

Original article

## Reading in school: an unfinished intercultural practice



**La lectura en la escuela: una práctica intercultural inconclusa**

**Leitura na escola: uma prática intercultural inacabada**

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### ABSTRACT

The teaching of reading in upper secondary schools in Mexico requires young people to develop a reading style focused on information retrieval, analysis, and text production, prioritizing a utilitarian view that does not consider the different ways of reading influenced by contemporary digital culture. The objective of this study was to analyze how teaching methods condition students' reading practices, considering the interaction between text, reader, and sociocultural context, and how reading can be conceived as a sociocultural and intercultural act that promotes autonomous and meaningful interpretations. A qualitative approach was used, based on classroom observation, analysis of curricula and syllabi, and a review of literature on reading, education, and digital culture. The results show that school practice prioritizes instrumental reading, oriented toward completing tasks, limiting the possibility of independent interpretations and generating resistance to reading. However, when conceived as a sociocultural and intercultural practice, students can interpret texts in relation to their own culture and experiences, integrating emotions and embodiment, and constructing meaning from the interaction between text, author, and context. It is concluded that

fostering reading as an intercultural act allows for contextualizing the text, the reader, and the author, promoting pedagogical strategies that recognize subjectivity, digital culture, and the construction of meaning, thus contributing to the development of critical, autonomous, and socio-culturally aware readers.

**Keywords:** emotions; interculturality; young reader; reading; ways of reading.

## RESUMEN

La enseñanza de la lectura en las escuelas de nivel medio superior en México exige que los jóvenes desarrollen un modo de leer centrado en la búsqueda de información, el análisis y la producción de textos, priorizando una visión utilitaria que no considera los diferentes modos de leer, influenciados por la cultura digital contemporánea. El objetivo de este estudio estuvo dirigido a analizar cómo los modos de enseñanza condicionan la práctica lectora de los estudiantes, considerando la interacción entre texto, lector y contexto sociocultural, y cómo la lectura puede concebirse como un acto sociocultural e intercultural que promueva interpretaciones autónomas y significativas. Se utilizó un enfoque cualitativo basado en la observación de clases, análisis de planes y programas de estudio y revisión de literatura sobre lectura, educación y cultura digital. Los resultados evidencian que la práctica escolar prioriza una lectura instrumental, orientada al cumplimiento de tareas, limitando la posibilidad de interpretaciones propias y generando resistencia hacia la lectura; sin embargo, cuando se concibe como práctica sociocultural e intercultural, los estudiantes pueden interpretar los textos en relación con su propia cultura y experiencias, integrando emociones y corporalidad, y construyendo significado a partir de la interacción entre texto, autor y contexto. Se concluye que fomentar la lectura como acto intercultural permite contextualizar el texto, el lector y el autor, promoviendo estrategias pedagógicas que reconozcan la subjetividad, la cultura digital y la construcción de sentido, contribuyendo a la formación de lectores críticos, autónomos y socioculturalmente conscientes.

**Palabras clave:** emociones; interculturalidad; joven lector; lectura; modos de leer.

## RESUMO

O ensino da leitura no ensino médio no México exige que os jovens desenvolvam um estilo de leitura focado na recuperação de informações, análise e produção textual, priorizando uma visão utilitarista que não considera as diferentes formas de leitura influenciadas pela cultura digital contemporânea. O objetivo deste estudo foi analisar como os métodos de ensino condicionam as práticas de leitura dos alunos, considerando a interação entre texto, leitor e contexto sociocultural, e como a leitura pode ser concebida como um ato sociocultural e intercultural que promove interpretações autônomas e significativas. Foi utilizada uma abordagem qualitativa, baseada na observação em sala de aula, análise de currículos e planos de aula e revisão da literatura sobre leitura, educação e cultura digital. Os resultados mostram que a prática escolar prioriza a leitura instrumental, orientada para a conclusão de tarefas, limitando a possibilidade de interpretações independentes e gerando resistência à leitura. No entanto, quando concebida como uma prática sociocultural e intercultural, a leitura permite que os alunos interpretem os textos em relação à sua própria cultura e experiências, integrando emoções e corporeidade, e construindo significado a partir da interação entre texto, autor e contexto. Conclui-se que fomentar a leitura como um ato intercultural permite contextualizar o texto, o leitor e o autor, promovendo estratégias pedagógicas que reconhecem a subjetividade, a cultura digital e a construção de significado, contribuindo assim para o desenvolvimento de leitores críticos, autônomos e socioculturalmente conscientes.

