

Dificultades de lectura de textos académicos polifónicos en inglés como lengua extranjera para alumnos universitarios con un nivel básico de conocimientos de la lengua meta

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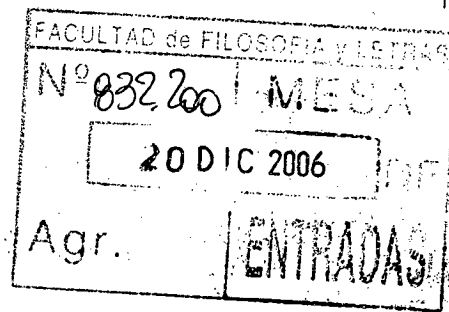
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Tesis de Maestría: Dificultades de lectura de textos académicos polifónicos en inglés como lengua extranjera para alumnos universitarios con un nivel básico de conocimientos de la lengua meta

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Capítulo 1: Planteo del problema

1- Introducción al problema

La relevancia del presente estudio deriva del hecho de que no ha habido trabajos de investigación de este tipo en los que los sujetos sean estudiantes con un nivel básico de conocimientos de inglés como lengua extranjera ya que los estudios generalmente se centran en los problemas de procesamiento que tienen los estudiantes extranjeros que poseen un nivel avanzado de conocimientos de la lengua meta y que cursan en universidades estadounidenses o inglesas. Partiendo de los estudios relacionados con la reconstrucción de los textos académicos en lengua materna, se avanzará sobre las dificultades de procesamiento de un texto en lengua extranjera.

Las dificultades del procesamiento de textos académicos en lengua materna por parte de un número importante de alumnos universitarios son conocidas y existen algunos trabajos sobre los problemas de reformulación de este tipo textual. El trabajo pionero de Azcoaga y Hirschmann (1986) tiene como objetivo detectar las dificultades relacionadas con la adquisición, identificación y comprensión de conceptos desarrollados en textos científicos. Arnoux, Nogueira y Silvestre (1992-1994) estudiaron la reformulación de textos polifónicos realizada por ingresantes a la universidad con diferente entrenamiento escolar previo. En el trabajo de Ferrari y Giammatteo (1996) se postula que un texto fuertemente marcado axiológicamente condiciona su reformulación tanto en el nivel de la enunciación como en los planos sintáctico y léxico.

Las problemáticas mencionadas también han sido observadas por los docentes en los cursos de lectocomprensión de textos académicos en inglés como lengua extranjera dictados para alumnos universitarios con poca experiencia lectora en este tipo textual y conocimientos básicos de la lengua meta. Bajo la designación de *textos académicos*, agrupamos a las publicaciones de revistas universitarias en lengua inglesa y a capítulos de libros utilizados como bibliografía por alumnos de grado o egresados universitarios. En este tipo textual, al igual que en el texto científico de divulgación (Rey, 1998: 114), se produce una puesta en escena del trabajo de investigación del autor quien busca el reconocimiento del lector pero que también debe ser cauteloso en la presentación de su propuesta especialmente si cuestiona, se opone o refuta paradigmas hegemónicos.

1.2 Estado de la cuestión:

1.2.1 La problemática de la lectura

La idea corriente de lectura ha variado desde considerar a este proceso como una decodificación del mensaje de un texto hasta definirlo como un proceso complejo en el que el lector reconstruye el mensaje trabajando con información de diversas fuentes y con distintos propósitos de lectura. En la actualidad consideramos a la comprensión lectora como un proceso interactivo en el que participan tres polos: el lector, la situación de lectura y el texto (Silvestre, 2004: 32).

1.2.1.1 Variables que afectan el proceso de lectura

Las variables que afectan el proceso de lectura están relacionadas con los tres polos mencionados anteriormente. Si nos centramos en el lector, podemos distinguir características físicas y personales, conocimientos previos y razones para leer un texto (Alderson: 2000: 32-60). Alderson subdivide a las características físicas en características estables como el sexo, la edad y la nacionalidad mientras que considera como características inestables al movimiento de los ojos y a la velocidad y precisión del procesamiento. A las características personales las relaciona con actitudes individuales hacia la lectura tales como la inseguridad, el interés, etc. Con respecto a los conocimientos previos que posee el lector, distingue: conocimientos de mundo, del tema que aborda el texto, de la cultura en la que se produce el texto, conocimientos de la lengua en la que está escrito y conocimientos de habilidades metacognitivas que le permiten al lector pensar sobre el proceso de lectura, planificarlo, monitorearlo y poder realizar una autoevaluación de la actividad.

Si pensamos en las variables relacionadas con el texto podemos considerar: el tipo de contenido presentado por el texto (concreto, abstracto), la cantidad de información nueva y la densidad léxica y / o complejidad sintáctica, el tipo de texto, las características tipográficas y el medio en el que se lo presenta.

Todos estos factores interactúan y, en muchos casos, alguno actúa como mecanismo compensatorio. Por ejemplo, cuando el lector procesa un texto integra la nueva información que le provee el texto con sus esquemas pre-existentes y, en muchas ocasiones, los conocimientos previos pueden compensar la falta de conocimientos de la lengua. El conocimiento del tema del texto facilita el procesamiento especialmente si el

conocimiento lingüístico es escaso, sin embargo un mayor conocimiento lingüístico puede compensar la falta de conocimiento del tema.

A este complejo panorama debemos agregar los propósitos que tiene el lector para leer un texto. De las decisiones que se tomen en ese momento, dependerá la forma en que se aborde el texto, la selección de estrategias y la comprensión y recuperación del texto leído. Podemos *leer para buscar información simple*, en este caso se realiza un paneo sobre el texto con el objetivo de localizar información específica, una palabra, fecha o dato. También podemos buscar en qué lugar se encuentra la información más importante para lograr construir una idea general del texto leído. Podemos *leer para aprender*, esta postura se adopta típicamente en contextos académicos y profesionales en los cuales el lector necesita aprender información a partir de la lectura. Podemos *leer para integrar información, escribir y criticar textos*, este tipo de lectura requiere la formulación de una evaluación crítica de la información leída de modo tal que el lector pueda decidir qué información integrar a sus conocimientos previos y de qué modo hacerlo. Finalmente podemos *leer para lograr una comprensión general* (Grabe & Stoller, 2002: 13 – 17).

1.2.1.2 La lectura en lengua extranjera

Siguiendo a Elizabeth Bernhardt, quien realizó una minuciosa recopilación de las investigaciones sobre la lectocomprensión en lengua extranjera desde la década del 70, afirmamos que muchas de las investigaciones sobre la lectura en lenguas extranjeras o segundas durante las décadas del 70 y del 80 fueron una réplica de los trabajos realizados para investigar el proceso de lectura en lengua materna. Según esta autora, la tendencia imitativa de los estudios llevados a cabo se evidenció en el uso excesivo de la teoría de los esquemas y no se exploraron las diferencias entre los dos procesos. Los resultados de estas investigaciones plantearon una pregunta que se discutió durante mucho tiempo: ¿la lectura en lengua extranjera es un problema de conocimientos de la lengua extranjera o de conocimientos previos (esquemas)?.

En la década del 90, las investigaciones se comenzaron a plantear un examen holístico del proceso de lectura en lengua extranjera con el objetivo de estudiar la interacción de variables. Sin embargo, a comienzos de la década del 90, no se incluyó como variable la experiencia lectora en lengua materna aunque se habían realizado estudios sobre la interferencia o transferencia de una lengua a otra. Recién a fines de la

década del 90 se comenzó a focalizar el interés de las investigaciones en el impacto de la alfabetización en primera lengua sobre el aprendizaje y uso de la segunda. La cuestión que se planteó fue en qué medida la alfabetización en la primera lengua explica el proceso en la segunda (Bernhardt, 2005: 133-138).

1.2.1.3 Modelos de lectura en L1

Las investigaciones más recientes en el área de comprensión del discurso escrito y oral han generado el diseño de una amplia gama de modelos de procesamiento de lectura desde distintas posturas teóricas. Los modelos de comprensión existentes para inglés como lengua materna incluyen: a) modelos cognitivos, b) modelos de procesamiento interactivo y c) modelos constructivistas. Los modelos cognitivos conexionistas sostienen que la información se distribuye a lo largo de una red neural que fluctúa dinámicamente al ser activada por un concepto, schema o proposición hasta lograr un patrón estable de activación. Un ejemplo de esta postura es el modelo de construcción e integración de Kintsch (1988- 1998) que combina una fase de construcción con otra de integración. En un proceso continuo el texto base se construye a partir de la información lingüística que provee el texto y los conocimientos previos del lector. En la fase de integración una nueva red es desarrollada en cada ciclo incluyendo lo más relevante del ciclo anterior.

Entre los modelos de procesamiento interactivo se encuentra el modelo de Adams (1990) que presenta a la lectura como una interacción entre distintos tipos de procesamiento: fonológico, ortográfico, semántico y contextual. Rumelhart (1994) sostiene la existencia de una interacción entre las diversas fuentes de conocimiento necesarias para la comprensión del lenguaje escrito.

Dentro de los modelos constructivistas se encuentra el de Rosenblatt (1993) quien considera a la lectura como un proceso de construcción de significados durante el cual el lector entra en un diálogo con el autor y el texto. Otro modelo desde la perspectiva constructivista es el de Kenneth Goodman con su modelo de adivinanza psicolingüística (1970) y el posterior desarrollo de esta propuesta en su modelo transaccional sociopsicolingüístico (1994) según el cual, el lector, a través de un proceso estratégico de lectura, construye sentido. Dentro de esta categoría, Wodak (1992) propone un modelo sociolingüístico para explicar la comprensión y la producción de textos en el cual el punto de partida está constituido por el texto y las

características sociopsicológicas del lector, sus conocimientos de mundo y de tipos textuales y sus actitudes emocionales. En el modelo de Ruddell y Unrau (1994) el contexto social de la clase y la influencia del docente sobre las negociaciones y construcción de sentido que realiza el lector tienen un rol central.

1.2.1.4 Modelos de lectura en L2

En cuanto a los modelos de lectura de textos en inglés como lengua extranjera, se registra el modelo de Bernhart (1991) en el cual se establece un continuo de desarrollo del proceso de lectura sin alcanzar la perfección. En este modelo, el reconocimiento de léxico y de rasgos fonográfico presentan una curva con un nivel alto de error al comienzo del desarrollo de la lectura en lengua extranjera que luego cae rápidamente. La curva que representa a la percepción y a los conocimientos previos mantiene un nivel de error parejo a lo largo del continuo mientras que la que representa el enfoque sintáctico gramatical comienza con un nivel bajo de error para luego elevarse en el desarrollo posterior de la lectura.

