

The ubiquitous reader and the consequences for education

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Expanding the concept of reading

**We are also readers of
shapes,
volumes,
lines,
directions,
features,
colors etc.**

**We are also readers of
graphics,
images,
signals,
arrows,
numbers,
lights.**

Three types of readers

These types are:

the contemplative,

the moving

and the immersive reader

The contemplative reader



This is the reader of the printed text whose practice followed the history of the book, a practice characterized by silent, individual and solitary reading that has become increasingly common from the sixteenth century on.

The moving reader



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This is a new profile whose pace of perception and attention shifted gears, adapted to the acceleration and noise of the metropolis.

The immersive reader



Cognitively in a state of readiness, this reader connects between nodes and links, following multilinear, multisesequential and labyrinthine routes that he/she helps to build when interacting with nodes in the transit through texts, images, documents, music, video, etc.

A fourth type of reader: The ubiquitous reader



In the new spaces of hyperconnected hypermobility, the ubiquitous reader emerged with a unique cognitive profile that comes from the crossing and mixing of the moving reader's with the immersive reader's characteristics. It is ubiquitous because it is continuously located at the interfaces of two simultaneous presences: the physical and the virtual ones.

Consequences for education

**With that kind of reader
what I call ubiquitous learning emerges**

To conclude

This is where the consideration of the four types of readers becomes relevant. In many occasions, I have argued strongly that a type of reader does not replace the other. They are distinct cognitive profiles that each develops, so that these types of readers should be very complementary rather than exclusive. This means, among other things, that the book and the contemplative and thoughtful reader that it forms, are still irreplaceable, which may lead us to think that the book, most probably, will be eternal.

