

Representaciones sociales de la lectura en docentes de nivel primaria¹

Social representations of reading in teachers at primary level

Juan Catalino Bacilio Hernández

Instituto Superior de Ciencias de la Educación del Estado de México, México

master_740308@hotmail.com

Resumen

Este artículo tiene como objetivo presentar los hallazgos de una investigación sobre representaciones sociales de la lectura, encontrados en docentes de nivel primaria del Estado de México. El proceso metodológico se orientó desde un enfoque cualitativo interpretativo mediante la utilización del cuestionario y la entrevista a profundidad. El análisis de los datos empíricos mostró que, respectivamente, en los ámbitos personal, escolar, familiar y social, la lectura es interpretada como: actividad íntima, actividad terapéutica, actividad recreativa, fondo documental de apoyo al trabajo docente, herramienta de aprendizaje autónomo, recurso didáctico para la formación valoral, actividad expresiva, actividad lúdica, actividad contagiosa, actividad de elección mixta, práctica de socialización del acervo escrito, herramienta de comunicación intrafamiliar, actividad secundaria, herramienta de fortalecimiento de la ciudadanía y actividad compleja. El conjunto de representaciones configuradas en estos ámbitos permiten concluir que la lectura es una práctica docente multidimensional, discontinua y polisémica.

Palabras clave: lectura, representaciones sociales, docentes, educación.

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Abstract

This article aims to present the findings of research on social representations of reading, found in educational level of primary state of Mexico. The methodological process focused from an interpretative qualitative approach through the use of the questionnaire and the interview in depth. Analysis of empirical data showed that, respectively, at personal, school, family and social levels, the reading is interpreted as: intimate activity, therapeutic activity, recreational activity, documentary support to educational work, tool of autonomous learning, teaching resources for the training values, expressive activity, leisure activity, contagious activity, activity of joint, practical choice socialisation of the written heritage, tool of domestic communication, strengthening citizenship and complex activity secondary activity. The set of representations are configured in these areas suggest that reading is a multidimensional, discontinuous and polysemic teaching practice.

Key words: reading, social representations, education.

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Introduction

This article is intended to publicize the findings of a research on social representations of the reading, performed by teachers of primary education that work in the municipality of Chimalhuacan, Mexico State. In the event, argumentation presents the resolution of situations personal, school, social and family present in the lives of teachers, originates the deployment of a set of representations about the reading, resignifying it as a polysemic practice. The problematization of this assumption, assume that teachers carry out the reading with a different meaning, depending on needs of the context. For example, in the school read to know the curricular courses that study the students, the theoretical contributions that promote learning, teaching methodological procedures, the frames of reference on the development of the child, environment and teaching resources that can be used in teaching and the content of curriculum documents.

However, they not only read in the school context, but also in personal, family and social levels. They read to revel in a text, share a family book and learn a fact raised in the everyday

environment. Based on the above assumption, in the research priority was given to answer the following: what are the social representations of reading that have teachers in Chimalhuacan, which bring you the significance of polysemic practice to express themselves at personal, school, family and social levels?

Frame of reference

In seeking to understand what meanings ascribed to reading teachers, it was considered appropriate to address the investigation from the Theory of Social Representations (TRS). The relevance of this theoretical perspective, usually for more than a decade, Pineapple and Cuevas (2004) have made clear that in Mexico, the social representations constitute a framework to investigate the concepts that educators build on school, practices and school actors. An example of this type of work is carried out Calixto (2012) in secondary schools in the state of Jalisco, where she explores the social representations of the environment are the students.

In particular, this theory is appropriate because it allows to investigate the representations about a cultural object from the educational and cultural circumstances in which they arise, unlike you think of them as meanings that made the members of a school community in isolation and without the intervention context. Therefore it assumes with Ortiz (2012) that:

Particularly in the field of teaching and learning of literacy, the theory of social representations is highly relevant, since it allows to reveal, unmask and identify procedures and social representations that shape and sustain the practices of reading and writing from the perspective of the actors: teachers and students (Ortiz, 2012, p.191).

