



Relevance in telling stories to Generations

Relevância ao contar História às gerações

Relevancia al contar la historia a generaciones

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ABSTRACT: *This article proceeds from an action research, based on empirical collaborative methodological approach with practical qualitative and bibliographic bias, which aimed to achieve effective actions in transformations in the social field. It is relevant to tell stories to human nature, starting from early childhood in the home, passing through all generations of its existence. Story telling has been a praxis of the ancestors around the campfire and since then has been a tool that assists in the formation of human character and personality. When hearing stories, the child develops the cognitive, affective and social, forming the ethical and moral aspects, in trust, autonomy and conflict resolution. The school environment is another place of learning where stories must be inserted. It is concluded that stories are part of the life of all human beings, and the result will depend on how it was put into practice between generations.*

STORIES. FAMILY. SOCIETY.

RESUMO: *Este artigo procede de uma pesquisa-ação, com base empírica de abordagem metodológica colaborativa com viés prático de cunho qualitativo e bibliográfico, que pretendeu alcançar ações efetivas nas transformações no campo social. É relevante o contar histórias à natureza humana, começando desde a primeira infância no lar, passando por todas gerações de sua existência. Contar história tem sido uma prática dos antepassados em volta da fogueira e desde então, tem sido uma ferramenta que auxilia na formação do caráter e da personalidade humana. Ao ouvir histórias a criança desenvolve o cognitivo, o afetivo e o social, formando os aspectos ético e moral, na confiança, na autonomia e na resolução de conflitos. O ambiente escolar é outro local de aprendizado em que as histórias devem ser inseridas. Como resultado, conclui-se que as histórias fazem parte da vida de todos os seres humanos, e o resultado irá depender de como foi colocado em prática.*

HISTÓRIAS. FAMÍLIA. SOCIEDADE.

RESUMO: *Este artículo es una investigación de acción basada en un enfoque colaborativo con sesgo práctico de carácter cualitativo y bibliográfico, que tiene como objetivo lograr acciones efectivas en las transformaciones en el campo social. Es relevante contar historias para la formación del niño, comenzando desde la primera infancia en el hogar, pasando por toda la fase de la vida. La narración ha sido una praxis de los ancestros alrededor de la fogata y desde entonces ha sido una herramienta que ayuda en la formación del carácter y la personalidad del niño. Al escuchar historias, el niño desarrolla lo cognitivo, afectivo y social, formando los aspectos éticos y morales, en la confianza, la autonomía y la resolución de conflictos. El entorno escolar es otro lugar de aprendizaje donde se deben insertar historias. Como resultado, se concluye que las historias son parte de la vida de todos los seres humanos, el resultado dependerá de cómo se puso en práctica. Relevancia al contar la historia a generaciones.*

HISTORIAS. FAMILIA. SOCIEDAD.

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Introduction

Life passes as fast, like a wind that blows or as a plane that scribbles the sky. Have you ever stopped to think about the time you've lived and the time you have to live?

Today's human being has access to social networks, knows about new technologies, fashion trends, the latest advances and discoveries of science, the latest musical success and the world of work. However, he knows little of himself, his purpose and the reason for his existence, let alone his own history. The human trajectory is always in search of answers that solve its conflicts.

This research aimed to tell stories as a means of forming and transforming lives. In which, the moments in which we have stories bring people together, bring lives together, realize dreams and through the imaginary we find meaning to our existence. Thus, wrote Auster (2004, p. 172), poetically about telling stories to generations.

If the voice of a woman who tells stories has the power to bring children into the world, it is also true that a child has the power to give life to stories. They say a man would go crazy if he couldn't dream at night. Likewise, if a child is not allowed to enter the imaginary, he will never see himself face to face with the real. The need for stories that the child feels is as fundamental as their need for food, and manifests itself in the same way as hunger. Tell me a story, says the child. Tell me a story. Tell me a story, Daddy, please. The father then sits down and tells a story to his son. Or he lays in the dark next to him, and starts talking, as if there was nothing else in the world but his voice, telling a story in the dark to his son. It is often a fairy tale, or a story of adventures. However, it is often just a simple leap into the imaginaries.

