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I. Introduction

Social practices of youth are directly linked to their existence and consequently a socio-spatial relationship in the metropolis. These relationships contribute to the formation of their personal identities and to reflect on his self. It is in the space that is the identification process[1,2]. In this process they are formed by the same ideal groups (with similarities ideas). Thus, they create places. And it's in place there exchanges: of ideas, knowledge, reading.

Our purpose for this article is to discuss the place of youth in the metropolis and how the dynamics of this space can contribute to the emergence of reading practices. When it comes to reading practices, our intention is not to connect the concept of reading only the book, whether printed or electronic, but of any kind of reading writing: newspaper, magazine, internet, the murals, that is, writing whatever support.

Reading is one of the elements that make up the scenario of socio-spatial practices of the youth in the metropolis. However, the forms and reading objects have been transformed throughout history. For reading specialist Chartier[3], can not be considered as reading instrument only the book, because with the spread of so many written media such as the internet for example, opens up the range of possibilities of reading.

However, research as "Retratos da Leitura no Brasil" 2016[4] claim a certain Brazilian deficiency with respect to reading. Hence we question: what concept of reading research speak? What are the reading practices carried out by the youth of the metropolis? What role does the young in these practices? I suppose that the metropolis and all its socio-spatial dynamics contribute to the formation of the young player of the metropolis, influencing the construction of their identities.

For realization of this paper we propose at first discuss what is youth, for this we rely on the definition by the Ministry of Health of Brazil in line with the World Health Organization considers young individual who has between 15 and 24 years old[1].

As our primary concern is to build a discussion about youth and their place in the metropolis, the concept of work place and metropolis. In this discussion, the first step is to understand these concepts: what is the place? Why category place was, from a theoretical point of view, more interesting to discuss this issue? The discussion of the metropolis becomes important because it is here that there is an interaction and the meeting of youth. The metropolis is the space of multiple.

Finally, we discuss the young man and his place in the metropolis. That topic, what we bring are questions and assumptions about lectures practiced by young people taking as reference the claim that the place is built for existence.

If it is the existence that space is constructed socioepacial own dynamics can influence the youth practices, including the reading practices.Thus, this text highlight search results "Reading Pictures in Brazil in 2016"[4] in order to raise some issues about how the socio-spatial dynamics can interfere with the reading practices.

II. What is to be Young

Youth has been transformed over the years. Since the 1950s we observe changes in behavior and

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[1] Available in https://nacoesunidas.org/adolescentes-e-jovens-sao-28-da-populacao-mundial-onu-pede-mais-investimentos/. Accessed on October 4, 2018.

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attitude of young people in the history of Brazil. Carmo[5] considers the following phases of youth in history: during the 1950s one lives the golden years; already in the 1960s experiences are the rebellious years, comes this decade tropicália with the motto to say no to no and the student revolt; because of the major changes in the Brazilian political movement the 1970s is marked by armed struggle, the hangover and the nonconformity; already in late 1980 rock scale Popular Brazilian Music (MPB) and gains strength as a music style more aggressive and engaging; the 1990 brand the struggle of young people and their political attitudes gain more visibility beyond the painted faces during the impeachment of Collor government.

During all these years the young protesters were both from its condition of being young as existing political movements each season. At all times the youth was seen as problematic and rebellious. But this rebellion is part of the process of building your own self. It is during adolescence and youth that is built the personality of each. However, this construction is not easy because often the worldviews of young people in a particular historical period is opposed to the thought of adult then.

Young people are creative characters. And this creativity reflected in their dress, in music, friends and in their day to day. What makes young as creative is precisely his courage in risking and his curiosity. So that the risk of drug traffic are dormant at that age.

The Libâneo[6], say: youth is a social construct that changes at different times. The youth of today shown diverse precisely because of the social context full of changes especially with regard to access to information. Many young people[2] is no longer attached to a given knowledge and generated only by schools and parents. Nowadays with access to Internet, some of these young people seek information and know people through the network. This behavior makes the relationships experienced by youth and to diversify their social identities.

Every time the young man seeks his "place" where their existence has meaning and where it can establish relations of approximation and identification. Thus, most of the time, they form groups or tribes[7], who share a common idea, which gather and live, either in physical space or social networking sites.

So they in different times are in search of his identity, understanding that this is constructed by identifying processes[1]. And in each historical youth of life when the socio-spatial transformations have influence on their behavior.

In a rural context, the youth way of life is not so different from the young man who lives in the metropolis or have access to an apparatus elements result of the globalization process. This is because, in many cases, even the young man who lives in a rural area or in the periphery can have access to a multitude of objects, such as the Internet for example, cable television, which are characteristic elements of globalization and the metropolis. However, especially in our Brazilian context, many young people there isn´t access to all these tecnologies.