In particular, what it is the theoretical contents of this frame of reference that makes it resume as a basis in the conduct of research? Historically, Serge Moscovici proposed this theory in 1961 to publish the thesis *Psychoanalysis, its image and its public document* that discloses the changes undergone psychoanalysis to penetrate the French-speaking society in the fifties.

From an epistemological angle, to allow the production of social knowledge, unlike the positivist dyadic model that "subject and object are given independently of one another" (Ortiz, 2012, p.185), the TRS is based on a triadic model, that is, a scheme of interaction where the subject-object is mediated by other subjects. Viewed this way, from the triadic model, the social knowledge ranks as an inter-processing, permanent product of consensus and negotiation within a group of individuals who seek to understand the phenomena of their environment influence each other to form shared ideas about it.

After his appearance in the field of psycho-sociological research, social representations have been conceptualized in different ways. In the approach to Moscovici (1979):

Social representations are almost tangible entities. They circulate, meet, incessantly crystallize in our everyday world through a word, a gesture, an encounter. The share of close social relationships, objects produced or consumed, of exchanged communications, are steeped in it (p. 27).

It is understood that the representations are manifestations of individuals or groups not fully visible, ie, can only be apprehended if the subjects become aware of their social existence. Pass daily through oral, written and body language, therefore, it is evident in those events where communication exchanges.

In the general definition of Jodelet (2008):

Social representations constitute oriented modalities of practical thought communication, understanding and mastery of the social, material and ideal environment. [Emphasis in original] (pp. 474- 475).

As the speech written in this statement is organized, social representations designate a way of thinking that the subjects used to guide their daily practice.

In providing Araya (2002) social representations:

Are cognitive systems that can recognize the presence of stereotypes, opinions, beliefs, values and norms that tend to have a positive or negative attitudinal orientation. They are, in turn, as practices code systems, values, logical qualifiers, interpretive and guiding principles that define the so-called collective consciousness, which is governed by rules in force establishes both the limits and possibilities of the form where women and men work in the world (Araya, 2002, p.11).

From this sense, social representations are emerging, first, as structured sets of thoughts from images, value judgments, based on experience knowledge, ethical and moral principles by which individuals or groups direct their behavior ; secondly, as communicative elements, ethical principles, classification categories and interpretive guidelines used by subjects to guide their actions in practical terms; and thirdly, they understood as social constructions consist of rules that limit what they can or do individuals in a given context. In terms of Abric (2001) define what is lawful, tolerable or unacceptable in a given social context.

In the conceptual matrix of these three references, social representations take many meanings that can designate as a theoretical and methodological approach, working mediated cognitive system and determined by external factors (historical, natural and social order); communicative, interpretive and regulatory tools of the surrounding world; linguistic

expressions; images, common knowledge, values, beliefs, attitudes and norms. However, despite the multiple nature of the representations, Jodelet (2008) shows that:

... It is always the same. Namely, a way of interpreting and thinking everyday reality, a form of social knowledge. And correspondingly, mental activity undertaken by individuals and groups to establish its position in relation to situations, events, objects and communications that concern them. [Emphasis in original] (pp. 472-473).

From this perspective, social representations are the way a group of social subjects redefines cultural objects in their environment. In other words, are those feelings and meanings attributed to a social fact, a character, a daily practice, condition or emotion. In the case of teachers participating in the research are the ways in which they rebuild their conceptions about reading.

By adopting the TRS as the basis of the investigation, it is clear that the common sense knowledge referred to when referring to this type of knowledge, not the traditional common knowledge, but one with different features. How are these common ways of knowing differ?

From the theoretical approach of the social representations, according to Moscovici and Hewstone (2003), knowledge of common sense is distinguished in two ways: as first and second hand. While common knowledge firsthand, this is characterized as constituting a body of knowledge produced spontaneously by members of a group, based on tradition and consensus. Their media are oral, conversations and rumors. In his personal or social sense, is the knowledge that circulates in daily life as "... as maximum proverbs, allegories, fables; maximum and cultural beliefs "(Gimeno, 1999, p.137).

