

Children's Narratives: A Mirror of Their Social Sensitivity

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This article presents the theoretical background I have used to carry out a current research project conducted at a private school. The need to bridge the gap between the traditional teaching practices of writing with a socio-critical dimension of this skill, the intention of exploring a group of children's social views, and the aim of contributing to children's language learning, have been prior reasons for developing and constructing a writing center named *The River of Life*, which is dedicated to providing students with a sensitive environment where they write narratives based on their life experiences. It is after writing and exploring these narratives that students are encouraged to manifest their voices, bearing in mind the social component and implications of the facts that surround them, and, hopefully, give account of their decisions and life stories in order to foster their writing as social practice when assuming a critical view of the world around them.

Key words: Children's life stories and narratives, writing as social practice, social sensitivity

Este artículo presenta la literatura que he tenido en cuenta en la realización y el desarrollo de un proyecto investigativo en un colegio de carácter privado. La necesidad de enlazar las prácticas tradicionales de la escritura con una dimensión socio-crítica de la misma, la intención de explorar la visión social de un grupo de niños, al igual que contribuir con su proceso de aprendizaje del inglés, han sido razones esenciales para desarrollar y construir un centro de escritura llamado *The River of Life*, básicamente dedicado a brindarles un ambiente sensitivo donde los estudiantes escriben sus narrativas teniendo en cuenta sus propias experiencias de vida. Es cuando se escriben y exploran estas narrativas que los niños manifiestan su voz, considerando el componente social y las implicaciones de los hechos que los rodean, y asimismo, den cuenta de sus determinaciones y los eventos en sus vidas como medios de garantizar la escritura como una práctica social y asumir una mirada crítica del mundo que los rodea.

Palabras clave: Historias de vida y narrativas de los niños, escritura como práctica social, sensibilidad social

Introduction

For many years the writing skill has been a worthy issue in literacy studies. Nowadays, not only language teachers but different social agents are concerned about the literacy processes our hi-tech kids are encouraged to develop at educational settings. In this perspective, writing has been considered as the language skill that provides individuals with linguistic and communicative resources addressed to a particular community. That is to say, through writing, individuals are able to submit common papers, letters and simple notes or academic reports. However, by means of this article I intend to contribute to the teaching practices of any area or discipline for teachers whose interests lie not only in a pedagogical viewpoint but a social and critical view of our existing reality.

My writing philosophy relates to a holistic view of the person as a social being, not one of language skill development. Due to the fact that life experiences are rewarding events in humans' life history, I understand writing as an alternative sensitive and social dimension, understood as the capacity of individuals to recognize themselves as human beings as well as social and active participants of their surrounding context. Therefore, when I refer to the *mirror*, as displayed in the title, I suggest a metaphor for what children portray in their narratives as living facts that support their understanding of life and, consequently, the writing of their narratives permits them to account for social issues that activate, modify, struggle or distort their close reality.

As a writing teacher, I intend for my students to transform their writing-learning practices by exploring their capacities to make sense of and depict their life stories. Thus, students feel much more aware of their reality and make big efforts to transmit their feelings, views, opinions and personal experiences in order to make sense of their life stories. For this reason, my task is to value what is beyond their narratives and read between lines; subsequently, I get children involved in expanding their own writings and views regarding the writing exercise. Therefore, I am not interested in the *how* they write any life story but in the *what* and *why* they write it. What can be more authentic than students who, based on their realities, elaborate narratives, account for the social and affective issues that endorse the life incident they write about and problematize in regard to their personal experiences? I dare to say *nothing* because, then, why is it that language is taught? I must say, it is taught to create authentic and empowering environments for students to understand and transform their social realities.

Therefore, language as regards this research proposal is not the object of study but the resource. Then, language is not understood from the perspective of developing linguistic abilities because that may be a limited view, but it is deemed a critical and cultural matter to encourage children to perceive, notice and awaken to the realities they face. In this connection and for this research study, language has a new socio-critical conception, not that of a code, but one that lets participants witness each life story as the expression for making decisions during the occurrence and, later, interpret the different alternatives at a pragmatic level. Therefore, I would like to claim that this project does not intend to develop writing as a language skill in two languages in bilingual children since writing is not considered the starting point.

