THEORETICAL ESSAY

Truth and fake news in the classroom: the sense construction and the discoursive ethics in literacy practices

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ABSTRACT

This paper aims to present a proposal of literacy practice, which reflects current and relevant topics such as truth (FOUCAULT, 2014) and the fake news (FONTANA, 2021), from the perspective of discourse ethics (SOUTO MAIOR, 2020). In this proposal, we articulate the reflection on those topics together with the production of a review – a textual genre widely used in the academic sphere. We situate our proposal in the perspective of Applied Linguistics (AL), by focusing on the issue of language as a social practice, which reflects constitutive aspects of society and culture that is crossed by discursive practices built from ideological threads (FABRÍCIO, 2006) and, for this reason, are present in literacy practices. In this proposal we have used the movie called "The invention of lying" (2009), because we could realize this movie as a useful resource that allow subjects to reflect about different aspects which they face in their social context and is related to writing and reading process in the world (LIMA; SOUTO MAIOR, 2020).

RESUMO

Este artigo objetiva apresentar uma proposta de prática de letramento, a qual reflete temas atuais e relevantes como verdade (FOUCAULT, 2014) e fake news (FONTANA, 2021), sob a perspectiva da ética discursiva (SOUTO MAIOR, 2020). Nesta proposta, articula-se a reflexão sobre tais temas com a produção de uma resenha crítica, gênero amplamente utilizado na esfera acadêmica. Situamos nossa proposta na perspectiva da Linguística Aplicada (LA), por focalizar a questão da linguagem como prática social, a qual reflete e refrata aspectos constitutivos da sociedade e da cultura que é atravessada por práticas discursivas construídas a partir de fios ideológicos (FABRÍCIO, 2006) e, por essa razão, estão presentes e se realizam em práticas de letramento. Nesta proposta utilizamos o filme "O primeiro mentiroso" (2009), por compreendermos que ele pode ser utilizado como recurso que permite ao sujeito refletir sobre os diversos aspectos com os quais ele se defronta em seu contexto social e se relaciona ao processo de leitura e de escrita no mundo (LIMA; SOUTO MAIOR, 2020).

KEYWORDS

Fake news. Discourse ethics. Literacy. Didactic sequence.

PALAVRAS-CHAVE

Fake news. Ética discursiva. Letramento. Sequência didática.

Introduction

Several factors justify literacy practices, especially "in different historical and social contexts; their functions and their consequences for specific groups or individuals" (STREET, 2014, p. 7). These practices contribute to subjects exercising their social roles in different situations, spaces, and activities, in a meaningful context of use (SANTOS; PAZ, 2014). In literacy practices, subjects have contact with multimodal texts, which promote effective social performance, providing reflection, criticism, agreement, disagreement, and so on.

Situated in the field of Applied Linguistics (AL) (MOITA LOPES, 2006; FABRÍCIO, 2006), this study aims to present a proposal of literacy practice based on the movie "The Invention of Lying", in order to promote a reflection on truth (FOUCAULT, 2014) and fake news (FONTANA, 2021) from the perspective of discourse ethics (SOUTO MAIOR, 2020). culminating in the production of a genre widely used in the university, the review.

To support our goal, we used theoretical assumptions of Bakhtin and his Circle (1986), Maingueneau's notion of discourse (2004), liquid modernity (BAUMAN, 2001), postmodernity (HALL, 2006) and literacy (BUZATO, 2007; KLEIMAN; DE GRANDE, 2015, SANTOS; PAZ, 2014; ROJO, 2008; STREET, 2014), since those are important concepts to reflect and subsidize issues related to the process of acting of the subject in their respective social interactions.

Methodologically, we took an approach from the qualitative research perspective (LÜDKE; AN-DRÉ, 1986) in an interpretivist way (MOITA LOPES, 1996), which gave us the basis for the presentation of what we propose here, considering that to conduct a research, "it is necessary to promote the confrontation amongst the data, the evidence, the information collected on a particular subject and the accumulated theoretical knowledge about it" (LÜDKE; ANDRÉ, 1986, p. 1).