Meanwhile, as second hand in conceptualizing and Hewstone Moscovici, is that knowledge consists of the sum of mental imagery and scientific ties of origin, consumed and transformed to serve in everyday life. In this mode, common sense is penetrated by reason and under the authority of science. To spread in the social field constantly sets a new consensus on each discovery and each theory. Their means of disclosure are the print media (books, magazines, newspapers) and audiovisual (radio, television and internet). While keeps similarity with the first hand in their personal and social development, it is different in that the contents resignified that structure derived from science. Thus, in its transformation involving specialized knowledge and common knowledge firsthand.

With regard to the object of this research concerns the common second-hand knowledge regarding the meanings that teachers assigned reading, and expressed in the resolution of situations in personal, school, family and social spheres. In other words, it is what this paper is called social representations of reading.

Methodology

Educational research agents under primary level teachers are enrolled in continuing education courses that directs the Center for Teacher Chimalhuacán for the years 2013 and 2014.

To achieve academic approach to teachers and ask for assistance as informants two refresher courses were coordinated. At the beginning of each course the invitation to participate in an investigation was reading. It was clarified that the meeting time would be external to both courses and the school working with students.

The research was conducted based on an interpretative qualitative approach employed the questionnaire and depth interview. The questionnaire used in the selection of informants enabled recovery: personal data, performance in school boards promote reading, recent experience with reading, existence of written materials in the family context, personal relationship with reading and disposal to participate in research.

In total 51 questionnaires, 30 were applied in the first year and 21 in the second. After the resolution of the instrument they were selected to 6 teachers with the following features: residing in the township of Chimalhuacán, conduct refresher courses in the center of teachers working in elementary level, have normal school training and have a close relationship with the reading.

Once focused informants, 6 interviews were conducted with a duration of between 2 and 4 hours. An interview guide and a recording device to record the stories of each teacher about reading was used in each meeting. The question guide was organized under three areas of analysis: 1) Career reader, hub through which teachers share their reading experiences in personal, family, school, community and professional fields, raised in childhood, adolescence, youth and adulthood; 2) Social representations of reading, this axis their knowledge, images, beliefs, attitudes, values and norms that have explored about reading; finally, in axis 3) Reflection on the reading and social representations path, questions were aimed at clarifying the ways that teachers have reading.

For the analysis and interpretation of the information gathered in each interview, the methodological approach proposed by Bertely (2000) it was considered. Transcription of interviews initially worked on a first document; Then, in a second document transcribed interviews were organized and proceeded to the abstraction of analytical categories set from emerging patterns associated with reading; subsequently, in a third, analytical tables that allowed organized by subject categories they were developed; final task as an interpretive text that rescues the social representations of reading teachers are the informants wrote.

Social representations of reading teachers Chimalhuacán

As a result of methodological and analytical process described, the social representations of reading corresponding to each area of teacher interaction, are spelled out below.

The reading on a personal level

In this area, reading is conceived as an intimate, therapeutic and recreational activity. To be considered an intimate activity, teachers read at home when family members are not at home. One interviewee says: "... the truth then I lock myself in my bedroom and I start reading, or when I take my daughter is your business and my other daughter goes to school '(E1 / 5 / 11.01.14 / JCBH, p.44).

Sometimes, to avoid interfering relatives staying intimate with reading, teachers are those overnight establish their distance from family, as illustrated by the following excerpt from an interview:

... I usually do my activities in the day, everything that has to do with my family, my home, and by night is when I read; in fact, I look for space, I'm going to the top floor "(E2 / 7 / 01.25.2014 / JCBH, pp.104-105).

Showing the attitude of teachers to create their stay intimacy with reading, Petit (2001) provides that: "The reader prepares its own space which is not dependent on others, where sometimes even given back to theirs" (p.111).

Apart from choosing the space and time to read in the home, the physical environment is a third element to give reading a sense of intimate activity. For teachers, this is usually nocturnal and quiet. As mentioned in the interview:

... I love the tranquility and sometimes because they are already sleeping and I'm reading, that would be about ten or eleven at night (E5 / 2 / 02.03.2014 / JCBH, p.202).

