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**CULTURAL RIGHTS, PUBLIC POLICIES OF READING,
THE CURITIBA LÊ PROGRAM: LAW AND LITERATURE
FROM A DIFFERENT PERSPECTIVE**

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ABSTRACT: This article aims at discussing cultural rights and public policies of reading, and it analyzes the *Curitiba Lê* Program. The research showed that the cultural right to read is a fundamental human right for a life with dignity, grounded on the principles of equality and freedom. Therefore, it has as its subject matter a Brazilian municipal policy called “*Curitiba Lê*” (meaning “The city of Curitiba reads”), carried by the local government of Curitiba, particularly by *Fundação Cultural de Curitiba* (Cultural Foundation of Curitiba). It has as its premise the idea that the access to reading and its exercise is a fundamental cultural right, which should entitle not just the citizens of Curitiba but all citizens. The implementation of the program *Curitiba Lê* by the Cultural Foundation of Curitiba implied in various kinds of actions for increasing people’s interest in books, that is, to make them become actual readers by giving them access to reading. Through the data provided by the Cultural Foundation of Curitiba and interviews with its creators and coordinators, this article demonstrates the importance of promoting public policies on culture and how comprehensive they can be. The exercise of cultural rights through public policies that enable their access requires a model of dialogic and deliberative democracy. For this purpose, the theories of Jürgen Habermas, Carlos Santiago Nino and Roberto Gargarella

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underlie the discussion and provide a model for the relationship between constitutionalism and democracy that fosters this research.

KEYWORDS: Cultural rights; Right to reading; *Curitiba Lê* Program; Constitutionalism and Democracy.

The true illiterates are those who have learned to read and do not read.

Mario Quintana

In principle, it is only in an egalitarian society that literary products can circulate without barriers, and in this field the situation is particularly dramatic in countries such as Brazil, where the majority of the population is illiterate or almost living in conditions that do not allow the indispensable leisure time in order for the people to read. [...] As far as we know, when there is real effort on democratizing literature, there is a sensible increase of the habit of reading, which therefore increases the diffusion of literary works.

Antonio Candido

1 INTRODUCTION

This article has as its subject of analysis the exercise of cultural rights, specifically the right of access to reading through public policies. Together with the right to participate in scientific and technological achievements and the moral and material right to technological and intellectual property, cultural rights are fundamental to the promotion of human dignity. In this sense, access to reading, as a fundamental cultural right, is aligned with other citizens' rights to a dignified life in a broad sense.

It is assumed that the realization of citizens' access to cultural rights is possible through the creation of public policies to guide and support it. Such a consideration seems counterfactual, since cultural rights should be accessible to all and at all times, however, in practice, they are not. Its exercise depends both on the non-action of the State, by attempting not to prevent the freedom of cultural manifestation, and especially of its positive action, through cultural public policies that enable access and enjoyment of such rights.

In the next section, the paper presents the problem that guided it and enabled all the reflections, as well as the methodology and the object description.

1.1 Research problem

The premise discussed hereby is expressed in Article 215³ of the Federal Constitution of the Federative Republic of Brazil of 1988 (CF / 88) and should be understood in conjunction with its articles 18, *caput*, and 23, V⁴, when they determine that the Union, States and Municipalities must act together in order to provide the means of access to culture for the citizens. Therefore, it is based on the assertion that state action, through public policies that result from decisions of the Executive and Legislative bodies, should be guided by an agenda shared with the civil society.

In this sense, for the exercise of cultural rights, through public policies, be effective, it requires a model of dialogic and deliberative democracy. Hence the need for the institutions to propose and implement public policies of culture to share their proposals with civil society so that such public policies are effective, transformative and permanent.

It should be emphasized that the public which qualifies politics and policies refers to both state / government and society / community.

1.2 Methodology

The research proposed here is of a prescriptive nature as it is based on the democratic-constitutional model of State in order to justify public policies, and also of a descriptive character, qualitative as to its form of approach, since the problem of this article is analyzed through the

³ Art. 215. The State shall guarantee to all the full exercise of cultural rights and access to the sources of the national culture, and shall support and encourage the valorization and diffusion of cultural manifestations.

Paragraph 1. The State shall protect the manifestations of popular, indigenous and African-Brazilian cultures, and of other groups participating in the national civilizing process.

Paragraph 2. The law shall provide for the establishment of commemorative dates of high significance for the different national ethnic segments.

Paragraph 3. The law shall establish the National Plan of Culture, of multi-year duration, aiming at the cultural development of the Country and the integration of the actions of the public power that lead to: (Included by Constitutional Amendment n° 48, 2005) [...]

⁴ Article 18. The political-administrative organization of the Federative Republic of Brazil comprises the Union, the States, the Federal District and the Municipalities, all autonomous, under the terms of this Constitution.

Article 23. It is common competence of the Union, the States, the Federal District and the Municipalities: [...]

V – provide the means of access to culture, education, science, technology, research and innovation; (Constitutional Amendment n° 85, of 2015).

descriptive study of the *Curitiba Lê Program* (meaning *Curitiba Reads Program*) case (CLP, from now on). The analysis made on the *Curitiba Lê Program* is based on data provided by the *Fundação Cultural de Curitiba* (Curitiba Cultural Foundation) (from now on, FCC), the body responsible for its formulation, implementation and execution. The data obtained are presented in tables and graphs followed by respective explanatory parts which synthesize the results achieved.

The analysis of such a state cultural action model – *Curitiba Lê Program* – presupposes the knowledge of the state of things in relation to reading. Also, considering its importance and necessity for the realization of cultural rights and, consequently, for the strengthening of democratic constitutionalism in the Brazil, a diagnosis of reading in Brazil is brought. That is to say, this diagnosis strengthens the reasons for choosing the *Curitiba Lê Program* as an absolutely relevant action towards the democratization of the fundamental cultural right to reading; with the aim of demonstrating to the reader why such actions are fundamental for human and social development, for the consolidation of the social state model in democratic constitutionalism. It should therefore be raised to the level of Public Policies of Culture through legislation in the corresponding federative sphere.

Thus, this article focuses on the issue of access to production, cultivation, reproduction, enjoyment and understanding of the right to culture, through the viability of access to reading and literary creation as a vehicle for promoting citizenship and concretizing constitutionalism and democracy.

This article presents the following structure: (1) introductory aspects that end with the diagnosis about reading in Brazil; (2) justification on the understanding of cultural rights as human rights to achieve the principle of dignity; (3) implementation of public policies in the field of culture, as well as the importance of the role of municipalities in the formulation of these cultural policies and the indispensability of popular participation in this process, from decision making to its actual implementation; (4) PCL (*Projeto Curitiba Lê*) case analysis, through document and database evaluation provided by the FCC (*Fundação Cultural de Curitiba*). This analysis includes information about the first steps of the PCL, obtained

through interviews with the public agents who participated in the preparation of the PCL. Finally, some considerations are weighed based on the theoretical premises of the work and its theoretical foundation, relating them to the experience of the PCL.

It should be emphasized that the discussion made in this article about the *Curitiba Lê Program* uses the data provided by the FCC, between the years of 2010 and 2014. The analysis is also limited to the space of the city of Curitiba and to the time indicated for it to be realized in a descriptive way, analyzing its data inductively, having all the process that involves the existence of this program and its meaning as the foci integrating this approach.

The information obtained from the FCC establishes the relationship between the PCL and the federal, state and municipal guidelines in the context of books and reading. This is because the article is also intended to demonstrate that the more consonance between the cultural policies of the three governmental spheres, the more citizens are benefited and encouraged to exercise their cultural right, which is decisive for a decent life.

1.3 Search object

The *Curitiba Lê Program* (*Curitiba Reads Program*), here referred to as PCL, was created by the Curitiba Cultural Foundation (FCC) with the objective of providing the community with access to and enjoyment of reading and literature, including access to and exercise of reading as a fundamental cultural right of which the citizens of Curitiba, specifically, and of all Brazil, are titular.

The implementation of the *PCL* made it possible for the FCC to undertake various actions aimed at increasing people's interest in books, in order to make them, in fact, readers, so as to enable reading access and exercise as an effective fundamental right to culture. It also consists in the implementation, through public reading policy, of what prescribes the norm of articles 215 and 216 of Federal Constitution of 1988 (CF/88).

Building and implementing a municipal public policy for the area of literature is the main and most general objective of the *PCL* since its proposition. In order to do so, the FCC decided to create physical reading spaces, designating them specifically for this purpose, as well as guiding the development and maintenance of cultural reading policies as a public

service provided to the community, in order to guarantee the right of access to culture.

The PCL created 13 *Casas da Leitura* (Reading houses), according to Chart 1 and its respective map (Figure 1).

Quadro 1 – Distribuição das casas de leitura do PCL na cidade de Curitiba, por bairros

Bondinho da Leitura (Reading tram): City Center
Augusto Stresser Reading House: São Lourenço Neighborhood
Dario Vellozo Reading House: Largo da Ordem Neighborhood
Hilda Hilst Reading House: Jardim das Américas Neighborhood
Jamil Snege Reading House: Fazendinha Neighborhood
Manoel Carlos Karam Reading House: Santo Inácio Neighborhood
Maria Nicolas Reading House: Santa Felicidade Neighborhood
Miguel de Cervantes Reading House: Bigorriho Neighborhood
Nair de Macedo Reading House: Guabirota Neighborhood
Osman Lins Reading House: Capão Raso Neighborhood
Paulo Leminski Reading House: Cidade Industrial de Curitiba Neighborhood (CIC)
Walmor Marcellino Reading House: Sítio Cercado Neighborhood
Wilson Bueno Reading House: Gate Neighborhood
Wilson Martins Reading House: Boqueirão Neighborhood
Estação da Leitura (Reading Station): Capão Raso Neighborhood (Pinheirinho Terminal)

Source: IPPUC

Figure 1 – Delimitation of the regional administrations of Curitiba



Source: IPPUC

There are still other points, which are the Reading Tram, located on the pedestrian promenade of Rua XV de Novembro, and the Reading Station, belonging to the same program. The Reading Station works inside the Pinheirinho Bus Terminal as a library.