Our classroom experiences have motivated us to present this proposal, because it allowed us to confront the data, as Lüdke and André (1986) suggested, and, at the same time, the need to meet what is established in official documents that guide the curriculum, such as the National Common Curricular Base (BNCC[1]), in which the proposal is anchored.

 The article is divided into four parts: in the first part, we reflect on the practices of literacy in language teaching; in the second part, we present a discussion on how the phenomenon of fake news in contemporary times goes against the ethical dimension of discourse; in the third part, we show how, in the film, the construction of the meanings of lying occurs in relation to the phenomenon of fake news; in the last part, we present a didactic sequence as a proposal of literacy practice.

1 Practices of literacy in language teaching

Reflecting on language teaching in contemporary times requires some considerations on the implications of pedagogical practices in the school context, since we experience ruptures of traditional attitudes due to social, cultural, economic and technological transformations in our society marked by fluidity (BAUMAN, 2001; 2005), fragmentation (HALL, 2014) and cyberculture (LEVY, 1999).

A reflection of this nature is supported by the theoretical and methodological assumptions of AL related to literacy studies, because the focus of AL research turns to social issues related to language uses and literacy studies considering the social context of subjects in moments of reading, text and speech production (KLEIMAN; DE GRANDE, 2015).

Because AL is a trans/multi/interdisciplinary area that focuses on language as a social practice, it reflects and refracts constitutive aspects of society and culture that are crossed by discursive practices built from ideological threads. This arouses a critical position in the linguistic studies field, through the development of three types of agenda: political, transformative/interventionist, and

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[1] BNCC is a normative document that defines the organic and progressive set of essential learning that all students must develop throughout the stages and modalities of Basic Education (BRASIL, 2018, p. 7).

ethical, which are based on "the idea that our discursive practices involve choices that have differentiated impacts on the social world and interfere with it in different ways" (FABRÍCIO, 2006, p. 49).

In this way, thinking about language teaching in the current context requires centering the discussions on classroom praxis, where the aspects of dialogicity and reflection should be developed by its subjects. In this sense, it is the teacher's responsibility to develop pedagogical practices and mediations that contribute to students having an active role in the reading and text production processes and exercising their social roles.

This happens because the interaction mediated by language is established in reciprocal interrelationships, guided by the historical and social context without excluding a counteraction; individuals use discourse to express their point of view, to resist, agree or complete the one's discourse (VOLÓCHINOV, 2018), which ratifies Gnerre's (1994, p. 5) statement that "people speak to be 'heard', sometimes to be respected, and also to exert an influence on the environment in which linguistic acts take place". Gnerre (1994) highlights the power of the word that, used in linguistic productions, acquires value when uttered in the appropriate social and cultural context (GNERRE, 1994).

When we consider interaction as a practice of action in the world, we understand that in the context of teaching and learning, literacy practices make an effective pedagogical action possible, since in these practices dialogicity and responsiveness are present, through classroom discourses (LIMA, 2019).

Since the classroom is a dialogical space, we highlight the need for literacy practices that go beyond the walls of the school, in a movement in which the work done is articulated to experiences and the practical daily needs of the subjects involved and never to aspects of the linguistic system or the macro-textual and discursive dimension of itself (ZOZZOLI, 2016).

This action is in line with what the context of a globalized and fluid society (BAUMAN, 2001; 2005) demands, which also affects the way the relationships established in the classroom are seen, since we are socially constituted subjects and actively participate in the social dialogue through the enunciation (VOLÓCHINOV, 2018).

Due to the dialogue that is established among the subjects participating in some process of interaction is mediated by texts that circulate in the society, we understand that the perspective of literacy ensures "social practices, plural and situated, which combine orality and writing in different ways in events of different nature, and whose effects or consequences are conditioned by the type of practice and the specific purposes for which they are intended" (BUZATO, 2007, p. 153).

In this perspective, Rojo (2008) emphasizes the need to insert multilingual or multisemiotic literacies into language teaching, "required by contemporary texts, expanding the notion of literacy to the field of image, music, and other semiotics" (ROJO, 2008, p. 585).

