

Del ser al hacer docente: reconstrucción socio-semiótica del hecho educativo**From being teacher to teaching as a teacher: Social semiotics reconstruction of the educational activity**CLARET ESCALONA, Mary¹; DÍAZ DE CAMPECHANO, Isabel Cristina²; CAMPECHANO ESCALONA, Eduardo José³**RESUMEN**

El artículo tiene como propósito proyectar la reconstrucción socio-semiótica del hecho educativo a partir de los significados y sentidos que le asignan los docentes de dos instituciones educativas de educación media de la ciudad de Barquisimeto, Venezuela. El estudio se ubicó en el enfoque cualitativo del paradigma interpretativo, abordado desde lo fenomenológico y hermenéutico. Mediante la entrevista a profundidad se obtuvieron diversos discursos orales de los actores sociales quienes fueron seleccionados de manera flexible y abierta. Adoptando un diseño emergente y creativo, se realizó un análisis hermenéutico donde se obtuvieron diversas categorías entre las que destacan: la visión del ser docente; el devenir del ser docente en el tiempo; de la llamada vocación al ser docente en la práctica; espejos para proyectarse, construyendo la imagen de un maestro; la postura espiritual del docente entre otras. A modo de reflexión, este estudio configura diversos paisajes internos de los docentes para ayudarnos a comprender por qué es importante indagar el ser del profesional, su hacer, exaltando la condición de docente, maestro en estos tiempos de crisis e incertidumbre que se vive en Latinoamérica y en especial en Venezuela.

Palabras clave: Ser docente, hacer docente, hecho educativo, hermenéutico.

ABSTRACT

The article aims to demonstrate the social semiotics reconstruction of the educational activity based on the meaning and significance assigned by secondary school teachers, members of two educational institutions from Barquisimeto, Venezuela. The research was based on the qualitative approach of the interpretative paradigm, addressed from a phenomenological and hermeneutic perspective. Diverse oral speeches of social actors, who were selected in an opened and flexible manner, were obtained by means of an in-depth interview. By adopting an emerging and creative design, it was carried out an hermeneutic analysis, and we obtained diverse categories, among them we stand out: the vision of being a teacher; the process of being a teacher over time, the vocation of being a teacher in practice; mirrors to present themselves, putting up the image of a teacher; the beliefs of the teacher and others. As a reflection, this study draft various inner landscapes of the teachers to help us understand why it is important to investigate the being of the professional, his or her teaching praxis, exalting the status of the teacher, or now called master in this time of crisis and uncertainty that Latin America and specially Venezuela is living.


Keywords: Being a teacher, teaching praxis, educational activity, hermeneutic.


Received: May 9th, 2017

Accepted: May 26th, 2017

Published: 3rd July, 2017

¹  <https://orcid.org/0000-0001-6020-3959>, Venezuela.

² Graduated in Education with mention in Spanish and Literature.  <https://orcid.org/0000-0003-1664-5287>, Venezuela

² Master's degree in Linguistics. Doctor's degree in Education Sciences. Professor at César Vallejo University. Contact: ecampechano@gmail.com  <https://orcid.org/0000-0002-6152-7071>, Venezuela

INTRODUCTION

Education is always the main topic in economic, social and democratic development speeches of any country; due to it is considered as the future of the society, the well-being of the individual and the progress of nations; however, it is appropriate to say that education never has been addressed with enough seriousness and dedication in our continent and, particularly, in the country. Our leaders do not realize that education is an investment for the future and they rather seem to be afraid of having an educated population with tools to face life from a social and political standpoint.

Day by day, we can observe that most of the educational stuff at a national level is being taken up by non-practitioners or by teachers with few years of experience, who are just there as a usual excuse and do not know the complexity of the mission, thus prolonging a delay in this vital area of the country.

In this regard, Pérez Esclarín (2015) states that: (...) The educational problem is too serious and severe, that we cannot afford to spare anyone. We are all required to solve it. But it is the duty of educators to be the protagonists of these necessary educational changes. Today everybody agrees that if we want good education we need good teachers, capable of leading necessary pedagogical transformations as well as being an example of values which we need to get over the severe moral crisis that it is eating us away. (p. 01).

Venezuela is an example of this reality, today we do not just face (without any weapons) the worst enemies that a country could have, like insecurity, social and economic instability, economic, moral and educational poverty. The lack of health care and food, the interruption of the motivation for a scientific and technological research, the plague of intolerance, the disrespect for each other and endless and vulgar insults that constantly attack the human condition, come from high spheres of power and other institutions.