1.4 Diagnosis of reading in Brazil

Regarding access to reading, Brazil still lacks the elaboration of public policies of a continuous and permanent character that attend to this cultural good, which is so important for the formation of the individual. Reading is an important element for the development of human potential. Through it, the citizen participates in society, develops critical spirit, improves educational level, knows other values and cultural references.

Several researches carried out in recent years have sought to present clearer data on the context of the country's reading and book publishing, allowing greater awareness of the difficulties that affect the sector, and providing concrete data to improve the situation.

Many of these surveys are used by the Federal Government itself when it seeks to collect data on reading in the country, as can be seen in the results from *Plano Nacional do Livro e da Leitura* (National Book and Reading Plan) (PNLL), in which the government considered that the indices demonstrated by these surveys justified the edition of the Plan.

In the updated and revised edition of 2014 of the *PNLL*, edited by the MINC (Ministry of Culture), reading is considered a fundamental element

for the construction of democratic societies based on diversity, plurality and the exercise of citizenship; it is the right of everyone, constituting a necessary condition for each individual to exercise their fundamental rights, live a dignified life and contribute to the construction of a more just society (Brazil, 2014, p. 20).

Some data, presented below, indicating the situation of culture and reading in Brazil, suggest that public policies aligned with PNLL should be instituted permanently and continuously by the three levels of the Executive Branch (federal, state and municipal), with the objective of to increase the access of Brazilians to this cultural right; which would certainly increase the number of readers in the country. It is also possible to observe,

by the research exposed in item 4.2, the value invested by governmental entities in the culture sector.

The following collection of data, although only a sketch of the issue of reading in Brazil, provides elements to contextualize and justify the proposal of public policies of culture that allow access to cultural rights – and in the case of the present study, the access to the right to reading by all Brazilian citizens. And, the results point to the fact, in item 4.2, that the three instances of the Government – Federal, State and Municipal – should increase the investment in the sector.

1.4.1 Third edition of the survey by IBOPE and Instituto Pró Livro: retratos da leitura no Brasil 3

Research conducted between June and July 2011 by Instituto Pró Livro – retratos da leitura no Brasil 3 (Pro-book Institute – portraits of reading in Brazil 3), through IBOPE Intelligence, interviewed over 5,000 people in 315 municipalities in Brazil (Failla, 2012).

The definition of the sample considered the distribution of the population of more than 5 years of age in the 5 Brazilian regions, according to data from Pesquisa Nacional por Amostra de Domicílios – PNAD (Household National Research) of 2009. To verify reading indexes, detailed data was selected on reading in the last three months, according to different sample profiles and concepts. Among other specific objectives, this research presents the Brazilian reading indices.

Instituto Pro-Livro – IPL is a non-profit association created in 2006 by entities of book editing and publishing: Associação Brasileira de Livros – Brazilian Books Association (Abrelivros), Câmara Brasileira do Livro – Brazilian Chamber of Books (CBL) and Sindicato Nacional dos Editores de Livros – National Syndicate of Book Publishers (SNEL), to promote reading and spreading books. It is maintained with resources and contributions from these entities.

The survey was the third of the genre held in the country and considered as readers people who had read at least one book in the last three months.

The results of the survey found a decrease in the number of readers of the country: in 2011 they were 88.2 million readers, corresponding to 50% of the population; and in 2007 the same survey indicated that 55% of the

population was of readers. There was, therefore, a decrease of 7.4 million readers in the interval from 2007 to 2011.

The motivations reported were, firstly, lack of interest (78% of respondents), followed by lack of time (50% of respondents). The price of the books was in 13th place as a reason to read less, with 2% of those interviewed.

It was also found that 85% of people prefer to watch television in their free time; and 52%, listening to music or radio. The reading option is in 7th place, with 28%.

In the end, the survey indicated that the Brazilian reads an average of four books per year, being two due to school demand and 1.85, by choice. Based on these data, the survey shows that 50% of the Brazilian population is not a reader and that, among the reading population, the average number of books read is 1.85 books per year.

1.4.2 Research by IBGE (Brazilian Institute of Geography and Statistics) and SNIIC (National System of Information and Cultural Indicators)

National System of Information and Cultural Indicators (SNIIC), a member of MINC, aims at providing public and private cultural actions. It gathers and makes available via web several cultural information regarding researches and statistics, cultural data and government actions of culture promotion. Its task is to register, organize, systematize and disseminate information for the construction of indicators related to the Brazilian cultural sector, functioning as a dynamic, online mapping with the responsibility for the information given to the user.

Regarding government investments in the area of culture, the SNIIC, conducted by IBGE in partnership with the Ministry of Culture to evaluate data for the period of 2007 to 2010, found that government spending on culture in the federal, state and municipal governments totaled 0.3% of the total consolidated public administration expenses, per year, for the period analyzed.

Regarding the participation of municipalities, the survey indicated that there was a reduction of 49.0% in 2007 (R\$ 2.2 billion) to 44.5% in 2010 (R\$ 3.2 billion) in investments in cultural actions, however, the municipalities are still the main governmental entities with respect to total public spending on culture.

1.4.3 PISA (Programme for International Student Assessment)

Brazil was submitted to the last evaluation carried out by PISA (Programme for International Student Assessment), an exam applied by the Organization for Economic Co-operation and Development (OECD) every three years, for fifteen-year-old students.

The Organization for Economic Co-operation and Development, established in 1947, is an international entity headquartered in France, made up of 34 countries and aims at promoting policies that help economic development and the social well-being of the people throughout the world.

PISA was developed by the OECD to evaluate students enrolled from the seventh year of formal study on, who are close to completing their basic education and should therefore have basic educational requirements in the areas of reading, mathematics and science. The evaluation takes place every three years, with each edition focusing on one main area to be evaluated.

Regarding reading proficiency, electronic reading evaluation and the elaboration of constructions related to the involvement with reading and cognition were included. For the 2012 test, the main understanding was that “Reading literacy is the ability to understand, use, reflect and engage with written texts, in order to achieve goals, to develop one’s knowledge and potential, and to participate in society” (OECD, 2013). Of the 65 countries analyzed, Brazil ranked 55th in reading.

The indicators presented here point out that the reading indexes in Brazil can be considered in need to being increased. This is why, in this study, it is intended to demonstrate the importance of the implementation of Public Policies of Culture, such as that carried out by the PCL. The set of data previously listed, although only an outline of the situation of reading, of book publishing, of literature and of libraries in Brazil, has enough elements to contextualize and justify the proposition of a study like this.

However, the public policy of reading in the perspective we defend is not merely utilitarian in the sense of maximizing the general welfare and happiness of the whole community. Rather, it refers to the realization of a

fundamental human cultural right that all citizens of a given political community hold. In the Brazilian State, this view is constitutional, in such a way that the Constitution of 88 prescribes the right to culture, the guarantee of its exercise and its sources, as well as the forms of its realization (Articles 215, 216, combined with Article 23 of CF / 88).

2 CULTURAL RIGHTS AS FUNDAMENTAL RIGHTS IN THE DEMOCRATIC-CONSTITUTIONAL STATE

Cultural rights are fundamental human rights to the realization of the principle of human dignity. Hence the central character of the Constitution and its norms of fundamental rights according to the meaning given them by the Constitutional Democratic State. These norms are presented as principles or public policies that, conceived in the code of law, give the direction for executive and legislative decisions and, respectively, for cultural policy decisions.

Considering the fact that Brazil is a signatory to several international documents such as treaties, covenants, letters, conventions and declarations that deal with the protection and access to cultural rights, it is also important to highlight this normative source that focuses, in a subsidiary way, on the protection and achievement of fundamental human rights.

The constitutionalization of fundamental cultural rights occurred mainly from the mid-twentieth century onwards, so that its achievement, whether through the implementation of public and social policies or through the elaboration of infra-constitutional laws, becomes indispensable.

The right of access to Cultural Rights, linked to the idea of a fundamental principle, is contained in the Constitution of 88 because it is considered an essential right for the promotion of human dignity and for the development of the individual in society. But what exactly are Cultural Rights?

First, Cultural Rights consist of fundamental human rights, and as such they bring together a series of objective and subjective rights. Due to the broad scope of conceptions that this type of rights encompasses, the concept of Cultural Rights is not exhausted in a sentence or in a point of

view. Some definitions, however, help in understanding what these rights are.

For Francisco Humberto Cunha Filho (2000, p. 41),

Cultural rights are those affections to the arts, to the collective memory and to the flow of knowledge, which assure their holders the knowledge and use of the past, active interference in the present and possibility of prediction and decision of options regarding the future, always aiming at the dignity of the human person.

Bisch and Bidault (2014, p. 31) argue that

Cultural Rights designate rights and freedoms that belong to a person, individually or in groups, to choose and express their identity and to have access to cultural references, as well as the resources that are necessary to their process of identification, communication and creation.

According to these French writers: “These rights protect the capacity of the subject to connect with others thanks to the knowledge contained in the works (things and institutions) within the communities where one evolves” (Meyer-Bisch; Bidault, 2014, p. 57).

The implementation and realization of Cultural Rights are related to the issue of participation and access to scientific, technological, artistic and literary production and the right to enjoy the advances and benefits achieved through this production⁵.