En la primera reformulación de su modelo destaca que cuando se trata de lenguas que son semejantes no se parte de un nivel nulo de conocimientos de la lengua extranjera y considera dos parámetros a tener en cuenta para el desarrollo del proceso de lectura en L2, el conocimiento del léxico y la sintaxis y la competencia lectora en lengua materna (Bernhardt, 2000). Finalmente, en el modelo del año 2005 considera que la experiencia lectora en la lengua madre explica el 20% del proceso, el conocimiento de la lengua extranjera el 30% y el 50% restante depende de otros factores como el uso de estrategias, la cultura, la motivación, el interés, etc. Según esta autora, el uso del concepto de procesamiento compensatorio es útil para lograr una conceptualización más satisfactoria del proceso de lectura en L2. Un modelo que utilice este concepto podría explicar cómo las distintas fuentes de conocimiento intervienen en el proceso cuando las otras son inadecuadas o inexistentes.

Spath Hirschmann (2000) desarrolló un modelo de lectura y adquisición de una lengua extranjera desde las competencias receptoras que incluye las áreas cognitiva, lingüística, pedagógica y cultural. Desde el área cognitiva, el modelo especifica la importancia del primer momento: la anticipación que consiste en el trabajo con cadenas semánticas de cohesión que el lector con experiencia arma durante la anticipación del texto. Con la información descubierta durante ese paneo inicial y a través de la conexión

con conocimientos previos o explícitos en el texto se tejen cadenas semánticas que sirven de anclaje para una representación textual parcial y situacional. Especificando el proceso, el lector construye redes semánticas de conexiones intratextuales. En un segundo momento se verifican las hipótesis iniciales al realizar una lectura más específica del texto hasta lograr la reconstrucción personal de lo leído.

1.3 El texto como disparador del proceso

Teniendo en cuenta lo postulado por la mayoría de los investigadores, consideramos a la lectura como un proceso en el cual entran en contacto un texto y un lector quien llega al momento de la lectura con conocimientos previos acerca del mundo, de los tipos textuales, del código en el que está escrito el texto y posee motivaciones relacionadas con la lectura de ese texto. Durante este proceso el lector construye significados estableciendo conexiones e integrando sus conocimientos previos y la información lingüística que provee el texto. En nuestro caso particular, la comprensión de un texto académico demanda el reconocimiento de los diferentes paradigmas o voces que dialogan en el texto y sus interrelaciones.

Siguiendo a Bernhardt consideramos que en el proceso de lectura en lengua extranjera interactúan una serie de variables: 1) los conocimientos que posee el lector sobre el código en el que está escrito el texto, 2) el conocimiento de mundo/cultura que posee el lector, 3) las características discursivas del texto, 4) los conocimientos que posee el lector de su lengua materna, 5) el interés del lector, 6) la capacidad cognitiva del lector de acuerdo a su desarrollo madurativo, 7) los procesos compensatorios en los cuales los conocimientos previos ayudan o reemplazan a otras fuentes (Bernhardt, 1991, 2000, 2005).

Consideramos que, aunque en la lectura interactúan los tres polos que ya mencionamos, el texto es el disparador del proceso. Por ello esta tesis toma como punto de partida el texto y utiliza para su análisis los aportes del análisis sistémico funcional.

1.3.1 Importancia del análisis sistémico funcional

El análisis sistémico funcional ofrece herramientas para abordar el estudio de la construcción de significados en textos académicos y su efecto en el proceso de lectura. El lenguaje es visto como un sistema de significados realizados a través de formas que constituyen una red de sistemas (Halliday, 1994). El texto es el producto de una

selección continua de una extensa red de sistemas porque el lenguaje es un sistema semiótico complejo que posee diferentes niveles. Usamos el lenguaje para significar nuestra experiencia y llevar a cabo nuestras interacciones con los demás de modo tal que la gramática se relaciona con lo que sucede fuera del lenguaje, es decir con los sucesos del mundo y los procesos sociales. Pero al mismo tiempo debe organizar la experiencia y la realización de las relaciones sociales de manera tal que se puedan transformar en palabras.

El lenguaje organiza la experiencia humana, otorga nombres a los objetos, los agrupa en categorías y luego en taxonomías y estos elementos se configuran en esquemas gramaticales complejos. Esta función del lenguaje es la *metafunción ideacional* en la que se distinguen dos componentes: el *experiencial* y el *lógico*. Dentro de la cláusula, la metafunción *experiencial* se manifiesta a través del sistema de transitividad. La metafunción *lógica* provee los recursos para construir varios tipos de estructura y tiene un rol, junto con la metafunción experiencial, en la organización de construcciones sustantivas, verbales, etc. Al mismo tiempo, cuando usamos el lenguaje también establecemos relaciones personales y sociales con los demás. Esta función es denominada la *metafunción interpersonal* para sugerir que es, al mismo tiempo, interactiva y personal. Una tercera metafunción es la *textual* que se relaciona con la construcción de secuencias de discurso, la organización del flujo del discurso y la creación de cohesión y continuidad. La gramática sistémico-funcional adopta el término *metafunción* con el objetivo de sugerir que la función es un componente integral dentro de la teoría (Halliday, 2004: 3 – 30).

La cláusula es una unidad plurifuncional que se organiza internamente de acuerdo con las tres metafunciones. La manifestación lexicogramatical de la metafunción textual es la estructura Tema / Rema. Esta estructura se relaciona con la organización de la información dentro de las cláusulas individuales y, a través de estas, con la organización de párrafos y textos más extensos. El Tema es el elemento que sirve como punto de arranque del mensaje en relación con lo dicho anteriormente por lo tanto es lo que permite ubicar a la cláusula en el texto. El Rema es el resto del mensaje, es lo que desarrolla el Tema. En inglés, como en otras lenguas, la estructura Tema / Rema se expresa posicionalmente: el Tema está ubicado en posición inicial y el Rema es lo que sigue.

El Tema de una cláusula posee elementos textuales, interpersonales y experienciales. En términos generales, el Tema es el primer grupo o frase que tiene una

función en la estructura experiencial de la cláusula. En esta estructura, el elemento que se elige típicamente como Tema en una cláusula depende de la elección del modo (Mood). En los textos académicos que constituyen el corpus utilizado en este trabajo, predominan las cláusulas declarativas en las cuales el Tema se superpone con el Sujeto; es decir, el Sujeto es el elemento elegido como Tema. A este tipo de Tema se lo denomina *Tema no marcado*. Si el Tema de una cláusula declarativa no es el Sujeto, el Tema adquiere una mayor prominencia textual y se convierte en *Tema marcado*. En general, para este tipo de Tema se utiliza una construcción adverbial, preposicional o una construcción sustantiva que no funciona como Sujeto.

En el plano interpersonal, en el Tema puede haber un operador verbal finito expresado por medio de un verbo auxiliar, un adverbio interrogativo, un adverbio o un tipo de cláusulas que Halliday denomina *metáforas interpersonales de modalidad* tales como *I should think, I don't suppose, etc.*

El aspecto textual constituye la primera parte del Tema y se ubica antes que el elemento interpersonal. La decisión de ubicar los elementos textuales en el Tema destaca las relaciones cohesivas intratextuales.

En forma simultánea con la organización como mensaje, la cláusula se organiza como un evento interactivo en el que existe un hablante /escritor y una audiencia. El hablante / escritor adopta el rol de dar o demandar bienes y servicios y le asigna al receptor / lector un rol complementario. En este plano, el posicionamiento del hablante / escritor se manifiesta a través de la elección de la modalidad es decir, las distintas formas para construir los grados de polaridad

Ante las dificultades mostradas por los estudiantes para procesar fragmentos refutativos y contrastivos de textos académicos en inglés, se consideró que un análisis de la distribución en el Tema o en el Rema de las negaciones explícitas y de las unidades negativas y pseudonegativas podría ser útil para dilucidar en qué posición aparecían estos elementos léxicogramaticales con mayor frecuencia y si esta distribución afectaba la lectura.

Además, este trabajo pretende mostrar que estas unidades constituyen marcas de significados interpersonales ya que el investigador las selecciona para emitir opiniones, mostrar falencias y limitaciones en su intercambio de información con el lector. Por otro lado, estas pistas gramaticales podrían dar alguna información sobre el contexto de situación en que se produce el texto ya que el abordaje sistémico funcional propone dos caminos alternativos de análisis: partir de pistas gramaticales que permitan remontar al

contexto de situación y al contexto de cultura, o realizar el camino inverso es decir partir del contexto de cultura y llegar al texto

1.3.2 Aproximaciones previas

En investigaciones anteriores, siguiendo el modelo de Spath Hirschmann, y posicionándonos dentro del área lingüística, estudiamos la problemática de la adquisición de léxico durante la lectura de textos académicos teniendo en cuenta el tipo de audiencia que teníamos en la Facultad de Filosofía y Letras.

La mayoría de los estudios sobre léxico académico utilizan como criterio de selección la frecuencia de aparición de este corpus en los textos utilizados por estudiantes universitarios. Este es el caso de la *University Word List* de Nation (1990) basada en la de Xue y Nation de 1984. La última revisión de la misma es la de Averil Coxhead (2000) que mantiene el mismo criterio de selección. Esta lista está formada por 570 familias de palabras que representan aproximadamente el 10% del total de *tokens* del corpus académico y más del 94% de las palabras de la lista aparecen en 20 o más áreas de las 28 que conforman este corpus.

Otro es el criterio de María Teresa Cabré (1993: 125-168), para quien los lenguajes de especialidad o lenguajes especializados constituyen un subconjunto del lenguaje general y están caracterizados pragmáticamente por tres variables: la temática, los usuarios y la situación de comunicación. Desde el punto de vista temático los lenguajes de especialidad son un continuo en el que se pueden distinguir las distintas áreas del conocimiento.

Tomando el criterio de María Teresa Cabré, en una primera etapa notamos que en los textos académicos de publicaciones universitarias en inglés utilizados en el área de las humanidades, existe un subcódigo que constituye un lenguaje de especialidad. Sin embargo, dentro de este lenguaje de especialidad se consideró necesario distinguir dos subcategorías: *léxico académico general* y *léxico académico específico*. El segundo está representado por el conjunto de las unidades léxicas que se relacionan con las áreas temáticas de cada especialidad. En cambio, el léxico académico general está constituido por aquel corpus productivo en cuanto a la organización de un texto académico, que marca giros en la lectura y la lectocomprensión. En una segunda etapa, dentro de éste léxico académico general hemos especificado cuatro subgrupos: categorizadores,

negativos y pseudonegativos, mitigadores e intensificadores (González, Gandolfo, Nerguizian; 2002).