The author also refers to critical literacies, which provide means for students to learn in school practice, making ethical choices from the discourses in which they are produced, this would make it possible for them to learn, to problematize the hegemonic discourse of globalization and the unethical meanings that disrespect difference" (ROJO, 2008, p. 586).

In this plurality of literacies, or multiliteracies, the university context is a sphere which demands a specific type of literacy: the academic. In this paper, we conceive academic literacy as the process of production and reading of academic genres, which, according to Juchum (2016, p. 52), are

> texts (oral and written) that are produced and circulate in the academic sphere as a means of communication amongst professors, researchers and students, with different communicative purposes, such as, for example, research dissemination, summary of ideas, notes for the production of a text, feedback, etc., with the purpose of building scientific knowledge.

When considering the existence of multiple literacies, we understand that the reality in which we find ourselves demands that we think about pedagogical practices that deal with the context of technologies, media expansion, multiple intelligences and all the complexity that comes from these spaces of interlocution. The construction of these actions requires methodological creativity anchored in reflection, analysis of situations experienced and articulation between theory and practice, which can be developed in literacy practices. In other words, pedagogical practices that aim not only at language knowledge, but also at the preparation to act in a context of social, cultural and linguistic diversity and constant technological changes.

This is what can happen, for example, in the process of transition from high school to university, which demands from the student mastery of certain genres, which will serve as a basis for the production of others. In this regard, Cavalcanti (2013) proposes what she calls a more expanded language education, which

> demands a sophistication that depends on study and dedication in order to be sensitive to the students and their linguistic production. And this sophistication also includes a predisposition to learn with the new generations, to be ready for the constant observation of what happens around, whether in relation to the way people speak, or in relation to the prejudiced attitudes that need to be pointed out/problematized and/or worked on. It also includes observing one's own speech to pinpoint one's own prejudices and condescending attitudes (CAVALCANTI, 2013, p. 215).

Thus, we emphasize the role of literacy practices for a more expressive participation of the subjects in our social, political, economic, and technological conjuncture that demands more and more abilities and competencies related to reading and writing, because

> the view of literacy as necessarily experienced by the man of language practice becomes fundamental since this action is the experience of the finishing of the other in me, considering that, in the practices of literacy, I experience who I am before this literate condition that I acquire through the vision of the other who made me so (LIMA; SANTOS; SOUTO MAIOR, 2014, p. 113).

This perspective of literacy corroborates the purpose of this practice, proposed by Geraldi (2014), which provides the subject to understand social relations, deepening them or working to modify these relations critically. According to the author, the school is the best place for this purpose, since it

> never put as its objectives "adequate answers", but critical answers and, to reach the level of criticism, it must define itself as a place of teaching-learning not of the totality of the fields of human activities (and, therefore, introducer of social subjects to all genres of discourse), but of socially privileged areas that lead to the constitution of critical and ethically responsible social subjects [...] (GERALDI, 2014, p. 34).

Thus, we understand that literacy practices, which involve the processes of comprehension and production of texts in specific contexts for specific purposes, contribute actively to the formation of responsive subjects.

2 The fake news against the discourse ethics in post-modernity

Fake news is defined by Fontana (2021, p. 93) as "fake news or, at least, unverified or verifiable news, which circulate widely in social networks and multiply by the sharing mechanism of mobile applications, going viral almost immediately". Its growth and relevance can be observed in the 21st century, in particular, according to Sargentini and Carvalho (2021), from the presidential election of Donald Trump, in the United States, in 2016, when there was the circulation of a large number of fake news on websites and social networks involving several personalities related to politics at the time.

Since then, several studies have been conducted on this phenomenon, due to the implications it brings, such as weakening of democracies, increasing prejudice, benefiting political and economic games, resulting in the need to combat it. The fake news phenomenon can be considered as a complex phenomenon, due to the fact that the speeches produced are on the threshold of what is true and false, since truth is not an absolute instance, because it is constituted from speeches produced through different historical, social and cultural contexts. This causes each social group to have types of discourse that it accepts and considers what is true by using mechanisms and procedures valued to obtain the truth (FOUCAULT, 2014).