2.1 Cultural rights and the idea of culture

It should be emphasized that, given the scope of cultural rights, it is not easy to conceptualize them, due to, in part, to the complexity involved in the concept of culture. In addition, account should be taken of the proximity and mainstreaming between cultural and other fundamental rights, such as the right to education, the right to freedom of expression, freedom of association, religious freedom, free artistic expression, the right to come and go, among many others. In this sense, Farida Shaheed (2011, p. 20) states:

Cultural rights are an area of challenge precisely because they are linked to a wide range of issues, which range from artistic creativity and expression, in various material and non-material ways, to questions of language, information and communication; education;

⁵ As previously indicated, observe the provisions of article 215 of the Brazilian Constitution of 88.

multiple identities of individuals in the context of multiple and inconstant, diverse communities; development of specific worldviews and the search for specific ways of life; participation in cultural life, as well as access and contribution to it; and cultural practices with access to tangible and intangible cultural patrimony.

Humberto Cunha Filho (2000, p. 28) chooses to define culture as human production linked to the ideal of improvement, aiming at the dignity of the species as a whole and of each individual. The author warns that the subjectivity of the terms of the definition begins to take concrete form according to the observation of each legal order.

However, for this study, it is important to define what culture is for cultural politics. And in this sense, Teixeira Coelho's definition seems to fit the principle of dialogical democracy, which enables each social group, endowed with its social, economic, regional and cultural peculiarities, to expose its tendencies, talents, needs and anxieties related to the cultural field:

The best summary of the idea of culture (and which few cultural policies are willing to accept) is the one that presents culture as a long conversation [...] between everything that is culture, among all those who move culture. [...] The best idea of freedom and culture is this idea of conversation. This, in fact, is the best idea of freedom (Coelho, 2012, p. 118).

If the best idea of culture is the idea of conversation, once again it can be affirmed that the realization of access to Cultural Rights in a Constitutional Democratic State is directly related to the issue of popular participation at the moment of the decisions related to the Public Policies of access to Culture. And this question is not fulfilled if the representatives of the public power do not share with the people the decision-making that can affect them. The way to know what the popular yearnings and needs are is opening up spaces for participation where the population can discuss and deliberate.

It is important to highlight the three-dimensional role of the culture inscribed in the Constitution of 88 – symbolic, citizen and economic – that makes cultural rights, their protection and access, considered fundamental to the development of any individual, community or country.

The citizen dimension is characterized when the individual participates in the process of choosing and implementing cultural actions, with the Public Power, ensuring the full exercise of cultural rights to all citizens indistinctly and allowing access to culture by encouraging free creation, the democratization of conditions for cultural production, formation, diffusion, promotion of possibilities of enjoyment and the free circulation of cultural values and goods.

The symbolic dimension comes to be the set of goods of a material and immaterial nature that constitute the cultural patrimony, which involves all the ways of living, doing and creating of the different formative groups of society, according to article 216 of the Constitution of 88. The Public Power has the duty to promote and protect the various forms of symbolic creation that translate into ways of life, practices, values, beliefs and rituals that constitute the identities of individuals.

That is why cultural public policies must understand and protect cultural assets as carriers of concepts, values, ideas and meanings that form the identity and cultural diversity of the Brazilian people and, consequently, of the country. Once the culture of a people is annulled, in its symbolic dimension, void will be the identity of this people and their genuine (original) ways of expressing themselves, thinking, feeling and living.

The economic dimension develops when public policies are designed for social transformation and local development through culture. This way, it generates work, professionalization and, consequently, income for the community, as well as increasing the local economy and improving the lives of its people. citizens.

The economic benefit may extend to states, regions, and the entire national territory if each sphere of government acts in accordance with the Constitution and in line with each other. This involves popular participation in the process of implementing public policies of culture, since only by valuing the citizens and their vocations can a degree of social and cultural development be achieved in order to provide the full experience of citizenship; granting respect for the principles of human dignity and equality.

2.2 Public policies of culture

The Public Policies of Culture demand the popular participation in the process of their accomplishment. Hence the concern with the decentralization and democratization of management and public policies, as well as with the opening of institutional spaces for the manifestation of groups and members of society, new forms of participation become possible in the political scenario of culture.

Due to geographic, economic, historical, political, climatic, and other issues, Brazil has enormous cultural diversity distributed throughout its vast territory, which imposes striking distinctions between the five regions, the 27 states and the thousands of Brazilian municipalities. The Constitution of 88, proposing a decentralization of cultural issues delegating responsibilities and prerogatives to the states and municipalities, once again enables the population affected by decisions to be heard and can be met at the time of the elaboration and implementation of public policies. It should be considered that regional and population characteristics demand more specificity and more respect for the traditions and particularities of each people and each place, and so the people should be heard.

One more reason makes popular participation indispensable in the issues related to culture: Brazil is a country marked by diversity, as well as by social inequality.

It is not possible to believe that a culture norm emanated by the Federal Government can satisfactorily serve all Brazilian regions, states and municipalities in the same way; and thus article 18 of the Constitution of 88 reinstates the need for the rapprochement between public power and community.

The Constitution of 88 adopts a participatory perspective in the cultural area, opening space for civil society to dialogue with the country's public administration at its three levels in the Federation. In addition, the Constitution imposed to the State the task of making citizens' access to fundamental assets and rights public, thereby linking the representatives of the three powers to this obligation. In addition, it determined the creation of institutional spaces for discussion and deliberation on issues affecting all citizens, such as culture.

The creation of public policy councils and conferences provided for by the Constitution of 88, for example, was inserted in the constitutional text with the aim of providing the participation of society in the elaboration and management of public policies.

The demands, therefore, are influenced by an agenda that originates in civil society through the participation of society, which is not only composed of individuals, but also by private initiative, institutions and organizations in general. It is only by giving voice to all these social entities that citizenship rights arising from social struggles for democracy can be broadened and implemented, which must be recognized and protected institutionally.

Another innovation of the Constitution of 88, in relation to the Public Policies of Culture, is that article 23 modified another practice that lasted until the end of the military dictatorship, in which the states and municipalities were completely removed from the prerogatives concerning the institution of public policies of culture. Article 23 of the Constitution of 88 prescribes the distribution of revenues and responsibilities between the Union, States and Municipalities, with a view to increasing investments in the area of culture and also creating mechanisms for transferring resources intended for cultural policies.

With this, the aim is to decentralize the administration of the cultural area in the country, which allows greater respect and attention to the regional cultural traditions, their peculiarities, urgencies and possibilities, as will be seen below.

With regard to the question of culture specifically, this article establishes that it is the common competence of the Union, the States, the Federal District and the Municipalities to protect documents, works and other objects of historical, artistic and cultural value, monuments, remarkable natural landscapes and archaeological sites; prevent the evasion, destruction and de-characterization of works of art and other objects of historical, artistic or cultural value; provide the means of access to culture, education and science; and to provide the means of access to culture, education, science, technology, research and innovation. (Constitutional Amendment n° 85, of 2015).

The three levels of government are, therefore, considered equally competent and, thus, co-responsible to institute public policies that comply with constitutional provisions. The Constitution of 88 introduced changes in Brazilian federalism by authorizing the transfer of resources and charges to states and municipalities, conditioning such transfers to the positive action of these entities. In any case, the three spheres of government in Brazil have “shown themselves to be interdependent so that the dividing lines between them are difficult to define” (SEBRAE, 2005, p. 26).

It is a fact that the Municipality started to have, since the Constitution of 88, its redefined role and extended range of competences since it acquired the status of federative entity, as well as the states and the federal union.

In political and administrative terms, municipalities, with the enactment of the Constitution of 88, have become more autonomous. This situation favored popular participation, since municipal public administrators have greater physical proximity to the population and vice versa, and also, each municipality may have its municipal laws independently of state or federal approval, which allows each one to elaborate laws that favor regional vocations according to the profile, potentialities and needs of its population.

Local power has great influence on the issue of cultural development, in a way that the municipality acquires an important role in the consolidation of a national development perspective. The municipality is closer to the people and is thus abler to meet popular demands, including in the sphere of culture.

Teixeira Coelho, in the introduction of the work entitled *A cultura pela cidade (Culture through the city)*, states that “The city is the first and decisive cultural sphere of the human being. And to further enhance its role is the fact that today, for the first time in the history of mankind, more than half of the world’s population lives in cities” (Coelho, 2008, p. 9).

It is believed that the municipality is the ideal stage where the cultural events of the country should appear, because in the municipal scope the contact with the public is more accessible; as shown above if we take into account the differences and peculiarities that exist among the Brazilian regions as well as its municipalities (population density, sources of

population income, climate, geography, average income of the population, degree of industrialization, proximity to the countryside, among other differences), this statement is even more appropriate to the case of Brazil.

In this sense, the municipality is the most apt government unit to enable the opening of spaces where people can manifest themselves. The municipality must therefore open these spaces, as a vehicle for the consolidation of democracy, which must be fulfilled in order for the fundamental rights to be effective.

The British author Charles Landry, who coined the term “creative city”, argues that the contribution of culture lies in its vitality, in the quality of cultural participation, in building dialogue among its inhabitants and in promoting diversity, building places where people want to live, work and have fun. In 1995’s book *The Creative City*, Landry and Bianchini discuss relevant and innovative themes such as the importance of cultural heritage to the economy, highlighting the citizen value of culture that provides, among other benefits, work, remuneration and, mainly, the strengthening of the people’s identity.

In another work, *The Creative City: A Toolkit for Urban Innovators*, Landry argues that it is in the specificities of each place that the cities emphasize their potentialities, which the author calls urban- economic activities, postulating that through culture and creativity one can “become a weakness in a force”, by using the local potential not aiming at the urban benefit. For the author, each city has the potential to be a global hub for something if it persistently strives to look at itself and the potential of its resources (Landry, 2008, p. 8).

2.3 Popular participation and public policies

With respect to democracy, which only takes place through the participation of members of civil society in the process of political deliberation and implementation of public policies, this article understands it as an instrument for strengthening constitutionalism itself. The space for popular manifestation must be interpreted, in the democratic State, as the major presupposition for political and regulatory action, so that the norms have moral legitimacy, besides the inherent imperative aspect of laws.