Meanwhile, we are asked to impart values to our children in a scenario characterized by profound and contradictory relations that are so complex as to build an inclusive and democratic world for coexistence. Under this scenario we cannot keep

thinking about the educational action as a centralized paradigm in teaching and transmission of contents with eyes shut and deaf ear before the reality of our country.

We think that, as teachers, we must declare ourselves in a state of emergency because, somehow, we lead an heroic life before these social upheavals, since most of us work twice the number of hours to cover our basic necessities by using the time we should spent with our families and resting; facing day to day insecurity, not only in the streets but also in institutions where vandalism and delinquency have taken over our classrooms. To that, we have to add all the worries that students carry with them regarding health care, food, economy and insecurity; with the suspicion that their teachers could give any logic explanation before such crisis.

From this emergency, the school and the teaching profession have the duty to pass and recreate with new generations a certain legacy. To do this, it is necessary a perennial tension between past and future, between being and must be. To people that is dedicated to teaching -TEACHING PRAXIS - it is our job and liability to recognize ways of seeing, interpreting, thinking and acting in the world of the students and create onto them more intelligent, human and civics thoughts.

In this context, being a teacher of humanity, is the function designed by Gusdorf (1997) which, in other words, asks teachers to just not introduce themselves as a wise person, but also as a witness of the truth and a person who educates values. The only thing that matters is to help students to understand each other and the world around them. To do this, there is no other way so important as the human value of knowledge.

As teachers- from BEING one of them- we have the tough task of counteract social conflicts, and in that sense, we must commit ourselves to stop the progress of our own TEACHING deterioration.

To achieve this, we must become more humans, we must form the education that we deserve and guide our professional life towards a totally free individual education, since as change agents we have a great responsibility to fulfill, we cannot lose the perspective of the social conscience, due to that will be our horizon among these troubled

waters, indicating us that we are going on the right way with our ideals and parameters by guiding our students.

In this regard, Prieto Figueroa (1990) states that: In Latin America it will be precise that educational process, without putting aside the positive values of our traditions, speeds up progress, letting go anchors that keep us in a past of inefficiency and backwardness.

Finding the right balance is the difficult task of the reflexive and responsible teacher. It is all about disassemble the current social structure and offering new alternatives related to the practice of education and TEACHING, restoring the value of humanity through education, and at the same time, facing challenges based on learning. If we assume that every person has aspirations, skills, potentialities, achievements, failures, desires, rights, and duties, this must be the perfect standpoint to give students different learning situations due to they need to understand that as men and women fighting against a disrupted society, they will have to become an agent of change and peace, that means an active, enthusiastic and friendly agent capable of reconstructing our society.

In the face of this situation it is important to ask ourselves: What is the role of the teachers in this chaotic context that we are living? It must be said that we need teachers with mystic, teachers without fear of those deforming events of personality that are seen in society nowadays, future-oriented teachers, teachers that believe in hope and teachers disposed to give their best in order to make real the education we dream of to then lead us to being successful.

It is necessary to consider the political meaning of education, since as teachers, we conceive pedagogical, political and Educational Activities, that is to say, a knowledge process that contributes with the strengthening of the ability to think of the learners, as well as their ability to analyze and to interpret their reality; as Cecilio Acosta (1856) states: "...Do not forget that progress (if you are looking for it) it is considered as a law more important for people than for governments..." (p. 11), so it must be seen as a popular Educational Activity where both pedagogical and political process allow to strengthen critical awareness and develop new

learnings that can increase the intellectual faculties of the learners, as well as physical and moral faculties according to their interests and social integration objectives that are required, thus improving its social attention and favouring its condition as individual.

The intention of this research is to know the vision of a group of teachers about the work carried out by them, penetrating into their subjective and notable world, in order to reveal their senses and meanings and to start with the first stitch in a fabric full of personal life anecdotes, knowing that in his or her work performance any human being ceases to be influenced by particular conditions of his existence.

This research takes us to rebuild meanings that are attributed by E. U. Inmaculada Concepción Institute and Diocesano Barquisimeto Institute teachers with regard to BEING a teacher and TEACHING PRAXIS based on their experiences in the educational field, that is to say, that human coexistence and particular actors of the institutions above mentioned are both important as well. The research seeks to understand the importance of interrelations in significances and the formation of definitions which individuals make from reality; thus being a contribution which opens the possibility to understand education as an art that tests energy, compromise and determination demonstrating Educational Activity as a social nature of education.

