are citizens with an exploratory attitude to deal with the situations they find themselves in and with the versatility to recognize problems and to work together to formulate and test possible solutions, as much symbolically, in words, as in practice, by means of actions. If such attitudes are not fostered in the first years of schooling, it will become progressively harder for them to develop and prosper in the earlier stages of education and in a wider world that our children will find beyond the walls of their schools."* Gordon Wells, in Cook-Gumperz (2008) 102.
- (50) The pedagogical kit contains the following:
- Copies of support documentation about Human Rights and Children's rights (all the propaganda material was obtained by the entities who support the project: The Portuguese Committee for UNIFEC, SOS Children; SOS racismo; Oikos).
 - Support documentation for use with the pedagogical kit (inventory, and generic exploratory suggestions; pre-activity program (so that teachers and monitors can prepare their sessions); exploratory questionnaires for the children about each of the books and paintings in the kit and, for the teachers, two documents: approach suggestions for each of the six books and six paintings, copies of the paintings in question; a copy of the Conceptual Map of the Human Rights and the Conceptual Vocabulary associated with Human Rights (all documents were produced internally).
 - Six books: THE GREAT ESCAPE by Peter Lippman (you Have the Right to Freedom); THE LITTLE MATCH GIRL by Hans Christian Andersen (you Have the Right to Living Conditions); FREDERICK by Leo Lionni (you Have the right to Speak your Mind; you Have the Right to your Individuality); THE WAR by Anais Vaugelade (you Have the Right to be Protected in Times of War); SEBASTIANO by Rosy

Gadda Conti (you Have the Right to Play, Rest, and have Recreational Time); THE SOUL BIRD by Michel Snunit (you Have the Right to Freedom of Thought and Conscience).

- Six reproductions of six paintings: “LIBERTY LEADING THE PEOPLE” by Eugène Delacroix; “WHERE DO WE COME FROM? WHAT ARE WE? WHERE ARE WE GOING?” by Paul Gauguin; “CHRIST’S ENTRY INTO BRUSSELS”, by James Ensor; “READING” by Almada Negreiros; “GUERNICA” by Picasso; “POETRY IS IN THE STREETS” by Vieira da Silva.
- Audio supports to register a musical selection that reflects problems and issues related with the Human Rights (eventual: Beethoven, Verdi, J. Lennon, Pink Floyd, José Afonso, Lopes Graça, hinos emblemáticos, etc.) and the proper information sheet.
- Bag with exploratory materials, to accompany the books and/or discovering new readings, a flashlight, nuts, azel nuts, korn cobs (for the book Frederick), old magazines, na escape plan, a disguise box (for the books THE GREAT ESCAPE), na apron, a box of matches, a papercut of Damascus, some slippers (for the book THE LITTLE MATCH GIRL), a calendar, a phone, some toys, a clock (for the book SEBASTIANO), a letter, a cooking pot and wooden spoons, a crown, several scraps of cloth (for te book THE WAR), keys, a drawer, a recorder (for the book THE SOUL BIRD).
- Other materials (“Box to grab Your Rights”), book markers, wooden sticks, inks, pens, among others), give away material and “Sheet to Read, Take, and Do” (in order to consolidate the participants active memories).
- Avaluation material: observation sheet; participant questionnaire sheet; activity avaluation sheet.

(51) These critics are limited, since we include materials for difrent ages, interests and aproaches and we seek that the children understand the conections between the several layers and their worth and, in aproject in progresso logic, oportunities were left open to incorporate local determined alternatives.“(...) *enrichement section of the basal , which would include many activities involving listening, speaking, reading, and writing, as well as cross-curricular activities*”. PIKE (1994) 80.

(52) As seen in note 18 about *transliteracies*.

(53) The conceptual map seeks to suport the process of concept analysis that arise from its exploration, keeping in mind that in the reading and literacy promoting activities for children “*learning should be done primaralu thru action, which requires that the conceptual contents become physical in procedures, materializing themselves in the product*” [be that expression plastic, oral, written, aritmetic, dramatized, among others]. AZEVEDO (2009) 59.