It is a *sui generis* moment when a family discovers the importance of telling history to its descendants, creating bonds of belonging between the adult and the child giving resignation to their childhood and providing relevant moments in life, teaching and learning for all involved. A Constitutional Guarantee guaranteed by the Federal Constitution of 1998 in Article 6: "Social rights are education, health, food, work, housing, transportation, leisure, security, social security, protection of motherhood and childhood, assistance to the destitute, in the form of this Constitution".

This right guaranteed by law gives the child a hope that the person responsible for family life, and thus, can develop within this family environment with respect, dignity and protection to his childhood. Storytelling is a time when families can have the opportunity to develop and secure the rights of the child.

According to Pinkola (1998) no human being will live forever, but in this case the stories manage to remain. If stories can remain in the life of the human being, then why don't adults perform these moments with children?

Stories are recorded in the mind of every human being. All moments of difficulties pass, the moments of joy or sadness pass, the storms pass, people pass, but the stories are recorded in the mind of those who heard and so it is transmitted to successive generations, but it is essential that the storytelling is present in everyday life, so that promising results are achieved.

Families in the 21st century need to change some habits so that children experience the magic of stories and strengthen their first years of life for the structuring of brain functions, as Wallon (1975) says, it is in the family that the child learns to deal with feelings, deal with conflicts, anger, sadness, limits, forgiveness, frustration, hatred and love, because to live in society one must respect the limits of the other.

It is not intended to reinvent the wheel in the aspect of storytelling, but the objective of this action research is to remember the effectiveness of the moments of telling the "causes", memories of the past times, which revitalize the memory of the days lived of yesteryear, once recalled identify the roots of the local culture. As Casasanta suggests (1974, p. 51).

In the old days, the people sat around the fire, to warm up, rejoice, talk, count cases. People who lived far from their homelands told and repeated stories to keep their tradition and language. Storytelling has become a profession in several countries, such as Ireland and India. With the advent of the press, newspapers and books have become the great cultural agent of the people. The fires are behind us. The old accountants have been forgotten. But the stories are definitely incorporated into our culture. They won our homes through their sweet motherly voice, the old nannies, the colorful books for the enchantment of the children.

According to Casasanta's narrative (1974), storytelling were events of daily life, their lived histories and stories of their ancestors, and with that, they transmitted accumulated knowledge of beliefs, myths and customs, passing them from one generation to another.

Observing the history of the origin of the human being, it can be seen that oral tradition was the primary source of the first forms of storytelling, combined with gestures and expressions of the first hominids. According to Buscaratto (2015, p. 31) "the first forms of primitive narratives were oral, combined with gestures and expressions: words were spoken from one person to another, in an effort to communicate a message or express a feeling."

At the beginning of the formation of the ancient peoples, the oral tradition of storytelling was the best way to convey knowledge, get the listener's attention and rescue the memory of the accountant and the listener, providing a magical, charming ambience, where there was suspense and the surprise of the tale stirred with the emotion of the listener, in which the plot and characters are the protagonists of that moment, for the story touches the heart and enriches the soul of all involved in the counter's way.

Malba Tahan (1957, p.124) was an expert storyteller, and mentions that Rabbi Jesus of Nazareth used parables as a didactic resource to communicate with his listeners "and the fact that we found the record of his teachings so commonly in the form of stories, if it does not prove that this was the method he used the most, seems to prove to us at least, which was the method that most impressed those who followed him." And adds Leon Dufour (1972, p.78)

Jesus was an educator par excellence who knew how to use the teaching methods used in his time, that is, the parables. The parable, in fact, is a story told by Jesus to illustrate his teaching. At the bottom of the Greek word *parabole* there is the idea of comparison, enigma, curiosity. But there is not in this the essential to explain the parabolic genre: one must understand the parable as being the presentation of symbols, that is, images taken from earthly realities to be a sign of the realities revealed by God. They need a deeper explanation. It was this initial explanation that Jesus began and left for his followers to continue later.