En otro trabajo posterior, se observó que existía una acumulación de unidades léxicas negativas y pseudonegativas en los párrafos refutativos. En el caso de las unidades negativas, se observaron adjetivos (*endless, unsatisfactory, non-intellectual, involuntary*), sustantivos (*distrust, nothing*), adverbios (*unjustly, nowhere*) y verbos (*disconform, dismiss, underestimate, undermine*). Con respecto a los pseudonegativos, se encontraron sustantivos (*rejection, denial, failure, lack, reluctance*), adverbios (*seldom, never, hardly*) y verbos (*reject, deny, fail, contend, beg, ignore, avoid*).

Con respecto a las estructuras sintácticas, se observó el uso de la negación, cláusulas unidas por conectores y otras en las que se usan verbos polares semánticamente. En los fragmentos en los que se observó la acumulación de negativos, pseudonegativos y negaciones se refutaban conceptos de otros paradigmas.

En los fragmentos en los que se utilizaban verbos polares semánticamente (*reject/ promote; promote / fail; focus / ignore; support / reject*), se presentaban puntos de vista diferentes. En los fragmentos donde se usaban conectores, observamos que estas unidades restringían el significado de la cláusula anterior o lo descalificaban. En ambos casos se reforzaba la descalificación o la restricción del primer enunciado mediante el uso de negativos y pseudonegativos en la segunda cláusula. En este trabajo se analizaron once ejemplos del uso de *but*, seis de *however*, cuatro de *yet*, dos de *despite*, dos de *nevertheless* y uno de *nonetheless*. En este corpus se observó que los conectores *but, however, yet y despite* tenían como instrucción semántica refutar o restringir el argumento anterior mientras que en las cláusulas donde se utilizaban *nevertheless* y *nonetheless* solamente se restringía el significado de la cláusula anterior (González, 2002).

1.3.3 Las unidades negativas y pseudonegativas

Como la gramática sistémica funcional posibilita el estudio de las interrelaciones entre los aspectos textuales, interpersonales e ideacionales, decidimos focalizar nuestro interés en el estudio de estas unidades negativas y pseudonegativas que parecían acumularse en determinados lugares de un texto académico cuando el investigador necesitaba comparar, descalificar o refutar otras posturas, ideas o paradigmas. Consideramos que estas unidades realizan significados interpersonales. Además,

también nos interesa analizar con qué tipo de dificultades se encuentran los estudiantes de grado de la Facultad de Filosofía y Letras cuando tienen que abordar un texto académico en inglés en el que se produce una mayor frecuencia de uso de estas unidades.

En este trabajo, las unidades léxicas *negativas* y *pseudonegativas* son definidas desde la perspectiva de un lector de segunda lengua con baja competencia en la lengua meta. Llamamos *negativos* a aquellas unidades cuya morfología alerta al lector sobre su condición de negativo a través de sus afijos: *unsatisfactory* (*insatisfactorio*), *distrust* (*desconfianza*), *nowhere* (*en ningún lugar*), *underestimate* (*subestimar*). En cambio, llamamos pseudonegativos a aquellas unidades que conllevan semánticamente la idea de negación aunque en su morfología no aparezcan elementos que lo indiquen: *rejection* (*rechazo*), *avoid* (*evitar*), *seldom* (*a veces*), *contend* (*sostener lo contrario*) (González, 2003).

1.4 Lectores

Los sujetos implicados en esta investigación son alumnos de los cursos regulares de la Cátedra de Lectocomprensión en inglés de la Facultad de Filosofía y Letras que leen textos académicos en lengua inglesa y deben reformularlos en español. Estos alumnos poseen, en general, un nivel básico de conocimientos de la lengua meta ya que aquellos alumnos que son más competentes en inglés cursan esta materia en el programa de Inglés a Distancia o rinden como alumnos libres. Sin embargo, la experiencia áulica muestra que los grupos que constituyen los cursos regulares poseen distinta experiencia como lectores del tipo textual estudiado como así también distintos niveles de conocimiento de inglés.

1.5 Hipótesis de la investigación

Los estudios piloto realizados permitieron avanzar en la formulación de las hipótesis de este trabajo:

- 1- Las unidades negativas y pseudonegativas se utilizan con más frecuencia en las secciones del texto donde el investigador cuestiona, compara o refuta paradigmas.
- 2- El procesamiento se dificulta si se recurre al uso de unidades léxicas negativas y pseudonegativas que están rematizadas.
- 3- Considerando que en el proceso de adquisición de una unidad existen diferentes etapas, el hecho de que el estudiante conozca la clase a la que pertenece la palabra,

aunque desconozca su significado, le facilitará la inferencia del significado a partir del cotexto.

- 4- La dificultad del procesamiento de un texto en lengua extranjera en el que haya acumulación de estas unidades depende de la interrelación de diversos factores tales como el conocimiento de la lengua extranjera, los conocimientos previos y la experiencia lectora en la lengua materna

1.6 Metodología y etapas de la investigación

El trabajo se llevó a cabo en tres etapas en las que se aplicaron distintos tipos de instrumentos que permitieron realizar análisis cualitativos y cuantitativos.

Primer momento

- Se realizó un registro de la frecuencia de uso de unidades negativas, pseudonegativas y negaciones de un corpus de textos académicos de las Ciencias Sociales.
- Se realizó un análisis de las cláusulas de las secciones de los textos en las que se hayan concentrado mayor cantidad de unidades con el objetivo de detectar patrones de aparición de estas unidades ya sea en el Tema o en el Rema.

Segundo momento

- Se administró una encuesta a los estudiantes con el objetivo de relevar: a) datos personales, b) carrera que cursan, c) cantidad de materias aprobadas y cursadas, d) estudios realizados relacionados con la adquisición de la lengua meta.
- Se diseñó una prueba de reformulación libre de un texto académico en lengua materna para evaluar la experiencia lectora del grupo de estudiantes de los cursos regulares de Nivel superior de la Cátedra de Lectocomprensión- Inglés de la Facultad de Filosofía y Letras. Se administrará una prueba para medir el nivel de conocimientos de inglés.
- Se administró una lista de unidades negativas y pseudonegativas para establecer quiénes conocen las unidades léxicas negativas y pseudonegativas.
- Se entregó a los alumnos dos textos para que realizaran la oración síntesis o idea principal y parafraseen dos o tres oraciones en las cuales había unidades negativas y pseudonegativas.

Tercer momento

Se comparó el procesamiento de los textos de los alumnos con mayor y menor experiencia lectora, experiencia universitaria y conocimientos de inglés con el objetivo de analizar la interrelación de variables.

Se espera que los resultados de este trabajo permitan desarrollar estrategias de intervención docente que faciliten a los estudiantes con menor experiencia lectora, menor experiencia universitaria o escasos conocimientos de inglés el acceso al tipo textual estudiado.

Capítulo 2: El texto como punto de partida

2.1. Los significados interpersonales

En el proceso de lectocomprensión, como ya hemos anticipado, intervienen diversos tipos de variables que interactúan: las relacionadas con el lector, con el texto y con la situación de lectura (Alderson, 2000: 32-84). Siguiendo el modelo de niveles de comprensión del psicólogo Walter Kintsch, decimos que el lector enfrenta, en primer término, la estructura superficial del texto y elabora la *base del texto* que consiste en la representación del significado del texto más las inferencias necesarias a partir de sus conocimientos previos. En nuestro caso particular, los lectores son estudiantes universitarios de la Facultad de Filosofía y Letras quienes deben leer textos académicos en inglés como segunda lengua teniendo solamente conocimientos básicos de la lengua meta.

Bajo la designación de textos académicos, agrupamos a las publicaciones de revistas universitarias en lengua inglesa y a capítulos de libros utilizados como bibliografía por alumnos de grado o egresados universitarios. En este tipo de publicaciones, aparecen textos en los que existen diferentes líneas de pensamiento, paradigmas o ideas que constituyen voces discursivas en pugna. En este tipo textual, al igual que en el texto científico de divulgación (Rey, 1998: 114), por más especializado que sea su contenido informativo, se produce una puesta en escena del trabajo de investigación del autor quien busca el reconocimiento y adhesión del lector.

El abordaje sistémico funcional considera que el uso del lenguaje es un proceso de construcción de significados a través de elecciones que realiza el hablante/escritor; la selección de estas opciones está orientada por tres tipos de significados: experienciales, interpersonales y textuales (Halliday, 2004: 26). La manifestación léxicogramatical de la metafunción textual es la estructura Tema/Rema, el sistema de Modo (Mood) pertenece a la metafunción interpersonal y la tercera metafunción es la ideacional que posee dos formas: la experiencial y la lógica.

Para nuestra investigación, es relevante el planteo de la metafunción interpersonal del lenguaje que expresa un movimiento interactivo en el diálogo o en la lectura. La cláusula se organiza como un evento en el que existe un hablante/escritor y una audiencia.

En el contexto de situación en el que se producen textos académicos, el investigador selecciona elementos lingüísticos que realizan la metafunción interpersonal

con el objetivo de lograr el reconocimiento y adhesión de una audiencia muy especializada.

2.2 Selección de un corpus de textos académicos polifónicos en inglés

Una primera aproximación a un corpus reducido de textos académicos polifónicos en inglés permitió observar un mayor uso de conectores de tipo adversativo, de la negación explícita y de unidades negativas y pseudonegativas en los fragmentos refutativos (González, 2000). En nuestro caso, nos centraremos en el análisis de la elección del recurso de las *negaciones explícitas* y la selección de unidades *negativas* y *pseudonegativas* que son definidas desde la perspectiva de un lector de segunda lengua con baja competencia en la lengua meta. Llamamos *negaciones explícitas* a las construcciones verbales con auxiliares o con la adición de la partícula *not* o *no* que Halliday denomina *modal adjuncts* (1994:90). Las unidades negativas son aquellas cuya morfología alerta al lector sobre su condición de negativo a través de sus afijos: *unsatisfactory* (*insatisfactorio*), *distrust* (*desconfianza*), *nowhere* (*en ningún lugar*), *underestimate* (*subestimar*). Llamamos *pseudonegativos* a aquellas unidades que conllevan semánticamente la idea de negación aunque en su morfología no aparezcan elementos que lo indiquen: *rejection* (*rechazo*), *avoid* (*evitar*), *seldom* (*a veces*), *contend* (*sostener lo contrario*) (González, 2003).

2.2.1 Análisis de la frecuencia de las unidades léxicas negativas y de las negaciones explícitas en textos académicos polifónicos en inglés.

Para corroborar la hipótesis acerca de la concentración de unidades y construcciones negativas en los fragmentos refutativos de los textos académicos, se decidió analizar la frecuencia de aparición de estas unidades en un corpus de diez textos académicos polifónicos relacionados con diferentes áreas de las ciencias sociales y humanas seleccionados de manera aleatoria. En primer lugar, se estableció la frecuencia de aparición total de estas unidades en las diferentes secciones de cada uno de los textos. Se contabilizó el número total de palabras y la cantidad de unidades léxicas negativas por sección del texto. En segundo lugar se distinguió la frecuencia de cada una de las subcategorías en las distintas secciones de los textos estudiados. En el caso de los dos textos que no tenían subtítulos, se agruparon los párrafos en secciones en las que se pudieron distinguir unidades temáticas.