Therefore, it is important that we discuss the concept of the place and metropolis in order to become clearer how is the experience and the youth ratio in the metropolis to then discuss the issues surrounding the reading practices and its relationship with the metropolis.

a) Place and Metropolis: Where is the youth?

The geographical area is marked by a multitude of social elements that give particular characteristics to the places. The metropolis as a specific space formed of a gathering places, acquire nuances - both small, for the medium and large - that makes them segregated spaces, with different social and consequently spatial divisions. However, multiple faces are responsible for segregating provide spatialities. Among them, the most significant are the stratification of society into classes, each class or group identity within the urban areas, have access to different urban facilities and public spaces in cities.

The contemporary metropolis brings together a series of events and social relations that transforms it into an "expression of spatial complexity"[8]. All this complexity involves the economic, social, identity and even transformation of the natural environment. This metropolis is a result of globalizing capitalism[8]. This, in turn, transform social relations and opens an extensive range of opportunities identity and coexistence with others.

However, it should be noted that, according to Corrêa[9] there are two points of differentiation with respect to the changes that occurred in the metropolis. For the author, one of which relates to the size of the metropolis. Many changes are conditioned to their demographic size. Second, the singularities linked to metropolitan space, urban and regional history and the metropolis of the insertion process in the territorial division of labor on a national and international scale.

Thus, we understand that the dynamics perceived in the metropolitan space today are actually linked to these two points highlighted by the author quoted above. When the issue of youth looks up, his place and his readings, the research itself "Retratos da Leitura" 2016[4] show differences between regions and Brazilian states linked both with regard to its size and demographics, as well as to their historical singularities and urban.

Carlos[10], say: the "Metropolis is not 'place' because it can be lived only partially." The metropolis, in

[2] We tried to make clear in this text with that statement that access information technologies are not for everyone.

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the view of the author is a circulation space which does not create links characteristic of what we call place.

The metropolis and the metropolitan areas are places where things happen: better hospitals, schools, supermarkets, shopping malls, electronic music, shows, tumultuous traffic, pollution, violence and many other events that characterize their existence.

Mobility possible by means of transport and even the Internet, allows us to be in those thousand places. So, the question remains: how the youth can find their place in a place of thousand seats? Perhaps, this question can not have an objective and direct response, but several answers to no clear answer. It is linked to the concept that we can give the place.

The concept of place is quite approached by geographers in general. We realize that these concepts converge on the understanding that the place is the most intimate space of the individual. The place does not have to be physical to have that sense. It is thus a subjective feeling of belonging. So to Holzer[11] the place is the fundamental basis for human existence. This is where the dynamics of existence is possible.

To Tuan[12] the place is the recognition of space and endowed with value. This value is assigned by the subjects that are part of it by assigning meanings and giving new meaning: place and space are familiar terms that indicate common experiences. We live in space. No place to another building on the lot. Great Plains give the feeling of spaciousness. The place is safe and the space is freedom: we are connected to the first and wish each other. There is no place like home. What is home? It is the old house, the old neighborhood, the old town or the country (...).[12]

Relph already cited Holzer[12] say that the place is the center where they experienced the most significant events of our existence. It is, therefore, of a historic building. The geographer Milton Santos[13] when speaking of the place and the daily comments that: In fact, globalization is also rediscover the corporeality. The world of fluidity, the vertigo of speed, the frequency of the displacements and the banality of the movement and of allusions to places and distant things, reveal by contrast, in the human being, the body as a material sense-certainty, before a difficult universe seize (...).

We can see that these thousand seats, in a way, are covered by these place settings proposed by these authors. The difference is that as the number of seats is large, these become ephemeral, especially for young people who seek, increasingly, other discoveries.

The identity, identities or roles assumed by youth nowadays can be connected to the place of coexistence of these young people. For it is in these places, subjective or objective, which acquire cultural attributes. This statement is possible from the view presented by Castells[14]: With respect to social actors understand why identity the meanings construction process based on a cultural attribute, or a set of cultural attributes interrelated, the (s) which one (s) prevails (m) on other sources. For a given individual or a collective actor, there may be multiple.

What we see from reading the author cited is the presence of a thousand places in the formation of these multiple identities. Thus, the dynamics of the metropolis can be considered as one of the main factors of this identity fragmentation or even identity exchange.

