



## Reading in leisure time: students, future professionals of education, as readers

### Leer en tiempos de ocio: los estudiantes, futuros profesionales de la educación, como sujetos lectores

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#### Abstract

The article finds its theoretical, methodological and empirical arguments in the explanation and interpretation of diverse circumstances that concur in the reading practises of young university students in their "leisure" time. Invoking the creative and recreational potential of reading in their personal, academic and professional development, the text emphasizes the importance of competences and capacities that could acquire as students as future education professionals. With the objective of knowing the reading habits of the university students and if reading is among their leisure time activities, a questionnaire was given to 733 pupils studying degrees in Infant Childhood Education (IED), Primary Education (PED), Social Education (SED) and Pedagogy (PDD) in the Universidad de Santiago de Compostela. The results prove that one third of them all consider themselves as "frequent readers", with a high percentage of students lacking reading habits (a 50.6% in IED and a 41.5% in PED). The students who are frequent readers perform more diverse and satisfying leisure activities, transcending the ludical and recreational areas to delve into a more cultural and environmental-ecological leisure. Hence the importance of a leisure education to promote and consolidate the readership duties in everyday's life.

#### Resumen

El artículo sitúa sus argumentos teóricos, metodológicos y empíricos en la explicación e interpretación de distintas circunstancias que concurren en las prácticas lectoras de los jóvenes universitarios en sus tiempos de ocio. Invocando el potencial creativo y recreativo de la lectura en su desarrollo personal, académico y profesional, el texto enfatiza la importancia de las competencias y capacidades que podrán adquirir como estudiantes y futuros profesionales de la educación. Con el objetivo de conocer los hábitos lectores de los estudiantes universitarios y si la lectura se encuentra entre sus prácticas de ocio, se aplicó un cuestionario a 733 alumnos de los Grados en Educación Infantil (GEI), Educación Primaria (GEP), Educación Social (GES) y Pedagogía (GPD) en la Universidad de Santiago de Compostela. Los resultados evidencian que uno de cada tres se considera "lector frecuente", constatándose un elevado porcentaje quienes no tienen hábitos lectores (50.6% en el GEI y 41.5% en el GEP). Los universitarios que son lectores habituales realizan actividades de ocio más diversificadas y satisfactorias, trascendiendo los ámbitos lúdico y recreativo para adentrarse en un ocio más cultural y ambiental-ecológico. De ahí la importancia de una educación del ocio que promueva y consolide la lectura en la vida cotidiana.

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## Introduction

It is surprising that Ella Berthoud and Susan Elderkin's thought-provoking *The Novel Cure: An A-Z of Literary Remedies* (2017) does not refer to leisure or free time. Nevertheless, there are plenty of references to circumstances related thereto, often adverse: fatigue, tiredness, consumerism, unemployment, retirement, laziness, biological clock, routine, etc. By referring to such concepts, it is emphasised that reading is never divorced to everyday life of each person and to everything around us in the globalised society we live in.

Nuccio Ordine (2017) had a very different approach by linking the art of living, paying tribute to slowness, creativity and cultural heritage to reading the classics: from Homer to Montesquieu, from Plato to Calvino, from Shakespeare to Mann, from Bocaccio to Borges, through Cervantes, Defoe, Balzac, Pessoa, García Márquez, Zweig or Yourcenar, to complete five works 'for life'. If ever they became part of our works, they can hardly be dissociated from the time we devoted to them, going beyond work duties and care, fulfilment of house needs, family plans or school learning. This time is conceived by Marramao (2008) as the mind-freeing *kairós*, whose options are conflicting with those imposed by a *cronos* that puts us under rush, efficiency and performance.

We are referring to times when classical terminology opposed *otium* to *negotium*, and the threshold of intellectual and emotional curiosity was set in leisure, recreation, artistic pleasure or loneliness, in a journey that goes from moving from meeting the others to self-discovery: an educational and cultural challenge where reading and readers -children, adolescents, grown-ups and elderly- are offered and offer the opportunity to transcend ourselves 'to embrace the contents of the text or book, taking possession of them and to discover ourselves through it, when facing any creation or imagination project created from what we are reading' (Leif, 1992, p. 123).