(54) The ALA recommendations advise “(...) *offering resource-based learning; establish recognition programs of exemplary projects for learning information management skills. To be successful in such roles, teachers should make use of an expansive array of information resources*”. ALA (1989)

(55) “*Philosophy for children, as for any other person (adjusted to age), seeks that argumente and debate developments in a user perspective of the basic principles of thought and logic reasoning (a human potencial), with rules and techniques of filosofical thought (arguing, inducing, deducing) that avoid obscure our erroneos thoughts. Logic deductive reasoning is (or was) a fundation of wester culture, that goes thru abilities and competencies in order to presente well founded arguments free from prejudice (“I disapprove of what you say, but I willdefend to the death your right to say it”. Voltaire). Actions developed in this methodology should seek ways (trought the exploration of stories and other contentes, discussions, games, riddles, discoveries) of transmitting its concepts and basic principles, one of which, the principle of identity: one thing is equal to itself, as the child is, allowing the emergence of the me and of a singular perspective, that should be valued in the context of group discussion. It is of interest as such not to forget the importance of philosophy in regard to literacies and information*”. SILVA (2010 a).

(56) The construction of learning situations can be achieved by diagnosing (early perceptions of the group, previous “bargaining”, work previous knowledge and expectations), following a process of relating a referencial universe with new elements that are presented (allways begin working from previous group knowledge) and concluding with a synthesis in the final session (relating as such several points present in the activaty, tie missing knots, declare new chalenges).

(57) Suggestions of leads for the constructing a debate and further reflection: What is: a rights; a society; what are people; enunciate and explore some of the concepts presented in the conceptual map related to Human Rights; letting them be known and analysing them in a broader participated Reading; presenting essential lines and contexts of the process of constructing Human Rights; refer symbolic texts; debating and presenting problems, in a contextualized fashion some Human Rights by using techniques from philosophy

for children, stimulate individual interpretations of specific values of Human Rights and ways to experience said rights in day to day life, approach Human Rights across several disciplines, by using, for example the books included in the kit (or other available materials on the WEB, such as news footage, movies, pictures, poems, music), iconography (image reproductions included in the kit or others that local teachers deem fit to select), or information, experiences and suggestions by the participants, explore the kit's contents, or other related objects with the books or the paintings inside, or other selected contents that relate in the "tale museum) and seek that the participants look therein for links and connections.