Educational Activity is contemplated from a human being perspective, that means from the individual that is educated and will educate because of his nature. His human condition is constantly perfected through education, and this is considered as an exclusive competence just for human beings. Only he is qualified to transform his reality and his environment without losing sight of the fact that the heroic protagonist of the human and educational work is the Teacher, who educates from within, from his human condition.

Education should target to the acquisition and foster of values to make students and society overcome this crisis, especially in this historical moment where politics, teachers and families understand that the current crisis marks a milestone in Venezuelan lives and know that educational system must intervene in the matter,

as well as to response to this challenge.

From the qualitative nature of this research, we hope you can help with the Educational Activity understanding, as accumulated experience, as cultural capital from social actors involved, it is to say, from the same teachers that work in the E. U. Inmaculada Concepción Institute and Diocesano de Barquisimeto Institute, institutions that for their long track record give shelter to teachers that lived there, up to the point of wishing to get old in their classrooms because they are still in love with their profession; there are also new teachers in these classrooms, those teachers do not come to disrupt the work of the others, they have come to stay with these masters of teaching to find there the meaning of their mission, as well as to commit themselves every day to their educational work. An important peculiarity about this research is the relevance of eloquence and phrases as a resource to reveal the world of the social actors, who narrate their perception about Educational Activity. This research address the educational activity between the BEING and the TEACHING PRAXIS of the teacher, from a phenomenological and hermeneutic perspective, in which daily life is considered as a space for reflection. In this way, generated findings in this research will be offered, first to the E. U. Inmaculada Concepción Institute and Diocesano de Barquisimeto Institute management team to help them formulate comprehensive training and support plans.

We are expected to act like a coalescent thread in order to weave in and out the shadowy world of education, which will lead us later to rethink about the social and human value we attribute to education with the production and dissemination of knowledge. In that sense, a contribution to improve the quality of human, professional, pedagogical and any other kind of relationships in educational personnels is expected.

Some experiences that accompany the social construction of the research

Coronado y Estupiñán (2012) show us a research based on Social Imaginary about the performance of University Professors, carried out in Colombia. The research seeks to interpret social imaginaries in psychology students regarding to the performance of University Professors. The information gathered was analyzed qualitatively through the revision of 299 assessment files given

to teachers, structured interviews and free association strategies in which 79 students took part; this revealed that social imaginaries related to tasks assigned to teachers.

They suggest that "social imaginaries focus on the institutional functions of teaching, researching and administration explicit in academic-administrative activities, as well as some necessary conditions for its performance" (p.77). In that way, social imaginaries about Educational Activity produce values, assessments, pleasures, ideals and behavior of people that are part of a culture.

Another research related to the perceptions of teachers, on what we call Educational Activity, is the experience published by Venegas (2000) "Teaching in Poverty. The vision of People's School teachers" carried out in different neighborhoods of Caracas-Venezuela, which aim was to "know more about the conditions of the personal life, perceptions and representations that teachers show in their educational work..."

Just like the author points out, her research barely scratches the surface of this complex situation:

We choose to know, from a qualitative perspective, the vision of teachers about the work they do... and we try to penetrate into the subjective and notable world of teachers who live the situation we try to understand. For this, we thought that having a socio-psychological perspective was essential to let us know something about their lives, having in mind that in their job performance every human being is affected by their particular conditions of existence. (p.12).

Finally, Belzares (2013) carries out an investigation called "Perception about the Teaching Profession Assessment of UPEL-IPB (Universidad Pedagógica Experimental Libertador - Instituto Pedagógico de Barquisimeto or Pedagogical Experimental University Libertador - Pedagogical Institution of Barquisimeto in English) Graduates" classified in the interpretative paradigm addressed in the phenomenological - hermeneutic method. To appreciate, to interpret and to consider the perception about the teaching profession assessment was the main intention. Related to BEING teacher the author states that:

Teaching is mostly related to a human and vocational working activity, where working with people is very important. It covers many aspects of the human being that can not be covered from another profession. Teaching is an art which only can be carried out by people prepared for such function. (p.73).