To this day, Jesus' disciples have told the stories told in their parables from generation to generation to communicate with their listeners in a pedagogical way to present their teachings.

Currently it is very difficult to find bonfires for the time to tell stories, as did the ancestors, but the essence of storytelling has not changed, has not stopped and has not lapsed. Stories have their importance in all phases of human life.

When the act of storytelling begins in childhood, learning takes place at that moment, which according to Vigotsky's interactionist theory (1995, p.33) "The path of the object to the child and from this to the object passes through another person", that is, cognitive development happens through social interaction between people who exchange experiences, emerging new knowledge.

The child grows and learns more and more through the stories, reaching the adult phase is able to pass knowledge to the other and thus leave the result of lived experiences and transmitted in search of their community identity.

1 Methodological Procedures

This study was based on an action research, which is an instrument of investigation based on a social and educational perspective, as a methodological form. We sought in the bibliographic research foundations of support for the development of the research, with the participation of the author and the participants who are represented by the Nei (Center for Early Childhood Education) of the Department of Education of the municipality of Florianópolis, which provided the investigative conditions of their own practice in a critical and reflective way, in the production of knowledge of the researched theme.

According to Thiollent (2009, p. 16), action research can be defined as "a type of empirically based social research that is conceived and carried out in close association with an action or with the resolution of a collective problem and in which researchers and participants representing the situation or problem are involved cooperatively or participatorily."

According to Comenius (2006, p. 274), father of Modern Didactics emphasizes the importance of teaching in early childhood, everything that the child learns will take throughout his life, as "a feeling of piety that must be instilled from early childhood" and empowers her in adulthood to "Teach everything to all" and confirmed by the document of the (UNESCO, 2000) World Summit of Education for All.

Even knowing that all are marked by lived experiences, families currently live in the world of technology, and this often removes contact from family members. Adults are connected by a cell phone, while the tender children observe to then duplicate all the attitudes equal to those of adults, which they have witnessed and thus the distance between family members only grows with each passing year.

Technology is necessary to be connected to the world, but this cannot be a priority. The family needs to have the time to be together as a priority for a pleasant and loving family life, and this happens when a child has the opportunity to hear stories in their home, because these moments transform and provide both for those who tell, as for those who listen. In this sense Barbier (2007) states that in action research it is a deliberate action of transformation of reality, having a double objective: to transform reality and produce knowledge related to these transformations.

The Federal Constitution of (1988) contains the right to education in the list of social rights, and the protection of motherhood and childhood. But when it comes to the life of a child, a greater law should not be necessary to protect the little ones, but something natural, because being able to invest time in the lives of these special beings is an exchange of love and respect that will be planted, watered and harvested during the course of life.

Often, the family understands their role as protector, caregiver, friendship and love, but does not know how to accomplish everything in one moment. The time to tell stories is an excellent opportunity for the family to demonstrate essential values to the child, preparing them for their commitment to citizenship.

Stories are a dynamic tool that the family must use to develop creative skills and abilities for knowledge, developing knowledge, reflecting attitudes and consolidating values for a successful life.

Times change, life passes, but the family remains the foundation for the construction of a home, a life and a brotherly and infallible love that are the basis for a balanced society. Being the family the first place where children will hear stories and relate to other members. As Cavalcante (2004, p.67) reports.

The importance of the family in the formation of the reader is immense, since the early years of childhood are marked by the relationships developed between the small and the large, belonging to the same kinship group. It is in the family that one will acquire the first habits, values and tastes.

By telling a story to the child the narrator transmits confidence, motivates attention, arouses admiration and enchantment. The moment of storytelling has always been a way to bring people together, a unique moment that children are provided to acquire knowledge, learning to do their best, helping

others, transforming themselves into critical and reflective beings, with responsibility and respect to live in a society based on democracy and justice.