If we look at the current context, due to the advent of the internet and social networks, we realize that the concept of truth has been affected, mainly by how discourses are constructed and how they are put into circulation. According to Sargentini and Carvalho (2021), although the virtual space has granted us the freedom to select, produce and share content in various media, free from the ideological conducts of the large mass media, it also in the negative aspects such as "the commercialization of personal data, curators' algorithms that makes our habits simply direct information, and also the difficulty of recognizing whether our interactions take place with people or robots" (SARGENTINI; CARVALHO, 2021, p. 73). In addition, in the globalized world in which we live, we witness a wave of dubious news often anchored by the desires of the market, religious and political groups.

In this respect, Bauman (2005) points out that with the phenomenon of globalization we have become mere gears in a consumer society, "we are all in the market, as customers and commodities

at the same time" (p. 98). In this way, the search for economic power also affects how human relationships are established, which are also governed by the logic of the market, since

> all the gains that the great and powerful ones obtain under conditions of global disorder (and that make them resent and resist any attempt to establish world institutions of democratic control, law and justice) will continue to be obtained at enormous cost to the quality of life and dignity of countless human beings, further increasing the already terrible insecurity and fragility of the world we inhabit together (BAUMAN, 2005, p. 96).

As already mentioned, the fake news phenomenon generates instability and distrust in the world we live in because of the difficulty of differentiation and verification of the veracity of reports that are based on real events, and from them they are invented for political purposes and to earn power.

About the circulation and reception of contents, Sargentini and Carvalho (2021) point out that before there was a certain restriction and passivity in the way of considering, evaluating, commenting on, and sharing the information conveyed by the traditional media model, because the interlocutors only had the physical environments, or somewhat limited virtual environments in which they were inserted. However, today, there is the possibility of positioning oneself through social media with a certain freedom.

These aspects alert us about the manipulation and dissemination of these speeches, which highlights the importance of emphasizing that the phenomenon of fake news in the moving spaces and exchange of meanings should also be analyzed by the field of discourse ethics (SOUTO MAIOR, 2020), since it is constituted from the actions of the subjects and in social interactions, questioning how the phenomena occur and the implications for human relations. Since

> What is said, assumed, practiced and whatever people relate to, get involved with, and identify themselves with, in short, everything that constitutes the scenario of action in the world and in the field of discourse ethics, will build a network of meanings that leads the subjects through certain discursive spaces and that, in the same way, acts in modifying these spaces (SOUTO MAIOR, 2020, p. 21).

Thus, the discourses produced by socially organized subjects carry, according to Volóchinov (2018), an axiological dimension, because language, seen as verbalization of lived experience, carries in its essence the ideological value. In this way, this evaluative aspect of the discourse is related to responsiveness, to the interrelation with other discourses and contexts.

Regarding this responsive aspect, Volóchinov (2018) states that, when constructing an enunciation, the subject directs their saying, taking into account the immediate context and the broader context in which the interlocutors are inserted. These statements are constituted by social and historical values, which configures the dialogic dimension, which leads us to the ethical-discursive sense in the construction and dissemination of information or fake news.

According to Souto Maior (2020), discursive ethics involves affective actions in the world, raising questions and proposals for actions that may lead to new social relationships. For the author, the discussion about discursive practice is important because it can present the following aspects about language and social interaction:

1. the enunciative act is an ethical act; 2. the meanings of the world are expressive in a tone that a particular subject expresses; 3. the meanings are shared and accumulate also in a "collective knowledge"; and 4. the meanings are resumed in the concreteness of discourses and in interactions (SOUTO MAIOR, 2020, p. 22).