In the design of therapeutic activity, reading is used by teachers as a relaxing activity, "the stress out reading me work so hard then we" (E1 / 5 / 11-014 / JCBH, p. 57). However, he also read to overcome their marital breakdown. Tells a teacher:

... After a troubled relationship with my ex-husband I started reading, and since I did, I regained my self-esteem, I got my life, I regained my dreams and I realized I had to change the things I was experiencing. And now I'm alone, I live alone with my son, but with the firm conviction that in life we have to fight to keep them. Yes, largely I owe to reading (E4 / 2 / 02.03.2014 / JCBH, p.176).

On this experience, Petit (2001) shares the idea that reading does not intervene at any time, makes decisively during a healing process, and when required by the person to sustain the will to take care of herself in the desire to seek independence or exit a problematic situation.

Represented as a therapeutic activity, reading is vital during the mourning period for teachers that travel after suffering the loss of a loved one. In such a situation it is read to mitigate the depression caused by the separation from the family. A teacher talks about a similar phase when it came to reading:

... It is a year I lost a granddaughter, was a broken hard / voice situation about to mourn /, find a book at the time, learning to live with death. It was at that moment when I decided to read, to feel sad (E2 / 7 / 01.25.2014 / JCBH, p.97).

Reading as a therapeutic activity it is called by Petit (2001) as remedial reading, and refers to the role of this cultural object when people go through similar situations, is the idea that reading can be crucial stages of life when there is the need to rebuild all those tests that make our destination, all those things that negatively affect our image of ourselves and the meaning of life. In his capacity as recreational activity, reading is a means of generating imaginary ideal displacement. In other words, it is the vehicle used by teachers to travel real to an imaginary world where mental pictures on various contexts and times are plotted world. In the voice of one respondent:

... Reading allows me to see the places where I have not gone, times that I did not live, let me get to those spaces. To me, it's a wonderful world (E3 / 2 / 03.02.2014 / JCBH, p.145).

Vista as a recreational activity, reading, according to Petit (2001), offers just that, a space, real or metaphorical sense, where you feel so protected enough to come and go freely, safely, and indulge in fantasy; having the mind elsewhere.

In addition to the imagination, reading as a leisure activity is connected with the pleasure experienced. From this angle, teachers externalize what is pleasant and interesting experience with them their written works, have the idea that "when one reads must be passionate reading, whether the book is well and good battered and old man" (E1 / 5 / 11.01.14 / JCBH, p.67). The important thing is to savor it, enjoy it, make it enjoyable, be satisfied and happy to carry it out.

Reading in schools

This field articulates a set of representations from three sub-scenarios, for the organization of teaching in educational mediation, and socialization activities of the written heritage.

Reading in the organization of teaching

In this activity, the reading is reinterpreted as documentary support teaching. According to this embodiment, the reading is the written heritage that provides the required knowledge in the school environment: "... reading gives me the knowledge to my practice" (E6 / 1 / 2.7.2014 / JCBH, page 228).

In accordance with these ideas, understood as basic reading documentary makes classroom work meaning copper would enhance the manifestation of a better performance in front of students. Said the voice of a reporting:

... Reading is the basis of my work; to the extent that I prepare, I read, I know, I can feel stronger with my students, safest (E2 / 7 / 25.01.2014 / JCBH, p.108).

In this part of the interview that takes center stage reading in the work of teachers it is observed. Linked to this fact is the role of reading in the academic activity of professionals, to which Peredo (2005) calls work reading, an idea that refers to the reading limited to a context where agents conducted a productive activity under charge that are prescribed play.

Teachers believe that reading to be successful in school work, it is not advisable to read narrative pleasure. What makes feasible to reach this goal is the approach to other printed materials such as informative texts are. In that sense, from reading this representation allows monitoring of school work and clarify the changes in the legal framework of basic education.

Teaching reading mediation

Structured this area six modes of thinking about reading. In his role as a tool for self-learning, reading is a mechanism for teachers where students are supported to appropriate the school contents. Judge that "if the children do not read do not learn, they have greater knowledge" (E1 / 5 / 11.01.14 / JCBH, p.61).

To take as their own this representation, host teachers hope that students, by making use of this learning tool, "without having a teacher in front of them, the most read, after a while they will have the domain many things and be able to discuss any matter "(E5 / 2 / 03.02.2014 / JCBH, p.197).