- (58) *"Another demand that Reading imposes upon the use of language by children is that they are aware our understanding of basic linguistic activities – hearing and speaking. That perception is named metalinguistic. Metalinguistic conscience is the ability to focus on own language as an object, instead of meaning or intent of the communication. It allows the language user to concentrate their attention at the levels of phonology, lexical, syntax, semantics and language programming, take note of different anomalies in these distinct linguistic levels, and weave comments about them. It allows them to break down spoken sentences into words, words into phonemes. In informal talks, speakers and listeners concentrate on the meaning and intent of the participants, and not in their manner of communication. The phonological rules syntax and units are beyond their focal awareness (...)"* (Herbert D. Simons e Sandra Murphy COOK-GUMPERZ (2008) 208-209.
- (59) These strategies seek to aid in reaching the goal of an education for thought, and *"thinking out loud"* as a process of intellectual cooperation that is creative and affective, taking into consideration that training for a responsible citizenship demands pro-active behaviours and attitudes of cooperation and mutual respect, as well as common goals, critical assessments, concepts that are determinant for the exercise of democracy in a given society. Allow space for others to talk and hearing them should be encouraged as being part of a civic culture as is respect for the human right of freedom of speech: Teachers and cultural mediators should have in mind that *"Listening is the most basic and the most used of all the language modes. In the first language mode that children acquire, and it provides the foundation for all the other language arts. Listening is an effective tool in seeking meaning. More time is spent listening than is spent reading, writing, and speaking together"* (...) *When they [as children] are provided with a language-rich environment filled with opportunities to explore language, children can construct their own knowledge about literacy with the support of adults who aid the learning"* in PIKE (1994) 45, X.
- (60) Pedagogical aids included in the kit for teachers and monitors "Pré activity program for teachers" (produced by the Library); "Concepts related to Human Rights": "Meaning and etymology of concepts associated with the project "Rights by Right?"; "Overall suggestions on how to approach and explore the six books within the kit"; "Pré activity program for exploring the books". Pedagogical aids included in the kit for children and young people: "Form to do" (for each of the six books); "Children's rights associated with the books in the kit"; "Overall suggestions on how to approach the paintings contained in the kit"; "Activity form for the paintings contained in the kit"; "SUGgestions for the exploration of verbal and gestural language"; "SUGgestions for the exploration of audio content"; "Activity form to read, take and do".
- (61) Studies show, as in DE MIGUEL (2000) and HARLAND (2006), that there are important lessons in order to successfully develop reading literacy promoting practices in order to reach out and bring your people closer to culture and arts. As such, it should be taken into consideration young cultures. As seen in RODRIGUEZ (2000) and BERZOSA (2000): *"Young people are not a passive component; as such adequate ways are needed in order to interact with them; understanding young people as a group with very heterogeneous interests; segmenting profiles and looking for ways to obtain their involvement and commitment; consider the importance of atmosphere, dialog and information that is of interest to them; create bridges with school and families in order to reach out to them; increment educational, cultural, and artistic contexts of relevance; ponder incentives and approaches that spark their motivation and interest; developing competencies, experience and training to create content with them; develop monitoring processes and evaluation in order to keep a systematic record of the successes of the initiatives; develop cooperation and sharing attitudes; research the realities and characteristics of audiences, facts of success/insuccess of developed interventions"*. BERZOSA (2000) 60.
- (62) *"Pourtant, la culture technique et son héritage scientifique voire artisanal font pleinement partie d'un héritage culturel à transmettre, tout comme les composants techniques de la culture littéraire. Il faut donc plaider pour une réconciliation entre les deux cultures afin que la culture littéraire et la culture technique soient toutes deux pleinement constituantes de la culture de l'information"*. LE DEUFF (2009) 373.
- (63) *"Nous devons ainsi évoquer la formation des jeunes générations et les risques non pas de transformation mais de déformation qu'elles subissent notamment du fait de la poursuite d'une crise de la transcendance,*

c'est-à-dire de l'affaïssement continu de l'autorité face à la montée de la popularité". LE DEUFF, (2009) 281.