2 Telling stories in early childhood

The importance of storytelling is not limited to age, but rather to the essence of being together, of learning and growing together in ethical values and principles, of hearing stories that identify you with your community roots. But this often becomes difficult when the family is in front of a baby. How can I tell a story to a baby?

According to Mello (2004, p. 142) referring to Vigotsky's socio-historical approach to the child's development, it is mediated by the subject and happens from the outside in, that is, "it is not the development that precedes and enables learning, but, on the contrary, it is the learning that precedes, enables and drives development". Following the same line, Mello states (2004, p.135) that,

Children develop intensely, and from the first years of life, different practical, intellectual and artistic activities and begin the formation of ideas, feelings and moral habits and personality traits that until recently we never thought possible.

In this case, the adult assumes the role of mediator in the child's development, and strengthens the bond between them and inserts the little ones into the world of the magic of stories and as a result receives throughout life the love, respect, ethics and care that were planted by the narrative of the moral of the stories.

As Tavares (2007) states, in the four months the child is already able to focus on what he sees, touches and hears, without losing control, already in the first three years of life, the child develops cognitive abilities due to the interest that manifests his existence and his communicative form. But thinking about a baby can arise the insecurity of not being able to tell a story for this being so fragile.

All adults are able to tell stories to a baby, just hold the baby in her lap and follow the following steps: At first, choose a story from some book or an imaginary story, or even a story experienced in the daily faina. In a second moment, look at the baby, use a soft tone of voice not to scare the child, show the pictures, or colored objects, to gradually go calling his attention, taking care of the movements of the body, because sudden gestures can scare the baby. In the third moment, watching for a few seconds the listener, it may even seem that he did not understand anything, but make no mistake he will show you long-term results.

Anyone who invests time telling a story to a baby is investing in their cognitive training. Brazelton (2006) assures him that the child aged six to eight weeks uses nonverbal language such as smile and crying to get the attention of his parents and from whom he is around him.

Telling a story to a baby turns a few minutes into a moment of coziness with motivating results. By reading a children's book, telling an improvised story or humming some music, it will contribute to the motor physical development of this child, because it is dependent on the adult responsible for his education and care, starting with food, diaper change, affection, love, protection from an early age.

When telling stories, the adult provokes essential stimuli for the development of language that for Mello and Miller (2008 p. 03):

It is important to remember that speech is also learned by children, and they learn when we talk to them. It's not enough for adults to talk around children. If the adults don't talk to her, if they don't provoke her answers, if she's not the subject of a dialogue, she doesn't learn to talk. Therefore, if the child speaks little, we need to talk a lot with her and provoke her expression.

At the time of telling history will happen knowledge of family voices and stimulate responses to dialogue, in this case the answers can be by expressions; that according to Bakhtin (1990) knowledge is constitutive in which the subject constructs his thought, from the thought of the other, therefore, a dialogical language. It is also a time to demonstrate to the baby how important it is, how special it is and how much love and affection exists within this home, because the house (structure) does not need to be large and luxurious to acquire knowledge of attitudes, respect and love, but the home (family circle), this yes needs to teach everything that is true and respectful to a child, because this is what will continue to shape their attitudes and develop their character until adulthood.

From the birth of each child to the first 12 months of age, they need care and protection, adequate nutrition, constant hygiene, and feel loved by their parents, family or people who are responsible for them at that time. By telling a story to the child, they can experience these moments of care and protection, affection and love for those who are at their side. The stories need to be part of the daily routine, because the baby, in addition to hearing sounds, his gaze is directed to the movements of those who are providing this moment of affection in the magic of each story. Mello (2004, p.144) states that:

Vygotsky concludes that good teaching is not one that focuses on what the child already knows or is already able to do, but is the one who advances what the child already knows, that is, that challenges her to what she does not yet know or is only able to do with the help of others.