Another factor that has influenced the construction of identities are social media[15]. However we note that social media are a reflection of the metropolis, because the message exchanges always involve the daily lives of the subjects in the metropolis. These social media discussions revolve around the events and the living out of it. There is talk of parties that have happened or will happen, visits to shopping malls, happy hour bars, traffic problems, practiced readings, is commercialized products, religion, politics and finally shares up phrases and figures that express a line thinking about some issue or even jokes.

From these shares, conversations subjects express opinions. These, in turn, are tanned, commented or shared by those who identify with the foregoing promoting an interaction between subjects. This interaction contributes to the formation of identities[1]. This discussion about the interactions promoted by social media leads us to create the assumption that they synthesize the metropolis in every way. In them the young can be in a thousand places of the metropolis.

It has been stated much the readings on post-modernity that the Internet has created new forms of sociability and meetings in squares or face living are declining. Now when we walk by social media see more comments from a dynamic coexistence whether family or groups of friends that take place outside the Internet. The media often serve to make appointments or show that it was somewhere. So that young people identify with the Internet and social media. There they find their place, their belonging space, where even you can read and speak readings.

We have seen that the concept of place is closely linked to the feeling of belonging. Usually belong to something that is intimate subject and you can not close a lot of things to be both. On the contrary, the characteristic of the metropolis is to be much: many places, many identities, lots of information. fluidity of space, no place, as pointed[10].

In the middle, or center, this discussion is youth, that is, a set of subjects in the learning phase and construction of their identities. And all these changes depend on the socio-spatial relationships established by young people. These relations have a very important element: the reading practices. The written culture is one element of this relationship that contributes to the formation of youth, because it is through it that learning is possible.

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So it becomes necessary to discuss the reading practices relating them to the place and the metropolis. For this, we start from the main research on reading in Brazil, since, although a quantitative research, we can from it, raise some qualitative aspects when analyzing the map of your results.

III. Youth, Metropolis and Reading: Reading Pictures Research in Brazil

Reading in our times, it has always been seen as an instrument of access to information, knowledge and learning. It is from the reading practices that subjects become enlightened so that they can even reflect critically on society.

The formation of readers should begin at home, and parents or guardians the first to mediate such practices at home. However, this is not always possible in Brazil because access to reading, especially books is still precarious in the country. Even if we speak of access to written through the Internet, it should be noted always be a charge for this use has not always and not all have access to such technology.

In addition to the related access problems, we also have another hinder actions: Reading practices: the concept of reading and reader present in the discourse of both the teaching staff of schools and universities and the critical reading[16]. For Santos[16] this concept is linked to a supposed "quality" of the object written, and probably will be given as a reader who read the great classics. Already those who read comic books, paperback books, these are not readers[20]. However, authors such as Goulemot[17]; Dumont[18] and Abreu[19] make it clear that to be valid, the reading must produce sense, regardless of the type of reading practiced by the subject. The authors then, as Chartier[20] defend the freedom of the reader, as to leave him free to choose and interpret new reading horizons are then created.

In all this discussion of reading and not reading, a group of subjects are brought to trial: the young. These are immediately denounced by the supposed lack of reading practice even reading other different texts of the book or particular book proposed by the school canon. In this study, we do not judge or create a quantitative scale of the readings taken or not by young people, but demonstrated to be a certain inconsistency in reader conceptualize and reading and show that no practice is more to the issue of the difficulty of access than the taste or not like itself.

Importantly, to discuss youth-themed metropolis and reading the latest survey "Retratos da Leitura no Brasil" published in 2016[4]. Research shows a map that tries to reflect the reality of reading practices by Brazilians.

The data show that there are important points which help us understand the issue of reading practices. Despite the research have the scale Brazil, we can assume that the results reflect the differences between those who live in the interior and in the metropolis. Similarly, the reading practices, as shown in research is also linked to purchasing power and the level of education of the respondents.

The downside of research "Retratos da Leitura no Brasil"[4] we can highlight the first question that defines who is or is not a reader. The research is considered reader who read all or part of a book in the last three months. This definition player was criticized by Chartier[3] in an interview granted in Brazil in 2012[3]. For him, it can not, at present, considered as a reader only one who read the book, especially with the advent of the Internet. When considering the book as unique reading instrument we may incur in Abreu[19] considers reading prejudices. Even more than his own research reveals that respondents cite as reading preferences magazines and newspapers first and other readings such as the Internet.

However, the research we realized that reading practices, in addition to the book object, are cited and important to reflect how these other practices may interfere or not the results presented and to challenge them. One example of reading practices that should be taken into consideration is the own virtual space. In this space, youth create their seats, where the reading practices happen.