- (64) As we have stated for long, we are competing for peoples free time and for reading practice and promotion of literacies. We find ourselves in a specific time full of challenges and ludical and pedagogical bets, but there is also the need to define educational policies, informative and cultures before what is a dematerialization of user processes, resources and uses as fit our daily needs. In a note in the study *A Leitura em Portugal* [Reading in Portugal], Isabel Alçada states that *"Its true that today it has become harder to win over citizens for the incomparable benefits of reading due to the competition coming from several fronts that can occupy our free time. But despite negative factors, experience shows that its possible to transform several of them, as for exemple new technologies, into potent alies. And also that consistente and adequate intervention can amplify the positive effects, as has been noted in several country that develop reading projects and avaluate the respective results"*. SANTOS (2007) 3.
- (65) "Rights for Right?" in its first year, the itinerant project visited 10 schools, we estimate the involvment of 1,250 children. In the evaluation survey the folowing results where obtained: 80% considered the project to be very good, 20% considered the project as good; 70% considered that the project was very well suited to the profile and level of the participants with 30% considering it just adequate; 90% considered the techical performance of those involved in the project as very good and 10% considered it good; 60% considered that creating child awarness for the importance and practices of Human Rights as very high and 40% as considerably high; 90% considered a very good aquisition/development of knowledge about Human Rights and 10% as good; 20% of the answers considered the concepts of Human Rights as very well consolidated and 80% as well consolidated. We regard the importance of thse projects and results *"A human rights frame provides a tool to make this shift inclusive of those who are marginalized and exclud from the social, plotitical and economic rewards of participating in society. Human rights, then, becomes a means to extended individual and social agency"*. SCHULTZ (2008)
- (66) A seen in note 36. Competencies in civic literacy, in the actual work, seem to be lacking in the mastery of several literacies, where obviously, juridic literacy is included, here understood as the ability to gather and use information of judicial importance, essencial to the respect of the rights of citizenship.
- (67) *"La lecture doit être ici comprise dans le sens qu'il faille qualifier de texte tout élément qui nécessite une lecture, que ce soit un ensemble de signes, une image voire une vidéo. L'histoire des sciences tout comme celle de la documentation est marquée par un travail de classement et de catégorisation. Or il semble désormais que la prédominance de «la chose à lire» privilégie le désordonné et ne s'inscrit pas dans la pérennité et échappe ainsi à l'espace du savoir. La recherche d'informations s'effectue d'ailleurs le plus souvent de manière irréfléchie sans véritable volonté de s'ancrer dans une démarche de construction de connaissances. Simple, globale et dépouillée de subtilités ou de nuances. Tout est ramené à une unique causalité, tout est mis de force dans un cadre — et spécialement les éléments les plus troublants et porteurs d'angoisses"*. LE DEUFF ???(2009). In regard to thse comments, that even the classic children readings do not escape profound changes, sometimes even grossly so, of there original versions in this thirst to drown all that is considered as disturbing, so harmful it becomes to a proper reflection about the cultural nad psicolological funciono of these tales, as stated Bettelheim(1991).
- (68) *"Les compétences informationnelles sont nécessaires pour rechercher tout type d'information dans les domaines du loisir, des études, du travail ou de l'exercice de la citoyenneté (...)"* LE DEUFF (2009) 351
- (69) *"(...) permise du fait d'un capitalisme pulsionnel qui cherche à susciter l'achat et une frustration sans cesse régénérée. Cela finit par aboutir à une destruction de l'attention: cette destruction de l'attention est une désindividuation, et c'est à la lettre une dé-formation: c'est une destruction de cette formation de l'individu en quoi consiste l'éducation.* LE DEUFF (2009) 128
- (70) As seen in note 9 the comment by Major R. Owens in the ALA document.
- (71) *"Apprendre à utiliser les blogs, les wikis, les podcasts, la vidéo numérique et les médias de l'autoexpression, avec un accent sur la «voix publique», doit être considéré comme un pilier – et pas seulement une composante – du curriculum civique du vingt-et-unième siècle"*. LE DEUFF (2009) 218
- (72) The statments of post modern paradims of "triumphant culture" and its refutal by the apologicalist legitimacy of the "defeated culture" defending concepts of hierarchy, authority and humano-racionalistic roots. As seen for exemple, in the surprising convergence in reflections by individuals with such difrent settings such as Vargas LLosa (2012) and Lipovetsky (2012)
- (73) Of this are exemple projects for visual literacy around creating competencies about reading (Look and See) [Ver e Olhar] of photography (Representations of Seixal and its Epoch by the eyes of Olhar de Jorge

Almeida Lima) and of History (Origins and Beginings)[Origem e Princípio]. As seen in <http://biblioteca.cm-seixal.pt/Paginas/PaginasdoSiteBiblioteca/Arquivo.aspx>. We understand historically literacy as the ability to interpret and comprehend the past, which grants the capacity to practice and informed and critical Reading about, the path and consequences of structural or single events in its context in time, thus allowing the construction of a social and historical conscience.