According to Vigotskian theory (1996) when referring to the Proximal Development Zone (ZDP). This concept refers to the difference between the child's ability to perform a task independently in relation to the execution of the task with the guidance of a mediator. To implement this type of action it is necessary for the mediator to observe the knowledge that the child dominates and those who are still developing.

You don't have to be a professional storyteller, just have the time and creativity to make this experience be pleasurable, loving and teach believing that this is investing quality time. In storytelling are life lessons in affective, cognitive, emotional, physical and social training. The stories provide moments for all this to happen.

For storytelling moments to happen, it is necessary to leave the technologies for a few moments and get closer to the other, remembering that children need to hear more stories, but for this to happen, the adult needs to leave social media for a few moments and invest in lives. Thus, children will be prepared to face the conflicts of life, for they will be the next storytellers and influencers of lives.

Children grow up and the adult needs to be creative and increase stories, told from real life, or read in children's books. Everything will depend on the creativity and interest of the adult who will perform the moment of learning or let time pass, remembering that everything in life passes very fast and there is no way to go back to time to accomplish something that has become unfinished.

By telling stories to children, the adult, according to Vigotsky (2000) enables the "awakening" of internal developmental processes; that happens in the individual's contact with the cultural environment and transforms it through the process of imitation and mediation in the relationship with other people with greater experience.

The Guidelines and Bases Act (LDB) 9,394/96 highlights that the first years of a child's life are essential for their full development for a mature adulthood. It is a time to realize a structured and strengthened life base to face the world and its nuances.

The development of the child in the first years of life is very important and necessary because in this period the stories will help the child to discover the world, meet the narrators, recognize sounds and voices, feel the magic of the story, until the moment comes when it will enter the plot, choose a character and imagine itself within that story, traveling through the world of imagination.

As Rigliski (2012, p.6) suggests "the main goal in telling a story is fun, stimulating the imagination, since due to its playful aspect one works with emotions such as fear sadness, anger, joy, amazement, dread, insecurity, tranquility, longing and memories".

When the adult is telling a story to the child, he will realize that sometimes children are amazed by the stories, at other times they are afraid, or are moved, at this moment the child is getting to know each other and discovering that there are internal emotions within it, throwing out the results of the feelings of this moment of learning.

Children like to hear stories and from this playful way of teaching, the family demonstrates the concept of thinking, deciding and living together, knowing how to understand that values and principles do not change and the family at this time works the identity of the child.

According to Young (2010, p. 34) "The development of the human brain demonstrates that some structures develop rather than others and that brain development is more active in the early years of life." With this, the physical and intellectual structures of growth and learning begin to lay their foundations for the rest of each individual's life and hear stories or tales, it is important because everything is part of childhood and learning together. Everything that is experienced at this time will influence your learning development and leave marks for your entire existence.

One can read or tell stories, with the help of books or family stories experienced, will depend on the adult who is developing and investing time with the child. Regardless of how the story is told the essence will always be the same, uniting lives, intertwining feelings of love that will be remembered between generations.

3 Writing Stories: Transforming Lives

When the child is at the beginning of the knowledge of reading and writing, the interest of writing the words, the name of the characters and then writing the stories alike, the moment of discovery of the literatures.

The child is under the Federal Constitution (1998) to have encouragement, and to develop among the family and society, participating in school education and preparing for a future life of qualifications and critical citizens.

When your child is in the process of beginning reading and writing learning, the story is a tool that will help them listen, write, read, and interpret what she has read. She likes to observe the pictures of the stories and try to copy the gestures, observe the characters involved and behave as the one she identifies most.

When the child arrives at school, he learns that there is a place of preparation and overcoming, respect and friendship, content and exchange of experience. The school is a different space from the family space, but it is another place where many stories are heard, as Freire (1982, p 92) says " school is a place to make friends and live with people" and adds that "through permanent transforming action of objective reality, men simultaneously create history and become social historical beings".