We see non-conditioned or non-compulsory reading as a way to enshrine our rights to freedom, beauty and intimacy: reading is a pleasure and an adventure without any constraint whatsoever, where we are involved in the joy transmitted by the written word (Pennac, 1993; Gabilondo, 2012). Without losing their distinguishing features, which are extended the wish to enlighten our existence, these rights are included in what Racionero (1983, p. 139-149) saw as 'leisure with dignity': a type of art that can -and should- be taught and lived in its plenitude. Manuel Cuenca (2014) projected this expectation on the 'valuable leisure' and M<sup>a</sup> Luisa Amigo (2014) on the values of the 'aesthetic valuable leisure', praising the arts and innovating sensitivity, the discovery and living-experiencing in first person to enjoy the existential complexity of the human being, a web that deals with reality and its worlds. This leisure is related to experiences and life committed to human development (Cuenca, 2000; Cuenca, 2012), and when there are words available (Gabilondo, 2010) we are offered the opportunity to choose, which promotes both material and spiritual development.

This is not easy in liquid society (Bauman, 2006) beset by the markets and consumerism, vulnerable to undisciplined culture and technological dependency. Such society drags us to a type of entertainment civilisation, open 24-7, where accessing more information does not imply more and better knowledge can be acquired, relegating arts and letters-Humanities and knowledge thereon- to 'secondary types of entertainment, under the shadow of that aimed at the general public by the mass audio-visual media and that does not have any material impact on social life' (Vargas Llosa, 2012, p. 198). In this context, we cannot ignore that the tension between working time and leisure time is the logical outcome of two basic drives: the economic drive and the cultural drive, seen as incompatible by many (Rybczynski, 1992). Therefore, it can be difficult to understand that reading has a mind-freeing and transformative

purpose, both from a pedagogical and a social point of view.

### Reading to change education and life

In his reflective way José Saramago encourages us to write, letters should present the world far beyond what is immediate, given that literature is nothing more -but nothing less- than a part of our lives: the outcome of a dialogue with ourselves as a personal and almost non-transferable adventure. In his opinion, literature is not unaccountable when we are not warned about its boundaries, as it is unable to account for the good and evil of mankind. The belief that books and literature can change society is totally naïve (Saramago, 2011).

Against this view, years ago Marchesi (2005) put her faith in reading, emphasizing its importance in the development of people from a double perspective: on one hand, it can be seen as a 'strategy to drive the abilities and competences of the students' (p. 19); on the other hand, reading is of great importance when teaching and learning in the classroom, and it is also attributed a strategic meaning, thanks to the mediation school libraries 'to drive the performance of educational centres' (p. 24). In his opinion, reading may "become a "gate" to change teaching or one "preferential gate" to innovate its practices at least' (p. 16). Nevertheless, changing teaching is one thing and changing education is another different thing; therefore, changing the school of the educational system should not be confused with changing society.

Although those who trust the renovation potential want it and refer to it repeatedly, few circumstances give reason to believe -after decades of frustration and unrest- that such potential can be comparable to that attached to other social practices (politics, economy or religion); at least, as far as school education is concerned and those who participate in its curriculum and institutional practices, beyond the opportunities offered to individuals to develop themselves through education and learning. In

this sense, the issue is not whether education contributes to change society or if it triggers changes in it (Apple, 2012), but instead whether the nature and scope of such changes rise to the expectations of the alternatives we conceive, need, claim and expect.

We are not going to deal with this issue, addressed by Social and Education Science in the last decade, from Sociology of classical Education (represented by authors such as Karl Marx, Max Weber, Emile Durkheim or Georges Simmel) to that linked to more recent contributions by authors such as Pierre Bourdieu, Michael Apple, Basil Bernstein, Henry Giroux, or Boaventura de Sousa Santos; the approaches -from an educational perspective- addressed by Anthropology, History, Political Science, Psychology or Pedagogy cannot be ignored, represented by authors such as John Dewey, María Montessori, Jean Piaget, Leon Vygotsky, Celestin Freinet, Paulo Freire or Peter McLaren.

Regardless of its successes or failures, we agree with Gentili (2007) when he states that even if we admit that education can hardly transform our world, it will always play a key role in the transformation of men and women, transforming it into a more human and supportive space, into a fairer, more democratic and egalitarian world. Changing is hard but possible, and education is a universal value whose practices -at school and in society- should guarantee the right to cognitive, social, affective and moral development for everybody without any type of constraints whatsoever (Silva, Ribeiro, Rocha, 2018). We refer to an endeavour made up of broad pedagogical and social paths where reading -and all preceding or accompanying writings- is a key element for lifelong learning and creating active citizens: a clash against nothingness, where has become an 'act of dignity' (Basanta, 2017, p. 97). This dignity was praised by Pico-De-La-Mirandola (2004) and by making us become architects of our own lives, and Valle (2016) reminded that it also lies in the ethical heart of the Universal Declaration of Human Rights: a shared value

conferred by mankind upon ourselves by our very existence.