Research shows that access to the Internet is higher among young people, since the scale there is a higher percentage of young readers than not readers, differing from other age groups. It is noticed that the higher the level of youth education, the higher the percentage of subjects declared readers.

There are questions around the reading practices carried out on the Internet, seen as fragmented and without reading deepening. However, if we reflect on the dynamics of the metropolis we will realize that the virtual environment is a reflection of the metropolis; too fragmented because of all those elements that characterize it and we have already quoted in the previous topic. As a kind of combustion realities, is itself the metropolis become a place of thousand seats, consisting of a social diversity by which capture social classes of shares, a number of territoriality, fragmented identities of youth, as well as groups that converge in function cult of components, etc[8].

Although this fragmentation in the metropolis, the "Pesquisa Retratos da Leitura no Brasil" Research shows, proportionally, a population of greater readers than readers not for those who live in the capital.

The research not qualitatively analyzes because of this result. However we can assume that is the capital

[3] It is emphasized that he was referring to the time just reading portraits research published in 2011. However, the concept of reading in 2016 remained the same.

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that has more access to bookstores and libraries. It is in the capital that Internet access is more common, especially for public spaces account where you can access them for free.

Another detail that draws attention due to the fact that the more populous municipality there proportionally more readers. This result also assume, is linked to access to libraries and bookstores. Importantly, this analysis of the research "Retratos"[4] made so far, the dynamics of the space has a lot of influence in the formation of readers. As space is regionalised and in it are built places prone to reading practices, more readers are formed.

These places should be spaces of belonging. Which would refer to the discussion of the neighborhood as the immediate space of life the finest daily relations - neighborly relations the go shopping, walking, meeting the known, the ball game, the games, the recognized route of a practice experienced / recognized in small everyday actions and apparently senseless that create deep ties of identity, local, local, local-place[10].

Belonging to the spaces created within a metropolis should be those that are part of everyday life. Our experiences have shown, as well as the cited research itself, which libraries, bookstores, shelves of books, newspapers, magazines and Internet in places such as bus terminals, airports, near the subway station, suburbs, or in formal settings[4]or informal reading has great power to attract the public by just being of their belonging space, their "place". The residence is the place that appears first. And as reading, as the survey revealed, it is associated with income and education level, as the main way of acquiring books is the purchase, which is not possible at all.

Even if the research is only considering the book as a definition for the reader, we realize that access to other readings occur via payment. In the case of the Internet, you need the computer and pay for access. From this perspective, we realize that the construction of the reader or the reading taste is linked to access to the readings. Accuses the young or citizens in general do not like reading, but as like something that has no access?

If we analyze the trends in the reading practices raised by research we will see, with regard to youth, that this age group is responsible for increased access to the Internet today. Thus, it is worth analyzing the readings practiced in this environment and try to understand that other readings are taken out of the virtual space and what is the place in the metropolis of practices and types of reading.

In Diniz[21] the author conducted a survey on the evidence read by university students of the Federal Institute Goiás, Goiás, Brazil practiced in social media. Research has shown that social media influence the readings of the students, but there is still a shy but positive movement. According to him, teachers and other servers of the institution should participate effectively in these environments, combining social media to the academic context, providing thus new perspectives of teaching and learning, or are you, readings.

[4] We call formal reading spaces: libraries, bookstores, schools. Informal spaces squares, buses, bus stops etc.

IV. Final Considerations

The purpose of this text was to carry out a reflection on the reading practices carried out by young people from reading portraits research in Brazil edition of 2016. In this sense, perceive, despite the appearance a bit pessimistic of the research, there is youth interest by reading. Maybe not this reading of the reader concept adopted by research, but in a more plural reading other types of texts other than books.

Therefore, we set out in search of a concept of youth even though we understand it is important to stress the need for youth concept deepening today beyond what is proposed by the World Health Organization. We may even have to refer to established age (between 15 and 24), but we need to know better this young, their daily lives and the way he builds his identity.

Nowadays with the complexity of the metropolis, mainly due to the globalization, they have formed a thousand places as analyzed in the previous topic. This complexity interferes with the formation and the socio-spatial relations of youth.

When we analyze the issue of reading practices, youth and metropolis and resort to search for "Retratos da Leitura no Brasil" we can strengthen some assumptions, especially that the reading practices are closely linked to a socio-spatial dynamics of the metropolis, can this dynamic interfere reading practices in the negative or positive way.

In this sense we could see some issues: we can assume that there reading practices among young people. Finally, not the practices associated with the concept of reading given by survey "Retratos" and much less by the school but readings canons that are practical in areas belonging to the places frequented by youth. These places can be formal or informal spaces.

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