Belzares states that teaching is an art which do not have to be practiced by someone who is not prepared for the position, given that a teacher is not just someone who can develop a better content, have better creativity or greatest abilities to innovate but has to be someone who loves what he or she does and how he or she does it as well , teaching is for people who live for their profession, not for people who live because of their profession, because as the author stands out, teaching is an art.

The research carried out by Belzares has been considered as a contribution for the current research since tries to describe the behavior of teachers, and also points out teaching appraisal, not only as a profession but as a lifestyle, because being a teacher is an identity that goes with you in every moment of your life and not only inside of an educational institution.

All these researches are related each other and work as theoretical and methodological support for the current research which, in one way or another, it seeks to unite in a different way and with new relationships the experiences about Education Activity and to contribute with different interpretations what it means being a teacher.

The human being, therefore, is the radical and more comprehensive dimension of this research. It is composed by high-value targets that constitute teaching activity. Without them, educational activity would not make sense - it loses its purpose-, it would be disoriented - it lose its bearings. That is the radical question about educational reality.

The structure of the discourse of this investigation must show the *raison d'être* of the teacher in his or her Educational Activity; that is to say to uncover, in front of the present concealment, his or her behaviour. This research was born with the intention of articulating the meaning of educational activity. To do this, to reconstruct the

Educational Activity we need to delimit its essential cores or bearings referential to sense.

The importance of the entity of the teacher in the educational process predominates on the remaining issues. Education remains, eventually, in the hands of the teacher, since the first thing that appears when we face Educational Activity is a relationship between: teacher before student, student before teacher. The reality of education depends on how this relationship is conceived.

In this sense, according to Penalva (2003) "The key to educational process is the behavior of the teacher, with his or her eloquence and action. The radical remodeling of the teaching process starts with the remodeling of the personality of the teacher". Teaching consists in awakening the power that lies in the human being, as dormant seeds at the bottom of the soul, so it can be free. And there is no better method than the communication of experiences. Since true teaching starts with the very education of the teacher, as his or her life and eloquence are part of a vital example for the intelligence of the student.

It is also important to remember pedagogical true formulated by Plato concerning to love as an indispensable ingredient in the Educational Activity, as Morín (2001) states:

It is necessary what has not been indicated in any manual, we are referring to what Plato has already pointed out as an indispensable condition in teaching: Eros, which at the same time is desire, pleasure and love, desire in transmitting something, love for knowledge and for students as well. Eros allows you to dominate the joy bounded to the power. This is what in first place may cause desire, pleasure and love for the student and the teacher. (p.106)

Teachers who clearly love their job is because they recognize that teaching is, above all, related to their behavior and love, since when we are studying our course, we are studying ourselves as teachers that arise from daily work about Educational Activity.

Educational Activity and Social Representation of Reality

Narrative is present in all times, all places, all societies; narrative begins with the very history of

mankind; there is not and never has been existed a town without narrative; all kind, all human groups have their own narrative, narrative exists as life itself. Classrooms scenarios, daily functioning of educational establishments, the trudge of teachers and students, continued silences, rackets and shouts, define a polychromatic and peculiar plot, full of specific meanings different from other social institutions.

Maybe because they are densely and significant social spaces, schools are also cleaved by narratives and speeches that update and try to give a particular human dimension and eventuality to that historic sense. Some of these speeches are "official": They are said and written in a technical language demanded by the government, the administration and educational system management. The most important examples of this kind of narratives are curriculum, planning and governmental educational programs. These examples are almost presented as, supposedly neutral and scientifically weighted aseptic speeches which communicate to schools, teachers and students the public expectations and orders for the school attendance (or a sector of it) in a right place and moment. (p.11)

Another stories, however, are told, shared and communicated almost touching the experiences which take place in educational institutions: in days of reflection, in hours of special classes, in recess, in corridors, in trainings, and in round trips. These stories are narrated with the same words, arguments and styles used by actors of these experiences in order to organize and give them moral sense. These are said and heard in the language and practice game, and are set in time and space of institutions and educational experiences to which they relate.

Indeed, educational institutions are full of stories, and teachers are at the same time, actors of the plot and authors of their stories in the Educational Activity daily life. In those narratives and narrated stories, teachers recreate every day the sense of education and at doing that, they also reconstruct their identity as professionals by telling stories about the institution, their pedagogical practices, the learning of the students, school vicissitudes and uncertainties, learning strategies, school management adopted by them, and finally thoughts that lead them to hours and hours of school work, make teachers

talk about themselves, their dreams, projections and realizations that forge in what we know as Educational Activity.