In this sense, a social being has to see his/her reality through a special pair of critical lenses. Due to the instructional practices of writing, students are used to writing for academic purposes only, yet they truly face natural literacy practices. Since there is a world outside, I dare to say there is an artificial environment in educational settings to teach or guide the writing practice. That is why, by means of a project which intends to encourage children's social sensitivity or view, it is possible to bridge the instructional practices with the socio-cultural realities that surround us. Therefore, at the present time, I mean, the *here* and the *now*, fits the purpose of the research because children are aware and give account of this social reality.

As a matter of fact, I selected narratives as my pedagogical and research instruments. The reason I chose narratives as these instruments is because they ensure that humans will explore their own feelings, thoughts and intentions as a way to be aware of their social behavior (McEwan & Egan, 1995). In the research project I am conducting, which, by the way, is titled the same as this article is, narratives do not have to be understood as narrations or texts of the narrative literary genre since their nature might be seen as a little fantastic. For this reason, I follow McEwan and Egan's (1995) claims for narratives as social instruments to portray life stories, as I have already stated, and whose concept will be expanded upon later in this article. Therefore, I do not agree with writing teachers who believe narratives are used to develop writing skills due to the fact that my vision of writing is impregnated with a critical and cultural component. Hence, to clarify much more my thoughts as regards this socio-critical dimension of writing, I explored the theoretical background that surrounds this subject matter. Below, I present some of the sightings I obtained.

To A Socio-Critical Dimension of Writing

In the search of understanding how writing could be a more rewarding activity for learners, I looked for literature that might portray what is expected of learners when developing their written construction processes. In this perspective, plenty of authors dedicate their lines to expressing how writing is considered a matter of accuracy and proficiency to convey a message with, but I found another group of writers interested in the development of this skill while bearing in mind the context learners belong to and how these environmental characteristics and components deeply affect their views towards their reality from a social perspective. Therefore, I started examining my characteristics of setting in order to conduct a project that may guarantee the connection between the instructional writing practices and a social component of this skill.

This project, then, was born with the intention of providing my fifth grade students with features to improve their writing skill. In the search for this objective, I analyzed the students' previous exposure to the target language and the main causes of their difficulties in conveying meaning through their written texts. I also considered the school philosophy as one of the main sources to encourage students' target language development as well as its principles to educate them as social beings.

As a result, I found that this private school philosophy aims at helping students identify social aspects of life by means of a holistic educational approach. This framework philosophy provides English teachers and students with the required resources to promote learning of the target language. However, the teaching of writing had been taught with a focus on the formal aspects of the language as a means to guarantee students' learning proficiency. Unfortunately, neither teachers nor students had used the holistic education contributions as means to explore their social view of the immediate world.

Therefore, through this project, I intend to bridge the gap between the school philosophy and the learning practices of what is being done in class by means of an intervention that fosters writing as a social purpose. Thus, this research study addresses what Lerner (2001) declares writing as a social practice, which is understood as the powerful tool that allows students to re-think the world and, consequently, organize one's own thoughts. In addition, I must declare how writing is a skill worth developing in the foreign language since it has guided children to manifest their voices towards a social sensitivity from their own life experiences. In the same line of thought, such children's voices might be understood as the

opportunity to express and share personal ideas and points of view in regards to their social environment.

Hence, it is by means of expressing and hearing those voices that children act and reflect upon their realities and, consequently, achieve awareness and a critical attitude towards a more liberating vision of the world around them. For these reasons, the research study will not only help children accomplish written tasks fruitfully, but might embody writing as a means to empower their voices and lead them to problematize their own reality from a critical perspective.

Considering the ideas already discussed, there are some key words to carry out the transformation of the writing practices. For that reason, I explored literature related to narratives, the social dimension of writing, the social sensitivity humans enclose in their actions and thought, and some critical pedagogical tenets that comprise individuals' social views and change: voice and conscientization. Thus, the next lines are dedicated to reveal concepts and principles of such subjects as regards the socio-critical dimension of writing.

Therefore, in the organization of this literature the next paragraphs will be dedicated to describing writing as a social practice. Thus, I introduce three components that nurture the socio-critical dimension of writing, namely, voice, conscientization, and social sensitivity, three main elements that inextricably converge in the adequacy of the writing practices based on a social component. Subsequently, I will be discussing the definition and characteristics of narratives as a way to proceed with the decision to work on this topic for this particular research project. And finally, there will be a list of references from which specific information related to this topic might be expanded.