We imagine the old and new ways of writing and reading in the ethical -not only aesthetic-coordinates of human dignity (Martos & Campos, 2013), in a so-called society of information and knowledge, where 'reading citizens are more necessary than never before... skilled and critical readers who are able to read different types of texts and to disaggregate the wealth of information offered every day in different formats' (Cerrillo, 2005, p. 54). Such skill to deal with multiple types of reading should be triggered by education, as any society who wants educated citizens has to value reading properly: education society cannot be conceived without reading (Yubero, Caride & Larrañaga, 2009). It should also be noted that we cannot build a reading society 'that is not supported by the coordinated, persistent and open combination of three major vectors, namely: family, educational system and community as a whole' (Basanta, 2017, p. 13).

### *From students to education professionals*

Education and those who are trained within its scope as university students and future teachers of infant and primary education, teachers of secondary education, pedagogues and social educators are one of the main pillars of the citizenship framework referred to in all these spheres; therefore, they are encouraged to participate with other social professionals and those who work in the field of culture, socio-cultural organisers and mediators, cultural managers, librarians..., in training, transmitting and receiving the values of reading from early childhood until old age (Yubero, Larrañaga & Cerrillo, 2004), following multi-disciplinary and multi-professional criteria, democratising teaching and learning, with rights and duties. If they are enshrined in everyday practices in line with the unfinished task of humanising ourselves, we agree with Martín-Barbero and Lluch (2011), that

'reading and writing policies should be recognised as an essential part of social welfare and collective quality of life. It is necessary to re-think the sense of these cultures as a tool for inclusion and social cohesion and as a form of civic participation. Reading may not make us freer, but it does not clearly make us less free' (p. 12).

By emphasising the convergence of reading, leisure and training practices in the Universities of different education professionals as a way to claim and/or promoting reading in the new ways to educate and be educated in society (Yubero, Caride, Larrañaga & Pose, 2016), we are going to identify the existing links between leisure -as educational and social time-, reading and reading habits of university students of BA Degrees in Infant and Primary Education, Pedagogy and Social Education.

This line of work is supported by an important background under the form of studies and reports prepared and disseminated in the last decades, as seeing reading as 'community leisure rather than individual leisure creates new dimensions... [making possible] initiatives such as combining regulated reading spaces (libraries, classrooms) and other non-regulated spaces, or even creating *ad hoc* spaces, such as playrooms or museums of oral traditions' (Bravo, 2013, p. 545). The author believes there are various reasons behind the current state of play: the specialisation of cultural projects, the promotion of appealing themes, the mainstreaming of the public or multi-functionality (tourism, events, training, cultural animation, rural networks, youth policies, etc.). Nevertheless, according to the data of the most recent *Barómetro de Hábitos de Lectura y Compra de Libros en España* (Survey of Reading Habits and Purchase of Books in Spain [FGEE], 2018), reading rates in Spain are better compared to preceding surveys, although 40% never or hardly ever 'reads for pleasure'.

In Spain, research of a quantitative nature on reading habits in educational context and



among the general population was conducted in the middle seventies of the last century for the first time (Cerrillo, Larrañaga & Yubero, 2002; Neira, 2015). If quantitative and qualitative studies are combined, as well as reflection and empirical work, then it is worth noting -in the Spanish case- the contributions promoted and/or disseminated in monographs and articles of a different nature in the fields of knowledge that make up Educational Sciences, together with the works published by commercial and institutional publishers. By promoting multiple writings and readings *in* and *for* education, we agree with professors Pose & Yubero (2015) on the importance of literacy -understood in a wide sense as the command of abstract codes- to see the world in a critical way:

‘as memory and projection, as a creation that makes us vigilant to see the world and help us notice not only that it is sick, but to see life as a fair of different dimensions and a carnival of opportunities instead, even in the darkest moments’ (Reyes, 2017, p. 32).

The socio-cultural and environmental approaches of reading, beyond the linguistic and psycho-linguistic ones, are increasingly demanding as becoming education professionals is a major challenge, in/as readers (Ferreiro & Stramiello, 2008); it is a challenging task, where education professionals -from the earlier stages of their education to their professional career- should ‘take a proactive role in continuing re-creation of reading and writing of texts in their contexts’ (Caride, 2017, p. 27). This message can also be directed to all education and social professional, as well as to all those who work in the field of culture.