Texto 1: Lesley, Mellinee: "The difficult dance of Critical Literacy". *Journal of Adolescent and Adult Literacy*. Vol. 40, Nº 6, Marzo 1997.

En la sección introductoria de este texto la autora plantea su preocupación por el grupo de alumnos que inevitablemente fracasan en el desarrollo de las competencias de lectura y escritura en los cursos que dicta. En el apartado encabezado por el subtítulo *Critical Literacy Theory* menciona las líneas generales del marco teórico que tuvo en cuenta para replantear su práctica docente y destaca que toma la decisión de encarar el desarrollo de las competencias de lectoescritura en los alumnos como un acto crítico de toma de conciencia de las formas opresivas a las que fueron sometidos por los sistemas hegemónicos y la necesidad de desarrollar actitudes de resistencia. En *The dance of critical literacy* describe su experiencia con un grupo multicultural de adultos en una escuela de Philadelphia a quienes, en la clase de lectura, presenta un texto no canónico que plantea problemas sociales. En el apartado *Lessons learned*, la autora reflexiona sobre su experiencia, plantea dos actitudes del docente frente a una clase de lectura y concluye que es necesario mostrarse ante los estudiantes con todas nuestras contradicciones y limitaciones de género, grupo social, etc en lugar de apropiarse de un rol de espectador pasivo ante las discusiones que genera una novela. En la última sección, *Final thoughts*, plantea las dificultades de la implementación de la lectura y escritura como práctica que genera una reflexión crítica y concluye que existe una falta de preparación para leer los silencios tanto propios como de los alumnos.

Tabla 1: Frecuencia de unidades negativas en Lesley, Mellinee: "The difficult dance of Critical Literacy". *Journal of Adolescent and Adult Literacy*. Vol. 40, Nº 6, Marzo 1997.

Secciones del texto	Total palabras	Total unidades negativas/negaciones explícitas	
Introducción	336	11	3.27%
Critical Literary Theory	300	10	3.33%
The dance of critical literacy	1171	27	2.31%
Lessons learned	566	36	6.36%
Final thoughts	261	14	5.36%
Total	2634	98	3.72%

De la observación de la tabla precedente se desprende que la frecuencia de unidades negativas y negaciones explícitas supera a la media en dos secciones del texto: *Lessons learned* y *Final Thoughts*. En la primera, la autora refuta la concepción tradicional que sostiene que el docente debe mantener una postura pasiva frente a los conflictos que surgen de la lectura. En la segunda, plantea las dificultades de este tipo de abordaje.

Texto 2: Gotlieb, Alma: "Where Have All the Babies Gone? Toward an Anthropology of Infants (and their Caretakers)". *Anthropology Quarterly*, mayo de 2002.

En el *abstract* de este artículo se destaca el olvido de los bebés como objeto de estudio para la antropología y se enumeran los motivos que generan esta situación para el autor. A partir de la oración encabezada por el conector adversativo *yet*, se plantea la propuesta del autor: un estudio transcultural y comparativo de los bebés se puede convertir en un objeto de estudio relevante y beneficioso para la investigación antropológica. El primer subtítulo (*Where Have All the Babies Gone?*) reitera la pregunta del título, plantea las limitaciones de los estudios antropológicos actuales en el mundo occidental con respecto a la inclusión de los bebés como objeto de estudio. En la segunda parte de la introducción se plantea el problema de las categorías *infante* e *infancia*. El segundo subtítulo (*Why Have All the Babies Gone?*) marca el comienzo de la sección donde se sugieren las seis razones que explican el espacio reducido que ocupan los bebés en el corpus de estudios antropológicos y las refuta argumentando que los motivos expuestos surgen de los prejuicios de los investigadores del mundo occidental. Los seis subtítulos siguientes enumeran los seis motivos que, según la autora, explican la falta de interés por los bebés como objeto de estudio: 1) la falta de experiencia personal como padres de los antropólogos que realizan trabajo de campo (*Remembering Childhood, Imagining Parenthood?*), 2) la imposibilidad para los bebés de convertirse en agentes (*The Missing Agency of Children?*), 3) el fuerte lazo de dependencia que establecen los bebés con las mujeres (*Babies and Women*), 4) la descalificación de los procesos corporales de los bebés, 5) la incapacidad de los bebés de comunicarse verbalmente (*Can Babies Communicate?*), 6) la ausencia de racionalidad en las conductas de los bebés (*Are Babies rational?*). El último subtítulo, que reitera la segunda parte del título del artículo, anticipa la propuesta de la autora (*Toward an Anthropology of Infants and Their Caretakers*): el desarrollo de estudios

interculturales que permitan la superación de los prejuicios occidentales que impiden realizar estudios antropológicos sobre los bebés.

De lo expuesto se desprende que la autora elige como estrategia la refutación constante de los supuestos del paradigma occidental para luego desplegar su propuesta para futuras investigaciones. Esta decisión la lleva a utilizar unidades negativas y pseudonegativas para rebatir los presupuestos esgrimidos por los antropólogos occidentales a los que considera centrados en las construcciones culturales de estos investigadores.

De la observación de la tabla siguiente se desprende que la autora utiliza menor cantidad de unidades léxicas negativas y negaciones explícitas en la sección donde presenta su propuesta y en la que presenta las dificultades para definir los conceptos *infante e infancia*. En el resto del texto la frecuencia de las unidades estudiadas supera a la media porque se refutan los presupuestos occidentales al confrontarlos con los de la comunidad africana Beng estudiada por la investigadora.

Tabla 2: Frecuencia de unidades negativas en Gotlieb, Alma: "Where Have All the Babies Gone? Toward an Anthropology of Infants (and their Caretakers)". *Anthropology Quarterly*, mayo 2002.

Secciones del texto	Total palabras	Total unidades negativas / negaciones explícitas	
Abstract	141	7	4.96%
Where have all the babies gone?	951	29	3.05%
Where have all the babies gone? II	1064	32	3.00%
Why have all the babies gone? Remembering Childhood, Imagining Parenthood	289	20	6.92%
The Missing Agency of Infants?	456	25	5.48%
Babies and Women	197	7	3.55%
Can babies communicate?	617	24	3.89%
Babies' Bodies, Babies' Leaks?	549	10	1.82%
Are Babies Rational?	350	12	3.43%
Towards an Anthropology of Infants (and Their Caretakers)	1070	16	1.49%
Total	5684	182	3.20%

Texto 3: Patterson, Thomas: "Conceptual Differences between Mexican and Peruvian Archaeology". *American Anthropology*. Vol 98, N° 3. Septiembre 1995.

En la introducción de este artículo el autor plantea la existencia de diferencias en la selección de categorías analíticas entre los antropólogos mejicanos y peruanos para intentar comprender el pasado. En la sección *Civilization and Culture* desarrolla el tratamiento de ambos conceptos por distintos teóricos europeos. En el apartado *Civilization in Mexico* plantea cómo se utilizó el concepto civilización para el estudio del pasado mejicano y en la sección *Culture in Perú*, el uso del concepto *cultura* por parte de los antropólogos peruanos. Por último, en el apartado *Discussion*, el autor confronta los usos de los dos conceptos por los antropólogos de Méjico y Perú lo que le permite cuestionar la presunta homogeneidad de las culturas latinoamericanas.

Tabla 3: Frecuencia de unidades negativas en Patterson, Thomas: "Conceptual Differences between Mexican and Peruvian Archaeology". *American Anthropology*. Vol 98, N° 3. Septiembre 1995.

Secciones del texto	Total palabras	Total unidades negativas / negaciones explícitas	
Introducción	571	18	3.15%
Civilization and Culture	428	13	3.04%
Civilization in Mexico	596	1	0.17%
Culture in Peru	887	5	0.56%
Discussion	796	25	3.14%
Total	3278	62	1.89%

De la observación de la tabla se desprende que existe una mayor frecuencia de unidades negativas y negaciones explícitas en las secciones del texto donde se confrontan paradigmas que abordan las problemáticas estudiadas (*Introducción*, *Civilization and Culture*) y en la que se refuta el presupuesto de la homogeneidad de las culturas latinoamericanas (*Discussion*).

Texto 4: Nuyen, A. T: "Interpretation and Understanding in Hermeneutics and Deconstruction". *Philosophy of Social Sciences*. Vo. 24, N° 4, December 1994.

En el abstract de este artículo se plantea que Derrida objeta el paradigma hermenéutico de Gadamer por su búsqueda de una verdad última, sin embargo el autor considera que esta crítica es producto de una interpretación errónea de la hermenéutica. En la sección introductoria el autor plantea el propósito del artículo: los abordajes deconstructivistas y hermenéuticos con respecto a la interpretación y la comprensión.

En la primera sección se desarrolla la teoría hermenéutica de Gadamer y en la siguiente la deconstrucción de Derrida. En la tercera, el autor construye un diálogo entre ambas y en la última refuta las críticas que Derrida le formula a Gadamer para tomar posición a favor de la hermenéutica.

Tabla 4: Frecuencia de unidades negativas en Nuyen, A. T: "Interpretation and Understanding in Hermeneutics and Deconstruction". *Philosophy of Social Sciences*. Vo. 24, Nº 4, December 1994.

Secciones del texto	Total palabras	Total unidades negativas / negaciones explícitas	
Abstract	109	2	1.83%
Introducción	199	0	0%
Sección I	745	7	0.94%
Sección II	608	8	1.31%
Sección III	1448	60	4.14%
Sección IV	1110	55	5.04%
Total	4219	131	3.15%

De la observación de los datos registrados se desprende que la frecuencia de las unidades estudiadas aumenta considerablemente en las dos últimas secciones: en la primera las dos posturas entran en un supuesto diálogo y en la segunda se presentan las críticas a la interpretación que el deconstructivismo le formula a la hermenéutica.

Texto 5: So, Alvin Y. & Hikam, Muhammad: "Class in the Writings of Wallerstein and Thompson: Toward a Class Struggle Analysis". *Sociological Perspectives*, 32:4, 1989.

En el abstract de este artículo se plantean las tres contribuciones que se van a aportar para el estudio del análisis de clase: la importancia del modelo de Wallerstein, las semejanzas entre los modelos de Thompson y Wallerstein y la propuesta de los autores. En este artículo se discuten dos modelos de análisis de la lucha de clases: en la primera sección se presenta el concepto de sistema mundial utilizado por Wallerstein, en la segunda sección se describe el modelo y en la tercera el tipo de análisis que realiza Thompson. En la cuarta sección los autores realizan una crítica a los dos modelos estableciendo semejanzas y diferencias además de destacar los aspectos positivos y las limitaciones de ambos. En la última sección formulan una serie de propuestas para superar las limitaciones de los modelos estudiados.

