TEXTS IN THE STREET: URBAN CULTURE AND ACTIONS OF ENTREPRENEURSHIP FOR THE TRAINING OF READERS

LOS TEXTOS DE LA CALLE: CULTURA URBANA Y ACCIONES DE EMPRENDIMIENTO PARA LA FORMACIÓN DE LECTORES

OS TEXTOS DA RUA: CULTURA URBANA E ATIVIDADES DE EMPREENDEDORISMO PARA A FORMAÇÃO DE LEITORES

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ABSTRACT: The current article tackles the concept of reading on the basis of its role in society. We highlight the importance of public spaces as dynamizing factors for reading practices and the need of taking books to the streets in order to enable access to them. In this way we analyze different actions of entrepreneurship that have been promoting the shaping of readers in many areas for the past decades: metro libraries, book dispensers, performances, among others. We also review urban culture in the search for what streets tell us through expressions as graffiti and implementations of social action groups. Lastly, we reflect on the way that these contexts should be approached to train readers today, using a social perspective which can break outdated academic schemes.

PALABRAS CLAVE:
Formación lectora
emprendimiento
cultura urbana
función social
textos

RESUMEN: El artículo que presentamos aborda el concepto de lectura desde su papel social. Resaltamos la importancia de los espacios públicos como dinamizadores de las prácticas lectoras y la necesidad de llevar los libros a la calle para establecer puentes que favorezcan su acceso. Así, analizamos las distintas acciones de emprendimiento que desde ámbitos diversos vienen contribuyendo en las últimas décadas a la formación de lectores: bibliometros, dispensadores de libros, performances, entre otros. También realizamos un repaso por la cultura urbana en busca de lo que nos cuentan las calles a través de manifestaciones como el grafiti y la intervención de grupos de acción social. Por último, reflexionamos sobre el modo en que estos contextos han de tenerse en cuenta para la formación lectores hoy, desde una perspectiva social que rompa antiguos esquemas escolares.

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PALAVRAS-CHAVE:
Formação leitora
empreendedorismo
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RESUMO: O artigo que apresentamos aborda o conceito de leitura a partir do seu papel social. Ressaltamos a importância dos espaços públicos como estimuladores das práticas de leitura e a necessidade de levar os livros às ruas para estabelecer pontes que favoreçam seu acesso. Assim, analisamos as diferentes ações empreendedoras que desde diferentes áreas vêm contribuindo nas últimas décadas para a formação de leitores: bibliômetros, dispensadores de livros, performances, entre outros. Também realizamos uma revisão da cultura urbana em busca do que as ruas nos dizem através de demonstrações como o graffiti e a intervenção de grupos de ação social. Por fim, refletimos sobre a forma como esses contextos devem ser levados em conta para a formação de leitores hoje, a partir de uma perspectiva social que rompe os esquemas da velha escola.

1. Reading and its social role

The globalized, digital and changing world that we belong to sketches a scenario where reading is a daily, even unconscious act. If we thought of reading as a skill exclusively linked to printed books, literary dimensions and academic fields, we would be missing its true extent in our daily life, given that we live in a literate society and, therefore, we built ourselves not only as social beings but also as literate social beings. When prehistoric humans drew bisons in caves, they were trying to represent reality, which was a form of reading their world and environment. This is the reason why the act of reading begins long before mankind started deciphering a code of written words. When kids at the earliest age walk into a supermarket or stroll through the streets hand in hand with an adult they learn how to read the world and identify cultural codes developed not only via words but also via images. Reading is a socializing agent in many levels and contexts. *Diccionario de Nuevas Formas de Lectura y Escritura* (Martos & Campos, 2013) establishes different facets of the concept that condition its meaning in diverse fields, from the literary to the cybernetic sphere for example.