We shall hereinafter explain and interpret different circumstances that converge in the training of students, future education professionals -school, social, etc.- as potential readers.

## Method

The methodology and the characteristics of the sample this study refers to are presented,

its main three objectives being: knowing the reading habits, leisure and internet use of university students who are to become education professionals in the future; exploring the reading formats and strategies used by them; analysing if reading is one of the activities they perform in their free time.

### *Selection of the respondent sample and reference population*

A total of 733 students of the BA Degrees taught in the Faculty of Education Science of Universidad de Santiago de Compostela participated in this study, whose age ranged between 18 and 41, the mean age being 21.54 years ( $SD=3.16$ ). As far as the population of origin is concerned, 25.6% are studying Pedagogy and 24.4% Social Education; 28.4% are students of the BA Degree in Primary Education and 21.5% of the BA Degree in Infant Education. Regarding the year they are enrolled in, the sample is made up as follows: 25.2% are students of Year 1, 24.4% of Year 2, 30% of Year 3 and 20% are senior students of Year 4. It is worth noting the existence of a gender bias, as 87% of students are women. These proportions led us to adopt a by convenience sample selection process, stratified by degree and year; therefore, the questionnaires were applied to the various degrees of all academic levels during a lecture, as a greater number of students attended thereto, 1,818 being the total number of students of the Faculty (reference population) who pursued their studies in the academic year 2015-2016.

It is worth noting that the students’ profile -academically ascribed to the same field of knowledge (Education Sciences) and University- is one of the limitations inherent to obtaining and analysing information, at least with regard to their potential external validity (representativity), although *per se* it is especially valuable to explore the circumstances surrounding the reading practices of this group particularly when it is linked to its leisure activities.

### **Instrument**

An *ad hoc* questionnaire was applied, including a category of reading of books (Yubero, Larrañaga & Pires, 2014); of the total number of items of the questionnaire (26), we analysed those questions that allowed for identifying the reading habit of the university students, the amount of time devoted to reading in their free time, the link between reading habit and leisure activities and the level of satisfaction they feel when they read.

### **Procedure**

The questionnaires were applied at the end of a class in May 2016 in all the years of the afore-said Degrees, in the presence of a member of the research group to clarify any questions that may arise. The students participated voluntarily and they were guaranteed that their answers would remain anonymous -throughout the whole process- and that they did not need to provide any additional personal data other than their identity data (degree, year, gender and age); it was not necessary to disqualify any of the questionnaires that made up our accepted sample, although some answers to certain questions provided different information and/or evidence.

## **Results and discussion**

If we take the questions or dimensions covered in the questionnaire into account, the results are articulated around: reading habit, reading and leisure, reading and satisfaction with the free time.

### **a) Reading habit**

An approach to the data allows for us to create a reading profile of the respondents. To that end, the answers were re-categorised in order to classify the respondent's reading habit as 'non-reader', 'casual reader' and 'frequent reader'. Therefore, those students who answered that they do not never read or that they hardly read

in their free time were considered 'non-readers'; those who answered that they sometimes read in the free time were considered 'casual readers'; in last place, 'frequent readers' are those who read frequently and devote a great amount of their free time to this activity.

40.7% of the students are reported to be non-readers, 30.2% casual readers and 29.1% frequent readers. These data are in line with other studies conducted with university students: the proportion of frequent readers is always the smallest one. This is one of the findings of the study conducted by Granado & Puig (2014), which focused on the analysis of the three last books read by students in their last year of a BA Degree in Education from three different public universities in Spain, concluding that the students -normally- hardly ever read and make a merely instrumental use of reading. Long ago, the study conducted by Larrañaga & Yubero (2005) found that 28.4% of university students do not read in their free time, 53.5% reported being casual readers and 18.1% frequent readers. They also emphasise the social importance of reading for instrumental reasons rather than for pleasure.

No significant differences were found when analysing the reading habit by gender, although it is worth noting that the gender bias of the sample -due to the origin conditions- makes it difficult to draw clear conclusions in this sense. Nevertheless, in most studies where this variable is taken into account, it is found that women have a greater reading habit than men (FGEE, 2018; Fraguera, Pose & Varela, 2016).