Tabla 5: Frecuencia de unidades negativas en So, Alvin Y. & Hikam, Muhammad: "Class in the Writings of Wallerstein and Thompson: Toward a Class Struggle Analysis". *Sociological Perspectives*, 32:4, 1989.

Secciones del texto	Total palabras	Total unidades negativas / negaciones explícitas	
Abstract	73	2	2.74%
Wallerstein's World System Perspective	525	14	2.66%
Wallerstein's Class Analysis	1132	15	1.32%
Thompson's Class Analysis	1401	23	1.64%
A Critique to the Historical Approach to Class	731	46	6.29%
Toward a Class Struggle Analysis	1972	68	3.45%
Total	10053	168	1.67%

De la observación de la tabla precedente surge que la frecuencia de las unidades negativas y negaciones explícitas aumentan en el abstract, en la sección donde se recupera el análisis de Wallerstein (*Wallerstein's World System Perspective*), en el apartado donde se formula una crítica a los modelos (*A Critique to the Historical Approach to Class*) y en la última sección donde se formula una propuesta para el estudio de la lucha de clases (*Toward a Class Struggle Analysis*).

Texto 6: Colista, Celia & Leshner, Glenn: "Travelling Music: Following the Path of Music Through the Global Market". *Critical Studies in Mass Communication*. 15:2, 1998.

En el abstract se plantea que en el artículo se realizará una reseña de las teorías que intentan explicar el intercambio cultural que se produce con la globalización de la música popular, las críticas al modelo de imperialismo cultural y las teorías que surgen a partir de este debate; finalmente se plantea la presentación de un modelo heurístico que puede ser una herramienta útil para explicar el fenómeno estudiado. En la sección introductoria los autores presentan el tema del artículo y esbozan una crítica a las interpretaciones simplistas de la teoría del imperialismo cultural. En la segunda desarrollan brevemente la historia de la música popular durante el siglo XX. En la tercera sección se enumeran las grandes corporaciones que manejan este producto cultural y se menciona la existencia de compañías que son independientes cuyas producciones se dirigen a diferentes nichos de audiencia. En la siguiente sección se define el concepto de imperialismo cultural, se presentan distintas posturas dentro de este marco teórico y se critican sus limitaciones. En la siguiente sección se reseñan otros modelos y se presenta el modelo de los autores que toman conceptos de otros

investigadores que han trabajado la problemática del intercambio cultural o musical. En la siguiente sección los autores admiten que, a pesar de sus esfuerzos, el modelo desarrollado no explica toda la complejidad del fenómeno del intercambio cultural o musical ya que se limita al estudio de la influencia de las grandes corporaciones (*Critical Response*). En la última sección resumen lo planteado a lo largo del artículo y destacan la importancia del estudio de la función de las compañías independientes.

Tabla 6: Frecuencia de unidades negativas en Colista, Celia & Leshner, Glenn: "Travelling Music: Following the Path of Music Through the Global Market". *Critical Studies in Mass Communication*. 15:2, 1998.

Secciones del texto	Total palabras	Total unidades negativas / negaciones explícitas	
Abstract	154	2	1.29%
Introducción	440	20	4.54%
History of the Popular Music in the XX century	433	2	0.46%
The Mayors: Corporate leaders of the music industry	648	8	1.23%
Cultural Imperialism	1455	44	3.02%
Other Theories of Cultural/Musical Exchange	1677	23	1.37%
Critical Response	219	10	4.57%
Conclusion	544	17	3.12%
Total	5580	126	2.25%

Los datos de la tabla precedente muestran que la mayor frecuencia de unidades negativas y negaciones explícitas se observa en los apartados donde se formulan críticas a la aplicación del modelo de imperialismo cultural para el análisis del fenómeno de la música popular del siglo XX (*Introducción, Cultural Imperialism*) y en las secciones donde los autores destacan las limitaciones de su propio modelo y resumen la argumentación (*Critical Response, Conclusion*) mientras que estas unidades no se utilizan con tanta frecuencia en las secciones expositivas.

Texto 7: Conrad, Clifton: "Grounded Theory" An Alternative Approach to Research in Higher Education". *Toward a Theory of Academic Change*. University of Michigan, 1995.

En la introducción el autor plantea su rechazo al uso del positivismo lógico y la verificación cuantitativa para el abordaje de las ciencias sociales. En la segunda sección

describe la teoría que postula como una estrategia para la investigación, en la siguiente presenta un ejemplo de aplicación a la investigación a la problemática de la educación superior. Luego sugiere algunos usos de la teoría para finalmente explayarse sobre las ventajas de su propuesta y refuta las críticas de otros investigadores.

Tabla 7: Frecuencia de unidades negativas en Conrad, Clifton: "Grounded Theory" An Alternative Approach to Research in Higher Education". Toward a Theory of Academic Change. University of Michigan, 1995.

Secciones del texto	Total palabras	Total unidades negativas / negaciones explícitas	
Introducción	786	21	2.67%
Grounded Theory as a Research Strategy	1018	14	1.37%
An Application of Grounded Theory to Higher Education Research	1133	23	2.03%
The Uses of Grounded Theory	543	8	1.47%
Reexamining Theory and Method in Higher Education: the Possibilities of Grounded Theory	689	24	3.48%
Total	4169	90	2.15%

Teniendo en cuenta los datos recabados en la tabla previa podemos afirmar que las unidades léxicas y las negaciones explícitas estudiadas se usan con mayor frecuencia en la introducción y en la sección final porque son los lugares del texto donde se refutan las críticas a la propuesta del autor mientras que en las secciones en las que se describe la teoría disminuye su frecuencia por debajo de la frecuencia promedio.

Texto 8: Scott Brandt, D.: "Information Technology Literacy: Task Knowledge and Mental Models". *Library Trends*, Vol. 50, Nº 1, Summer 2001. University of Illinois.

En la introducción de este artículo el autor plantea la necesidad del desarrollo de competencias para utilizar Internet como herramienta con el objetivo de acceder a información actualizada. En el apartado *Information Literacy* pone de manifiesto la importancia de la inclusión de un seminario de actualización tecnológica en los cursos de grado universitarios. En el siguiente apartado el autor plantea las dificultades que la falta de una formación en el uso de las herramientas tecnológicas provoca en los estudiantes. En *Instructional Systems Designs* desarrolla los requerimientos del diseño de un modelo para instruir a los estudiantes en la búsqueda de información en la red. En la sección *Task Knowledge* plantea la necesidad de identificar las tareas y competencias

asociadas con la búsqueda de información. En la siguiente sección define el concepto modelo mental y finalmente, en la conclusión, plantea que el tipo de competencias y tareas para la búsqueda de información en la red no se asemeja a las competencias cotidianas que desarrollan los jóvenes en el manejo de Internet.

Tabla 8: Frecuencia de unidades negativas en Scott Brandt, D.: "Information Technology Literacy: Task Knowledge and Mental Models". *Library Trends*, Vol. 50, Nº 1, Summer 2001. University of Illinois.

Secciones del texto	Total palabras	Total unidades negativas / negaciones explícitas	
Abstract	75	0	0%
Introduction	87	5	5.74%
Information Literacy	462	3	0.64%
Information Technology Literacy	751	33	4.39%
Instructional Systems Design	824	3	0.36%
Task Knowledge	1097	9	0.82%
Mental Models	828	9	1.08%
Conclusion	673	19	2.82%
Total	4797	81	1.68%

De acuerdo a los datos recabados en la tabla previa podemos afirmar que las unidades léxicas y las negaciones explícitas estudiadas se usan con mayor frecuencia en la introducción donde se plantea la necesidad de desarrollar la alfabetización tecnológica y sus características, en la conclusión y en la sección *Information Technology Literacy* donde el autor plantea la necesidad de otro tipo de formación para los estudiantes de grado de Bibliotecología mostrando las deficiencias de la actual formación.

Texto 9: Whiteford, Scott: "Conclusion". *Workers from the North*. Austin. University of Texas Press, 1981.

Este texto es el último capítulo de un libro que trata el problema de la migración en Latinoamérica. Como no posee subtítulos, en primer lugar se buscó la frecuencia de uso de las negaciones y unidades léxicas negativas por párrafos y en segundo lugar se agruparon los párrafos de acuerdo a la temática desarrollada.

En los párrafos I y II el autor plantea las limitaciones de los modelos tradicionales para el análisis de los procesos migratorios en Latinoamérica, específicamente se centra en la migración de trabajadores bolivianos a la provincia de Salta. En los párrafos III, IV y V, postula la importancia de la ubicación de su trabajo de

investigación dentro de un contexto social que produce la victimización del trabajador boliviano que migra para participar de la zafra en Argentina y que finalmente no regresa a su país de origen. Del párrafo VI al X refuta al paradigma más usado que explica este fenómeno argumentando que las ciudades ejercen una atracción muy fuerte sobre los trabajadores rurales por la posibilidad de logro de un cambio social. El autor afirma que este cambio no se produce sino que los trabajadores deben enfrentar una serie de factores adversos para lograr la construcción de redes sociales que les permitan desarrollar estrategias para sobrevivir en la ciudad de Salta. En los párrafos XI y XII se define el concepto de economía formal e informal siguiendo a dos autores. En los dos últimos párrafos, XIII y XIV, se describen las características de la ciudad de Salta que facilitan la urbanización de las familias bolivianas.

Tabla 9: Frecuencia de unidades negativas en Whiteford, Scott: "Conclusion". Workers from the North. Austin. University of Texas Press, 1981. *Frecuencia teniendo en cuenta la organización semántica del texto.*

Secciones del texto	Total palabras	Total unidades negativas / negaciones explícitas	
Párrafos I y II: Planteo de las limitaciones del modelo tradicional	211	7	3.32 %
Párrafos III- IV- V: Importancia de la contextualización social del estudio	390	15	3.48%
Párrafos VI - VII- VIII- IX- X: Refutación del paradigma tradicional	625	36	5.76%
Párrafos XI - XII: Definición de los conceptos de economía formal e informal	277	3	1.08%
Párrafos XIII - XIV: Factores que facilitan la urbanización de los trabajadores rurales en la ciudad de Salta	396	3	0.75%
Total	1899	64	3.37%

De los datos de la tabla precedente se desprende que el autor incluye mayor porcentajes de unidades léxicas negativas y negaciones explícitas cuando contrapone su postura con el modelo utilizado frecuentemente para explicar el fenómeno estudiado. En los párrafos más descriptivos el número de unidades léxicas y construcciones estudiadas disminuye notoriamente.

Texto 10: Kennedy, Denis: "Sports and Show: Spectators in Contemporary Culture". *Theatre Research International*, Volume 26, N° 3, 2004.