It is crystal clear that reading and writing have changed over the years and their transformation has contributed to an evolvement of reading and writing practices into a tool for social inclusion. When social network users join an online forum and start sharing opinions with other participants, they are doing a reader/writer exercise which put them in contact with the rest of the community; when users share memes over their mobile telephone, they are reading through comedy and criticism an iconic message with a significant social load, which is transmitting values and counter values for the receiver to interpret. In line with this, we should keep an eye on the following question: what about xenophobia, sexism, violence... implicitly or explicitly present in such messages? All of this reminds us the importance of training readers at this time. Critical pedagogy research has evolved in concert with the current thinking of literate practices and literary education. Capitalism and mass culture tended to the homogenization of people, frequently based on the idea of the unique. That is why it is necessary to break this paradigm when talking about urban culture. We should take into account the theories by Habermas on conceiving social discourse, which position him as one of the main voices of the critical analysis of the contemporary world (Fabra, 2008). The implementation of a pedagogy which can question power hierarchy and unitary speech is essential. In 1985, Gramsci, one of the main figures of this trend, talked about the search for pedagogical alternatives. Subsequent contributions by another authors as Carr (1990) or Bernstein & others (1997) would also be very relevant given the impact of their researches up to the present. It is timely to quote J.A. Caride in an interview by Sáez Carreras (2001):

> "I am convinced that we should be pedagogically and socially critical. For this reason, I am in favor of and committed to dialectical, social, critical and liberating approaches to Social Pedagogy" (p. 274).

Thus, we should be concerned about reading regarding two essential questions: one, the social dimension of literary texts, which tackled every existential problem over the history of mankind; and two, the social representation in daily readings, the readings that entertain us, daily built by ourselves: e-mail, WhatsApp messages, among others. In relation to new forms of literacy, there are very interesting researches such as Lankshear & Knobel (2012), Area & Pessoa (2012), Cordón & others (2013) or Yubero & others (2016).

Moreover, we can also read in the streets different billboards, announcements in cabs, buses advertising certain products and diverse slogans and spots frequently sent to our emails from travel agencies, franchises or low-cost flight companies (Martínez Ezquerro, 2016). All of these actions that we receive and –we insist– unwittingly assume are reading practices with an undeniable social connection linked to digital world and new spaces for communication (Martos, 2011).

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2. Regarding readings in the streets: literature and actions for entrepreneurship

2.1. Understanding entrepreneurship in human sciences

While talking about entrepreneurship we irremediably think of the commercial and productive sector in economic or measurable terms. In fact, the economy field has developed scientific thinking on these issues. However, if we think about entrepreneurship in the context of human sciences, other elements come into play, such as intangible, cultural heritage factors, which relate to preservation of social assets or evolvement of thinking and prosperity of people. With regard to this issue, Martos indicated in *Diccionario Digital de nuevas formas de lectura y escritura* that:

> "Intangible heritage, traditions, legends, popular festivities, gastronomy, music... provide an inexhaustible source for the assets to the educational curriculum, sociocultural animation or touristic offer in a community. A holistic reflection is needed in order to add new resources to tangible heritage, historical heritage and natural spaces" (Martos, 2013[1])

Gregory Dees wrote in 1998 an article entitled "The Meaning of Social Entrepreneurship", whose translation into Spanish was published in Revista española del tercer sector (Dees, 2011). Its reading is unavoidable if we need a reference point for the understanding of how the term should be extrapolated from the economy and business field to human sciences. Dees introduces five key words that guide us as a compass: "social value, innovation, opportunities, responsibility and community" (p.112). This way, social entrepreneurship has more to do with the future challenges of a community than with what is strictly profitable from the economic perspective in a short term basis. We are referring to the fact that public awareness campaigns on issues of social concern, such as care and respect for the environment, should be understood as entrepreneurship initiatives directly linked to education, which apparently moves away from the productive sector. Nonetheless, we should not forget that when educating a whole generation in the advantages of recycling, for instance, we obtain economic benefits as well, given that pollution and consumption of raw materials will decrease, and therefore, investments from the state in this sector will be reduced.

Human sciences are the first source to build change, to evolve through thought and to guarantee community coexistence; for this reason, they are the main channel for transmission.