In this way, if the meanings are being re-signified and confronted in the process of interaction and can be objects of reflection as a way of understanding language, the ethical-discursive perspective, here understood "as a continuous (self) reflective action, based on the evaluation of historicity, in the most local or global scope, and in the near certainty of what can be said, considering the preservation of human relations, with dignity and fairness for all" (LUZ; SOUTO MAIOR, 2019) presents itself as a way to combat the phenomenon of fake news, meeting the area of discourse ethics (SOUTO MAIOR, 2020).

3 The meanings of lying and the fake news in the movie "The invention of lying"

The movie "The Invention of Lying", a Hollywood production released in 2009, with screenplay and production by Ricky Gervais and Mattew Robison presents, in an irreverent and parodic way, some aspects of our society such as religion, prejudice and genetic primacy, among others. To that end, the story took place in a town where no one knows the lie, so there is no baiting, no flattery. Everyone is extremely direct and truthful, saying whatever they want, not worrying whether it might hurt somenone, or whether they are expressing prejudiced opinions or not.

The social relations of the people of this town are constituted by the impossibility of telling lies, because they do not know them. In this way, the verbal interaction amidst the interlocutors is conceived under the prism that everything that is said is true.

However, at a certain point in the film this paradigm is broken, when the main character, Mark Bellisson, discovers the possibility of producing untrue statements. When Mark is fired, he returns home and receives the news that he has to pay the rent of $800, under penalty of being evicted, but he only has $300 in his account. Even knowing his financial limitations, Mark, taking advantage of a breakdown in the banking system, requests the amount necessary to pay the rent, i.e. $800. When the system was re-established, the employee found that there was only $300 in the account, even so, she handed over the money, attributing the error to the machine, since in that city the discursive relations were constituted by truth.

From that moment on, Mark discovered the lie, and realized that lying would be an advantageous act for him. Then he managed to win money in the casino, his job back, and became a famous screenwriter. All this using the advantage that only he knew and knew how to use it. We realize, then, that the construction of Mark's discourse is crossed by the axiological dimension, which points to an enunciative practice that is not restricted to saying something false, but to deliberately construct a discourse that is not true.

In this sense, the protagonist's lies were only accepted as true because, in that context, the false statements did not exist, because "a discourse is only accepted if it accepts the value legitimated in its time of a certain separation of the true and the false, that is, if, in the face of the true and the false, it positions itself near to the actual truth" (NOTO, 2010, p. 21).

In the case of the film, the ignorance of the lie by society provided that all discourses, even if not true, were validated by society. With Mark's enunciations the narrative "gives the uneasy language of fiction its unities, its coherence, its insertion in the real" (FOUCAULT, 2014, p. 26), because "the immediate social situation and the broader social, milieu wholly determine – and determine from within, so to speak – the structure of an utterance" (VOLÓCHINOV, 1973, p. 117).

From the reflections presented, we can observe that the constitution of discourses is the point of emphasis in the film, because, both in the phase in which society has no contact with lying, and in the other, in which the protagonist discovers this artifice and uses it for his own benefit, the enunciates are determined entirely by the social relations established there.

The fact that Mark begins to deliberately use lies for his own benefit, knowing that his social audience recognizes all the speeches as true, is subject to reflection in the field of discourse ethics, since, in this dimension, it promotes a metadiscussion on how the meanings will establish networks of actions that reverberate in concrete changes in lived life (SOUTO MAIOR, 2020).

In this regard, Maingueneau (2004) states that the discourse is oriented and "is built, in fact, according to a purpose" (2004, p. 53). In this perspective Mark, using discourse, was able to fulfill his wishes, such as getting his job back and becoming a famous screenwriter, ratifying the effect of discourse on the other (MAINGUENEAU, 2004).

Discursive practices of this nature converge to the phenomenon of fake news when false or decontextualized information is disseminated, in a discursive chain that leads the subject to pseudo-information.

In the film, we identify the phenomenon of fake news when Mark addresses his mother, on her deathbed, comforting words in an attempt to deconstruct the truth instituted in that society that death caused suffering and pain. His speech, inspired by the notion of eternal life, such as, when dying "we will have an eternity of joys", "everyone will be young, there will be no more pain, only love and happiness", disseminated and provoked a paradigm shift in what that society considered to be the truth about death. Although Mark's speech is not considered a lie, because it was inspired by Christian principles, it did not consider its contextual displacement.