Este texto tampoco posee subtítulos como en el caso anterior, por lo tanto en primer lugar se buscó la frecuencia de uso de las negaciones y unidades léxicas negativas por párrafos y en segundo lugar se agruparon los párrafos de acuerdo a la

temática desarrollada. En los párrafos I, II y III, el autor plantea que paulatinamente se ha controlado al espectador teatral del siglo XX a quien compara con el espectador del siglo XIX. Este mecanismo de control se termina de formalizar cuando se construye la audiencia del cine sonoro. Del párrafo IV al IX se compara al espectador teatral con el deportivo al que se lo caracteriza como más libre ya que puede alterar ciertos códigos sociales relacionados con el grupo de hombres que frecuenta este tipo de espectáculos. Del párrafo X al XIV se analiza al espectador deportivo actual desde la perspectiva de género y se critica al modelo sociológico dominante que afirma que los espectáculos deportivos son los lugares donde se refuerza la agresividad masculina. En los párrafos XV y XVI se destaca la ritualización de la violencia en los espectáculos en Estados Unidos a diferencia de lo que sucede en Gran Bretaña. Del párrafo XVII al XIX compara nuevamente al espectador teatral con el deportivo en lo que respecta a la necesidad de la presencia física mientras se desarrolla el espectáculo e introduce el tema de las transmisiones televisivas. Desde el párrafo XX al final del texto, el autor plantea la manipulación televisiva de la que es objeto el espectador deportivo aunque concluye que, finalmente, el espectador logra escapar de esta apropiación y mantener cierto grado de independencia.

Tabla 10: Frecuencia de unidades negativas en Kennedy, Denis: "Sports and Show: Spectators in Contemporary Culture". *Theatre Research International*, Volume 26, N° 3, 2004.

Secciones del texto	Total palabras	Total unidades negativas / negaciones explícitas	
Abstract	132	2	1.51%
Párrafos I-II-III: Comparación entre espectador teatral actual y espectador del siglo XIX	443	25	5.64%
Párrafos IV a IX: Comparación entre el espectador teatral y el deportivo	968	38	3.92%
Párrafos X a XIV: Crítica al modelo sociológico tradicional desde la perspectiva de género	950	20	2.10%
Párrafos XV y XVI: Comparación entre los espectáculos deportivos en EEUU y gran Bretaña	301	6	1.99%
Párrafos XVII a XIX: Importancia de la presencia física en el espectáculo: diferencias entre el espectador deportivo y el teatral	442	22	4.98%
Párrafos XX al XXIV: Manipulación mediática del espectador deportivo	701	14	1.99%
Total	3937	127	3.22%

De la observación de la tabla precedente se desprende que existe una mayor frecuencia de las unidades estudiadas en tres secciones del texto en las que se realizan comparaciones: en la primera se compara al espectador teatral actual y al del siglo XIX, en la segunda se compara al espectador teatral y al deportivo del siglo XX y en la tercera se compara la importancia de la presencia física en ambos espectáculos.

2.2.2 Patrones de aparición de las unidades negativas en el corpus seleccionado

Terminado el análisis anterior, se resolvió relevar si existían patrones de aparición de las subcategorías de las unidades léxicas negativas y de las negaciones explícitas en el corpus estudiado y se elaboraron las siguientes tablas.

Texto 1: Lesley, Mellinee: "The difficult dance of Critical Literacy". *Journal of Adolescent and Adult Literacy*. Vol. 40, N° 6, Marzo 1997.

Tabla 11: Frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Secciones del texto	Total unidades	Unidades pseudonegativas		Unidades negativas		Negaciones explícitas	
Introducción	11	7		3		1	
Critical Literary Theory	10	4		4		2	
The dance of critical literacy	27	11		7		9	
Lesson learned	36	14		11		11	
Final thoughts	14	5		4		5	
Total	98	41	41.84%	29	29.59%	28	28.57%

De la observación de la tabla precedente se desprende que, en este texto, predominan las unidades pseudonegativas mientras que la distribución de las unidades con afijos negativos y la negación explícita es semejante.

Texto 2: Gotlieb, Alma: "Where Have All the Babies Gone? Toward an Anthropology of Infants (and their Caretakers)". *Anthropology Quarterly*, mayo de 2002.

Tabla 12: Frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Secciones del texto	Total unidades	Unidades pseudonegativas		Unidades negativas		Negaciones explícitas	
Abstract	7	5		2		0	
Where have all the babies gone?	29	20		3		6	
Where have all the babies gone? II	32	15		9		8	
Why have all the babies gone? Remembering Childhood, Imagining Parenthood	20	9		6		5	
The Missing Agency of Infants?	25	7		11		7	
Babies and Women	7	6		0		1	
Can babies communicate?	24	11		9		4	
Babies' Bodies, Babies' Leaks?	10	4		4		2	
Are Babies Rational?	12	6		4		2	
Towards an Anthropology of Infants (and Their Caretakers)	16	12		4		0	
Total	272	95	34.92%	52	19.12%	35	12.87%

De acuerdo a los datos de la tabla precedente vemos que existe un predominio del uso de unidades pseudonegativas sobre las otras formas cuya distribución es semejante.

Texto 3: Patterson, Thomas: "Conceptual Differences between Mexican and Peruvian Archaeology". *American Anthropology*. Vol 98, N° 3. Septiembre 1995.

Tabla 13: Frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Secciones del texto	Total unidades	Unidades pseudonegativas		Unidades negativas		Negaciones explícitas	
Introducción	18	11		4		3	
Civilization and Culture	13	7		3		3	
Civilization in Mexico	1	0		0		1	
Culture in Peru	5	2		1		2	
Discussion	25	17		5		3	
Total	62	37	59.68%	13	20.97%	12	19.35%

Teniendo en cuenta los datos de la tabla precedente podemos afirmar que este autor privilegia el uso de unidades pseudonegativas en este texto. Se observa una

frecuencia semejante de uso de las otras dos subcategorías consideradas en la investigación.

Texto 4: Nuyen, A. T: "Interpretation and Understanding in Hermeneutics and Deconstruction". *Philosophy of Social Sciences*. Vo. 24, N° 4, December 1994.

Tabla 14: Frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Secciones del texto	Total unidades	Unidades pseudonegativas		Unidades negativas		Negaciones explícitas	
Abstract	2	1		1		0	
Introducción	0	0		0		0	
Sección I	7	5		0		2	
Sección II	8	1		6		1	
Sección III	60	15		19		26	
Sección IV	56	22		18		16	
Total	133	44	33.08%	44	33.08%	45	33.84%

De la observación de la tabla precedente se desprende que existe un predominio de frecuencia de uso de las unidades pseudonegativas y de las negaciones explícitas sobre las unidades con afijos que indican negación.

Texto 5: So, Alvin Y. & Hikam, Muhammad: "Class in the Writings of Wallerstein and Thompson: Toward a Class Struggle Analysis". *Sociological Perspectives*, 32:4, 1989.

Tabla 15: Frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Secciones del texto	Total unidades	Unidades pseudonegativas		Unidades negativas		Negaciones explícitas	
Abstract	2	2		0		0	
Wallerstein's World System Perspective	13	6		4		3	
Wallerstein's Class Analysis	15	3		3		9	
Thompson's Class Analysis	23	8		4		11	
A Critique to the Historical Approach to Class	46	23		10		13	
Toward a Class Struggle Analysis	68	42		13		13	
Total	167	84	50.30%	34	20.36%	49	29.34%

Los datos de la tabla precedente indican que, en este texto, existe un predominio de uso de unidades pseudonegativas sobre las otras dos subcategorías.

Texto 6: Colista, Celia & Leshner, Glenn: "Travelling Music: Following the Path of Music Through the Global Market". *Critical Studies in Mass Communication*. 15:2, 1998.

Tabla 16: Frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Secciones del texto	Total unidades	Unidades pseudonegativas	Unidades con afijos negativos	Negaciones explícitas
Abstract	2	1	0	1
Introducción	20	14	1	5
History of the Popular Music in the XX century	2	1	0	1
The Mayors: Corporate leaders of the music industry	8	5	1	2
Cultural Imperialism	44	27	8	9
Other Theories of Cultural/Musical Exchange	23	8	6	9
Critical Response	10	8	1	1
Conclusion	17	8	8	1
Total	126	72	25	29
		57.15%	19.84%	23.01%

De los datos que surgen de la observación de la tabla precedente podemos afirmar que estos autores privilegian el uso de unidades pseudonegativas.

Texto 7: Conrad, Clifton: "Grounded Theory" An Alternative Approach to Research in Higher Education". *Toward a Theory of Academic Change*. University of Michigan, 1995.

Tabla 17: Frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Secciones del texto	Total unidades	Unidades pseudonegativas	Unidades negativas	Negaciones explícitas
Introducción	21	14	5	2

Grounded Theory as a Research Strategy	14	7		3		4	
An Application of Grounded Theory	23	12		6		5	
The Uses of Grounded Theory	8	4		2		2	
Reexamining Theory and Method	24	17		4		3	
Total	90	54	60%	20	22.22%	16	17.78%

Según los datos de la tabla precedente, el autor utiliza con mayor frecuencia las unidades pseudonegativas.

Texto 8: Scott Brandt, D.: "Information Technology Literacy: Task Knowledge and Mental Models". *Library Trends*, Vol. 50, N° 1, Summer 2001. University of Illinois.

Tabla 18: Frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Secciones del texto	Total unidades	Unidades pseudonegativas	Unidades negativas	Negaciones explícitas			
Abstract	0	0	0	0			
Introduction	5	1	0	4			
Information Literacy	3	1	0	2			
Information Technology Literacy	32	23	3	7			
Instructional Systems Design	3	2	1	0			
Task Knowledge	9	2	1	6			
Mental Models	9	3	0	6			
Conclusion	19	10	2	7			
Total	81	42	51.85%	7	8.64%	32	39.51%

A partir de los datos que aparecen en esta tabla se desprende que este autor privilegia el uso de los pseudonegativos.

Texto 9: Whiteford, Scott: "Conclusion". *Workers from the North*. Austin. University of Texas Press, 1981.

Tabla 19: Frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Secciones del texto	Total unidades	Unidades pseudonegativas		Unidades negativas		Negaciones explícitas	
Párrafos I y II	7	3		2		2	
Párrafos III-IV- V	15	10		3		2	
Párrafos VI - VII-VIII- IX- X	36	26		1		9	
Párrafos XI - XII	3	1		1		1	
Párrafo XIII - XIV	3	1		0		2	
Total	64	41	64.06%	7	10.94%	16	25%

A partir de los datos que aparecen en esta tabla se puede afirmar que este autor privilegia el uso de los pseudonegativos.

Texto 10: Kennedy, Denis: "Sports and Show: Spectators in Contemporary Culture". *Theatre Research International*, Volume 26, N° 3, 2004.