Entrepreneurship in specific fields as language and literary education comes along with social engagement for the building of fair, egalitarian, inclusive and free-thinking communities. Reading, from this perspective, is the main source nurturing the ideological construct of a given society. Hence the importance of developing reading skills of individuals and their approach to literature. That way, we defend the necessity and legitimacy of talking about entrepreneurship in reading and writing, in training for literary reading, given that these practices meet in the keywords by Dees, cited above.

2.2. Actions of entrepreneurship for the training of readers

In the past few decades, the focus on bringing reading closer to citizens, considering it as a social practice, led to the creation of reading spaces in non-conventional public places, such as underground stations, bus stops or public transport vehicles.

These initiatives promoting reading, which were born in councils, in non-profitmaking associations or in individual proposals, should become more visible and obtain recognition for being a tool for transference and social change. We are aware that, for example, a bookmobile is no novelty; what is new is the growing recognition of this practice as an action for entrepreneurship and as a model for trainers, reader mediators and social educators. To learn more on this topic, please read the interesting contribution by A. Martos (2015), which gives us some clues for cultural dynamisation companies.

Let us take a tour through the most outstanding practices, even though we are aware that many will be missed due to obvious limitations of space.

Firstly, we could mention the initiative "Libros a la calle" (Books to the street), which began in Madrid in 2006 and consisted of sticking posters displaying literary fragments in windows and shelters of bus stops. This is a way to bring literary works –readings- to citizens; that is to say, literature is incorporated to spaces of daily life. Another examples are the program "Lectura Street" (Reading Street) in 2017, which planned a literary route in Murcia, and the recent project "Versos al paso" (Verses at every step) in 2018, promoted by the Madrid City Council and *Boa Mistura*, a multi-disciplinary group of street artists linked to graffiti, which consisted of writing verses in more than a hundred zebra crossings all over the town. Public participation was one of the incentives, given that cooperation was requested by asking for the submission of original texts. A percentage of the verses were provided by acclaimed poets and young poets[2].

Figure 1. Photograph of "Versos al paso" (retrieved from Travelers: https://www.traveler.es/viajes-urbanos/articulos/poemas-pasos-de-cebra-madrid-versos-al-paso/13273).

Regarding bookmobiles, we should highlight their significance in bringing books to rural areas, where access to readings was very limited before the digital era. Such is their importance that we have been celebrating Bookmobile's Day on January 28th. The historical background for bookmobiles in Spain dates from the Civil War (1936-1939), as a way to bring readings to republican soldiers, fact that fits in well with the idea of considering the power of books as intellectual weapons against oppression. Many years later, these libraries on wheels helped small towns, with ageing population due to youth migration to big cities, to make reading available as an opportunity for older people to engage in leisure activities. This is the case of "Rompiendo distancias" (Breaking the barriers of distances), a program carried out in the region of Taramundi, in Asturias (Spain), which was afterwards implemented in Chile, assuming a major breakthrough. About the latter experience, the director of Fundación La Fuente, Claudio Aravena, reported how the reading system in schools established during the dictatorship of Pinochet was overcome after his death:

"Apart from school libraries, bookmobiles made a difference in rural areas –timidly at first, but having a huge impact–: vans, jeeps or trucks loaded with books visited schools outside of the major urban areas, bringing books to children who had not access to proper and updated reading material" (Aravena, 2016: 2)

It is precisely in this country where the initiative of the first metro library was born, in Santiago de Chile in 1995 (http://www.bibliometro.cl/), and was later exported to other main cities of the Spanish-speaking world, such as Mexico City –with the slogan "Para leer de boleto en el metro" (To Read of Ticket in the Metro)–, Madrid, Medellín, Buenos Aires –where the term *bibliosubte*

was originated– or Lima –one of the latest cities incorporating this initiative–, not to mention other capitals around the world such as Paris, Tokyo or New York.

Figure 2. Bibliometro de Madrid. Image retrieved from open access webs via http://www.google.es.