Writing as a Social Practice

How do learners learn to write? When I posed this question to some of my colleagues, their immediate answers had to do with their first years at school. They pointed out their first language teachers, long lists of letters and later on, sentences to be repeated on the same page as well as the copying of letters from the board to their notebooks. Thus, this practice seemed to be one of the school curricular responsibilities. However, my second question was, What do you learn to write for? At this point, there were some hesitations, but even so, my colleagues responded *to express opinions, answer questionnaires, submit papers, and to communicate general information or personal views.*

Considering their opinions, I realized that writing had been understood as a scholarly activity designed to respond to academic duties. According to Byrne (1988), we use, organize and arrange our ideas in order to translate them into printed language. In his opinion, learners write to express their feelings, thoughts and views on any subject; however, such task demands deep efforts in coherence, objectivity and communication for a reader or community.

Likewise, effective writing can be interpreted in the way learners are challenged to express their feelings, thoughts, and records into words in the target language (Scott, 1996). In this connection, Byrne (1988) and Scott (1996) agree on the purpose of writing with Pellegrini, Galda and Rubin (1984), who developed a research study with first, third and fifth graders in order to identify the oral and written features of children's text production across the elementary years. As a procedure, children were allowed to produce messages in narrative and persuasive genres which guided their written production to become much more explicit and resourceful in their language text production. Therefore, learners should find out the possibilities of improving their writings by means of simple strategies to rethink the development of written ideas (White & Arndt, 1991).

However, I dare to say that writing does not have to be merely the submission of academic papers, but has to be understood as a living and active practice able to transform human consciousness (Ong, 1994). Similarly, if writing is a school responsibility, teachers must be supportive agents in their learners' literacy development; for this reason, educators should promote tools which permit students to see their experiences as material resources in the construction of their texts with critical eyes (Wink, 2004).

Commonly, teachers assume that children come to school as empty individuals in regard to literacy; nevertheless, Emilia Ferreiro (Goodman, 1990) holds the view that students come to school with knowledge about literacy since their community, social environment and family entirely influence the development of these two elements. Hence, teachers must begin to think and accept children's responses, opinions and feelings towards their realities differently and as a way for them to be active literate beings that strongly contribute to their literacy development and the teaching of writing practices at school.

Undoubtedly, it is obvious how teachers and schools have felt challenged to transform the environment, including the material sources, the curriculum itself, and their thoughts towards literacy development as a way to increase and exploit

children's potentialities as knowing subjects. Therefore, it is relevant to consider children's life stories as basic elements in the development of writing activities since this allows the exploration of their social view and draws upon their conclusions towards their immediate communities and life experiences in which teachers might see their learners as if they were in a learning and interactive laboratory (Teberosky in Goodman, 1990).

These types of changes and strategies within educative settings will promote children's meta-cognitive skills, improve their effectiveness in the writing competence as well as provide a critical view concerning socio-cultural features. In the same way, children and not merely teachers will become dynamic participants in the construction of the knowledge of the learning community (Pontecorvo & Zuccermaglio in Goodman, 1990). Furthermore, children will be able to value the acquisition of new knowledge and the possibilities of interacting with others in the search for sociability and recognition (Maqueo, 2004).

As Goodman (1990, p. 108) states, "children come to know literacy through their daily and mundane experiences in their particular social, cultural, religious, economic, linguistic, and literate societies". In this way, narratives serve the purpose of exploring these children's environments and precognition towards their own life events due to the fact that narratives open the possibility of embodying a whole situation in which children symbolize a personal social and affective position as regards the registered incident.

With this in mind, it is an indispensable task for teachers and schools to reorganize and improve the teaching of writing at academic institutions. Of course, when developing this task, teaching strategies have to encompass the social nature of the writers' communities as reflective modes and aids in the literacy development of the individuals. To put it another way, individuals assume the role of expressing their beliefs in the middle of a culture of *the written*, which permits rethinking the world around and, similarly, organizing their thinking in regards to reality (Lerner, 2001).

Thereupon, the teaching of writing practices must attempt to guide the learners to discover and use writing as an instrument to reflect upon their own thoughts in the process of interpreting the world that embraces them. In this connection, learners attribute personal meaning to the social learning and use of writing as a social practice (Lerner, 2001). As a result, even their voices may be heard inside or outside their scholarly settings. Therefore, academic environments should be destined to explore students' voices, realities and views of their particular worlds. Thus, students may be

instructed from a more critical dimension that helps them accomplish their human and citizen tasks with deeper consciousness.