**Palavras-chave:** emoções; interculturalidade; jovem leitor; leitura; formas de leitura.

## INTRODUCTION

At the upper secondary level, reading is taught in an instrumental and utilitarian way; young people's reading styles, contexts, and interests are not taken into account. In this way, reading is conceived as a mere decoding of the text, neglecting the fact that it also involves processes of comprehension and interpretation. This latter aspect, in turn, is deeply linked to the culture, emotions, and contexts that shape young people's experiences.

The interpretation that teachers construct about reading directly permeates how they teach it. The pedagogical strategies they implement tend to reinforce the idea that students should read, analyze, and produce academic texts in school solely to obtain a grade; in the words of Márquez *et al.* (2020):

"Academic texts are consumed to be regurgitated in a reproductive process that is largely irrelevant to the development of critical thinking" (p. 212). However, these teaching strategies frequently disregard how young people relate to the text-context, their interests regarding reading, and how they engage with texts within the framework of digital culture.

This work is the product of an action research process. Within this framework, it was essential to investigate young people's reading practices and interests; to analyze how they engage with texts; how they interpret the content of reading and writing programs; how they express their emotions; what they think about their reality; and how this influences their understanding of the world.

Through action research (Kemmis and McTaggart, 1988), the aim was for both the young people and the teacher to participate introspectively in the review of their own reading practices, in order to understand the subjective processes of each one; that is: "I understand' the world in which he lives, and that world becomes mine" (Berger and Luckmann, 2003, p. 163).

Similarly, it is considered that the willingness of teachers to listen can foster spaces for dialogue with students, since dialogue constitutes a "methodological position for learning" (Márquez *et al.*, 2020, p. 212), which favors the expression of what young people feel and think about reading, their lives and their culture.

This type of dialogue has the potential to enrich the teaching-learning process and to generate in teachers a renewed perspective on their own process as readers, which would directly influence the design and application of their teaching strategies.

In short, it is argued that dialogue between teachers and students is necessary for reading to be taught as an intercultural practice, capable of integrating young people's interests and providing them with a legitimate space for expression and cultural construction. If teachers' interpretation of reading is geared toward understanding the culture contained in the text and the culture that permeates each student's life, their relationship with the text can become meaningful and transformative.

From the perspective of Stephen Kemmis and Robin McTaggart (1992), Action Research is conceived as a form of collective introspective inquiry aimed at improving the rationality and fairness of social and educational practices, as well as the understanding that the participants themselves construct about them. In accordance with this approach, the present study assumes that reading instruction

cannot be understood as an isolated technical act, but rather as a situated social practice that requires critical examination by those who practice and experience it. Thus, the critical review of reading practices at the upper secondary level is part of a reflective process whose purpose is to transform both understanding and pedagogical action.

Furthermore, based on Shirley Grundy's (1991) work, Action Research is structured in articulated moments of practice—observation and action—and discourse—reflection and planning—that unfold in a spiral dynamic. This procedural logic allowed for the understanding that pedagogical intervention is not exhausted by the application of strategies, but rather is continually reconstructed through the critical analysis of experience. Consequently, the study is configured as an open and progressive process, where the understanding of youth reading practices and their reinterpretation in the classroom emerge from the constant dialogue between action and reflection. Culture is understood as the way of feeling, thinking, doing, and acting, although we also believe that culture includes artifacts, goods, technical procedures, ideas, habits, and inherited values (Bronislaw, 1975, p. 85). In this sense, for the authors, books, writing, and the internet are cultural products.

The methodological organization of this study is based on the spiral model of Participatory Action Research proposed by Grundy (1991), which articulates the moments of practice and discourse as interdependent processes of observation, action, reflection, and planning. This structure allowed for the progressive development of the pedagogical intervention, creating spaces for the systematic analysis of the classroom experience. Likewise, the workshop's design was guided by principles for teaching strategies as proposed by Stenhouse (1984), which involved assuming the role of learner in order to understand young people's reading practices as ongoing intercultural practices linked to their interests and emotions.