- (74) Le Deuff, when referring to the information culture, states: *“Il s’agit de passer de l’information vue comme une matière première à une culture davantage basée sur une construction à la fois individuelle et collective. La culture de l’information doit alors se penser autant comme une culture personnelle (qui ne cesse de se construire) que comme une culture collective et collaborative au sein de l’entreprise ou de l’organisme mais également via d’autres communautés de pratiques et d’apprentissage”*. LE DEUFF (2009) 385.
- (75) *“In the context of learning and promoting literacies, it is opportune to state aspects related to young people, a public that libraries have some difficulty in reaching and involving. English and Spanish studies underline the importance of not bringing too much attention to the differences but that one should mitigate pop culture/institutional clashes, target events for young people/adults as opportunities to experience something different; broadening cultural horizons; underlining the interest in these two processes and cultural paths, and of its limiting potential of mutual social exclusion. [12] In libraries we foster a neutral posture about interests, perspectives, and reader choices [13], a paradigmatic stated in the UNESCO manifest. But even if that makes reading promotion and competence requirement more complex, that should not mean that we are neutral, or standard-setters in that which we seek to promote. [14] (...) As such, we should affirm a proximity to culture as something that is beyond “fashion”, we should not cease doing it and being the broadcasters of these contents near young people. Our part is not to restrict them in relation to culture and contemporaneity but that of enriching it. [18] In the study “Poverty: Access and Participation in the Arts” (MOORE:1997) there were 5 kinds of persistent barriers that barred access to participation: financial, habit/practice, physical [19], social and cultural. Even if hard to overcome, we have to consider that social inequities do condition equality of access and fruition. Cultural inclusion also implies the reinforcement of opportunities to see, hear, read and to project sense. Democratizing art and culture must mean that they become relevant for the population. And, young people particularly, should sense their participation as an opportunity to socialize; of diversity and personal enrichment; creativity promoting factor; of the past being a link to understanding the present; of how it builds itself as a learning experience, for to be “radical is to learn that which is in the roots” [20] and then proceed to reform events with a solid foundation. Literacies compete for the social development by amplifying the approach and development of a critical sense, and thus induce a transformation of the conscience, and so generate greater opportunities to act and create”*. SILVA (2011) 225-226.
- (76) Never in history did we read so much, however we find ourselves confronted with that which has happened countless times before in history, new practices and uses for reading and with incompetent readers, “deformed” (in the sense that they do not possess the necessary skills, and in what Le Deuff in a lack of formation and information that results in “un-formation”). Today in the west, seldom do we find ourselves confronted with the issue of illiteracy, but we do face some limits in literacy, and with some surprise with aliteracy, which designates those who “*having the ability to read (...) choosing not to read*”. PIKE (1994) 78, thus it is a very diverse problem that requires us to ponder on practical approaches in order to promote Reading and sustain the interest of a particular involvement of alternative strategies.
- (77) *“Cette richesse d’informations disponible n’évite pas le dénuement documentaire tant l’incapacité à accéder réellement au document pertinent est constatable. Cette incapacité est technique mais surtout intellectuelle tant les qualités en littérature exigées par certains documents excluent la possibilité de compréhension.”* LE DEUFF (2009) 312.
- (78) *“Le fait dominant est aujourd’hui la perte d’individuation comme paupérisation (appauvrissement cognitif) et l’augmentation de l’information au détriment du savoir. C’est ce qui a été analysé comme cognitive overflow syndrome, lequel, au lieu de faciliter la prise de décision (la synthèse qui doit succéder à l’acquisition analytique de la connaissance), la paralyse: l’information ne se transforme pas en connaissances ou en savoir-faire, mais en accumulant des données intraitables”*. LE DEUFF (2009) 121.
- (79) As seen in the very interesting book from the professors in theoretical physics and biochemistry, Carlos Fiolhais and David Marçal, about false science, (MARÇAL, 2013), the pseudo science that pollutes the digital universe. An opportune work that is a valuable contribution for the importance of promoting scientific literacy, like Le Deuff, we also think that *“le contraire de l’information est principalement la déformation. La désinformation en constituant une conséquence. (Le Deuff, 340)*. As such it underlines the importance of literacy skills in order to evaluate and select. *“Scientific literacy was defined as the capacity*

to use scientific knowlde, to regonize scientific questions and to reach conclusions base on evidence, in such a way to understand and support decision making about the natural world and the changes found therein executed thru human activity”, OCDE’s defenition- Organization for Economic Co-operation and Development, as seen in RAMALHO, (2003)