Voice

In the aforementioned lines, I have emphasized the importance of reflection and transformation in the social practices of writing; moreover, I have stated my point in making the others know what my thoughts, beliefs and feelings are through the writing of narratives. However, this critical view may not only be summarized on paper but will become a real possibility in the education of critical generations of future world builders.

Voices can be heard when individuals assume a critical role within a family or community, but how do learners get their voices heard? Voices begin with the nature of opinions and views towards a topic with arguments and reflection (Wink, 2004). It requires courage and conviction to think out your ideas and convey your message. However, speaking out about ideas that have undergone the process of reflection becomes a difficult task in traditional societies whose change is often related to pain.

Some individuals might assume a transformative perspective of their realities, but convincing others represents understanding their life history and demonstrating the power of the expression of the voice. Thus, voice is a term which I consider coexists with the consciousness of learners in assuming transformation and comprehension of their social order.

Conscientization

According to Wink (2004), conscientization is a synonym of *to know*. When individuals know that they know, they have used the power of voice to make their reflection come true and tangible. Therefore, some sort of confidence appears as regards what they believe, act and think. For this reason, conscientization looks for the comprehension of the causes of why something is and why that matter affects the learners themselves and those around them.

Conscientization is born when a person finds the power of his or her own voice in regard to life experiences (Wright, 1997). In the same way, there is no conscientization if reflection and criticality do not tackle the learning matter. Students do not only live conscientization at school, but definitely, from the social awareness they live with everyday situations.

Conscientization means freedom and knowledge. Children achieve consciousness of reality as soon as they approach it and assume a critical view towards it. That is to say, humans must transcend their immediate realities and critique the facts within in order to reach a different cognitive level. When writing and revising, learners tend to include their perceptions but it is when reading that they re-interpret the facts and words and visualize a new consciousness of what they have lived and the implications in the lives or thoughts of others.

To experience conscientization we must de-veal reality (Freire, 1974), which means analyze it in action and reflection. That is to say that we have to overcome the traditional face of society, and to demythologize it. Hence, we come to *know* reality as it truly is. Sometimes we live life as it comes, but we do not stop and look critically at it, at least, to assess our decisions and actions. Through writing we might be able to do such a task and go back to construct our awareness about lived experiences which turn into our deepest personal features and determinations in society.

The more the individual reflects on society, the more she or he seeks to transform it (Freire, 1974). Concerning this premise, literacy practices are particular but important elements that provide learners with the ability to be much more connected about the world. In this connection, being literate gives the best opportunity to guarantee more comprehension of reality, and empowers humans to change the context they are part of. Thus, the learner becomes his or her own social instructor.

In the process of living within any specific context, humans are to respond to the demands of that context, so they have to be ready to reflect, act, create, make decisions and give account of their actions to show that they are not adapted people but integrated within the environment. As a matter of fact, through the writing of narratives, students of this project come to understand the environmental and situational facts that surround them. In the beginning, they just centered their attention on the personal experiences they wanted to tell about, but afterward there was a process of social meaning in regard to some issues in their texts so that they truly experienced the nature of the narrative. Also, the sensitive writing environment gave them the chance to assume a reflective view towards those life stories and events and caused them to be able to see the implications in their lives as well as to see how those facts affected other people around them, especially in regard to achieving awareness of their social context.

Departing from the views of some authors and coupled with my students' contexts and the intention to nurture the writing practice as a social issue in my

setting, I must state that I had to change my vision towards writing as a simple instructional matter and to provide my students with a different scholarly environment, including guiding them in the construction of narratives that enables them truly to express their voices and, progressively, attempt to develop a consciousness as regards the actions that happen in their histories. However, in the development of this project, the results have shown advancement in the children's writing skill, in how they discover socio-cultural features that are part of their life stories, and in the consciousness of the others as reciprocal mediators for the transformation of society due to a big injection of social sensitivity.

Social Sensitivity

To refer to the term social sensitivity, it is necessary to draw attention to three relevant aspects, namely: history, critical view and reflection. In this respect, how does one consider that individuals achieve social sensitivity? How do they ponder this sensitivity throughout their narratives? How can the three relevant issues in social sensitivity be portrayed in literacy development? I consider it is by combining their nature and using them as personal marks arisen from personal experiences in the content of the narratives.