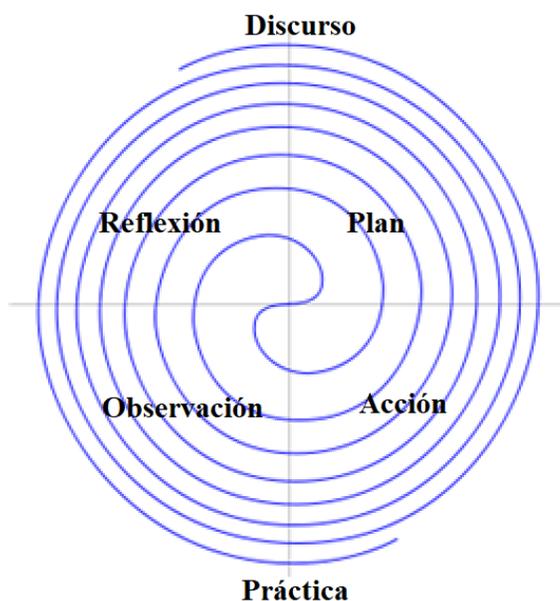
## **MATERIALS AND METHODS**

### **The path with Action-Research**

The study was conducted using a qualitative approach, based on the Participatory Action Research (PAR) methodology. The intervention took place at the upper secondary level, actively involving both teachers and students in a systematic process of observation, action, reflection, and rethinking. Activities were designed to explore students' reading practices, their methods of textual interpretation, and the relationship they establish between academic content and their sociocultural

context. Data was collected through observation records, students' written work, and reflective dialogue sessions within the classroom.

The methodological process was structured in successive cycles that articulated practice and discourse. Initially, reading dynamics were observed and specific pedagogical actions were implemented; subsequently, spaces for joint reflection were promoted to analyze the results obtained and plan adjustments to the intervention. This spiral dynamic allowed for the progressive reconfiguration of teaching strategies, fostering a deeper understanding of youth reading practices and the conditions that influence their development within the school context (Figure 1).



**Figure 1.** The Action-Research spiral

## Practice

**Participant and non-participant observation:** carried out In the second-semester high school classroom for Writing Workshop II and Reading Workshop II, judgments were made about the teacher's teaching methods from the very beginning. It wasn't clear why the teacher didn't include reading from printed or digital texts, and especially why he never wrote on the board. This judgment also affected the students, as it was unclear why they didn't participate or take notes in class; it was assumed that they didn't like the classes or were simply apathetic.

Students' interests were identified through surveys or group discussions, the teacher's teaching strategies, and the curriculum content of the programs.

**Action:** Group interviews and surveys were conducted with young people to understand their concepts of reading and writing, and to understand why teachers claimed that students did not read or write. In addition, teachers were interviewed to understand their concepts of reading and writing, and how they developed their teaching strategies.

### Speech

**Reflection:** This consisted of categorizing and analyzing the information obtained from interviews, surveys, and actions during the sessions to include four aspects in the intervention: young people's interests related to reading and writing, young people's emotions in relation to the text-context, curricular content, and teaching strategies.

**Plan:** the action was carried out around a literacy workshop with young people, observing and acting on: the relationship of the text-context-reader and the mediation between emotions and reading and writing.

### Data collection instruments

The instruments used were based on the moments of the Action Research of the IAP Spiral.

**Field diary:** This instrument was used to record all observations of the activity, in order to later analyze and reflect on the situations and practices of the participants. Comments made during brief conversations between the young people, teachers, and researchers were also recorded in the diary.

**Interview guides and questionnaires** allowed us to identify and observe the reading and writing practices of young people; they also provided data and information to support our assessments. The questionnaire was designed with multiple-choice, closed-ended, and open-ended questions. The interview guide was important for understanding the students' reading habits, as well as the attitudes, demands, and requirements of their teachers, the school, and their families.

## Information gathering techniques

Like the data collection instruments, the techniques emerged from the spiral moments, which served as the basis for participant observation, recording, analysis, and categorizations.

All the information was generated in the context of the workshop "Encountering My Emotions," the data flowed from forming bonds with the young people, because when they felt heard they actively participated during the research.

The workshop was created during the practical and reflective phases of the Action Research. During this time, we were able to develop principles for teaching strategies that resonated with the interests and emotions of young people. This involved adopting the role of learner to understand why the reading practices of high school students are incomplete intercultural practices.