Habermas, defending communication (communicative action) among all citizens and respect for the opinion of everyone to develop political actions that satisfy the whole population, proposes that by “adopting the performative approach of a speaker who wants to be understood by the second person about something in the world, the energies of language linkage can be mobilized for the coordination of action plans” (Habermas, 2003, p. 36).

For Habermas, every legal order also derives from a particular way of life and not merely a reflection of the universal content of fundamental rights. Therefore, the author postulates that “the substance of human rights is part of the formal conditions for the legal institutionalization of this kind of discursive formation of opinion and will, in which the sovereignty of the people assumes legal term” (Habermas, 2003, p. 207).

The public sphere, for this author, must be constituted by spaces that give materiality to the popular discursive formation. This space is present in various types of institutions, such as: associations, universities, political parties, the press, trade unions and non-governmental organizations.

Souza Neto points out that,

thus structured, Habermas’ model reveals that the legitimacy of State decisions depends on two coordinated factors: the legal institutionalization of legalization procedures and the opening of the State system to the communicative inflows that come from the public space (2006, p. 155).

In this context, Carlos Santiago Nino postulates that the principle of discursive ethics, the pillar of deliberative democracy, only respects the validity of norms that reach, or can reach, the approval of the affected people as participants in the concrete discourse (Nino, 1999, p. 159).

In addition, Nino points out that impartiality is a fundamental requirement for the search for the most adequate solution through collective or individual discursive practices, since it states that if individuals potentially affected by a decision have participated in the discussion on the subject on equal terms, the decision will be impartial

and morally correct, as long as everyone accepts it freely and without coercion (Nino, 1999, p. 166).

Still on the importance of popular participation for the realization of democracy, Battini states that “to participate is to exercise democracy. This presupposes the pluralism of ideas and practices, the coexistence of diverse groups of interests with contradictions about the objectives and the means to achieve them” (Battini, 1993, p. 31).

Popular participation in all phases of political decisions, besides being a presupposition for the Constitutional State to be democratic, is a fundamental principle that guides the Constitution of 88 and that should govern all public policies and decision making by reason of the binding character of the Constitution.

The dialogue established between civil society and political society should serve as a basis for the definition of priorities in the elaboration and attainment of public policies of culture. Thus, the participation of society should be seen as a planned social intervention. Only then will there be permanent cooperation between governments and citizens and, consequently, public cultural policies will ultimately meet the needs of the population, providing full individual and collective development in the cultural field.

Popular participation in cultural discussions and decisions that affect the community raises the issue of equality. That is to say, in a society characterized by visible inequality and unequal distribution of resources, as is the case of Brazilian society, attention must be paid to the fact that there is an enormous possibility that the decisions about the public community are in benefit of the minority and the privileged part of society, highlighting at this point the distance that characterizes these people from the population in general.

Regarding this, Gargarella postulates that, even if such distance were somehow diminished, there would still be a flaw in the democratic process, since the most relevant public issues would continue to be decided by few and not by many (Gargarella, 2008, p. 261).

Such a proposal of equality in participation and decision-making on issues that affect the whole society seeks to “reinstall an egalitarian dimension that is lost when collective life is subject to the result of the

incentive and initiatives of a powerful minority” (Gargarella, 2008, p. 262). In this bias, in an egalitarian (or truly democratic) society, the possibilities of collective meeting, discussion and decision on the most relevant public and collective issues must become effective and possible. This is how public life becomes the result of the agreement between equals, regardless of the economic resources or the capacity for political influence that is available.

To defend a robust idea of equality is to recognize the public will, which can only manifest itself peacefully through a process of collective discussion and decision making. This demands the diffusion of information and the confrontation of divergent points of view on some subjects.

Following Gargarella’s understanding, it should be borne in mind that in countries like Brazil – where a large part of the population still lives in precarious conditions (not to say extreme poverty and famine), having their cultural rights (among others) violated daily by actions or mainly by omissions, not even having access to formal education and reading, a significant portion is automatically excluded from this process of discussion and decision about public life.

The author mentions the historical question of countries where the exclusion of the community from the issues that affect it was politically and socially constructed – not a result of chance or a mere unexpected accident. Injustice and inequality, motivated by personal initiatives, presuppose the existence of asymmetrical relations, in which equal respect and consideration are not present to all. Gargarella refers to the disadvantageous situation of the natives, the black community, the poor and working immigrants, since the time of colonization, a disadvantage stemming from a position of denial that privileged individuals and that the State itself imposed on them historically (Gargarella, 2008, p. 269-270).

To demand that these people free themselves from the situation of social (or cultural) inferiority in which they dwell is, at the very least, to assume a passively compatible position with the conduct of the classes that oppress them.

In order for equality of participation to materialize, the society as a whole must seek to make possible the collective meeting, discussion and decision on the most relevant public and collective affairs that affect that society. Gargarella states, however, that such a procedure does not imply ratifying the saying “the voice of the people is the voice of God” or that all matters of public interest should be resolved collectively through the intervention of all members of society or through meetings of millions of people to discuss on a single topic. On the contrary, the idea is that the popular needs and wills are heard and accepted in a dialogical process.

2.4 It is necessary to deliberate in order to decide on public policies: conceptual aspects

In 1992, Habermas published *Faktizität und Geltung*, whose conception of democracy includes the role of the public sphere as essential and discusses its influence on the political field, formulating a project of institutionalization guided by the procedural paradigm of democracy. In Brazil, the work was published in 1997, entitled *Direito e democracia: entre facticidade e validade (Law and Democracy: between facticity and validity)*.

In *The inclusion of the other*, 2004, the author presents the model of “deliberative politics”, or procedurals, that is based on the conditions of communication through which the political process becomes able to achieve rational results, in order to be fulfilled, in all its proceedings, in a deliberative way.

This democratic procedure, also called Discourse Theory, generates an internal cohesion between negotiations, discourses of self-understanding and justice, and grounds the assertion that under such conditions it is sought to find results that are now rational and at the same time fair and honest (Habermas, 2004, p. 286).

For Habermas, the deliberative procedure has the power to contribute so that the political power no longer appears as a mere aggregate to be guided by the opinion and will of the population, which, then, not only does influence later control of the exercise of power, but also the participation of its program. Thus, the public opinion transformed into communicative action according to democratic procedures is not intended to dominate, but

rather to help direct the public administration to take certain paths (Habermas, 2004, p. 290).

The deliberative policy thus manifests itself in two ways: first, the formation of the democratically constituted will in institutional spaces and, secondly, the construction of informal opinion in extra-institutional spaces. The interrelationship between these two spaces is what can ensure a legitimate government. The deliberation consists of a process of discussion and evaluation in which the different aspects of a given proposal are considered. This presupposes: a) the inclusion of any citizen who can communicate and participate in speeches and discussions; b) participation through which every actor in a speech can problematize any statement, introduce new questions, express their needs, wishes and experiences; and c) free communication of violence and coercion, making it impossible for any interlocutor to be prevented by internal or external forces from speaking, to make full use of their rights, ensured in the two previous assumptions.

In this bias, Carlos Santiago Nino also proposes the construction of a democratic-deliberative theory based on collective deliberation as an essential element for the collective decision-making, since it is based on the assumption of equality and that everyone deserves equal respect and consideration. Public deliberation, for Nino, constitutes a normative ideal and a test for democratic legitimacy, since democracy is justified only insofar as it allows the construction of a public space for deliberation.

And it is in this space, the public sphere (conducted by the State or not), that citizens can decide what is the best decision for their lives and what principles and norms should govern the society in which they live. Nino starts from a dialogical conception of democracy, in which politics and morality do not separate, but determine the value of democracy itself (Nino, 1999, p. 154).

Well, Nino's theory falls within its broadest conception of the justification of democracy, in favor of a deliberative conception. For the author, this conception of democracy appears as an imperfect substitute for

an ideal moral discourse. Without time limits, with full information and with the intention of perfecting the discussion until a unanimous agreement is reached, the members of a society lay the foundations from which they organize their life together. The result of agreements reached in an ideal moral discourse is called an *unbiased result*, insofar as it expresses an adequate balance of the points of view of different members of society. And, in this sense, deliberative democracy seems to be the most appropriate instrument available to promote impartial decision-making.

Deliberative democracy thus approaches the ideal discourse insofar as it becomes more effective in promoting its basic promises: to favor social inclusion and to promote among its members a genuine exchange of ideas and arguments. This is because it is part of the ideal of deliberative democracy in which all individuals affected by a decision-making process can participate. It should occur in a process of public discussion in which each of the proposals considered is based on reasons that all can appropriately review and discuss, relying on the premise that each individual is the best judge of their own interests.

In this regard, Gargarella states that even if the distance between political representatives and the population were reduced, there would still be a failure in the democratic process adopted without popular participation, since the most relevant public issues would continue to be decided by a few and not by many (Gargarella, 2008, p. 261). Such a proposal of equality in participation and decision-making on issues affecting society seeks to reintegrate an egalitarian dimension that is lost when collective life is subjected to the result of the incentive and initiatives of a powerful minority (Gargarella, 2008, p. 262).

As can be seen, in order for public policies to meet their needs, through joint actions, the participation of the community is essential, from its formulation to its deliberation. This is also a demand for equality.

2.5 It is necessary to have a public policy plan

The National Book and Reading Plan (*Plano Nacional do Livro e Leitura – PNLL*) was established in 2006 by the then Ministers of Culture,

Gilberto Passos Gil Moreira, and of Education, Fernando Haddad, and in 2011 it was promulgated through Decree No. 7.559, signed by the president Dilma Roussef. It was elaborated based on more than 150 public meetings celebrated throughout the country, between the years of 2005 and 2006, in which diverse suggestions for its construction were collected.