In a similar vein, we should mention beach libraries and swimming-pool libraries. Combining reading with leisure is one of the best ways to break through the barrier to books. Once the scholar year has finished, kids and teenagers tend to leave behind anything related to the academic field; the school system, focused on mandatory readings, has always presented libraries as punishments and places for detention time, contributing to a great extent to the idea of avoiding books during the summer. However, offering books in public spaces as beaches and pools can raise interest. On the other hand, we can note the project by DIBAM -Dirección de Bibliotecas, Archivos y Museos de Chile (Direction of Libraries, Archives and Museums)-, which settled libraries in hostels and shelters in order to make books available for the homeless, one of the most disadvantaged groups of population in terms of access to culture.

Figure 3. Beachlibrary in Ribadesella. Image retrieved from open access webs via http://www.google.es

Figure 4. Library in a shelter in Santiago (Chile). Image retrieved from the web via Servicio Nacional del Patrimonio Cultural (National Institute of Cultural Heritage) http://www.dibam.cl/614/w3-article-79070.html?_noredirect=1)

Figure 6. Photograph of "libreteca" (free library) in Ciudad Colón published in La nación (available in https://www.nacion.com/el-mundo/interes-humano/libretecas-y-buzones-con-libros-gratuitos-promueven-la-lectura-en-espacios-publicos/6Z3ODED4LZAYNCUYLXBQE6GP3I/story/)

Book dispensers constitute another action for entrepreneurship in public spaces. They were implemented in Chile in 2001, and the National Campaign Eugenio Espejo for Books and Reading carried out this initiative in Quito in the same year. *Vending Book* is a pioneering Spanish company that works along with AENA to promote reading at the airports[3]. A similar initiative has been conducted by the company Short Édition, which established a network of dispensers located in different stations in France offering, instead of books, texts that are categorized and can be selected according to the time available between stations. This company had already implemented other means of accessing reading such as a mobile app, whose promotional video can be consulted in the following link https://www.youtube.com/watch?v=7rixy9pRBII.

Figure 5. Tale dispenser. Image retrieved from open access webs via http://google.es

In 2016 in Costa Rica, the newspaper *La nación* reported the implanting of mailboxes which enabled the free download of books with the mobile phone using a QR code and the municipal internet server installed in the Ciudad Colón Park.

Besides, the initiative *bookcrossing* considers the whole world a huge library, suggesting the anonymous and disinterested exchange of books in parks and public spaces all over the world; we could name them "wandering books" (Requejo, 2004), and the initiative is conducted from a web platform located in Spain: www.bookcrossing-spain.com. Moreover, other recent initiatives have been taking place on a small scale through the creation of "nidos de libros" (book nests) in Vila-Real (Castellón, 2017).

Universities have also led some projects of entrepreneurship in order to promote reading as a social practice and shorten the path between books and readers. An example of this is the project named "Sevilla se lee. Lecturas públicas en espacios urbanos" (Sevilla is read. Public readings in urban areas), and coordinated by Dolores González Gil, initiated in 2005 and considered inception of many subsequent initiatives such as reading in hospitals enabled by a literary volunteerism (Broullón y Martín: 2013). Other innovation of major impact when it comes to make reading more visible in urban areas is the project "Cartografías lectoras" (Reader cartographies), led by Mar Campos from the University of Almería, within the project ATALAYA (Junta de Andalucía) and along with the contributions of every public university in Andalucía (http://cartografiaslectoras.com/) (Campos & Martos, 2014). We should also mention the experience carried out in the same university during the Noche Europea de los Investigadores (European Researchers' Night) 2017, entitled "Poetas a pie de calle" (Poets in the street). The aim was to bring poetry to the urban context, to the streets, enabling the participation of the passersby in the many options offered by the combination of creative literature and ICT's (Quiles, Campos y Martos, 2017).

There are individual initiatives constituting actions of entrepreneurship, such as storytellers, alternative artists and experts in performances. For instance, the festival "Perfopoesía" conducted in Sevilla in 2009 hosted the participation of the writer Gracia Iglesias with the performance "La habitación transparente" (the transparent room), consisting in locking herself in a methacrylate box where the only exit could be built by voluntary passersby who had to fabricate a ladder using books. The slogan was "books free you" and the performance can be seen in the following link: https://www.youtube.com/watch?v=AH_cRPtHSX4.