In school education it is observed that many people have stories very similar to each other, and different that will help and teach to live together as conscious citizens within the same community.

An average child of 7 years old can hear and understand larger and more elaborate tales and enjoy stories of adventures, participating with intensity and joy. And so, gradually the child will understand other types of texts such as: myths, legends and other tales. For this to become possible it is necessary that the adult is always prepared for a new story.

When a story is told in a relaxed way, children enrich their childhood experiences by developing the confidence, creativity and motivation to face the challenges, dreaming that they will be able to be a hero in life.

The school has the opportunity through children's stories, to contribute to the formation of the child, offering excellent pedagogical materials and children's literature, from several authors such as: Charles Perroult, Brothers Grimm, Hans Cristian Andersen, Jean de La Fontaine, Daniel Mundukuru, Antoine de Saint-Exupéry, Monteiro Lobato, Ziraldo, Ruth Rocha, Maurício, Roseana Murray, Eva

Furnari, Fernando Vilela, Duda Machado, Ana Maria Machado, Angela Lago, Mariana Massarani, Odilon Moraes, Cecilia Meireles among others... According to Coelho (2000, p. 141),

[...] children's literature has been created, always attentive to the level of the reader to which it is intended [...] and aware that one of the most fruitful sources for the formation of the immature is imagination – the ideal space of literature. It is through the imaginary that the "I" can conquer the true knowledge of oneself and the world.

In children's literature the child is completely involved in the world of fantasy, magic, humor, charm, in the playful and pleasant way, transferring all this to real life.

According to Buscaratto (2015, p.39) "a small child, in contact with simple, easy-to-read visual image books, when hearing stories told by adults, names everyday objects of knowledge and thus encompasses his language."

And with the handling of these books greatly increases the intensity of imagination and this will lead to a fantastic creativity, because the stories of these books will develop oral language and the freedom to be, build, participate and express themselves demonstrating security in speaking, acting and thinking. As Priolli (2019, p. 4) explains the importance of reading to children:

1° For the formation of good readers, it is essential that children up to 3 years of age appreciate and value listening and reading stories from a young age. 2° The child creates the habit of listening to stories, valuing the book as a source of knowledge and entertainment. 3° Listening to stories in school opportunities to provide pleasurable moments in groups, enrich the imaginary, expand the vocabulary, and familiarize the child with reading, a practice valued by society.

At school the child acquires learning for his life through stories, because according to Priolli (2019) in these moments of listening to stories the children expand their knowledge and feel more inspired and motivated in their imaginary.

Already in the phase of adolescence the story is told with reflective look, of new discoveries and that his own story that as difficult as it may be, he will recreate and transform into another story that will be overcome and always with a happy ending that will inspire others.

We need to understand that adolescence is the moment of intense restructuring of the imagination, that in Vigotsky's view (2009, p. 48) "subjectively, it becomes objective" (p. 48). The "crisis" that is usually associated with adolescence is nothing more than the formation of the adult organism and brain and the antagonism between the pure subjectivity of imagination and the objectivity of rational processes that defines it as the age of critical transition.

In adolescence, storytelling is most often to impress someone or to show yourself that you have a great story of adventure and motivation. This happens daily, but when you get together in a group, there are a lot of fun stories that are told and in a relaxed way, and everyone has fun laughing a lot and having fun together.

History is an instrument that can be used by educators in a playful way, to transform school hours into moments that will always be remembered, as a moment of joy and growth, understanding that the real world is always relating to each other.

By recording the stories that occurred in a school environment, we try to understand the reason for being in that moment within a space, in which many stories intertwine with the stories of colleagues, abstracting from the school as a place of challenges and learning, understanding that every day we learn values, principles, ethics, morals and truth, this really is living.

In the stage of adolescence, often everything is reported in a diary, which if you join all the notes, will certainly have a beautiful story. It is written about the reflections, indignations and opinions of the daily life of each one, showing that this is a moment in his history and that it will be written and marked in his memory as moments of life's challenges.