On these occasions, editors, booksellers, distributors, graphic designers, paper industries, writers, administrators, public managers and other book professionals, educators, librarians, universities, book and reading specialists, society organizations, public and private companies, state governments, city halls and interested parties in general.

For José Castilho Marques Neto, Brazil

achieved with PNLL a political and conceptual level that is essential to consolidate a State Policy for the sector, that is, the desired consensus between government and society both in the diagnosis of what needs to be done and in the goals to be achieved so as to become a country of readers (2010, p. 14).

The PNLL guidelines, according to the MINC (Ministry of Culture), aim at creating a reading society, as an essential condition for promoting the social inclusion of millions of Brazilians regarding access to cultural assets, services and rights, in compliance with the principle of human dignity and believing in the structuring of an economically viable country.

The guidelines for a public policy aimed at reading and at the book diffusion in Brazil (and, in particular, libraries and the training of reading mediators), presented by PNLL, take into account the prominent role these bodies take in social development and citizenship and the necessary transformations of society so that it is more just. They are based on the fact that the central government admits the need to establish a reading society, as a presupposition for reducing inequalities, insofar as it also allows the structuring of an economically stronger country.

There are four axes that define the PNLL organization: 1 – democratization of access; 2 – promotion of reading and training of mediators; 3 – institutional valuation of the reading and increase of its symbolic value; 4 – development of a book publishing economy.

The Federal Government, in setting up PNLL, sought to give it the dimension of a comprehensive State Policy, whose function is to guide policies, programs, projects and continued actions developed by ministries – with emphasis on Culture and Education –, as well as by state and municipal governments, public or private companies, organizations of society and, in particular, all entities that may have the interest.

In the updated and revised edition of the *PNLL of 2014* (from which the present information was extracted, edited and made available by MINC on its website (www.cultura.gov.br/), it is stated that, in order to strengthen any policy or action related to books, it is necessary to value the culture in its totality, making possible the access to the most diverse cultural assets that establish close links with the books. Regarding the need for the implementation of Public Reading Policies, the Federal Government admits, in the document, that reading and writing should be considered as a basis in the formulation and implementation of public education and culture policies of governments at all levels and modalities of teaching and administration, as proposed in the National Plan of Culture (PNC), established by Law No. 12,343, of December 2, 2010.

The consolidation of policies and programs to promote reading should be considered in the short, medium and long term, with emphasis on a permanent character. In this process, the promotion and elaboration of State and Municipal Book and Reading Plans articulated with the National Plan become fundamental.

The objective of establishing PNLL was to ensure and democratize access to reading, books, literature and libraries to the whole society, based on the understanding that reading and writing are indispensable tools for the human being to be able to fully develop their capacities, either individually or collectively.

The whole process should be based on the conviction that only in this way can citizens fully exercise their rights in the society of information and knowledge, as well as being able to participate effectively in that society, improve in a broad sense their educational and cultural level, strengthen democratic values, be creative, get to know other

cultures, values and ways of thinking of others and have access to more vertical forms of knowledge.

The aim is to create the necessary conditions and indicate guidelines for the execution of policies, programs, projects and continuous actions by the State in its different spheres of government and also by the multiple organizations of civil society, aiming at the promotion of citizenship and social inclusion, for actions with fairer social organizations (Brazil, 2014, p. 23).

In spite of being such an innovative initiative in 2006, the PNLL, it is worth mentioning that the bill on the National Book and Reading Plan is still being processed in the Ministries of Culture and of Education, and it should be forwarded to the Congress sometime to become a law, institutionalizing the public policies related to books, reading, literature and libraries. The PNLL represented the inspiration for the existence of the Public Reading Policy that will be analyzed next, the *Curitiba Lê Program*, instituted and developed by the Cultural Foundation of Curitiba.

2.6 State Plan of the Book, Reading and Literature of Paraná (PELLL)

The State of Paraná, in alignment with PNLL, established the State Book, Literature and Reading Plan (Plano Estadual do Livro, Leitura e Literatura – PELLL), with the objective of outlining the direction of public policies in the diffusion of reading in the State, and was approved on March 24, 2013, by the Legislative Assembly of Paraná. The elaboration of the PELLL was coordinated by the Public Library of Paraná, seeking to define public policies that aim at the democratization of the access to the book and the valorization of reading. The plan was sanctioned by the state government, Law no. 17,547 of April 17, 2013.

The State Book Plan was started in 2010 by the Secretariats of State for Education (Secretarias de Estado da Educação – SEED) and Culture (Secretarias de Estado da Cultura – SEEC), through the Public Library of Paraná, and was presented in 2011, setting goals for the for the next 10 years. For that, three public hearings were held – in the cities of Curitiba, Maringá and Foz do Iguaçu, where the draft plan was presented and afterwards, suggestions were collected from society in general.

In addition to the committee composed of experts who drafted the text and the audiences held with the population, SEEC used as a basis for the PELLL in Paraná, the survey *Retratos da Leitura no Paraná* (Portraits of reading in Paraná), conducted in Paraná in 2010⁶.

PELLL aims at gathering, organizing and ensuring continuity of actions in the area of books, reading and literature over the years. However, the Plan, alone, does not guarantee access to books and reading. In order for such access to be viable, there is a need for concrete actions, aligned with the Union (PNLL), Municipality and society, of a continuous nature, seeking to reach as many people as possible in the community, without distinction⁷.

Following the National Book and Reading Plan guidelines, the PELLL of Paraná is guided by four main axes: democratization of access to the book, promotion of reading and training of mediators, reading and communication valorization and book economy development. With regard to the decentralization of culture in Paraná, the Plan intends to bring reading activities to the cities of the countryside, as well as promoting the Paraná Prize for Literature, with the aim of stimulating, encouraging and recognizing the best experiences that promote literature in national scope, with the categories of poetry, short story and novel.

3 CULTURE PUBLIC POLICY – CURITIBA LÊ PROGRAM

The *Curitiba Lê Program* began in 2010, established by the Cultural Foundation of Curitiba (FCC)⁸ and prepared by a team of the FCC itself⁹,

⁶ In partnership with the local newspaper *Gazeta do Povo*, Posigraf graphics and federal congressman Marcelo Almeida.

⁷ When it was instituted, the PELLL explained in article 1 “the purpose of developing and assuring permanent planning, support and articulation strategies for the execution of actions aimed at fostering production and circulation of books, reading and literature in Paraná” and article 2 defines the objectives and announces its agreement with PNLL guidelines in order to diagnose, encourage and promote actions in the area of books, reading and literature, in order to reach: democratization of access to books; the training of mediators to encourage reading; the value of reading and its interface with communication; the development of the book economy; the stimulus to the creation, production and circulation of the literary production from Paraná.

⁸ The FCC was created in 1973, as part of the planning actions, for a policy of preserving the city’s culture and history. In the early 1970s, the Historical Sector was established, the Creativity Center of Curitiba was created and the Teatro do Paiol was inaugurated, which contributed to the structuring of a municipal organ to manage cultural activities, which until then were under responsibility of the Public Relations and Promotions Department of the City Hall. Since then, the FCC has been responsible for the municipal public policy of culture, working together with the private sector and non-governmental organizations.

consists of a set of actions in the area of Literature directly developed by the FCC or in partnership with other public institutions, private initiative or non-governmental organizations. The goal of the PCL is to involve the city's residents in these actions, qualitatively and quantitatively increasing people's reading habits.

To this end, the FCC has provided for the implementation of appropriate physical spaces and their designations, as well as establishing cultural reading policies as a public service to be provided to the community, in order to guarantee their rights of access to art and culture. The PCL created thirteen new spaces called Reading Houses, located in several districts of Curitiba, namely: Reading House Manoel Carlos Karam, Dario Vellozo, Augusto Stresser, Hilda Hilst, Jamil Snege, Maria Nicolas, Miguel de Cervantes, Nair de Macedo, Osman Lins, Paulo Leminski, Walmor Marcelino, Wilson Bueno, Wilson Martins.

The Reading Houses have a specific bibliographic collection, used for local reading and also for loans. In addition to this service, they manage wheels and reading cycles, story counts and monitored visits. Reading environments on the premises were also provided, as well as a space for children, creative workshops, reading wheels and other courses.

They differentiate themselves from libraries by having their collections focused on literature and other artistic languages, in addition to their social concern in changing the reading frame of the population through specific reading actions.

In addition to the Reading Houses there are still other points, such as the Reading Tram and the Reading Station, which belong to the same program. The Reading Station, inaugurated in 2010, operates inside the Bus Terminal of Pinheiro and has an equipment specially developed for

The FCC is responsible for meeting the social demands of culture in the Municipality of Curitiba, promoting the production and access to cultural assets and equipment, preserving material and immaterial cultural heritage, and valuing traditional or emerging cultural manifestations. It should also provide the means for artists, producers and cultural movements to gradually broaden their role both in cultural action and in social control over public policies.

⁹ Mauro Tietz, with collaboration and revision of Mariane Filipak Torres and Patrícia Wohlke. It was updated in 2015 by Mariane Filipak Torres, Patrícia Wohlke and Marcelo Henrique Frote.

this project. The Station's physical space holds approximately 4,000 volumes of literature for all age groups and serves public transit passengers through a system that facilitates loans of books.

The Reading Tram is an old electric streetcar located in the heart of Curitiba, on the street Rua XV de Novembro, at the designated pedestrian spot called Boca Maldita, and was used for the development of activities in various artistic languages. In 2010 it was adapted to function as a library. It provides a simple and agile loan of a collection of approximately 5,000 volumes of literature for all age groups.

In the movement for decentralization of cultural actions, intending to reach more regions and communities of the municipality, the FCC also works in the Regional Units, which emerged in 1986, in Curitiba, to assist in the administration of the diversity, the particular characteristics and the needs of each neighborhood and region of the city.