Every person has a history which consists of both rewards and bad experiences; alternatively, their history presents social, cultural and personal issues that mold their personalities, thought, behavior and determination in life (Goodman, 1990). Therefore, these elements constitute pivotal data in literacy development due to the fact that people feel more comfortable using known facts or familiar information to incorporate themselves into their culture and learn processes to look for a transformation of their realities.

As a matter of fact, we cannot consider any transformation without reflection. Students come to know and explore their immediate world by giving meaning to the experiences they have as well as to value those that introduce them to learning (Quintero, 2003). For this reason, they are called to change their minds and assume a more critical view as "knowers" in their societies by means of their literate potentialities.

This process of reflection and transformation for the good of the society is what Freire (1974) calls humanization. For every educational act to be worthy, reflection has to be a needed component in the process; in this case, literacy. Specifically, to value the learning and teaching processes at school, educators must take into account

the conditions under which individuals live and their social and cultural context as pure origins in the individuals' action in the world.

It is only along this order that people discover a critical spirit which enables their learning abilities and actions to transform their realities. As a result, every man and woman is encouraged to be active writers, actors and directors in the maintenance of their current society. In other words, they are faced with confronting and estimating all living realities by making their voices heard. In this connection, I hold the view of utilizing helpful tools that guarantee the registration of valuable human realities concerning their social environment and life stories, as follows.

Children's Life Stories and Narratives

What is it that emerges from the combination of life stories and narratives? I may say that to answer and nurture the content and relation of these two elements wholly, it is essential to disclose their definition, characteristics as well as functionality in education. Hence, a complete portrayal of their importance within a writing center might be revealed.

Narrating is one of the basic human activities. When we narrate, we express our ideas in our own words; additionally, we use this elaborated ability to indicate how consciousness towards any topic represents an active operation in the learning process as well as in the construction of knowledge. Therefore, narrating permits humans to explore their own feelings, thoughts and intentions as a way to be aware of their social behavior (McEwan & Egan, 1995). Thus, narration constitutes a rich action that provides the individuals with the required elements to transmit their views and, consequently, turn into the transformation of a personal experience.

The natural ability of narration is declared not to be a spine to specify the facts that surround humans' lives but the specific weapon people can use to make their thoughts, sentiments and perceptions comprehensible for themselves and, later on, for others. Even though the act of narrating has been understood as an oral skill, it is by writing that it shows the specificity of details and the capacity to interweave and extract the most representative information to make the story a rewarding piece of the human living history.

According to Rincón, de la Rosa, Rodríguez, Chois, and Niño (2003), when we write narratives, there is a clear incidence of a narrator who, by means of a monologue, describes how a being lives and overcomes several situations which

inextricably interweave in order to achieve an expected result. In this process, different meanings, intentions, social components and incidents take place and turn out to be a comprehensible and communicable text. For this reason, it is relevant to state the way humans undeniably experience a process of careful selection of the information to guarantee that their message has been accurately conveyed.

Accordingly, the narration of episodes portrays the relationship humans establish with the world around them (Ricoeur, 1999). That is to say, it is through narration that we represent our reality as a means to be an active part within it. As a matter of fact, we assume a role which expresses the way personal experiences are perfect pieces in the development of the nature of the social being in any environment. By all means, to narrate any narrative situation becomes one of the most common ways humans interact and constitutes a fundamental activity that leads people to socialize (Adam & Lorda, 1999).

As I have said, humans' feelings, perceptions, actions and thoughts, as well as the involvement of life stories, are primary aspects which constitute the action of narrating. However, what else is embedded in the writing of a narrative? As a matter of fact, I must point out some other details and characteristics people use or require in the construction of a narrated situation.

In the opinion of McEwan and Egan (1995), the way the situational facts interlace with acts of human beings represents how a narrative builds up a very complete steadiness between its contents and human life. Thus, a narrative not only indicates people's perceptions, expectations or ideas but how those perceptions, expectations and ideas are seen from a particular individual's perspective, within his or her own life context. Naturally, this narrative structure indicates how the history of human consciousness has been constructed and developed in the frame of subjects as thinking beings since their remote infancy.

According to Ochs and Capps (1996), narratives serve three specific purposes since they are means which help individuals making sense of the experience. First, narratives work inseparably with the self, understood to be an unfolding reflective awareness of the individual's place in the world; second, narratives provide individuals with the sense of their past and future as fundamentals of their life process and, third, the authors see the narrative as a two-dimensional tool which embraces individuals' temporality and point of view. That is to say that by means of narratives, individuals signify their personal and collective understandings, and additionally, construct present and projected life worlds.