In this context, Moscovici (quoted by Venegas, 2000) says that the social characteristic of the contents and the representation process must be referred to conditions and contexts in which representations arise, as well as to communications by which they travel, and to functions for which they can be useful within the interaction with the world and with the others.

To this author, social representations would be a way to interpret and think about daily reality, a way of social knowledge, since the purpose of the research is to Reconstruct the meanings assigned by E. U. Inmaculada Concepción Institute and Diocesano Barquisimeto teachers about the being and teaching praxis of the teacher from their educational activity experiences.

According to Venegas (ob. cit.) social representation is considered as:

(...) a particular way of cognitive organization from which behaviors and communication between individuals arise. It is always the representation of someone or something. It is one of the many ways which you can understand physical and social reality from a symbolic perspective of the subject. (p.25)

In the Educational Activity, the student is systematically organized to discover his knowledge, challenging the construction of its own social and cultural identity. In the educational institution, the teachers and students meet again in an establishment to this realization activity. So, there is a school teaching, in other words, school pedagogy. The Educational Activity visible components are the school, the teacher, the student, the parents, the class, the knowledge and the school organization in our societies. It is worth to represent socially by revealing the meanings attributed by the social actors to the background and experiences of the Educational Activity in their daily activities.

In this research the social partners of their stories will be showing part of the pedagogical knowledge, practical and sometimes tacit or silenced which they built and do it throughout their career and professional trajectory in the

amount of experiences and reflections what they do about their work.

Therefore, you could know a good part of the professional career of the teachers involved, like their knowledge and assumptions about teaching; their travels, work experiences, certainties, doubts, questions, concerns, desires and achievements.

Having a perspective even more, if the set of stories of all the teachers are organized and collected, surely a different school history would be obtained from the one we know, write and read. A plural, alternative and polyphonic history; in fact, a multiplicity of stories about Educational Activity and thinking and doing in pedagogical terms.

METHOD

Reconstructing the meanings that teachers attribute to being and teaching praxis from their background and experiences in the Educational Activity, it is required to assume the research perspective qualitative, then it is presented as an option when trying to understand the reality as it is perceived by the social actors in their own context. That is why, special emphasis is done in not falling into the customary generalizations of the quantitative research lineal method.

This research invite us to leave individual reflexion in a "we" which teachers, theoreticians and researchers construct and reconstruct to being and teaching praxis subject.

In this sense, it is better to know those meanings that underlie the Educational Activity of the teachers apart from to consider the determination what happens in the Educational Activity with the use of surveys, instruments or measurements, so that they are themselves through their interiority those that give to know the reality on the subject under study.

In this way, Rusque (2001) and Sandín (2003) support to delve into the characteristics of this investigative approach regarding qualitative research peculiarities. It is presented as a relativistic philosophy issue, due to it accepts the plurality of opinions, therefore there are multiple versions of the same reality, so in the research

that concerns us should show multiple reality perspectives under study in this case, the Educational Activity in their daily life.

In the same way, its design is interactive because each of its parts interacts with the others and in which the researcher and the researched have an active participation.

Its ideographic character is also outstanding, so the actions will be studied for a particular moment of time and space; which it tries to approach experiences of the teacher about Educational Activity Barquisimeto educational institutions in the daily life of their particular context.

Beyond these qualities, the way in which qualitative research "rescues subjectivity as a knowledge form" and in which social reality to be known requires in addition to observation is appreciated by Hurtado y Toro (1998). The researcher judgment as the main actor of the investigative process; an affirmation that comes alive in this study in our performance as professors open to let arise all the personal, emotional and spiritual that exists in each of the testimonies to get knowledge.

On the other hand, the qualitative approach characteristics described by Taylor and Bogdan (1986) are implicit in some aspects of this research, which has a holistic character in that it tries to discover a global vision of the studied phenomenon; in this sense it covers people with their characteristics, their experiences and their contexts as an articulated whole.

In the words of Van Manen (2003):

The researcher becomes a guardian and defender of the true nature about objective. He wants to show it, discover it, interpret it and, at the same time, be faithful to it, being aware the person can be easily deceived, confused or fascinated by other different elements. "Subjectivity" means that you have to be intelligent, intuitive and ingenious as possible to show or discover the study object in all its richness and greater profundity. (p. 38).