Decentralizing the services of the City Hall, each Regional operates as a town hall, being responsible for the identification of the priorities of each region. Currently, the city has nine Regionals, which should monitor the actions of the municipal secretariats, including FCC actions, helping to organize the services offered to the community and making local planning integrated into city planning. The Regional Centers served by the FCC are: Regional New District, Regional Boa Vista, Regional Boqueirão, Regional Cajuru, Regional CIC, Regional Matrix, Regional Pinheirinho, Regional Gate and Regional Santa Felicidade.

This study is not intended to describe in detail the activities of the *Curitiba Lê Program*, even though they are described on the FCC website, available for consultation by any interested party. However, the primordial actions are listed here to better understand the PCL in its scope.

Reading activities are concentrated in two fields of activity. The first is developed directly with the population and has the purpose of encouraging people to practice reading more and better, and is designated by the PCL as a Reading Incentive Area. The second aims at the training of reading mediators, focusing on the formation of multiplier agents and is

called the Area of Studies and Research in Reading. A third field of work is in the Area of Literary Creation.

Reading incentive area

It carries out direct actions with the community in order to awaken the attention to the universe of literature and books. These activities are carried out both in the physical spaces of the project and in other places of the community in the name of the Reading Houses and are usually developed with groups, namely: 1. *reading rounds*, that is, meetings between a reading mediator and the audience, in which the mediator suggests the reading of a given text, exposes their readings of this text and welcomes the readings of the participants, stimulating conversations, questions and reflections on the base text during the process; 2. *reading cycles*, composed of several reading rounds, interconnected by an element that gives the set of rounds a connection between them, for example, a cycle of readings of the complete works of a writer, a cycle of readings of works of antiquity, a cycle of readings of works for the young public, among others; 3. *storytelling*, that is, actions aimed at encouraging reading, as well as drawing the attention of the participating audience to the content of the books through narrated stories, coming from the oral tradition or books, which stimulate the search for new stories – heard or read.

Area of study and research in reading

Its objective is to take reading as an object of study and research, performing for this purpose the formation of Reading Mediators, with a view to implanting practices to encourage reading to the population. The main activities developed to achieve these goals are: 1. *Reading Laboratories*, that is, continuing training laboratories that train the Reading Mediators, both in theoretical basis and in the exchange of experiences, as well as in practical actions for the community. They are spaces in which the participants, under the guidance of a responsible monitor, conduct a course of studies, discussions and reflections on reading. This activity proposes that the members build their own formation as readers, in order to be able to design and apply, at the end of the period,

projects to encourage reading among the population; 2. *Seminars and workshops*, that is, actions that shape and consolidate a space for acquiring knowledge and reflections on reading, directed by professionals who research and act in the area of literature, books and reading. The purpose of these actions is to keep the discussions and reflections on literature updated; 3. *Technical supervision* refers to meetings that aim at promoting the exchange and analysis of work experiences of professionals who act directly or indirectly with the coordination of literature, in the light of the theoretical and practical knowledge of a professional who is specially invited to conduct the meeting of technical supervision. In such meetings, local professionals report their experiences and propose topics to the supervisor in order to improve the reflections and the quality of the actions developed; 4. *Continuing Education of Reading House Professionals*: FCC staff members who participate in weekly meetings in which they read literature, study literary theory and reading theory, in order to develop a deeper understanding of the PCL proposals and, consequently, a more qualified performance of its activities.

Area of literary creation

These are workshops of analysis and literary creation that seek to assist in the literary writing profession by reading and analyzing the work of writers consecrated by public and criticism, creating references for the participants and proposing the same exercises of creation and own production of texts.

Besides these actions, there are the Reading Houses, the Reading Tram and the Reading Station, already mentioned.

Through the actions developed by the Coordination of Literature in the PCL, it is possible to recognize the alignment of this program with the guidelines of the National Plan of Culture and the National Book and Reading Plan. However, to carry out the task of qualitatively evaluating a cultural policy, one must have a sort of analytical model, the dimensions of which are inherent in cultural policies (Rubin, 2007, p. 149). Let us look at: 1. determining the notion of active policy as a present moment in any and all cultural policy; 2. define the culture intrinsic to the cultural policy analyzed, as it affects the breadth of this policy; 3. investigate formulations, condensed into plans, programs, projects and other actions, analyzing the

connections and contradictions between them; 4. analyze the objectives and goals of the cultural policy; 5. define and characterize the cultural policy actors, emphasizing that the State is no longer the main actor; 6. elucidate the intended audiences, to determine which audiences are targeted and what forms of enjoyment and consumption are planned and inscribed in cultural policies; 7. analyze the instruments, means and resources involved, be they human, legal, material (facilities, equipment, etc.), financial, among others; 8. assess the moments of cultural policy, and which were prioritized (creation, circulation diffusion, others).

3.1 *Curitiba Lê Program: analysis*

Following the logic proposed by Rubim, described above, we shall discuss the adequacy of the PCL to the criteria of cultural policy evaluation, with the intention of carrying out an evaluation that permeates the various aspects inherent to the program. In this way, the present analysis will not be focused on evaluating a criterion of action, but rather will enter into the various criteria proposed by Rubim, in order to verify the amplitude of the PCL as a program that has characteristics and scope of a real Public Policy of Reading.

Firstly, when discussing the type of political action practiced by the FCC when establishing the PCL, it is necessary to emphasize the democratic and participative character of the public policy of the PCL. In compliance with the precepts of the Constitution of 88 and in alignment with the PNC, the PNLL, as well as with PELL, the *Curitiba Lê Program* was elaborated after holding public hearings involving representatives of all cultural segments of the city; public power and private initiative, such as artists, cultural producers, public sector employees, among others. And, the training and multiplication of mediators promotes the inclusion of the population to the PCL, in a heterogeneous and multiple way.

Therefore, as to the type of policy adopted, it is a democratic and horizontal public policy in the sense that it involves, from its conception, not only members of the public power, but also of the whole community. In addition, the strategic location of the devices makes it possible to access, without distinction, any person of the population to the literary collection of the FCC, in addition to the institutions served by the program. This is, without doubt, a democratizing character of PCL.

The right to read is a way of accessing other cultural, social, economic and political rights and cultural assets, as well as the right to information, to technology, and other constitutionally recognized aspects. In defending everyone's right to read, one is not referring to the reading of literature or high literature, without, however, discarding them, but rather to provide the citizen with conditions to live in dignity, on an equal footing with the others, who are the ones who can read and practice the habit of reading.

Reading is a tool for the individual and social growth of the human being, and for this reason cultural actions such as PCL become essential for the local, regional and general development.

As stated since the beginning of this work, culture, and for the present case, reading, these are related values to the most essential and profound human needs, they are fundamental human rights. According to Antonio Candido, “a fair society presupposes respect for human rights and the enjoyment of art and literature in all modalities and at all levels, which is an inalienable right” (Candido, 2012, p. 191).

Starting from this understanding about the importance of reading for the human being is the need to institute and maintain a public policy that encourages and diffuses this practice for all.

Believing in the public utility of PCL, the entire FCC team that compose the Literature area was present during the 18th, 19th and 20th of December, 2015, at the Fifth Municipal Conference of Culture, in which, finally, the *Curitiba Lê Program* was raised to the level of public reading policy and, from then on, must permeate all municipal administrations, regardless of political parties or personal preferences of managers.

In a third moment, it can be observed that the formulations and actions developed and implemented by PCL have, since its implementation, a continuity character, since they are already entering their sixth year of life in activity. Only two actions did not proceed and were eliminated after the first year of the PCL: the action called “City of Curitiba Collection”, which proposed the publication of titles developed by program participants; and the publication of 1000 copies per year of the “Journal of Analysis and Literary Creation Workshops”. The other actions, mentioned above, are

maintained year after year, as well as the presence of the community is maintained, as can be seen from the graphs attached to this work.

As far as the actors are concerned, the PCL, from its conception, had the support of the epistemic community of language and literature, community members, non-governmental organizations, FCC employees, PMC officials and writers. As of May 2012, the ICAC (*Instituto Curitiba de Arte e Cultura* – Curitiba Institute of Art and Culture) is added to the Program by means of a management contract signed with the Municipal Government, becoming responsible for the hiring and payment of the reading mediators and the employees who work directly in the Reading Houses.

With regard to the public that the PCL intends to achieve, there is no definition or selective criterion for this. There are actions aimed at children, young people and adults alike, irrespective of age, sex, education level, neighborhood where they live, marital status and other particularities. In addition, there is a public reached by the PCL that, although not necessarily visiting the workshops and courses, is benefited and graced with the actions of the program.

The institutions served by the PCL, which total hundreds of establishments, are private, municipal and state schools; NGOs, non-governmental organizations, welfare institutes, FAS shelters (*Fundação de Assistência Social* – Social Assistance Foundation), UFPR (*Universidade Federal do Paraná* – Federal University of Paraná), SENAC (*Serviço Nacional do Comércio* – Commerce National Service), SESI (*Serviço Social da Indústria* – Industry National Service), COHAB (*Companhia de Habitação do Paraná* – Housing Company of Paraná), Military Police of Paraná, non-profit associations, among others. In 2014, for example, 384 (three hundred and eighty-four) institutions were attended in all.

In this way, it can be said that the public reached by the PCL is made up of all types of citizens that inhabit the city of Curitiba: minor offenders collected by the FAS; students from private colleges; University students; civil servants, public school students, police officers and their dependents, ordinary citizens, among others. This characteristic increases the democratic aspect of the PCL and demonstrates its capillarity in the most varied sectors of society.