Even when literary texts are essentially linked to social concerns, given that they are born from and for readers, more often than not people consider that these texts are not easily available. Only when they find the book, the poem, the word, in spaces of their daily life, places that are not usually related to reading, can they realize that reading is actually available, and that it can become a necessity to stimulate sensibility and emotions. We have lately observed that a young and unknown author attended a talent show in television, presented his poems and thanks to the audience vote he won the contest. This is a very significant fact: poetry and literature can be trendy, we only need to ease the path between the text and potential readers, who are usually overexposed in the digital era. This was the case of César Brandon, the winner of one editions of Got Talent Spain. In the following link we can have a look at the author himself describing his art and this phenomenon: https://www.youtube.com/watch?v=_5OwfucvcSI. At the same time, we recommend an interesting and recent study focused on poetry and network areas, coordinated by R. Sánchez (2018).

3. Discourses of urban culture: graffitis, tattoos and social action groups

We have reviewed many significant initiatives for entrepreneurship fostering reading, bringing books to the streets. But we are also interested in seeing how streets themselves are vehicles for social expression and vindication. We have moved from *reading* in the street to *read* the street. We refer to all those discourses that belong to urban culture, usually associated with outlaws, marginalities or minorities. The streets speak to us and they talk about social needs, presenting us a state of art that is very different from what we can find inside museums or auditoriums. When we, while in the subway, meet teenagers rap battling, we are witnessing a reformulation of the figure of the former troubadour turned into an urban minstrel who adds music and dance to lyrics (Palmer, 2017).

However, we unconsciously associate them with the so-called *nini generation* without further analyzing the seed of such pieces; even, some other times, these groups go by unnoticed due to our rush to reach our destination[4].

Likewise, walls and facades of buildings become the blank paper where urban artists design and experiment with color and words. Vindication, humor or transgression are the natural ingredients of these popular expressions. Graffiti are generally associated with marginality and subversive movements, but they are not always criminal acts; instead, they represent a space for communication and exchange that is born in the street and for the street. These discourses have two dimensions: at times their message is strictly linguistic, with the aim of alluding to a receiver that can be individual or collective; in other occasions, it is directly linked to the literary field, either through images of authors or characters or by expressing verses of all kinds. We can observe it in the following two examples:

Figure 7. Image retrieved from open access webs via http://google.es

Figure 8. Image retrieved from open access webs via http://google.es

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These manifestations put words on the warpath, because they become a combative weapon against the single mindset, conformism and social abnegation towards injustice. If we read the message displayed of figure 7 with special attention, "peace for the wealthy means war for the poor", we comprehend an urge to awake consciousness, promote reflection of citizens and search for a change in the current social hierarchy. There is another expression that, even though it is not captured in walls, has a lot to do with urban culture and artistic manifestations of post-modernity. We mean tattoos, writings on the body with a symbolic value, usually linked to the most significant life or cultural experiences of the individual. Tattoos began as a minority practice and, just as graffiti, they were considered pejorative; they were even basis for exclusion at some point in specific social or work contexts. However, they have recently been considered trendy by the existing population to a point that tattoos studies are conceived as a growing business and an artistic manifestation. Currently, many graphic design experts have shifted their careers into this sector. Two typologies related to reading are established: tattooed letters and literary tattoos, which can combine text and images. Here are some examples:

Figure 9. Image retrieved from open access webs via http://google.es

Figure 10. Image retrieved from open access webs via http://google.es

Figure 11. Image retrieved from open access webs via http://google.es

Following on from that, we should note two urban movements that are practicing social intervention in the streets and are strictly linked to writing and literary reading: Acción Poética (Poetic Action) and Acción Ortográfica (Spelling Action). Both interventions emerged in the Spanish-speaking world in cities like Tucumán, Quito or Madrid, and were subsequently exported to other countries. This way, these social activists strive to arise attention from citizens in both fields. Acción Poética is oriented towards the literary field in two directions: bringing their own verses or verses of acclaimed authors to walls, but always aiming to ordinary people. Its founder, the poet Armando Alanís Pulido – awarded in several occasions because of his work – declared in an interview for the magazine Milenio Digital when asked about the germ of the idea:

> "It came to mind because I think that it is necessary to make poetry visible for everyone. In poetry we can find the seed for everything and the assumed idea that Mexicans are not usually readers. When you bring poetry to the streets, people are exposed to it, it spreads" (http://www.milenio.com/cultura/armando-alanis-pulido-falta-poesia-vista).