As the author says: "Unless the researcher remains firm in his orientation towards the fundamental question or notion, he will have many temptations to deviate without an aim and fall into unconscious speculations ..." (p.38). In

the phrase mentioned, it is made reference to the perseverance, permanence and evidence must keep the investigator in preoccupation so as not to lose the direction of his investigation.

The qualitative approach allows to capture the reality, in this case from the Educational Activity of the U.E.I Immaculada Concepcion Institution and the Barquisimeto Diocesan Institute, through the teachers view as key individuals from the perception that they have of its own context to reveal the meanings and sense that attribute to being and teaching praxis.

According to Sandín (2003) "the interpretative approach develops a social life interpretations and the world from a cultural and historical perspective" (p.56). Then, we are agree with this paradigm use since it focuses on the man phenomenon as a historical and social.

In this regard, Piñero and Rivera (2013) in relation to the interpretive paradigm claims that:

Within the multiple educational realities study which this paradigm offers us the possibility of producing knowledge from the meanings attributed to it by people who are part of those realities and who become visible through beliefs, intentions and motivations ... (p. 32).

From this paradigm perspective, the world is discovered and at the same time the reality understanding is revealed from the perception of what the same key individuals feels or construct. So, the interpretive paradigm infers the phenomenon nature social as interpretive, holistic and dynamic; understanding this, the social reality is created from the subjectivity of the being, but simultaneously it arises from the intersubjectivity in the context.

On the other hand, the interpretation basic interest is centered on the knowledge development, so it is necessary to indicate what was expressed by Vargas Guillén (cited by Piñero and Rivera, ob.cit.):

First, the knowledge is a designation product that falls on the things ... the man attributes a significations series on the thing and from her it is observed the reality like something given; we call this action with the name of interpretation. (P.32-33).

All the above mentioned corresponds to this research purpose because it tries to investigate, interpret and unveil the world lived by the key individuals, being the teachers of the E.U Immaculada Concepción and the Barquisimeto Diocesan Institute regarding their background and experiences from the Educational Activity about being and teaching praxis, in this way intersubjectively understand the meanings and sense that came out of the Educational Activity.

Regarding the purpose of demonstrating the characteristics from the knowledge part in the present investigation submitted in the interpretive paradigm, each of them is presented in the following way:

The first level to specify is the ontological, referred to by Wiesenfeld (ob.cit.) to the reality nature, which is subjective; it is given in this investigation as an unknown reality, this reality was emerging as we understood and interpreted the professional person -being- and how that human condition is apprehended and reflected in his teaching as a professional, thanks to the deep interview. So, it could be understood that there is no single reality, because each person - each teacher - has its own reality based on their experience and life lesson in interrelation with their knowledge and interaction with the world.

The second level, it is the epistemological one which refers to the relationship between expert persons and knowledge objects according to Montero (2004). The interview allowed for face-to-face dialogue between the key individuals and the research team from its Educational Activity as a prospective tool kind for the investigation because an intersubjective exchange was configured because the lived worlds were shared. The third level of knowledge is the methodological according to Piñero and Rivera (ob.cit.) , it refers with the modes used to the knowledge produce, related on how it should be done to discover senses and meanings. Therefore, the phenomenological-hermeneutic method was adopted for the interpretation on the shared reality with the version through the dialogue.

Finally, Montero (ob.cit.) considers the fourth level of ethical knowledge, which refers to the definition of the other and its inclusion in the knowledge production relationship. This research purpose at all times was respected each key

individuals by its authorship from their voices through a dialogue in-depth interviews and through which an intersubjective exchange was produced, propitiating the knowledge production.

Considering this study qualitative nature, the design is an emergent nature because the subject and the study objectives lead to establish a dynamic and dialogical relationship with the key individuals in its Educational Activity. Under these considerations and following the statement by Marquez (2004) it can be said that this study represented all the qualitative research design characteristic because it is "open to change, not linear and involved in the social actors real world". So, involved in the versions real world, I was able to adapt to their pace of work and time available to carried out the interviews and intermingle on the stage of each institution to understand their Educational Activity.

Lincoln and Guba (cited by Wiesenfeld, ob.cit.) say that "... what emerges is essential and it is in interaction function between the researcher and the phenomenon..." (p.147) so, the construction and final form depended on the demands of research and the daily occurrence of key individuals.