Although I have pointed out the relationship between narratives and life stories as a means to understanding how humans represent their own society, it is relevant to stress this social bond. As reported by Sigrun Gudmundsdottir (1995), values and narratives are interrelated instruments that help humans interpret and appraise their surrounding world. Thus, narrative turns into an experience organizer.

Fitzgerald (1991) reports several components that characterize a text as narrative. Among those are the characters, environment, aim, plan, action, plot, flashback, pre-figuration, social interaction, repetition, and an end point. Such pivotal elements accomplish two tasks in the construction of the narratives; first, they give the significant rhetorical devices that fulfill the text content, but particularly, connect the reader to the social sensitivity and environment of the author or narrator.

In this perspective, the narration comes to be a means to reflect upon the humans' personal experiences as a way to put them in order. Similarly, narration brings the possibility of using past experiences and projecting them over the future ones. In fact, a narrative redescribes humans' actions, which are undeniably used to assume a probable natural transformation of life events (Adam & Lorda, 1999).

On account of the narrative definition and characteristics, I now focus on their implications in education. How can narratives serve educators as instruments of meaningful construction? It seems that the act of narrating constitutes one of the principal resources students employ in the learning of any subject, since it permits them to organize their thoughts and, subsequently, construct their knowledge. However, educators take the qualities of the nature of the narrative as the background to instruct students in the values they might have, their personal traits, and their world and self vision in life (Philip W. Jackson, 1995).

Thus, Shulman (as cited in McEwan & Egan, 1995) explains how educators can guide their pupils to *narrativize the experience*. He states that when we use the narration as a way to learn, we assign meaning to the events and provide them with coherence, integrity, width and conclusion; what's more, we confer on those events a moral nature, which certainly deals with the social system that encircles the lived experience. In addition, the author declares that interpretative, reflective and transformational dimensions of the narrative inspire humans to describe their reality through written texts that acquire meaning in order to comprehend the world in many distinct ways and communicate new ideas to others. Therefore, narratives become real texts to teach and learn, taking into account socio-cultural features that encompass individuals' closest communities and particular situational facts (Witherell, Tram, & Othus, 1995).

Conclusion

Here I would like to state that the aim of literacy is based on the assumption that children can use their life experiences as resources for the humanization of their writing practices and social views. Just as a social sensitivity might be explored from the development of narratives, a social perspective of the world is truly born when students speak out, interpret, reflect upon their realities and look forward to a transformation of themselves and others in terms of determination and courage to convincingly be part of the active world around them.

Literacy practices must be appreciated in educational settings with a social perspective. Teachers have to conceive reality as the core of their teaching practices. I do not consider artificial exercises that do not have students becoming aware of the world outside to be valuable. I agree when Freire (1974) states literacy is the means which permits humans to give account of their common reality to reflect, transform and liberate humans' minds to an open and intelligent world. Thus, students must face their realities in order to empower their consciousness and to assume a critical view of the personal experiences that may happen in their lives.

As reported by Mongui (2007) in her research study, narratives allow individuals to establish coherent connections among life events. The author carried out ethnographical research at a public school with twenty sixth graders of which seven were displaced children. She developed an instructional design taking into account a diagnosis of these children's life stories background and a sensitization to encourage them to reflect upon cultural diversity, tolerance and the attainment of a better world. From these activities, the author concluded that students accounted for relevant events of their life stories by recalling topics related to their culture and realities, made sense of their personal experience by means of reflection, exposed their beliefs and understandings of their displacement conditions, and emphasized the exposure of voice as a transformative weapon of their particular social context as well as the personal and family's empowerment to make future decisions that may affect their lives.

In this connection, language is the means that connects the self to the world. Our personalities are shaped by the incidents we have experienced but also are transformed by the social connection we have to the world around. Therefore, teachers should transform their classes into a laboratory where children carry out life as similar as possible to life outside in their families, groups of mates, neighbors and neighborhood, among others.

As soon as teachers provide students with more social issues closest to their modern reality, most students will see the value of learning and, as a result, see their literacy processes possibly enhanced. Such literacy processes cannot be just a language subject or topic of the week, but the way we read the world outside in math, science, technology, arts, and so on. Thus, learners can accomplish their task efficiently, which is to value the real meaning of appreciating learning.

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