Understood as an educational resource for values training, reading is used to promote ethical principles in the students' work on Thursdays book readings and always to rescue that part of values "(E4 / 2 / 03-02- 2014 / JCBH, p.167). To this end, occasionally looking narratives are used to help students recognize the importance of family life, respect for others and creative defense based on non-violence. It is the case of a teacher who refers the details of a story used for this purpose:

... This book mistress of the world's worst, pupils leave them much teaching, learn to value your family, learn to know that they have to defend without attacking the other (E2 / 7 / 01.25.2014 / JCBH, p.86).

To promote the values by addressing various texts, teachers seek to prepare students willing to act fully and proactively to the interpersonal conflicts present in the school, family and community.

The sense of expressive activity is acquired reading when it is staged by teachers in the presence of students, in which process use the nuances of his voice and body movements to convey the emotions of joy, sadness or anger housed in a text.

To create excitement in students, teachers recommend reading fluency, intonation and emphasis on punctuation marks. In his view, considering these aspects, reading reaches the expressiveness and avoid falling into boredom. Said in his words, a "flat reading, to get sleepy." (E1 / 5 / 14.01.11 / JCBH, p.33).

In addition to fluency, intonation and respect for punctuation marks, teachers observed that demand expressive reading dramatize the text to thereby vehiculizar to students housed in the written material frame.

Given the need for teachers to return attractive and pleasant bibliographic content to students, reading is configured as a recreational activity. So says one teacher, who explains how proceeds to detect unwillingness of pupils to read:

... Gosh, I think I stand head, looking a thousand ways, if it did not enter it this way, I look more recreationally, so I go a lot to the issue of games to lectojuegos. (E3 / 2 / 02.03.2014 / JCBH, p.142).

Reading as a leisure activity appears during the process of understanding a text, a situation in which teachers challenge students to regain the main ideas of the written document. Sometimes, reading as a leisure activity resumes to evaluate the compression of a text, once students have read it. The game is to change the way the ideas of printed material and questioned orally, to know what part of the text and understand what was incomprehensible to them.

Reading takes the significance of infectious activity during times of school hours, in which teachers promote pupils approach to the texts. In line with this representation, the spread taste for reading is when teachers model reading to students, "I share what I read, and I make with that enthusiasm, that pleasure, they want to also read what I read "(E1 / 5 / 01.11.14 / JCBH P.33); while reading that the students to their peers, "sometimes I become the primary reader in the lounge, but sometimes the students themselves participate, make a shared reading" (E5 / 2 / 02.03.2014 / JCBH, p.196); and while the parents read to students:

... Every week, a mother comes to reading with children, but nothing more we focus on pure stories, no, we read scientific texts, historical texts for students to achieve this great body of knowledge and understand that there's nothing stories or reading textbooks but there are also other types of reading. (E1 / 5 / 11.01.14 / JCBH, p.38).

As a joint activity of choice, reading together three different ways. In their mode of choice, teachers assume that students should decide for themselves what they prefer to read texts ... when reading in the classroom is an individual who chooses his books each. (E2 / 7 / 25.01.2014 / JCBH, p.85), which according to Gasol and Arànega (2000), is one of the factors that influence the development and consolidation of the reading habit. Advocate that at school, "the child feels free to choose reading or type of document you want, without impositions or pressure" (p.30), which inhibit the initiative to read.

Regarding the content of the book, from this social representation, teachers believe that students also freely choose what and when to read, should be free to develop its own interpretation of the text and not subject to which they will impose. That does not mean that teachers do not have a prior understanding of the written material, to say Lerner:

The teacher still has the last word, but it is important to be the last and not the first, that the judgment of validity teacher is issued once students have had the opportunity to validate their interpretations themselves, to develop arguments and search evidence to verify or reject different interpretations produced in the classroom. (Lerner, 2001, p.151).

Another mode of choice included in the significance of reading is that which is given by consensus, where teachers and students, by agreement, select the material to read. In the interview explains how this exercise is performed in the classroom, "when group chose some books and those books that is proposed titles, and these titles, either read by democracy" (E2 / 7 / 01.25.2014 / JCBH, p.85). This form of election Cassany (2001) adheres when points:

Obviously the teacher has more students criteria when evaluating the historical and literary importance of a work, but that does not mean you can ignore the opinion of who will have to

read it: the student. The teacher must advise, provide information on the theme, authors or arguments, but must let students take the final decision (p. 506).