## RESULTS

Young people's reading habits enable them to develop diverse ways of thinking, acting, feeling, and doing. In today's society, these reading habits are influenced by the demands of fulfilling tasks and obligations, which don't always resonate with them, in a world comprised of printed and digital texts, and social networks accessed through various devices such as cell phones and computers, where their physical presence is also a key element.

Likewise, the different languages circulating on these devices disrupt young people's experience, the way they live, interact, and perceive themselves; in this sense, their reading habits are also transformed. However, the question arises as to why these reading habits are often judged by teachers, who claim that young people don't read.

This assertion is considered to ignore, in some way, the diverse ways of reading, while simultaneously imposing an implicit and hegemonic notion of what reading means. By linking reading practice with homework and its mandatory completion, schools contribute to young people perceiving reading as work, leading them to believe that homework is work, and therefore, reading represents even more work. From this perspective, the resistance to reading school texts is understandable, as it is discouraging for students.

In a specific example, a high school teacher asks his class to read Carlos Fuentes's *Aura*. Initially, he instructs them to analyze the text to identify its literary genre, its parts, the narrators, and the settings. He then asks them to write summaries or syntheses of the text for evaluation and, finally, to explain the objective and subjective elements of the text. However, at no point does he teach them how to identify the genre or how to situate the text in time, space, and its objectives. The sole purpose seems to be completing and submitting the assignment.

The emphasis on product delivery and the obligation to complete assignments feels like a hammer blow, a source of anxiety for young students. The text loses its focus on content, becoming merely a form, as the students' subjectivity is disregarded. The underlying grievances are evident but go unrecognized: the students express a lack of understanding of what analysis means, while the teachers believe their students are incapable of comprehension.

Confusion between what constitutes a summary and a synthesis is prevalent. Students claim they did complete the assignment and read the text, but they didn't understand it; and they report that they did eventually read it, though to the dissatisfaction of the teacher, who states that they find it difficult to grasp the text's meaning.

The question arises as to how the teacher defines the objective and subjective aspects of a text. For him, objectivity is the concrete observation of the text, as if the text were merely a collection of words and signs, and not a cultural object embedded in a network of meanings and cultural relationships. Furthermore, those who read it do so from their own cultural and experiential perspectives. In this way, the teacher obscures the subjectivity and cultural content of the student, the author, and the context of both writing and reading, thus diminishing interculturality.

Likewise, when the teacher responds that the subjective aspect is the emotion generated by him, he does not recognize the feeling-thinking that comes from the students' culture, since the ways of feeling emotions are guided by culture and expressing emotions is a way of speaking; speaking and writing are cultural practices.

The teacher's interpretation of these concepts is fundamental, since their conceptions, to some extent, shape the principles that guide their teaching practice and define the fundamental purpose for which they approach reading a text. Objectivity is assumed to be irrefutable and absolute, while subjectivity is reduced to a timeless emotionality, devoid of cultural context. Consequently, it seems

that there is only one correct way to interpret, analyze, and explain a text, even though students are not shown how to do this task.

In the classroom and in the teachers' discourse, a utilitarian view oriented towards a culture of accreditation is evident. The practice of reading is reduced to completing assignments in order to pass the course, as if that were its sole educational purpose.

When students don't know how to complete assignments, they resort to searching for information, extracting paragraphs that they transcribe verbatim and repeating without understanding their content. As a result, they produce reading reports focused on obtaining a passing grade.

This leads young people to reject reading, perceiving it as an obligation imposed to pass a subject. Thinking of reading solely as a utilitarian activity to meet school requirements makes intercultural engagement impossible, which is precisely what meaningful reading entails.

This conception also fails to establish a meaningful relationship between the feelings, thoughts, being, and actions of the reader, text, and author. Meaningful reading involves recognizing the contexts of both, the author and young people as readers, as well as the ways in which they both think about and experience the world.

The way reading and writing are taught in schools is predominantly transcriptional, as if receiving a text were not a cultural act. This method of teaching young people leads them to believe that reading only happens at school and for school, presenting reading as if there were only one valid way to read.

Furthermore, reading becomes a tool, used to illustrate other types of lessons, even though these are mandatory in the school curriculum. High school students are immersed in a world of diverse networks and technologies, which constitute cultural practices that could be incorporated into the teaching process if reading were considered a cultural practice that is interconnected with others. However, this instrumental approach hinders reading from being a meaningful practice; considering reading as a cultural practice compels schools to transform their understanding of what it means to be a student, what reading is, and what the purpose of reading is.