As fake news, which "spreads quickly, penetrates all instances, produces echo and resonance, gaining legitimacy through repetition" (FONTANA, 2021, p. 95), the speech about the conception of eternal life created by Mark becomes known worldwide, which is in line with the idea of dissemination of these speeches pointed out by Fontana (2021, p. 97), which can

> circulate as rumors, producing rumor effect; an effect by which a historical fact that occurred is fragmented in the discursive event in a plurality of anonymous versions, plausible (anchoring in memory), although hardly verifiable in the space of experience and everyday individual knowledge.

From these reflections, we observe that a remarkable characteristic of fake news is the amplitude, that is, the "excessive dispersion and repetition, the echo effects produced by the chaining of quotations and, mainly, the political nature of the litigation for imposing an interpretation, a version that is stabilized as legitimate for the facts" (FONTANA, 2021, p. 96).

We consider, therefore, that the film "The Invention of Lying" can be used as a resource in literacy practices that promote reflection on the fake news and the construction of meaning from the perspective of discourse ethics (SOUTO MAIOR, 2020) for the subjects to exercise their social roles. This constitutes a way to provide them "conditions to reflect on the most diverse aspects related to their reading and writing process in the world" (LIMA; SOUTO MAIOR, 2020, p. 600).

Taking these aspects into consideration, there is an urgent need to discuss them, as Chartier claims (2021), when warning about the dangers that the absence of discursive ethics and consequently the amplitude of fake news can threaten both memory and history, thus "(i) the memory, because they take advantage of the ignorance of the past to impose the representations of a reality that never existed; (ii) history, because they oppose the true knowledge to the falsifications and manipulations of facts" (CHARTIER, 2021, p. 38).

In this sense, the approach in the classroom of the theme of fake news from the perspective of discourse ethics becomes relevant, since "interaction is made of social relations and builds senses that generate values, beliefs, meanings, preconceptions and notions of truth" (LIMA; SOUTO MAIOR, 2020, p. 603).

4 The fake news and discourse ethics in the classroom

When considering that teaching should presuppose not only content orientations, or pedagogical-methodological, but also ethical-discursive (SOUTO MAIOR, 2020), we believe it is necessary to promote, in the classroom, spaces that offer "the critical understanding about the responsibility of saying, which may provide humanity with the real possibility of living together dissociated from hateful speeches, from incomprehension and violence" (MOREIRA JÚNIOR; SOUTO MAIOR, 2020, p. 129).

It is possible, in the classroom, to perform a work that aims to reflect on the construction of meanings in the statements, relating them to the fake news from the perspective of discourse ethics (SOUTO MAIOR, 2020), using textual genres that add multiple languages, like the movie "The Invention of Lying", which even not addressing the context of contemporary social media, portrays how the speech, true or false, can influence habits, which makes us question social, historical and cultural aspects of our society. This is what LUZ and SOUTO MAIOR (2019, p. 402) state:

> it is important to develop teaching-learning processes in which the screen is used, aiming at teaching a discursive ethics for a critical and emancipatory training. So, the meanings discussed in school spaces can be focused on the discussion and problematization of the meanings of the world presented in localized interactional practices.

From these considerations, we present as a proposal of literacy practice, a didactic sequence, in order to promote a reflection on the fake news from the perspective of discourse ethics (SOUTO MAIOR, 2020) to question, denaturalize and problematize how questionable statements are constructed and how they trigger discussions about prejudice, social injustice and inequality, because "it is not enough that students are faced with content to learn; it is necessary to face them so that they can update their knowledge schemes, comparing them, identifying similarities and differences and integrating them into their schemes" (ZABALA, 1998, p. 37).