Sometimes the choice is given by taxation, since this approach teachers are the ones who decide which books and when students should read. The following shows an event that indicates this form of action:

... The five readings of two months you will read the sixth graders, and if there is some tax not enough, a lot of tax. (E1 / 5 / 11.01.14 / JCBH, p.31).

In accordance with this modality of choice for students to read, they are forced to do it, "there are times when I demand that you read, tell them that there is no choice, they have to read" (E2 / 7 / 25- 01-2014 / JCBH, p.90), even when a student refuses to read, the evaluation is subtly used as leverage:

... Book Marianela he did not want to read, and I said, "because my love is your qualification, you decide if you want or do not want to score because I do not I can compel you want or not want your score, is your decision, you decide "and thus willingly or not had to read it, if I was there tax / laughter acceptance tone /. (E1 / 5 / 11.01.14 / JCBH, p.31).

Indeed, Arguelles says (2010): "At school the handiest mode for reading is required and no taste." (P.112). He considers that teachers who have a taste for reading are those who can transform the taste obligation. Alternatively, it proposes a school where you can read freely, just like reading would become a recreational and not torture.

Reading socialization activities of written heritage

This reading is recognized as school practice of mutual exchange. According to this perception, reading school activities to promote the written heritage, where teachers, students and parents, exchanged knowledge they acquire through texts adheres. The following is an example of how reading the exchange between teachers and students in the school takes shape:

... We have an auditorium, it is a little limited but allows us the space to meet and share reading ... in that audience have brought them here Chimalhuacán storytelling, are the masters, and in the same auditorium have summoned the best readers, and Readers smaller kids, that is nothing but the best students, also those who are most prettily, where they also heard reading, and learning some readings (E2 / 7 / 25.01.2014 transmitted / JCBH, p.94).

These actions socialization school reading, Lerner (2001) calls them: regular activities. In his work, the author argues that while performing the same, the children are responsible for reading respectively chosen story and previously prepared such that exposure to the audience is clear and understandable. After the reading, the discussion is generalized within the group, and it is at this stage of textual analysis where the exchange of ideas between students and teachers arises.

In addition to activities approach and apprehension of written texts, reading and school practice of mutual exchange shown in meetings that teachers have with other members of the school community. On the exchange of reading with fellow teachers say: "When we coach because among all the comrades we read advice, I recommend a book and they recommend another" (E1 / 5 / 11.01.14 / JCBH, p.44). And in relation to parents, he mentions that take advantage of their stay in school to exchange views on certain texts:

... Share some mothers, which is a member of my group in the morning, she is assiduous reading also has a college student and who is with me in sixth, we shared readings, we thought about how you are reading , closely involved with their children's readings (E1 / 5 / 01.11.14 / JCBH, p.44).

Reading in the family

In this area, the reading is as a tool for family communication and as a secondary activity. In the first embodiment, the reading is the resource used by teachers to create conditions of oral communication to family members. As precise teacher stating: ... I share lessons with my husband, he read the slave, we like to talk about what they read and what I read (E1 / 5 / 11.01.14 / JCBH, p. 43).

During the course of the conversation, besides the mutual exchange of ideas acquired in the texts, there is attitudinal expression of acceptance towards reading. As he regards a teaching when he says that "reading in the family is having the time of dialogue, to exchange ideas, share knowledge, exchange taste for reading" (E1 / 5 / 01.14.11 / JCBH, p . 59).

As for reading as a secondary activity, this becomes relevant within the set of activities performed by teachers at home. In the interview mentioned although that reading is important for personal and professional development it is not a priority when it comes to caring for the family. This appreciation is evident in the testimony of a teacher stating:

... If something before reading, is my family. I think it would be like reading a second term in the activities I would like to read what follows after my family (p.E2 / 7 / 01.25.2014 / JCBH, p.102).

Teachers say, in effect, spend specific time reading, however are conditioned by the responsibilities with family, forcing them to stop reading for a later time.