No significant differences were either found in the reading habit by year, which is proof of little work in this regard throughout all the academic years. Nevertheless, significant differences by degree are found. It is a paradox that the students of the BA Degree in Infant Education and the BA Degree in Primary Education read less (table 1): a disturbing figure as teaching and learning of reading is one of their major func-

Table 1  
*Reading habit (%) by gender, degree and year*

	Gender		Degree				Year			
	Man	Woman	ES	EI	EP	PED	1º	2º	3º	4º
NL	51.1	39.1	33.1	50.6	41.5	38.3	44.9	42.8	41.8	30.8
LO	27.7	30.6	32.0	21.5	31.9	34.0	23.8	28.9	31.8	37.8
LF	21.3	30.3	34.9	27.8	26.6	27.7	31.4	28.3	26.4	31.5
$\chi^2$	5.39		14.50				11.23			
<i>p</i>	.068		.025				.081			

Note: NL Non-Reader; LO; Casual Reader; LF: Frequent Reader. ES: Social Education; EI: Infant Education; EP: Primary Education; PED: Pedagogy.

tions, in addition to promoting interest and joy linked thereto, fostering the development of the reading habit in children.

**b) Reading and other type of leisure**

Caride & Pose (2015) and Basanta (2017) state that learning to enjoy reading is a cultural fact to which several educational and social agents contribute, including the family, the school and the media. Nevertheless, there is something wrong when a representative sample of the Spanish school population of post-compulsory secondary education shows that reading -as a leisure activity- is not a widespread practice among youths; in fact, only 10% of the students selects reading as one of their main leisure activities (Fraguela, Pose & Varela, 2016).

We are aware that it is a minority habit and we thus analysed the amount of time devoted to leisure activities by reading habit in order to know whether there is a differential pattern of free time use. As shown in table 2, no significant differences were found between the amount of time available during the week and at the weekends, as their values are very similar. The

difference between leisure patterns is due to each individual's choice based on his/her interests, preferences and reasons, which are very conditioned by his/her own scale of values and the education received in his/her family, school and social context (Caballo, Varela & Nájera, 2017).

The results (table 3) show that all the students -regardless of their reading habit- believe that it is important to spend time with their friends (in pubs or cafés, discos, public spaces, at home...). Sport and activities related to digital leisure (watching TV, surfing the Internet, etc.) also occupy a distinct place in their leisure time. Frequent readers differentially study more, go to the cinema and read the press. They thus do the same as their peers, but their leisure has a more cultural profile altogether. It is worth noting that they practice outdoor activities, go for a walk and go to the country more often.

With regard to reading for leisure and the academic world, no significant differences were found in the study conducted by Fraguela et al. (2016) in the amount of time devoted to studying by readers and non-readers of casual

Table 2  
*Time available by reading habit*

	Non-Reader	Casual Reader	Frequent Reader	F	S
Free time during the week	2.70	2.80	2.70	1.09	.336
Free time during the weekend	3.29	3.31	3.28	0.06	.943

Note: Ranging from 1 (no time) to 5 (a lot of time).

*Table 3*  
*Leisure activities by reading habit*

	Non-Reader	Casual Reader	Frequent Reader	F	S
Cinema, theatre and/or shows	2.56	2.80	2.87	8.45	.000
Sport, gym	2.63	2.63	2.72	0.37	.688
Shopping, sightseeing	3.31	3.10	3.04	5.10	.006
Go to the country	2.81	2.95	3.14	5.30	.005
Have a drink, go out	3.22	3.34	3.30	0.70	.497
Dance in discotheques and similar	3.12	3.00	3.02	0.96	.384
Watch TV/TV shows	3.02	2.83	3.01	2.02	.133
Listen to the radio	2.34	2.39	2.51	1.37	.256
Computer: internet/video games	3.22	3.19	3.34	1.12	.328
Do nothing	2.26	2.21	2.10	1.27	.282
Do house chores	3.06	3.23	3.29	4.92	.008
Study	3.18	3.33	3.43	4.74	.009
Read press/magazines	2.68	2.88	2.94	5.04	.007
Go to his/her friends'	2.82	2.85	2.97	1.35	.259

readers, but indeed significant differences are found in terms of academic performance: those students who see reading as a leisure experience have better grades and a more critical view of the educational system, and claim for methods that allow for greater autonomy for students. The study conducted by Dezcallar, Clariana, Cladelles, Badia and Gotzens (2014) with primary education students corroborates these findings: reading for pleasure is positively correlated to good grades and to better skills in the field of language, science and maths.

In any case, our results show that those students with a more developed reading habit have a more diversified leisure, both in terms of type of activity and of the spaces where they are performed. This leisure transcends the most usual spheres (playing and celebrating) to cover cultural and environmental-ecological leisure too (Cuenca 2011, 2014), by exploring experiences that require some training to perform and enjoy them.