Tabla 20: Frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Secciones del texto	Total unidades	Unidades pseudonegativas		Unidades negativas		Negaciones explícitas	
Abstract	2	2		0		0	
Párrafos I-II-III	25	15		6		4	
Párrafos IV a IX	38	18		15		5	
Párrafos X a XIV	20	15		1		4	
Párrafos XV y XVI	6	2		0		4	
Párrafos XVII a XIX	22	13		5		4	
Párrafos XX al XXIV	14	7		0		7	
Total	127	72	56.70%	27	21.25%	28	22.05%

De la observación de los datos de la tabla se desprende que este autor privilegia el uso de unidades pseudonegativas.

2.3 Análisis de los resultados

El análisis de la frecuencia de aparición de las unidades negativas y negaciones explícitas en las secciones de los diez textos estudiados corroboró nuestra hipótesis acerca de la concentración de estas unidades en los fragmentos refutativos y en los que se comparan puntos de vista, modelos o paradigmas con el objetivo de mostrar las falencias o limitaciones de los paradigmas o modelos hegemónicos.

El análisis de la distribución de las subcategorías estudiadas mostró que en todos los textos predomina el uso de las unidades pseudonegativas, solamente en el texto cuatro se observa una distribución pareja de las subcategorías como lo muestra la tabla siguiente.

Tabla 21: Síntesis de la frecuencia de uso las subcategorías de unidades negativas, pseudonegativas y negaciones explícitas.

Texto	Unidades pseudonegativas	Unidades negativas	Negaciones explícitas
1	41.84%	29.59%	28.57%
2	34.92%	19.12%	12.87%
3	59.68%	20.97%	19.35%
4	36.08%	33.08%	33.84%
5	50.90%	20.96%	27.54%
6	57.14%	19.84%	23.01%
7	60%	22.22%	17.78%
8	51.85%	8.64%	39.51%
9	64.06%	10.94%	25%
10	56.70%	21.25%	22.05%

2.4 Conclusión

De acuerdo con los resultados obtenidos, desde al abordaje sistémico funcional, podemos decir que estas pistas permiten pensar que en el contexto de situación en el que

se producen estos textos, el investigador tiene que presentar su modelo, propuesta o idea influyendo sobre el lector para que su aporte sea aceptado. Para persuadir al lector experto al que va dirigido este tipo de textos, el investigador trata de mostrar las falencias y aspectos negativos de los paradigmas que intenta refutar o cuestionar. Una de las estrategias elegidas para lograr su propósito consiste en la elección de unidades negativas, pseudonegativas y negaciones explícitas que cumplen una función decisiva al proporcionar al lector una visión sobre la postura del escritor.

En todos los textos las unidades pseudonegativas se utilizaron con mayor frecuencia. Creemos que este dato es importante para estudiar el procesamiento de estos textos porque estas unidades son las que provocarían mayores dificultades a los estudiantes de grado con conocimientos básicos de inglés porque, cuando no son cognados, son las que no proporcionan ninguna pista morfológica sobre su connotación negativa.

Apéndice 1: Unidades negativas, pseudonegativas y negaciones explícitas encontradas

Tabla 1: "The difficult dance of Critical Literacy". *Journal of Adolescent and Adult Literacy*. Vol. 40, N° 6, Marzo 1997.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Introducción	Conflicting	Contradictory	Couldn't write
	Missing	Contradictory	
	Never	Nowhere	
	Haunted		
	Reluctantly		
	Failed		
Critical Literacy Theory	Despair		
	Exceptions	Unstated	Could not teach
	Challenge	Discrepancies	Don't want to hear
	Few	Discontinuities	
The dance of Critical Literacy	Bad	Unknownability	
	Only	Homelessness	Didn't have
	Only	Discrimination	Not to respond
	Put off	Discrimination	Didn't like
	Betrayal	Misleading	Didn't know
	Hated	Unchecked	Whether or not
	Erroneously	Nonsense	Didn't like to think
	Bothered	Uncomfortable	Hadn't said
	Opposite		Didn't realize
	Worst		Not alienate
Lessons learned	Negativism		
	Negative		
	Critique	Noncanonical	Whether or not
	Missing	Inequities	Not
	Questioned	No one	Didn't speak up
	Challenged	Unlike	Was not questioned
	Was removed	No one	Wasn't
	Difficult	Unrest	Couldn't possibly know
	Hatred	Unexplored	Didn't know
	Step back	Unsaid	Wasn't diverted
	Came to question	Nothing	Wasn't introduced
	Was left	Uncomfortable	Didn't use
	Without	Contradictory	Are not
	Fall silent		
Flat			
Final thoughts	Neutral		
	Opposition	Undeserving	Does not come about
	Afraid	Underestimated	Wasn't prepared
	Fell short	Unprepared	Not
	Too	Unreadable	Hadn't I, the instructor, expected
Lingered		Hadn't I set up	

Tabla 2: Gotlieb, Alma: "Where Have All the Babies Gone? Toward an Anthropology of Infants (and their Caretakers)" *Anthropology Quarterly*, mayo de 2002.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract	Neglected	Inability	
	Exclusion	Inconvenient	
	Problematic		
	Presumed		
	Low		
Where have all the babies gone? I	Have ignored	Non-subject	Do not seem to think
	Negative	Impervious	Does not mean
	Have been sidelined	Underrepresent	Do not like
	Marginal		Do not seem to hold out
	Only		Not necessarily
	Less		No anthropological journal
	Overlooked		
	Precluded		
	Blind		
	Shortcomings		
	Only		
	Rare		
	Frustrating		
	Lack		
	Hampered		
	Mini		
	Limited		
	Limits		
Absent			
Challenge			
Where have all the babies gone? II	Rather	Uncritically	Is not
	Suspiciously	Unexpectedly	Do not emphasize
	Less	Non-commensurable	No matter when
	Problematic	Destabilizing	Do not fully attain
	Routinely	Non-transparent	May not be
	Rather	Non-Western	Is not
	Strictly	Counteract	Not
	Without	Mind-less	There is no
	Delay	Indeterminate	
	Delay		
	Lost		
	Attenuated		
	Decline		
	Dearth		
Few			
Why have all the babies gone? Remembering Childhood, Imagining Parenthood.	Tiny	Disincline	Are not
	Gap	Unaware	May not have
	Few	Unlikely	No matter
	Lack	Non-parent	Should not be

	Delicate		
	Critical		
	Polemies		

Tabla 3: Patterson, Thomas: "Conceptual Differences between Mexican and Peruvian Archaeology". *American Anthropology*. Vol 98, N° 3. Septiembre 1995.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Introducción	Different	Impediment	Do not mean
	Never	Disintegration	Not
	Never	Discontinuous	Were not exercised
	Wane	Short term	
	Marginalized		
	Repressed		
	Differently		
	Less		
	Different		
	Interrupted		
	Less		
Civilization and Culture	Alienation	Inequality	Neither..nor
	Refute	Unstratified	Neither..nor
	Detriment	De-emphasized	Not
	Repressed		
	The least		
	Complex		
	Critique		
Civilization in Mexico			No longer
Culture in Peru	Rejected	Displaced	No
	Denied		Did not die out
Discussion	Denied	Unmodified	Am not
	Devastating	Disconnected	Neither..nor
	Repression	Unlinks	Not
	Neglect	Inability	
	Constrains	Disenfranchised	
	Deficiencias		
	Contradictions		
	Constrains		
	Difficult		
	Challenge		
	Contradict		
	Encapsulated		
	Ignored		
	Peripheral		
	Marginalized		
Limitation			
Call into question			

Tabla 4: Nuyen, A. T: "Interpretation and Understanding in Hermeneutics and Deconstruction". *Philosophy of Social Sciences*. Vo. 24, N° 4, December 1994.

	Remote	Non-parents	Has not often been sharpened
	Ignorance	Unable	
	Hard		
	Different		
	Rarely		
The Missing Agency of Infants?	Boring	Unable	Does not appear to be
	Dooming	Inconsequential	Not
	Far	Unconsciously	No legal effect
	Hidden	Invisibility	Does not seem to make
	Far from	Irrelevant	May not interpret
	Foreclose	Undoubtedly	Neither... nor
	Let alone	(Can be) unearthed	No opinion
		Helpless	
		Unconsciously	
Babies and Women		Non-Western	
		Non-issue	
	Neglected		Not necessarily
	In the shadows		
	Relegated		
Can Babies Communicate?	In the background		
	Challenged		
	Disturbing		
	At least	Incapable	Cannot communicate
	Obstacle	Non-linguistic	May not be
	Lack	Dismissed	May not be
	Impediment	Meaningless	Is not
	Difficult	Meaningless	
	Elusive	Impossible	
	Too	Unenlightened	
Babies' bodies. Babies Leaks	Narrow	Unexpected	
	Too	Afield	
	Exclusion		
	Questioned		
	Lack	Devalued	Are not trained
Are Babies Rational?	Messier	Would unsettle	Not always
	Challenge	Invariable	
	Violate	Impregnable	
	Biobundle	Impervious	No wonder
Toward an anthropology of Infants (and Their Caretakers)	Biobundlé	Precultural	Do not bother
	May prevent	Helpless	
	Alien	Unconscious	
	Distinct		
	Low		
	Avoid	Incapable	
	Eschew	Immutable	
The least	Unstudied		
Dependence	Disapproved of		
Dependant			
Dependent			
Delaying			
Occasionally			
Rare			

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract	Objects	Misunderstandings	
Introducción			
I	Ignore		By no means
	Only		Is not
	Lack		
	Absent		
	Negativity		
II	Fail	Disruptive	Cannot routinely cross
		Unsublatable	
		Undecidable	
		Mis-taking	
		Undermine	
III	Less	Indefinitely	Has not deconstructed
	Objections	Unsublatable	Is not
	Only	Disqualified	Is not
	Opposite	Undecidable	Does not include
	Never	Nontrue	Has not been
	Only	Undoubtedly	Has not been
	Pretext	Misunderstanding	Has not wandered
	Only	Misunderstand	No word
	Contrary	Antitext	Does not have
	Never	Pseudotext	Is not
	Only	Antitext	Cannot be repeated
	Refuses	Antiart	(Can be) not
	Wrong	Disappear	Cannot understand
	Without	Disappear	Cannot be
	Rejoinder	Unending	Is not
		Nothing	No matter
		Disappear	Not
		Unsublatable	Does not disappear
		Undercuts	There is no more
			Is not to say
		Have no understanding	
		Do not understand	
		There is no clear answer	
		Cannot be entertained	
		Do not constitute	
		No matter how	
IV	Hostility	Misunderstanding	Does not necessarily narrow the gap
	Avoided	Mistakenly	Is not
	Confrontation	Misunderstanding	Not taking
	Turning away	Unsublatable	Is not
	Confrontation	Disruptive	Has not been learned
	Negative	Disruptive	Cannot be said
	Refusal	Impossible	Is not
Jettisoned	Nowhere	Cannot be demonstrated	