The instruments, means and resources used by the FCC to carry out the PCL demonstrate concern to decentralize the reading actions, in the sense that the regional ones were equipped to receive the actions of the program and also, the Official Edicts published by the FCC are periodically open to all community; it is a means of official and wide-ranging dissemination, which is not restricted to the appreciation and knowledge of a small group of citizens. Anyone interested can access the edicts and apply to work there, or to present projects that could add positive actions for the development of the program.

In addition, the formation of reading mediators provides a geometric growth in the number of agents capable of acting in the various social sectors. In Reading Labs, participants learn how to design reading projects that meet the demands of the community. Each reading mediator is a disseminator of potential reading, creating a constantly growing chain.

The PCL funds come from the Municipal Culture Fund. In addition, the projects are also subsidized by the Municipal Law of Incentive to Culture, through the publication of specific notices, which, with their composition and allocation of funds allow the maintenance of the actions of the program. Notices of formation of mediators, of literary creation and of actions of incentive to the reading are released periodically. The one of Publications in Literature does not have determined periodicity, but as a result of its first edition was the launching of the Collection City of Curitiba, that had the objective to publish works by writers based in Curitiba.

The Municipal Culture Fund is made up of repayable and non-refundable financing and consists of the type of public funding whose sources have budgetary origin, but not only that. Such financing is applied on a non-repayable basis, with no expectation of a return, and the way to ensure democratization in accessing Fund resources is the public selection of the proposed projects. The Fund has its own bank account, as opposed to the budget, which belongs to the single account of the City Hall since it can count on resources from other sources.

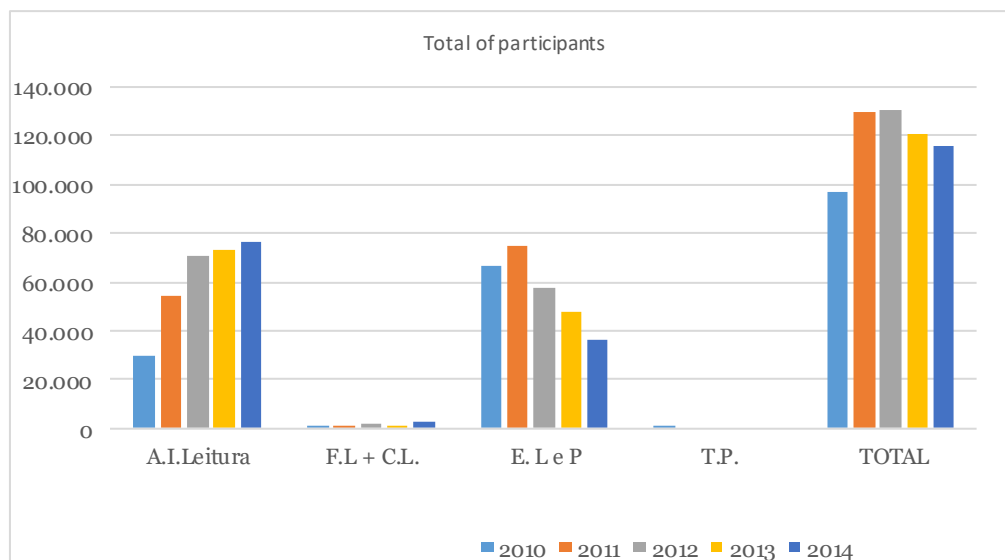
The incentive comes from the tax exemption, by the City of Curitiba, of up to 2% of the collection of Property Tax and Urban Territory (*Imposto Predial e Territorial Urbano – IPTU*) and Tax on Services (*Imposto Sobre*

Serviços – ISS). It currently represents one of the most important sources of subsidies for cultural production in the city. Through the Law of Incentive are performed theatrical shows, videos, books, films, exhibitions, CDs, publications on the history of the municipality, projects of courses, lectures, series of concerts and concerts, among other products that represent the majority of the culture production in Curitiba.

3.1.1 General Data of the PCL

Tabulated general PCL data will be presented, such as its participants, ratio of recipients x investments, entities and institutions.

Figure 2– PCL participants, ratio of recipients x investments, entities and institutions



Source: Elaborated by the authors.

Table 1 – PCL: activities

	2010	2011	2012	2013	2014
A.I.Leitura	30.118	54.057	71.135	72.991	76.612
F.L + C.L.	392	332	1.792	306	2.339
E. L e P	66.465	75.243	57.819	47.829	36.595
T.P.	4	0	0	0	0
Total	96.979	129.632	130.746	121.126	115.546

Source: FCC

Notes

A.I. Leitura: Activities of Incentive to Reading (Reading Rounds and Storytelling)

F.L. + C.L: Training in Reading and Literary Creation

E.L e P: Book and Journal loans

T.P: Published Titles

Table 2 – PCL: : investments and participants

Year and official cost	Total of participants
2010 – R\$ 1,058,000.00	96,979 participants
2011 – R\$ 1,125,500.00	129,632 participants
2012 – ...	130,746 participants
2013 – R\$ 1,665,000.00	121,126 participants
2014 – R\$ 411,000.00	115,546 participants

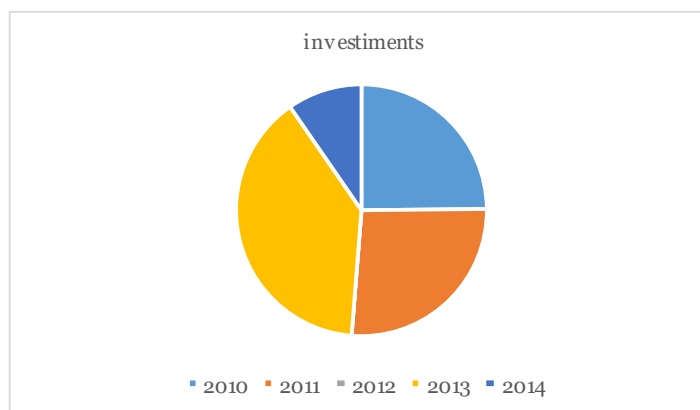
Fonte: FCC

Chart 2 –PCL data (2010-2014)

FROM 2010 to 2014	60 MONTHS
TOTAL OF PARTICIPANTS	594,029 people
YEARLY AVERAGE OF PARTICIPANTS	118,806 people
TOTAL OF INVESTMENTS	R\$ 4.259.500,00
YEARLY AVERAGE OF INVESTMENTS ON PCL	R\$ 851.900,00
MONTHLY EXPENSES BY PARTICIPATING CITIZEN	R\$ 7,17

Fonte: Elaborated by the authors

Figure 3– Participants of PCL, ratio recipients of PCL x investments, relation of entities served by PCL



Fonte: Elaborated by the authors

Table3 – PCL: general data

year	yearly total of institutions	number of people	oficial expenses in reais	number of oficial edits	number of neighborhoods served by the program	yearly expense by citizen
2010	270	96,979	1,058,000	4	35	10.91
2011	394	129,632	1,125,500	4	51	8.68
2012	584	130,746		0	64	0
2013	417	121,126	1,665,000	6	61	13.74
2014	384	115,546	411,000	3	71	3.55
TOTAL	2049	594,029	4,259,500	17	282	36.88

Source: FCC

3.2 Analysis of quantitative data of PCL

It is important to inform that, from 2010 to 2013, the FCC collected, year after year, to publish in its database, only the number of participants (without discriminating age, sex, education level), the number of neighborhoods served and the number of institutions contemplated with PCL actions.

3.2.1 Neighborhoods served by PCL: 56.4

The average number of neighborhoods served per year by PCL is 56.4. The municipality of Curitiba now has 75 (seventy-five) neighborhoods, according to information provided by the website of IPPUC (*Instituto de Pesquisa e Planejamento Urbano de Curitiba – Curitiba Urban Planning and Research Institute*)¹⁰. It is worth noting that only in 2014 did the PCL attend 71 (seventy-one) districts, as can be seen from Table 3, above, that is, over the years, the number of districts covered by the reading activities increased. The average extracted is 75.2% (seventy-five, point two percent) of the districts of Curitiba serviced, per year, by PCL. However, there is an increase in the number of neighborhoods served each year.

3.2.2 Inhabitants (citizens) affected / participants – percentage of inhabitants reached by PCL in five years (31.61%)

In a survey carried out by the IBGE, in 2010 Curitiba had 1,751,907 (one million, seven hundred and fifty-one thousand, nine hundred and seven) inhabitants, and it is estimated that the city has today, according to data provided by IBGE on the same page of said site, 1,879,355 inhabitants (one million, eight hundred seventy-nine thousand, three hundred and fifty-five). Given this information, it can be stated that a number equivalent to 31.61% of city dwellers were, actively or passively, affected by actions to encourage reading; this number is reached by dividing the estimated number of inhabitants of the city of Curitiba by the number of inhabitants of the city that were affected by the PCL. This percentage confirms the branching and democratizing power of PCL.

¹⁰ According to:

http://www.ippuc.org.br/visualizarfoto.php?doc=http://admsite.ippuc.org.br/arquivos/fotos/F131/F131_001_BR.jpg

3.2.3 Investment – cost benefit

3.2.3.1 Investment per person: R\$ 7.17 yearly.

With regard to the investment expended by the PMC's edicts through the FCC to carry out the actions in the five years evaluated by the present research, the average value was R \$ 7.37 yearly (seven Reais and seventeen cents) spent per citizen involved in the PCL per year; when dividing the total of the amount invested in the period studied by the number of people affected in the whole.

In 2012, the FCC did not issue any public notice, but in the course of that year, actions arising from the notices issued in 2011 covered the 12 months of 2012, without loss to the public service regarding the reading actions of the PCL.

In 2013, the FCC launched six edicts, which in the course of 2014 provided many actions and a large number of services, both in terms of the number of neighborhoods served (seventy-one of the city's seventy-five neighborhoods were with almost 100% of the city's neighborhoods) and the number of participants, making up a total of 115,546 (one hundred and fifteen thousand, five hundred and forty-six) people.