Teachers must question which texts and reading methods can be taught in school, taking into account the students' context and the institution's conditions. For example, at the Juan Sabines Gutiérrez

Agricultural Preparatory School, the student context is characterized by limited language skills, access to texts, and economic and technological resources. It is essential that teachers recognize both their own and their students' subjectivities: how students read, how they themselves read, and how they explicitly and openly want young people to read.

Young people are also immersed in a digital culture, which enables immediate access to large amounts of information and provides resources and tools that allow access to both their own world and that of others; that is, to other cultures.

Reading on electronic devices creates a distance and a sense of disembodiment between the text and the reader; even so, young people read from their own subjective perspectives. It involves ways of thinking and feeling in relation to what they read, questioning how they make sense of what they read and what their reading processes are.

It is necessary to reflect on how young people give meaning to the information they access on the Internet and on the ways of thinking, feeling and acting that are contained in the texts they read, since they ultimately consume culture expressed in diverse languages.

Reading should not be conceived solely as a process of decoding signs; it must be understood as a social process, where all decoding and attempts at comprehension are historically and socially determined by social interaction. Written forms, newspapers, and electronic communication have introduced innovations not only in the available bodies of knowledge but also in the kinds of knowledge produced, which necessitates a rethinking of both what is taught and how reading is taught, taking into account the sociocultural and technological changes that shape contemporary reading practices.

## **DISCUSSION**

Learning is defined as the "set of intellectual, social, and cultural processes for the systematization, construction, and appropriation of experience" (SEP, 2017, p. 183). This concept reflects the importance of considering experience as central to students' reading and writing processes, allowing learning to be constructed through interaction with the world and culture. In this sense, experience "highlights other ways of doing, thinking about, and experiencing learning" (Márquez *et al.*, 2020, p. 214), which is key to rethinking pedagogical practices and fostering meaningful reading and writing processes linked to young people's culture.

The lifelong learning approach, promoted by UNESCO and formulated by authors such as Lengrand (1965), Faure (1972), and Delors (1996), fosters the holistic development of human beings and the capacity for continuous learning in various dimensions: cognitive, emotional, social, and ethical (Delors, 1996). Thus, conceiving of the reader solely as a "person" obscures the intercultural process inherent in the act of reading, as Freire (1991) points out, emphasizing that reading involves interaction and cultural construction. Similarly, Hall (2013) indicates that interculturality is an intersubjective process of interaction, negotiation, and cultural transformation, where processes of identification and transfer occur, shaping the reader based on their experience in the world.

In this context, the development of critical reading, argumentation, and technological literacy skills allows students to engage in culturally relevant learning, understanding that "the ability to read critically, argue ideas, and use available technological resources" (SEV, 2014, p. 5) is essential. Furthermore, the text itself constitutes a cultural and social reality, the interpretation of which depends on the reader's reception: "the text is a cultural and social reality, a construction that only makes sense when the reader receives it" (Chartier, 1992). This demonstrates that reading practices must consider the students' cultural context for reading to be meaningful.

More profoundly: "reading the world precedes reading the word, hence the subsequent reading of the latter cannot do without the continuity of reading the former" (Freire, 1984, p. 94). This approach underscores that reading is not merely decoding signs, but understanding the contexts of both, author and reader in the construction of meaning. Along these same lines, the reading practices of young people "produce meanings in those who read them" (Cuestas & Pates, 2023, p. 4), which demonstrates that reading involves subjective interpretations and experiences unique to each reader.

However, some teachers claim that "young people don't read," failing to consider the different ways students read and the diverse meanings they construct from texts. This situation is exacerbated when assigned readings for school purposes generate resistance; in this sense, "imposed readings have discouraged reading" (Petit, 1999, p. 166), limiting the possibility of meaningful reading that acknowledges students' subjectivity and cultural contexts. Therefore, reading meaningfully requires understanding that reading the world precedes reading the word, emphasizing that students cannot interpret texts in isolation, but rather in relation to their experience and environment (Freire, 1984, p. 94).