On the other hand, the objective of Acción Ortográfica is to correct spelling and grammar errors in graffitis, posters and billboards, offering examples of the accurate use of language in the street.
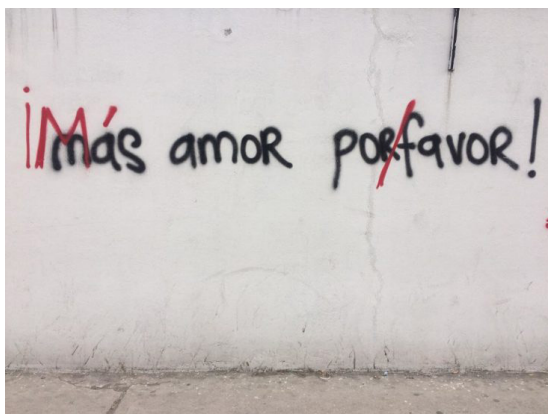
Figure 12. Image of Acción Ortográfica retrieved from open access webs via http://google.es

Figure 13. Image of Acción Poética retrieved from open access webs via http://google.es

Such manifestations of urban culture entail the existence of a contact with the feelings of every community, which is, in essence, our main target as a potential reader. Language and literature classes should open the window to society to check what is happening, because the students that we are training belong to that community, and share the same cultural heritage. This is the key to innovation and the future of linguistic and literary education. Starting out from this premise, Quiles, Martínez and Palmer present in a work (2019) a wide approximation from the pedagogical perspective in the classroom, taking as a basis these and other urban discourses.

4. From readings schools to reading people

As we have been saying, reading is part of ourselves and remains with us for life, not only because we live in a literate society but also because we can also *read* our surroundings. There is no question that a reading society is an evolving society, but we must bear in mind that, in order to train readers, it is crucial to understand their necessities and interests. Books are not unconnected from the world, but quite the opposite; they

are a reflection of this world and the relationships among their inhabitants. Innovation in human science means renewing the approaches to achieve progress. Regarding the field of linguistic and literary education, this progress is the ability to provide readers, to bring literature to people, to make them realize that words are the main tool for social struggle. Hence the importance of actions for entrepreneurship cited above. In this text we have travelled from bookmobiles to book dispensers in public spaces and verses in zebra crossings, going through university projects and individual initiatives which have enabled to bring books to the street. All these actions send us a clear message: we cannot just wait school to begin training readers; instead, reading identity has to develop as kids evolve as human beings. Thus, it is essential that books, words, texts and poetry are part of their lives and present in daily spaces: buses, parks, squares, etc. The same applies to urban art, which offers a rich and accessible channel to bridge the gap in this sense. The teenager who meets The Little Prince in a tattoo and begins to feel interested in the character, is performing an unconscious exercise of meaningful learning from an urban discourse that, a priori, has nothing to do with the literary field.

It is unquestionable that the ways and spaces for reading and writing have changed - or widened. The irruption of digital devices has also transformed the way that we communicate and has specially accelerated the processes. The "here and now" is making considerable strides forward, and the tendency to find fragmented texts do not enable a proper reflection on readings. Surfing the internet has got us into the habit of clicking hyperlinks, to "jump" from link to link, paying much more attention to the paratext than to the content and information described. Conventional reading, in isolation, understood as an intimate dialogue between an individual and a book, is an arduous and complex task, especially for children and teenagers. That is why we insist on the need for entrepreneurship practices promoted from the school. There should be a very direct connection between the school environment and the institutions that lead social action experiences for the promotion of reading. Educators should understand that their task is not to educate for schools; it is not only to guarantee the good academic performance of their students, but also to train them for life in society. Therefore, they must work in two directions: one, taking lessons outside schools, and another, introducing the manifestations of urban culture in the classroom.