It is recalled that the average number of PCL participants per year is 118,806 (one hundred and eighteen thousand, eight hundred and six) inhabitants, when the participants of the analyzed years of PCL are divided by five.

3.2.3.2 Average annual investment in the program

The cost benefit of PCL is stamped if it is taken into account that, over a five-year period (2010 to 2014), the total amount spent by the Municipality for the program was R\$4,259,500.00, as can be seen from Table 3. This amount divided by the period analyzed here is an average of R\$ 851,900.00 (eight hundred and fifty-one thousand, nine hundred Reais) invested in PCL per year¹¹.

Thus, an average of Curitiba's GDP was calculated for the years 2010, 2011 and 2012 for a total of 56,899,204 thousand Reais (fifty-six billion, eight hundred ninety-nine million, two hundred and four thousand Reais).

¹¹ According to: www.cidades.ibge.gov.br

3.2.3.3 Yearly PMC Investment per participating citizen:

PMC's average investment per year in the PCL stood at R\$851,900.00 (eight hundred and fifty-one thousand, nine hundred Reais). This number coincides exactly with the amount spent annually per citizen reached by the PCL, that is, R\$ 7.17 yearly (seven Reais and seventeen cents).

In 2014, the financial investment for PCL was reduced by more than 50% (fifty percent) of the amount destined for 2013 for the same program. The number of months to service the shares fell from fifty-seven to twenty months, that is, almost 1/3 of the stock time covered by the previous notice.

The attachment of the active and passive participants to the PCL activities allowed the data collected to be satisfactory until the year 2014; however, the drastic reduction of PMC's investments in FCC projects could lead to a considerable drop in the number of reading actions developed by PCL, not to mention its complete extinction, which would be a possibility when the reading activities proposed by the 2014 bidding process ends. Now, however, with the Fifth Municipal Conference of Culture having adopted the PCL as a permanent program in the area of Literature of the FCC, it is believed that the PCL should continue its trajectory in the city of Curitiba continuously and permanently.

It is worth to say that as active participants, for the purposes of this analysis, we understand the role of citizens who take the actions of reading to the public: as a passive participant, the beneficiary public, who receives and also participates in the actions.

In the year 2015, the Cultural Foundation of Curitiba issued a "Free Category" announcement, that is, this announcement, in the total amount of R\$ 2 million (two million Reais), which will serve to finance projects in all areas, namely: music; performing arts – including theater, dance, circus and opera; audiovisual – cinema, video, internet, television and radio; literature; visual arts – photography, fine arts, design and graphic and technological arts; historical, artistic and cultural heritage; folklore, handicrafts, popular culture and other traditional cultural manifestations. The amounts, within the budget for the year, were allocated in proportion to the offers and accepted projects in each area. That is, for the year 2016,

the value of two million Reais is the total invested by PMC, so far, by means of public notice, to meet all demand for cultural actions in the city during that year.

Such a statement again reminds us of the need for the establishment of Public Policies for Culture at all levels – Municipal, State and Federal – so that useful, urgent and democratic programs such as the PCL are simply not suddenly extinguished and also have a budget for its actions granted and defined annually.

The recent inclusion of PCL in the permanent actions of the FCC Literature area will prevent any public administrator from deciding to stop investing in this program, which serves and favors more than thirty percent (30%) of the city's population. The inclusion of the PCL in the PMC will also enable it to receive incentives from other governmental bodies, because it is in line with PELLL and PNLLL, in compliance with PNC rules.

The figures show a great involvement of the population with the PCL, which reveals people's interest in reading and literature, but without the Public Power supporting culture projects and establishing partnerships with society to execute them, they simply do not have conditions to continue in progress and remain doomed to extinction.

The public administrator has a term of action within the community defined by law, public policies do not have them; these, on the contrary, when evidently beneficial to a community, must have permanence and continuity, so that its benefits can, step by step, reach 100% of the population.

The research presented here discusses the human right to reading, considered fundamental for the full development of the human being and his / her abilities in a globalized society, where the degree of information and technique defines the chances that a person has to survive with dignity, equality and freedom in today's world. The reading program analyzed has been effective, both for its recognition with the public and for its comprehensiveness, in a country where literacy and reading levels cause so much damage and prejudice to its citizens. We will only live in an

egalitarian, just and free society when all citizens and peoples, indistinctly, have access to cultural assets and rights.

4 SOME FINAL CONSIDERATIONS

Based on the premise that access to culture and its benefits is a fundamental human right, this work emphasized the importance of promoting the Public Policies of Culture that allow the people this access.

The triple function of culture in the contemporary world – symbolic, social and economic – requires the Public Power and civil society to give the culture the attention and dimension it demands. By implementing the fundamental right to cultural assets, citizens are being enabled to exercise citizenship and democracy. Access to culture is linked to other rights, such as the right to come and go, the right to education, the right to information, the right to benefit from technology, the right to participate in public decisions, the right to work, among others.

With regard to the *Curitiba Lê Program*, we conclude that it is an efficient and democratic Public Policy. The number of citizens involved is indicative of this assertion, considering that, since the implementation of the PCL, the quorum of participants has been quite significant. In addition to the activities described in the edicts periodically published and open to the whole population, the actions of the PCL serve numerous welfare institutions, public and private schools, nursing homes, shelters for juvenile offenders, in short: it is a public policy of high capillarity within the municipality of Curitiba.

Its democratic aspect has been present since its inception, with the participation of all segments of society, to this day, since the mediators of reading and other participants in the program are, as a rule, chosen among citizens in general; which means that there is a multiplicity of aesthetics, styles and literary genres directed to all layers of the population, regardless of age, sex, education level, economic level, among other specificities.

This study, when seeking to highlight the constitutional aspect of access to cultural assets and rights, was also aimed at highlighting the

importance of the participation of municipalities in the cultural development of the country. The states, in turn, must provide means and establish cultural guidelines according to the peculiarities of the region in which they are, with respect to the different and uncountable traditions and regional characteristics present in Brazil.

The National Book and Reading Plan provides States and Municipalities with the opportunity to jointly develop cultural programs and systems in order to increase, equip and materialize access to culture through the training of cultural agents and managers, creation of organs, councils, cultural spaces and other necessary devices to attend this fundamental area for the development of the country.

With the certainty that the field of reading is one of the essential means for a citizen to have access to all the rights and benefits discussed throughout this study of public policies of culture, this article concludes with the belief that the need to implement egalitarian, social, democratic conditions of existence to the Brazilians, indistinctly; Since in order for them to have access to culture, the pluralism inherent in it must be recognized; the means to supply it must be provided; and, in obedience to the provisions of the Constitution of 88, the Brazilian people must be given living conditions in accordance with the principles of human dignity, equality and freedom.

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ANNEX 1 - LIST OF ABBREVIATIONS

AMAFEMO – Associação de Moradores das Vilas São Fernando e Santa Mônica

CAIC – Centro de Atenção Integral à Criança e ao Adolescente

CAPS – Centro de Atenção Psicossocial

CATI – Centro de Atividade da Pessoa Idosa

CBL – Câmara Brasileira do Livro

CEEBJA – Centro Estadual de Educação Básica para Jovens e Adultos

CEI – Centro Profissionalizante

CF/88 – Constituição da República Federativa do Brasil de 1988

CF – Constituição Federal

CMAE – Centro Municipal de Atendimento Especializado

CMEI – Centros Municipais de Educação Infantil

COHAB – Companhia de Habitação Popular de Curitiba

COHABPR – Companhia de Habitação Popular do Paraná

CRAS – Centro de Referência da Assistência Social

CREAS – Centro de Referência Especializada da Assistência Social

FAS – Fundação da Ação Social

FCC – Fundação Cultural de Curitiba

FCRB – Fundação Casa de Rui Barbosa

FMC – Fundo Municipal de Cultura

FUNARTE – Fundação Nacional da Arte

FUNASA – Fundação Nacional da Saúde

FUNDACEN – Fundação Nacional de Artes Cênicas

IBAC – Instituto Brasileiro de Arte e Cultura

IBGE – Instituto Brasileiro de Geografia e Estatística

ICAC – Instituto Curitiba de Arte e Cultura

IMAP – Instituto Municipal de Administração Pública

INAF – Indicador Nacional de Alfabetismo Funcional

INL – Instituto Nacional do Livro

IPHAN – Instituto do Patrimônio Histórico e Artístico Nacional
IPPUC – Instituto de Pesquisa e Planejamento Urbano de Curitiba
MEC – Ministério da Educação
MinC – Ministério da Cultura
NRE – Núcleos Regionais da Educação
OEI – Organização dos Estados Ibero-americanos
OECD – Organização para a Cooperação e Desenvolvimento Econômico
ONG – Organização Não Governamental
OSC – Organização da Sociedade Civil
PCL – Programa Curitiba Lê
PELLL – Plano Estadual do Livro, Leitura e Literatura do Paraná
PIDESC – Pacto Internacional dos Direitos Econômicos, Sociais e Culturais
PMC – Prefeitura Municipal de Curitiba
PMLL – Plano Municipal do Livro, Leitura e Literatura de Curitiba
PMPR – Polícia Militar do Paraná
PNLL – Plano Nacional do Livro e da Leitura
SBB – Sociedade Bíblica do Brasil
SEED – Secretaria da Educação do Paraná
SENAC – Serviço Nacional de Aprendizagem Comercial
SESA – Secretaria Estadual da Saúde
SESI – Serviço Social da Indústria
SME – Secretaria Municipal de Educação
SMELJ – Secretaria Municipal de Esporte, Lazer e Juventude
SMS – Secretaria Municipal da Saúde
UAI – Unidade de Acolhimento Institucional
UEI – Unidade de Educação Integral
UNESCO – Organização das Nações Unidas para Educação, Ciência e Cultura

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