The proposal presented here begins with reflections on fake news and the construction of meanings from a discourse ethics perspective, culminating with the textual production of the genre review. The text reviewed is the movie "The Invention of Lying". This proposal is justified by enabling the insertion of basic education students in the universe of genres that circulate in the academic sphere, making students appropriate the linguistic and discursive aspects of this genre, and the teacher responsible for such contact. We point out that the genre review is widely used in the university context, and its production is a literacy practice that can be used in the context of basic education.

According to Motta-Roth and Hendges (2010), the mastery of the genre review, as well as the way it is usually used in universities is a primary condition for students to produce academic texts effectively.

In a study that reflected on academic literacy, Lima (2019), found that in the academic context points of tension are evidenced regarding the reading and production of texts, because many undergraduates, although familiar with writing practices, do not demonstrate in their texts appropriate mastery of academic genres.

In the university context, we may encounter episodes in which the professor, considering that the students have already mastered reading and writing, proposes the production of certain academic genres that their students have little or no familiarity with. Lillis (1999) calls this problem "institutional practice of mystery", because, according to her, the university does not consider itself obliged to teach the writing conventions of the genres it uses.

Taking this into consideration, the present proposal can also contribute in the development of academic literacy of students from basic education, since they already use reading and production practices of academic texts throughout his/her education, since, according to Bortoni-Ricardo (2003, p. 121), "the interactive process is constitutive of social reality and, therefore, the actions are not inexorably predetermined. They can be worked out, confirmed, challenged, altered, or reinterpreted by social actors."

Knowledge area (BNCC): Languages and their technologies
Curriculum component: Portuguese Language
Topic: The fake news and the dimension of discourse ethics in contemporaneity
Specific competences to be developed (BNCC): – To understand the functioning of different languages and cultural practices (artistic, corporal and verbal) and mobilize this knowledge in the reception and production of discourses in the different fields of social action and in the various media, to expand the forms of social participation, the understanding and the possibilities of explanation and critical interpretation of reality and to continue learning. – To use different languages (artistic, physical and verbal) to exercise, with autonomy and collaboration, protagonism and authorship in personal and collective life, in a critical, creative, ethical and solidary way, defending points of view that respect others and promote human rights, social and environmental awareness, and responsible consumption, at local, regional and global levels.
Skills to be developed (BNCC): (EM13LGG101) To understand and analyze processes of production and circulation of discourses, in different languages, to make choices according to personal and collective interests. (EM13LGG103) To analyze the functioning of languages, to interpret and critically produce discourses in texts of various semiotic forms (visual, verbal, sound, gestural). (EM13LGG104) To use different languages, taking into account their functions, for the understanding and production of texts and discourses in various fields of social action. (EM13LGG302) To take a critical stance towards the diverse worldviews present in discourses in different languages, considering their contexts of production and circulation. (EM13LGG303) To debate controversial issues of social relevance, analyzing different arguments and opinions in order to formulate, negotiate and sustain positions in the face of the analysis of different perspectives. (EM13LGG704) To critically appropriate research and information-seeking processes, using tools and new formats for the production and distribution of knowledge in the network culture.

CHART 1 – Proposal Skills
Source: Brasil (2018)

4.1 Step 1 – Reflecting about the movie

Objective: After watching the movie, promote moments of reflection based on the following questions:

a) What human behaviors does the film talk about?

b) What concept (s) of truth and lies can we relate to the film?

c) What is the relationship between the lies told by the protagonist and the fake news?

d) How did the choice to use a fabulous environment of a society that does not know lies contribute to the criticism and humor presented in the film?

e) What correlations can you see between the themes presented in the film and the current context?

f) Regarding these themes, what aspects are similar and different to our Society?

During this stage, educators can provide students opportunities to question the concepts of truth (FOUCAULT, 2014), discourse ethics (SOUTO MAIOR, 2020) and fake news (FONTANA, 2021) from the film, as a way to respond actively, because "when the listener perceives and understands the meaning (the language meaning) of speech, he simultaneously takes an active, responsive

attitude toward it. He either agrees or disagrees with it (completely or partially), augments it, applies it, prepares for its execution, and so on" (BAKHTIN, 1986, p. 68).