- (80) As seen in note 69
- (81) As seen in *Surveiller et punir: naissance de la prison*. FOUCAULT (1975), the now classic aproach about institutions of there practices of detent and control of the social body.
- (82) By digital literacy we mean the set of skills that allow the efective use of digital technology (hardware, software, information networks).
- (83) If Web 1.0, was the birth and implementation of the web itself, the current Web 2.0 generalized search engines, federal spaces, cooperation and site inter-relashionship, blogs and social networks, Web 3.0 aims to be that of organization and use of all the available knowledge online and that it develops with a basis on personalization and behavioural segmentation of the user. As such the need to learn how to use assertively the tools of the digital universe, namely the ones relating to social networks, gains further importance when confronted with the imergence of Web 3.0 : *“Citizenship in a modern democracy involves more than knowledge of how to access vital information. It also involves a capacity to recognize propaganda, distortion, and other misuses and abuses of information.”* ALA (1989)
- (84) As seen in FOUCAULT (1975) the function of dominating mechanisms of survailence and control, mechanisms that historically were restricted to the institutional sphere, in todays world it invades the public space.
- (85) *“La littératie médiatique concerne donc la relation entre la textualité, la compétence et le pouvoir. En effet, la littératie est un concept fondé sur un combat vieux de plusieurs siècles (...) opposant ceux qui voient la littératie comme un développement de la démocratie et de permettant la formation des gens ordinaires et ceux qui la voient comme élitiste, comme une source de division et d'inégalité. (...). La promesse de la littératie médiatique est sûrement qu'elle peut faire partie d'une stratégie visant à repositionner l'usager des médias - de la passivité à l'activité, de bénéficiaire à participant, du consommateur au citoyen”*. LE DEUFF (2009) 210
- (86) *“ If it becomes proven that definitive divorce betwen knowledge (in the modern sense of know-how) and thought, then we will withouth a doubt, become helpless slaves, not so much of the machines but of our know-how, creatures lay bare of reasoning, at the mercy of any technical gizmo, no matter how deadly it is”*. ARENDT (2001) 14.
- (87) *“L'information literacy est-elle une nouvelle vision quelque peu améliorée de notre compréhension habituelle de la littératie? Ou est-ce en train de devenir une transformation d'un principe d'éducation à la lumière de l'évolution des réflexions dans la théorie de l'apprentissage? S'agit-il d'un concept ou d'un processus? Est-ce l'intégration d'habiletés essentielles dont le nom a simplement changé au cours des décennies? Ou bien est-ce une nouvelle littératie qui a été formée à partir des littératies existantes en complément des technologies émergentes pour lesquels les étudiants de l'âge de l'information doivent être qualifiés”*. LE DEUFF (2009) 185-186.
- (88) *“This relationship betwen action and life in common seems to justify the ancient translation of zōon politikon of Aristotle has social animais that we find ourselves in Séneca and that even Thomas Aquinas, was acepted as a sacred translation: homo est naturaliter politicus, id est, socialis (man is, by nature, politic, this is social) ”*. ARENDT (2001), 39
- (89) *[Se eu não morresse nunca! E eternamente Buscasse e conseguisse a perfeição das coisas]! Verses from the poem “Dead Hours” [Horas Mortas] in O LIVRO DE CESÁRIO VERDE (2004) [1ª ed. 1887]. Lisboa: Assírio e Alvim.*

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