Regarding the teachers internal perspective of the E.U Immaculada Concepcion and the Barquisimeto Diocesan Institute, the emerging knowledge was interpreted in this study, reality was not discovered, but it was interpreted from the multiplicity of meanings and sense attributed by the versions keys, then the interpretation was reflective through a creative effort that involved the voluntary and committed participation of the people who were this study part. Its interpretative nature leads to the inexhaustible word use to achieve the individual knowledge of each social actor and the meaning that he attributes to being and teaching praxis from his Educational Activity. This qualitative nature study under the interpretative paradigm has the purpose to get building the phenomenon study method in its natural context, for which methodological options such as phenomenology and hermeneutics were selected to unravel the meanings and sense that the key versions from its Educational Activity attributed to being and teaching praxis. Husserl phenomenology says that is a "seeing way". Guardian (2007) indicate that "it is a philosophical method that starts from the objects

intuitive analysis as they are given to the knowing consciousness, which it tries to infer the experience and experienced person essential characteristic "(p.150).

It is worth noting that the term "phenomenon" means "to bring to something to the consciousness with authenticity" (p.23) by Husserl (quoted by Rusque, ob.cit.. Therefore, the phenomenological method is based on intuition related to reflection. For this research purpose, the phenomenon is related to the meanings and sense that the social actors from their Educational Activity, experiences and background attribute to being and teaching praxis, so, it is the original experience of the life lesson itself and also achieving the perceived essence.

In this way, Rusque (ob.cit.) indicate that the phenomenological description " It is based on the lived, the real, the internal, making efforts to recover this intuitive perception in a more discursive and reflective plan ..." (p.24). The same author expresses that phenomenology describes "the elements that constitute human knowledge, relying on something implicit, formulated as it is lived ... refers to the insertion particular researcher in the world ..." (p.25). In my opinion, it is a world where if we are ourselves in the position of the other to know and understand reality, focusing on the experiences of shared lives that, together with face-to-face interaction, envision the meaning of human action.

So, the investigation field is the hermeneutics to support and reveal it regarding the reality under study. All this in its daily context, since as Guber (2001) expresses "... describe a situation is to transform and define it ..." all with the word use as the only way to understand and interpret their act and think way. Thus, from the social actor voices, it tries to understand and interpret the meanings and sense that they attribute to being and teaching praxis from their Educational Activity.

Finally, Martinez Migueles (cited by Romero, 2012) mentions that "to study realities as they are in themselves, leaving them to manifest themselves without constraining their structure from the outside" (p.41), that is, the hermeneutic method helps the researcher to understand the reality of who lives it, for which it is required to listen in detail to the multiple experiences and

similar cases life lesson, which are described from the deep and in this way a structure is formulated that represents the essence of those experiences.

Taking into account that research, design is emerging and of a qualitative nature, the social actor selection is of vital importance for the proper development of the same. In this sense, for this social actor study selection will be intentional as Martinez Miguelez (cited by Belzarez, 2013) indicates the intentional sampling "(...) describes the opportunity to construct relevant criteria that cause a greater visualization in the moment of the version selection (...) "(p.42) for this I considered certain characteristics that would guide the selection.

The criteria used were:

- a) The social actors in this study were constituted by classroom teachers from the U. E. Immaculada Concepcion and teachers from the Barquisimeto Diocesan Institute as the main protagonists of the Educational Activity in the scenario under study.
- b) The experience of the teacher was taken in consideration in the institution, between 0-20 years and more.
- c) Also, teachers who were suggested by the individuals during the interview.
- d) All teachers ready to be committed in to address being and teaching praxis from the Educational Activity as their particular daily life.

Consequently, by attending to the above criteria, the research was attended by twelve (12) teachers of which seven (7) of them work in the EU Immaculada Concepción Institute and five (5) work in the Barquisimeto Diocesan Institute.

The interview was taken in detail, maintaining a contemplative and interactive action as well as a permanent reflection to interpret the scenarios and the meanings that the key individuals from their voices attributed to being and teaching as a teacher. This technique allowed capturing the meanings and sense of the social actors elaborated from their own perspective, looking for the implicit theories, the ways of feeling and acting and the latent approaches that each social actor makes about being and teaching praxis. In this regard, Flick (2004) explains that this technique "is used to reconstruct the subjective

method of the interviewed about the study problem" (p.95).

On the other hand, the in-depth interview is defined by Taylor and Bogdan (1987) as: (...) repeated face-to-face meetings between the researcher and the informants, meetings aimed at understanding the perspectives that the informants have about their lives, experiences or situations as expressed in their own words. (p.101).