**c) Reading and satisfaction with the free time**

If we start from the premise that leisure is a complex experience that -from the freedom

of choice- results in satisfaction and joy, it is interesting to analyse it from the perspective of the reading habit. Therefore, we note that 76.6% of the respondents are satisfied with their free time. Nevertheless, no significant differences were found in the mean of satisfaction by gender, degree or year, but indeed differences were found in terms of time devoted to reading, as frequent readers are more satisfied with their free time (table 4).

This finding is another is further proof of the importance of having ‘formal leisure’ (Stebbins, 2012) or ‘dignified leisure’ (Cuenca, 2011); this type of leisure -which requires self-motivated effort, involvement and perseverance- allows for it to be identified as a generator of sense and identity, achieving higher levels of personal development. Therefore, reading is conceived ‘not so much as an opportunity for leisure but rather as an activity that is closely linked to life itself’ (Dueñas et al., 2014, p. 36); it thus becomes a leisure experience that helps reaching a ‘state of flow’ (Csikszentmihalyi, 2008), a feeling of self-fulfilment that brings us closer to happiness. In a nutshell, achieving optimal experiences requires acquiring certain skills, competences and values to develop them.



**Table 4**  
*Mean of satisfaction with the free time by gender, degree, year and reading habit*

		Average	F	S
Gender	Man	3.73	-0.96	.338
	Woman	3.85		
Degree	Social Education	3.78	0.26	.852
	Infant Education	3.85		
	Primary Education	3.79		
	Pedagogy	3.86		
Year	1 <sup>st</sup>	3.74	0.77	.509
	2 <sup>nd</sup>	3.89		
	3 <sup>rd</sup>	3.80		
	4 <sup>th</sup>	3.85		
Reading habit	Non-reader	3.71	3.31	.037
	Casual Reader	3.90		
	Frequent Reader	3.89		

Note: Ranging from 1 (very unsatisfactory) to 5 (very satisfactory).

In this sense, leisure education and reading literacy play a key role.

## Conclusions

We are aware that reading contributes to develop thinking and knowledge, create and affirm identity, to raise awareness of social reality, to re-create or strengthen approaches and concepts; to sum up, it makes us more critical, responsible and aware and, therefore, maybe freer. Nevertheless, in our study we found that reading is an activity that is scarcely practised by society generally and university students notably, as hardly 30% of the students of the Degrees taught in the Faculty of Education Sciences of Universidad de Santiago de Compostela reported being frequent readers.

If we focus on the link between reading habit and leisure practices, data show that those people who enjoy reading have a more diversified leisure and value their free time more positively. Nevertheless, and notwithstanding any causal relations, those who enjoy their free time in a more satisfactory way read more often, which may be a sign of continuing feedback between leisure practice and reading habits. Therefore, it is possible to trigger a greater development

potential, multiplying the advantages of leisure experiences in terms of personal and collective welfare. So: what if a shared effort is made to promote interest in reading?

Reading transcends the individual and instrumental ability and becomes a social phenomenon that requires ‘diversity of reading communities’ to consolidate; it is thus necessary to extend the literacy spaces from the school context to the communities, as well as to the professional, family, personal and critical contexts (Guerrero, Campos, Martos & Vázquez, 2011, p. 102). In fact, reading for pleasure often arises in ‘out-of-school’ contexts (Dueñas et al., 2014; Granado & Puig, 2014, p. 59,), when the places and moments where reading and writing are performed are diversified.

Dealing with this issue is an urgent challenge, as it will be difficult to reverse the current trend if the educational and socio-cultural mediators who participate in the aforesaid contexts do not have a great reading identity. In this context, we agree with Aguilar, Cruz & Aguilar (2014) that university teachers should play a greater role in the promotion of the reading habit among their students, and the university community should trigger institutional policies to create

spaces and offer new opportunities to establish a greater link between reading and leisure time, by incorporating specific skills in the training of future education professionals that enable them to play a proactive role in any type and all kinds of reading.

Caride & Pose (2015) refer to the potential of libraries and university extension services, to the initiative of teaching institutions, departments and research teams, but also to each teacher's individual commitment, as their function as mediators is largely dependent on their interest and joy in reading. According to Granados & Puig (2014, p. 93) 'there is growing evidence that training readers requires teachers who are readers'; therefore, it is necessary to offer rewarding experiences in the university sphere, both at an individual and collective level (Dueñas, Tabernero, Calvo & Consejo, 2014), so that reading turns into conversation, exchange and growth, both at a personal and collective level.

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