4.2 Step 2 – Researching on fake news and the meaning making process of discourse ethic

Objective: Based on research and reflections about fake news, identify and problematize the repercussions of fake news in society.

1st moment: To present news and instigate students to analyze in order to identify true and false news, and then point out the indications that led them to classify the news as false or true.

2nd moment: To study the concept of fake News as homework from the questions:

a) What aspects or purposes may be behind fake news? (Here, the intent is to make them reflect on the various motivations such as political, religious, love interests or mercantilism for the creation of these fake news).

b) Is fake news an exclusive phenomenon of our time? Justify it, please.

c) How can fake news influence beliefs, politics and the market?

d) Do you know any fake news that has caused major consequences for some social sectors or groups? Write it down, please.

4.3 Step 3: Production of posters and panels based on the questions previously discussed

Objective: to promote the exhibition of the results of the reflections and researches.

In steps 2 and 3, the main purpose of the activities of identifying true or false news in the texts, followed by the research activity and discussion of the results is to enable a learning method in which the student exercises an active responsive role in the construction of knowledge, to approach forms of dealing with the fake news phenomenon and its amplitude of manipulation and to analyze its implications in the social, political, cultural and economic context. Allied to the development of responsiveness in this literacy practice, we envision the promotion of an attitudinal knowledge, which occurs from "a reflection on the possible models, an analysis and evaluation of the norms, an appropriation and elaboration of the content, implying the analysis of the positive and negative factors, a decision making, an affective involvement" (ZABALA, 1998, p. 48).

The development of responsiveness in this literacy practice is inserted in the discursive ethical dimension (SOUTO MAIOR, 2020), "in a continuous (self) reflexive action, based on the evaluation of historicity, in the local or global scope, and in the near certainty of what can be said, considering the preservation of human relations, with dignity and fairness for all" (LUZ; SOUTO MAIOR, 2019, p. 404).

4.4 Step 4: Production of a review

Objective: From the discussions about the movie "The Invention of Lying", as well as the research conducted, students have to produce a review about the movie. In this fourth step, the goal is to work the textual production of the review genre, based on the discussions and reflections on the themes that were worked in the film analysis. As previously mentioned, based on Motta-Roth and Hendges (2010), the choice of the review genre was due to its wide use in in the university context as a basis for the production of other academic genres.

To this end, the teacher should take to the classroom, reviews about movies and other cultural products, as a way to introduce students to the specificities of this genre, because it, as an enunciation, reflects,

> the specific conditions and goals of each such area not only through their content (thematic) and linguistic style, that is, the selection ofthe lexical, phraseological, and grammatical resources of the language, but above all through their compositional structure (BAKHTIN, 1986, p. 60)

Such action is configured as a literacy practice that involves "a set of sociocultural practices, historically and socially variable, that has a strong relationship with the formal learning processes of reading and writing, transmission of knowledge and (re)appropriation of discourses" (BUNZEN, 2010, p. 101).

5 Final considerations

Amidst several discussions about prejudice, intolerance, truths versus lies, which are, most of the time, enhanced by the emergence of the fake news phenomenon, the movie "The Invention of Lying" can be the trigger for reflections, in a discourse ethics dimension (SOUTO MAIOR, 2020), about all these aspects, because it presents, in its fantastic universe, statements that talk about these themes.

Literacy practices such as the one presented in this proposal, if applied in high- school, in addition to contributing to the formation of a responsive subject, who acts consciously in a globalized world where most interactions take place in the digital medium, also contributes to the development of academic literacy.

Regarding the interactions, occurred mostly in the digital medium, from which the phenomenon of fake news can contribute to the process of disinformation of subjects, Sargentini and Carvalho (2021) point out that one of the ways to prevent the growth of these processes is to invest in media education, since "if the current context has made every citizen a media – to the extent that it produces and circulates content – it becomes necessary to deal with this issue of disinformation from the educational aspect" (2016, p. 81).

And, regarding academic literacy, the proposal can contribute to minimizing the difficulties presented by students who have just arrived at university from high-school, since these activities enable contact with the most used genre in the academic context.

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