Intervention in reading and writing practices begins with understanding the essentiality that

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books have in learning how to live in society. The people who read are the people who have read during childhood; but we mean grounded readers: convinced that the first readings for children must be very demanding regarding literary quality and that their readings should move parallel to their particular and social interests; a reading education that has started from reflection, from constructive criticism and from the recreation of literary elements. The education of mediators in this sense is essential; they should be readers as well. Yubero, Caride & Larañaga (2009) mentioned the concept "educating society, reading society". When we speak of reading schools we do not refer to the exclusive fact that children must read, we mean that the whole school community must. The issue at stake is how to walk towards a community of readers where every agent is an active participant. This has been reflected in an article by Campos & Quiles (2019).

There was a time when the destiny of books was bonfires. They were considered dangerous because they promoted free thinking and encouraged working classes to question the established power. Today we know that books are not dangerous; not reading books is. José Saramago stated in one of his public interventions, on the occasion of the Feria del libro de Granada (Book Fair in Granada) in 1999, that school had serious problems with overcoming the training in functional literacy, which was a worrying concern "even for democracy". Ten years have gone by and we should ask ourselves: How have we improved? Is the reflection of the Nobel Prize still valid? When we observe the most usual methodologies found in our educational centers and used to foster the access to reading in the early childhood, we note the traditional booklets as reference materials in most of the cases. The same occurs when we analyze texts and exercises related to reading comprehension in school textbooks. We find – with a few exceptions – fragmented samples or very brief compositions, fundamentally narrative, adapted and out of context, as well as question and answer forms that can be solved after a superficial reading. This

is, therefore, a clear sign that things have not evolved as quickly as we would have liked. This reality is radically opposed to the philosophy of entrepreneurship in human sciences and to the conception of reading as a cultural practice.

5. Conclusions

As a result of all the above, it would be worth asking ourselves about the place of texts of urban art. What role will social action movements play? Will we continue to maintain the educational sphere apart from social needs and new means of communication? It is an urgent priority to change the ideological mindsets in order to stop considering reading as a quantifiable academic content; instead it must become la raison d'être of school (López & Encabo, 2015). We should move from *I must read because they told me so at school* to *I like to read at school because I like to read at home*, which will mean that the learner has grown up comprehending the social value of books. Let us take students to guided tours around those public spaces where they can meet reading; what is more, let us allow them to be entrepreneurs and get involved in the creation of bonds between books and their community. Any of the initiatives noted in this article can inspire us to do it. Graffiti, social activism, performances, etc., will be the key elements to build bridges, to walk between literary reading and creative writing, between classical works and young poetry, between paper and public spaces. Being aware of this, the training reader will find, in the closest sphere, sense in the act of reading classical works (Palmer, 2016), and will enjoy with recreations made from diverse scopes: music, dance, cinema, visual arts (paintings, graffiti, illustrations, tattoos, among others).

To end with, we would like to go back to the words by Martos:

> "a book with fans and enthusiasts, commented, represented, subject of diverse forms of sociability (not only cultural events but also, as they do in the Anglo-Saxon world, as a part of a theme park, a performance, a museum...), is fire resistant" (2013: 148).

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Notes

1 Digital source in the following link: http://dinle.usal.es/searchword.php?valor=Patrimonio%20cultural%20intangible.%20Folclore%20y%20posfolclore (last consulted 10 December 2018).

2 The project can be consulted in the following link https://www.madridcultura.es/versos-al-paso

3 Puede leer más información en artículos de prensa digital como https://www.elconfidencialdigital.com/articulo/dinero/Maquinas-Australia-Mexico-Chile-Polonia/20090603000000055263.html

4 We can find more information on the *nini generation* in the resaerch by Borunda (2013).

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ACADEMIC PROFILE

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