Reading in the social field

Within the limits of this context, the reading is expressed as a tool for strengthening of citizenship and as a complex activity. Regarding the first performance, teachers believe that "reading opens the door to see the world" (E6 / 1 / 7.2.2014 / JCBH, p. 224), go beyond what gives us reality immediate, home, school or community life.

It is worth noting that in this embodiment, teachers read not only because they require support their school work, but because they believe that this reverses a more comprehensive and humane citizen attitude. This is their terms:

... Reading is a means of enhancing the personal culture is a means by which we will increase our knowledge, is a means to see the world in different ways, it is a way for everyone to understand what is (E5 / 2 / 02.03.2014 / JCBH, p. 201).

From this perspective, knowledge that brings reading is aimed more at strengthening the ethical dimension of teaching and not just content to be printed by simple cumulative work. Thus, reading involves an empathetic, caring and generous attitude towards other human beings with whom the geographic space is shared locally or globally.

To clarify the role of knowledge in the ethical dimension of teachers, Morin (2007) invites differentiate between two kinds of understanding: intellectual or objective understanding related to the explanation of anonymous or material things, and human understanding or inter, one that complements the previous one, to involve knowledge from subject to subject, ie knowledge which people perceive not only objectively, but as another subject with which one identifies and one identifies itself an alter ego (I otherwise) that alter ego (alter ego) becomes.

Visualized as complex activity, reading translates as an inviting task in the realization of complex mode activated, a set of cognitive, affective, social and attitudinal processes. These processes, encourages the reader to act, lead to the apprehension of the text, deliberation content, feedback from the human, the expression of emotion, and anxiety to communicate to others the experience that leaves written material. This is seen in the interview when required reading what is?:

... I think for me it's all because we have to share, we have to appreciate, we must consider when we read, we have to appropriate the readings, we again have to share this knowledge we came acquired through reading, we have to enjoy the reading, we have to be passionate reading (E1 / 5 / 01.14.11 / JCBH, p. 68).

In relation to these ideas it is instructive to note that, in the effort to synthesize the stimulation process that fuels the approach of a text, teachers state that reading is for them all. Statement from which it is feasible to think of reading as an experience that does not adhere to the literal deciphering of the written work, on the contrary, taken as a whole, this is positioned as a convener activity analysis, imagination, memory, feelings, and the inter-communication. As argued (Pradelli, 2013):

Read organizes all the speeches. No matches, no words nor homogenized reassures readers. On the contrary, what I say it is that reading allows content to be articulated, that readers can understand them as a whole (Pradelli, 2013, p. 205).

Associated with the deployment of thoughts and emotions, reading as a complex activity, is a practice from which emerges the opening projection scenarios and linked to the social environment where teachers can interact with other agents should be carried out face to face. In the interview, one teacher puts it as follows: "Reading opens many doors, opens the opportunity to share with others" (E2 / 7 / 01.25.2014 / JCBH, 98 p.).

Conclusion

After the investigation, the interpretative work warns that relations are established teachers with the demands of the teaching work, educational actors and curriculum guidelines on the promotion of literacy. All articulated in a network of social representations, in which reading is meant as documentary support to teaching work, tool independent learning, teaching resource for values training, expressive activity, recreational activity, contagious activity, activity of choice mixed, and as school practice of socialization of written material.

In addition to the school setting, there are other dimensions where teachers redefine reading differently. In staff reading is represented as intimate, therapeutic and recreational activities connected with needs: to feel pleasure, physically, cognitively and emotionally recover, use free time, imagine and have entertainment.

With respect to family, reading is reinterpreted as a tool for family communication and sideline adhered to the need to share tastes, feelings and attend to family matters at home.

On the social level, the reading is reconfigured as a tool for strengthening of citizenship and as a complex activity, aimed at discovering phenomena of the surrounding world, strengthen

citizenship in the local and global levels, and activation of a series of processes cognitive and emotional (exchange knowledge, learn, think, imagine, remember, communicate and feel pleasure).

With this repertoire of new meanings of reading, teachers act as orchestrators of representations as needed or establishing relationships with agents of personal, school, family and social spheres. Also, inclusive image that draws the range of representations about reading, constitute a multidimensional teaching practice, discontinuous and polisémica.

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