In the adolescence phase, one perceives the ability to reflect, mature ideas, build their identity and define professional life projects, allied to a phase of conflicts, definitions of choices of values and needs. Adolescents form their own psychological identity, which Kroger (1993 p. 87) is "a new psychological structure, greater than the sum of its parts".

In cognitive formation, the young adolescent in contact with reading and written language develops his/her critical sense of the world. It awakens his feeling of how to know how to do and sharpens his autonomy that according to Coelho (2002, p.40) "must extrapolate the mere enjoyment of pleasure or emotion and must provoke it to penetrate the mechanism of reading". The young man begins to have a critical sense of the world.

The story of experience report or lived history has beginning, middle and end. And the medium is a very fast time when most of the time it is necessary to face the challenges and continue writing a real story, with more emotion and joy. According to Freire, (2000, p.79) "we are not only the object of history, but also subjects. In the world of history, culture, politics, I see not to adapt, but to change."

Therefore, there is no specific age to hear stories, but rather of changing life and attitudes. The stories transform the lives of children, young people and adults, giving resignification to the daily moments of each person.

Even in times of modernity, literature awakens moments of magic and fantasy, which will mark people's lives, moments that no money can buy. For in childhood, one hears stories, is moved by incredible outcomes and dreams of writing an ending to the real story of life. In adolescence it is possible to put adrenaline in the stories heard, and move on to adulthood with greater maturity and courage to experience a happy ending in the lived history.

4 Storytelling: Marking generations

You reach adulthood and some people usually like to tell their stories and remember that a story lived is to relive the past, which was marked by the experiences acquired.

It is in adulthood that the listener has the opportunity to enrich and feed his imagination, expand his vocabulary, authenticate his identity, discover the purpose of his life, as well as, learn to accept and reflect on human existence. Adults also like to hear stories, and if he had that moment in his childhood, he will transmit it to others, as a means of uniting and relaxing, to live in harmony and with quality time, which life offers as a daily gift to all beings' humans.

The adult likes to listen, but also to tell stories. When you are in a circle of friends, you either hear stories, but you can also contribute your experience by telling your story, or stories you heard in your childhood. This happens when he is in a place where he feels safe and confident, and in this conversation with friends, family or in a school environment, everyone learns and teaches at the same time through stories.

Erikson (1976, p. 138) contributes to the importance of living with others in adulthood, indicating that,

Evolution has made man an animal as much a teacher as an apprentice, since dependence and maturity are reciprocal; The mature man needs to be in need and maturity is guided by the nature of what is to be assisted. Generativity is, therefore, primarily concerned with establishing and guiding the next generation.

This knowledge allows an exchange of experiences between the narrator and the interlocutor formulating a dialogical reflection. Personal stories are transmitted in a natural way, because they are part of everyday life, building the identity of each one, exposing their social and cultural experiences.

In the field of action research, the subjects of the investigation were the NIS and Nurseries in the municipality of Florianópolis which, according to Thiollent (2009, p. 21) in the "action research, it is possible to dynamically study the problems, decisions, actions, negotiations, conflicts and decision-

making that occurs between agents during the process of transforming the situation. ” We had the implication that stories also allow the development of logical thinking, cognitive development, stimulate concentration and experience moments of humor and fun, learning to face and resolve conflicts, acquiring values and principles for a better life.

Stories have the magic of talking about sadness, discomfort, revelations, crisis, love and friendship in an acceptable and possible way, cultivating hope, the dream, believing in what you want and most importantly does not remove the illusion that there are Happy endings.

Who hasn't heard a story as a child, in the family or at school, in the church or even around the fire, and yet, around a wood stove? Who doesn't remember an unforgettable story that someone told you? Who doesn't miss a moment when they heard stories told by their parents or grandparents?

You can see the importance of storytelling at all ages, but the adult who was a child once and who had the opportunity to hear and participate in moments as special as being in the magic of stories. He will have a more satisfactory development in adulthood and will be happy to tell stories to his generation and thus, the circle will rotate and form other storytellers.