In many cases, reading becomes an "instrumentalization," used "to exemplify other types of lessons, even if they are mandatory in the school curriculum" (Cerrillo, 2016, p. 120), reflecting a utilitarian approach that limits intercultural significance and the construction of meaning. At the same time, digital culture transforms reading practices, defined as the study of "the various social phenomena associated with the Internet and other new forms of communication" (Riverón, 2016, p. 16), enabling immediate access to diverse information and different cultural worlds.

Interaction with electronic media generates changes in the relationship between text and reader, since "the electronic screen constitutes a space and a technology that allows for a more distanced, disembodied, and immaterial relationship between the reader and the written word, which can therefore generate or facilitate (and hinder) certain ways of reading and not others" (Viñao Frago, 2007, p. 66). Furthermore, culture conditions the way texts are interpreted and given meaning, conceived as "a system of inherited conceptions expressed in symbolic forms through which people communicate, perpetuate, and develop their knowledge and attitudes toward life" (Geertz, 2003, p. 88).

The reading process, then, is social, given that "all decoding and attempts at understanding are historically and socially determined by social interaction" (Gutiérrez, 2009, p. 147), and electronic media have introduced novelties "not only in the stocks of available knowledge but also in the kinds of knowledge produced" (Giddens, 2006, p. 124), which forces us to rethink how reading is taught today.

If teachers teach and understand reading as a sociocultural practice and an intercultural act, young people will be able to interpret it in relation to their own culture, given that the text is a cultural production. Considered in this way, an interaction between teacher and student would give rise to interculturality, as individuals interpret, identify, and give meaning to the modes and acts of their culture based on their experiences and the contexts that represent them. In the words of Mato (2005), interculturality refers to the "relationships between cultures, people, and/or social groups that self-identify and/or are identified by others" (p. 120).

The teacher's reinterpretation of young people's reading habits and practices should pave the way for a shift in teaching strategies, so that reading can be conceived as an intercultural act. This act should foster an approach to the text not through the extraction and reproduction of content, but

through the ideas, emotions, and experiences that the text evokes in readers, allowing them to find greater meaning in it.

Discussing emotions and text stimulates bodily and affective actions in young people, allowing them to express themselves and become interested in reading by more directly linking their experience to it. This fosters the possibility of making sense of the culture they are learning. As Cuestas and Pates (2023) mention, it is important "to consider the sensations that unfold from reading and the ways in which reading today takes on a collective character because it weaves encounters, sociability, and affectivity" (p. 5).

Dialogue, then, becomes fundamental in the interaction between teacher and student. However, this dialogue must be conceived in a triangulated way: teacher-reader, student-reader, and text-writer, mediated by other knowledge, by creativity, and by the meaning that is collectively constructed.

The actions that arise from emotions will allow young people to read more introspectively, linking their prior knowledge with new information and internalizing it. Thus, their reading practices will be more closely connected to their needs to be in and with the world, not only as a means of accessing information, but also as a path to understanding and self-understanding.

Therefore, considering the practice of reading as an intercultural act implies articulating it with other cultural practices, using both products of print culture and digital culture, and recognizing the different ways of reading of the teacher and the young student.

Furthermore, it involves teachers developing strategies that incorporate students' prior and new knowledge, while also considering two essential aspects: first, access to information, and second, how that information is used. Thus, reading is conceived as a sociocultural and intercultural practice that ultimately enables the transformation of the reader.

In conclusion, it can be stated that all modes of reading develop within specific and diverse contexts. The question, then, lies in how to integrate the sociocultural and material demands and realities of young students with what they are expected to learn, in order to establish school requirements that are fairer, more meaningful, and aligned with their contextual possibilities. This also implies questioning traditional forms of assessment, rethinking the purposes of reading in the classroom, and recognizing that young people's knowledge is neither lesser nor irrelevant, but rather distinct and situated, and that it must have a recognized and valued place within the educational process.

Promoting pedagogy of reading built on intercultural dialogue and recognition of young people's reading journeys also means creating spaces to experience and reinterpret texts from their own perspective. In this sense, reading becomes not only a tool for accessing knowledge, but also a practice of identity affirmation, subjective expression, and critical participation in the world. Thus, teaching reading is not just about teaching decoding, but about inhabiting the text and, from there, the world shared with others.

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### **Conflict of interest**

Authors declare no conflict of interests.

### **Authors' contribution**

The authors participated in the design and writing of the article, in the search and analysis of the information contained in the consulted bibliography.



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