One learns from the most lived, that life is built by the intertwining of past experience, the root history of antecedents, the childhood they heard from parents and grandparents, because life is formed every minute lived, resulting in cultural identity as says Leontiev, 1978, p. 272).

The treasures of culture would continue to exist physically, but there would be no one capable of revealing their use to new generations. Machines would stop working, books would run out of readers, works of art would lose their aesthetic function. Human history would have to start over.

Every time, that comes to the memory of a lived history, pieces of the scraps in the weave of life are woven that are interwoven when told. At this moment, it is clear that adults like stories, and this leads to understanding the importance of stories in the lives of adults, telling and having their knowledge to convey emotion and enchantment to all listeners, so that this practice is not forgotten, because it is very important to share the moments experienced. That according to Café (2005, p.116-117)

There is a need to revive this artistic form of communication, in the context of today - to open new horizons and enable the memory of old times; motivate fantasies lived through the images and emotions raised by the tale; expand the experience of play as a dimension of man in different spaces; get to know traditions of yours and other cultures, encourage reading when the reference is the printed book; also, to encourage the recording of stories, so that they do not get lost in the forgetfulness of those who do not tell or hear more stories.

These stories heard or lived in the past, today become a source of inspiration to teach how to live in harmony with each other and with nature, arousing emotions and caring for each other. As stated by Bosi (2003, p.15),

[...] the memory of the elderly can be worked as a mediator between our generation and the witnesses of the past. It is the informal intermediary of culture, since there are formalized mediators made up of institutions (the school, the church, the political party etc.) and there is the transmission of values, content, attitudes, in short, the constituents of culture.

Therefore, the elderly is seen as authors and protagonists of a more historically built society, they become agents contributing to the History of their social environment, as well as raising their importance for education, where their children and grandchildren are propagators of concepts memory and identity in local society.

Final considerations

Society lives moments when people spend a lot of time with the media, lacking time to invest and socialize with people, with children, with family, and most of the time, it seems that there is no solution for such a conflicting and complex society.

The investigation was carried out by action research, based on the collaborative self-reflection of the participants as a way of understanding the practices of storytelling between generations. In this sense, Thiollent (2009) stated that in action research we sought alternatives to the conventional research pattern, aiming to facilitate the search for solutions to real problems for which conventional procedures do not have a satisfactory answer. In this sense, the practice of storytelling was widely used by the ancestors, in a simple and valuable way that reached the present generation.

As a result of this research, it was found that storytelling begins effectively, in early childhood, to the development of cognitive, affective and social, besides awakening their creativity and sensitivity, providing knowledge and criticality, corroborating their ability to build knowledge of their world. In addition to the contribution of reading that flows into the source of knowledge and self-knowledge to those who have practiced since childhood.

The child's development when hearing history since childhood will lead to the greatest experience of herself, leading to the conquest of his self-esteem and autonomy. Providing the mastery of your fears and channeling your emotions in a balanced way in the formation of your personality.

The person who hears many stories will face all phases of his life and influence his generation, making and telling stories, sowing and reaping the fruit of local and family cultural identity, because what was sown in childhood will result in future generations. For life is intertwined with choices, made as a patchwork quilt that in the end unites in one goal.

Hearing a story makes the human being see life as a huge rainbow, even if it has passed through a huge storm, if you use the imaginary to distract yourself a little and rest your mind, you can transform the real, knowing that after all the storm you can see a beautiful rainbow coloring every minute of the chapter of the life story.

Observing the chapters of our life history, we can understand that the history of life is that of a journey, where we have different news and moments every minute that passes, always being able to transfer knowledge to the other.

Therefore, we need to enjoy the moments in family and friends and tell stories experienced. Knowing that the last chapter of this story is the only one that we will not be able to tell or write, because when we end the trip, we go to a place where there will be no pens, notebooks, papers or books, that report the memories.

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