Turned away	Unsublatable	Are under no obligation to interpret
Leads away	Disruptive	Has not gone far enough
At all	Unsublatable	Is clearly not
Problems	Incomprehensible	Is not given
Turning away	Impossibility	There is no more
Turning away	Dismissed	No more
Avoidance	Impossible	Will not come
Is doomed	Impossible	Cannot be rejuvenated
Fail	Unchanged	
Refuse	Immutable	
Failure		
Never		
Avoid		
Prevent		

Tabla 5: So, Alvin Y. & Hikam, Muhammad: "Class in the Writings of Wallerstein and Thompson: Toward a Class Struggle Analysis". *Sociological Perspectives*, 32:4, 1989.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explicitas</i>
Abstract	Contrary		
	Problems		
Wallerstein's world System Perspective	Criticism	Dissenters	Not the state
	Neglect	Unorthodox	Does not answer
	Criticized	Dissatisfied	Are not placed
	Betrays	Disagreed	Is not
	Has been lost		
	Lose sight		
Wallerstein's Class Analysis	Contends	Disintegrate	Is not
	Narrowly	Disaggregate	Does not pay full attention
	Blurred	Anti-imperialist	Do not have
			No longer
			Is not
			Cannot be defined
			Is not
			Is not
Thompson's Class Analysis	Devastating	Incorrectly	Does not perceive
	Critique	Dislikes	Is not
	Conflict	Dismisses	Are no classes
	Criticizes	Inseparable	Is not
	Avoid		Had not yet emerged
	Only		Do not exist
	Differ		Not exclusively
	Differ		Not the first stage
			Not because....
			No more
			No more
A Critique of the Historical Approach To Class	Weaknesses	A-structural	Does not much examine

	Polemical	Unclear	Are not
	Suffer	A-structural	Are not organized
	Problems	A-structural	There is no
	Subjectivism	Unanalyzed	Not
	Criticized	Disappears	Did not exist
	Neglects	Disunity	Have not provided
	Criticism	Disagree	Is not
	Conceal	A-structural	Is not clear
	Collapsed	Unclear	Cannot give
	Problem		No one
	Subjectivism		Does not catch
	Accuses		Not the making of
	Opposition		
	Only		
	Loosely		
	Complain		
	Failed		...
	Hardly		
	Criticizes		
	Accuses		
	Criticism		
	Subjectivism		
Toward a Class Struggle Analysis	Only	Overexpanded	Is not
	Only	Non-class struggle	Has not fully clarified
	Crushed	Irrelevant	Is not
	Defeated	Unfaithful	Should not be conceptualized
	Diverted	Dislocates	May not materialize
	Seldom	Depoliticize	May not even have the chance to articulate
	Dismiss	A-structural	No
	Opposite	Unclear	Is not confined
	Criticism	A-Structural	Are not
	Opposite	De-politicize	Is not dictated
	Deny	Unlikely	Do not make
	Ignore	Inappropriate	
	Avoid	Unclear	
	Debunk	Unclear	
	Less		
	Cutbacks		
	Narrow		
	Nullified		
	Confined		
	Small		
	Problems		
	Subjectivism		
	Avoid		
	Constraints		
	Repression		
	Lack		
	Fragmentize		
	Block		
	Contradictions		

Undermined		
Constraints		
Constraints		
Limits		
Avoid		
Problems		
Subjectivism		
Subjectivism		
Get rid of		
Seldom		
Neutralized		
Limits		
Nullified		
Confused		

Tabla 6: Colista, Celia & Leshner, Glenn: "Travelling Music: Following the Path of Music Through the Global Market". *Critical Studies in Mass Communication*. 15:2, 1998.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract	Sinister		Not
Introducción	Inevitably	Non-US countries	No longer
	Threaten		Does not enjoy
	Diluted		Not adequately supported
	Worry		Is not stagnant
	Obliterated		Are not passive
	Fear		
	Charge		
	Negative		
	Questioned		
	Saturates		
	Paralyses		
	Criticizes		
	Charging		
Simplistic			
History of Popular Music	lack		Were not entirely responsible
The Mayors: Corporate Leaders Of the Music Industry	Few	Inaccurate	Do not compete
	Less		Cannot handle
	Lack		
	Demise		
	Weakens		
Cultural Imperialism	Extremism	Uncommon	Are not uncommon
	Rejection	Non-Western	Need not be dominated
	Only	Mismanaged	Have not been isolated
	Reject	Over-centralized	Is not
	Harmful	Disagrees	Cannot afford to produce
	Contrary	Non-conformist	Cannot supply
	Detrimental	Disruptions	Cannot be prioritized
	Subjugate	Discard	Will not provide

	Contends		Do not take into account
	Subject		
	Preys		
	Danger		
	Few		
	Absence		
	Concern		
	Less		
	Criticism		
	Criticizes		
	Lack		
	Ignored		
	Opposite		
	Without		
	Avoid		
	Criticism		
	Attacks		
	Simplistic		
	Reject		
Other theories of Cultural/ Musical Exchange	Flaws	Inequitable	Not all cultural exchanges
	Fail	Insurmountable	Do not ring a bell
	Negatively	Undermine	Do not come
	Warn	Inequitable	Has no real ethnic or cultural roots
	Void	Regardless	Has no ethnic roots
	Never	Undeniable	Do not necessarily see
	Less		Has not overridden
	Diluted		Don't doubt
Critical Response			Is not
	Difficulty	Oversimplified	Is not just made up
	Avoided		
	Too		
	Charges		
	Despair		
	Lack		
	Warns		
Conclusion	Evil		
	Fails to examine	Asymmetrical	Does not apply
	Question	Inequality	
	Fear	Oversimplified	
	Doomsday	Regardless	
	Difficult	Unknown	
	Bias	Misleading	
	Failed to	Disregards	
Wary	Unusual		

Table 7: Conrad, Clifton: "Grounded Theory" An Alternative Approach to Research in Higher Education". *Toward a Theory of Academic Change*. University of Michigan, 1995.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Introducción	Eliminated	Uncertain	Do not fit
	Controlled	Untrue	Does not perpetuate
	Few	Untenable	
	Scant	Mindless	
	Sharp	Unpublished	
	Criticism		
	Attacked		
	Absolutist		
	Reject		
	Too much		
	Reject		
	Less		
	Without		
Little			
Grounded Theory as a Research Strategy	Failing	Unjustly	Have not (Unjustly) criticized
	Minimized	Unobtrusive	Should not be (minimized)
	Solely	Insufficiently	No additional data
	Refuted		Is not built
	Reject		
	Relaxed		
An Application of Grounded Theory to Higher Education Research	Only		
	Lacking	Unpublished	Did not easily lend
	Failed	Disconfirmed	No quantitative data
	Only	Overlooked	Were not (overlooked)
	Problem	Overemphasized	Cannot be (overemphasized)
	Minimized	Infrequently	No additional data
	Abandoned	Unsupported	
	Lack		
	Threatened		
	Refuted		
	Only		
The Uses of Grounded Theory	Ambiguous		
	Tentative		
	Little	Dismiss	Are not always well served
	Relaxed	Inappropriate	Is not best conducted
Reexamining Theory and Method in Higher Education: The Possibilities of Grounded Theory	Bias		
	Bias		
	Few	Dismissed	Does not reject
	Hardly	Dismiss	Do not appear
	Rejects	Contravene	No longer
	Have failed	Misunderstandings	
	Have failed		
	Reject		
	Wrong		
	Lack		
Poorly			
Failing			

Opposes		
Antagonism		
Reject		
Criticism		
Attacked		
Rejecting		
Limitations		

Tabla 8: Scott Brandt, D.: "Information Technology Literacy: Task Knowledge and Mental Models". *Library Trends*, Vol. 50, Nº 1, Summer 2001. University of Illinois

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract			
Introduction	Few		Not
			Does not involve
			Are not
			Are not
Information Literacy	Questioned		If not
			Are not
Information Technology Literacy	Illusive	Nothing	Is not
	Without	Unreliable	Has not been given
	Frustration	Unfamiliar	Does not foster
	Confusion		Are not
	Impede		Will not attain
	Without		Is no single way
	Naive		Is not sophisticated
	Fail to see		
	Difficulties		
	Play havoc		
	Blame		
	Interference		
	All too familiar		
	Wrong		
	Little		
	Criticism		
	Lack		
	Less		
	Only		
	Rudimentary		
Minimal			
Minor			
Few			
Instructional	Less	Unable	
	Overlooked		
Task Knowledge	Little	Disadvantages	Is not
	Lack		Not performed
			Not just
			But not understand
			Are not
		Are not	
Mental Models	Avoid		Will not understand
	Limited		Have no model

	Less		Cannot find
			Did not substitute
			Will not promote
			Cannot be placed
Conclusion	Without	Inability	May not be prepared
	Barrier	Unable	Do not seem
	Only		Is not
	Frustrated		No one formula
	Waste		No check
	Hastily		Does not filter T
	Mistakenly		Is not found
	Overlooked		
	Without		
Little			

Tabla 9: Whiteford, Scott: "Conclusion". *Workers from the North*. Austin. University of Texas Press, 1981.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Paragraph I- II	Only	Unfortunate	Do not account for
	Deteriorating	Uncertainties	No
	Problems		
Paragraph III- IV- V	Coercive	Uneven	No longer
	Contradiction	Inexpensive	Not to return
	Break	Disliked	
	Dismal		
	Scarce		
	Seldom		
	Plight		
	Obstacles		
	Victimization		
Little			
Paragraph VI a X	Meager	Uncertainty	Not all workers
	Never		Not all
	Only		Cannot read
	Few		No family
	Lost contact		Does not pay
	Eroded		Neither...nor
	Atrophied		No
	Constraints		Do not in fact shift
	Seasonability		Not all families
	Short		
	Low		
	Risk		
	Threat		
	Without		
	Precarious		
	Risk		
	Little		
Few			
Problems			

	Low		
	Short		
	Difficulty		
	Few		
	Vulnerability		
	Reduce		
	Harder		
XI- XII	Risky	Unstable	Do not seek
XIII - XIV	Less		Not possible
			Are not being slowly integrated

Tabla 10: Kennedy, Denis: "Sports and Show: Spectators in Contemporary Culture". *Theatre Research International*, Volume 26, Nº 3, 2004.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract	Rarely		
	Few		
Párrafos I- II- III	Give up	Disapprobative	Isn't
	Limited	Disruption	Are not
	Confine	Disrupt	Would not be taken
	Compliant	Anti-naturalistic	Not
	Passivity	Antagonistic	
	Condemned	Counterprogressive	
	Only		
	Control		
	Quiet		
	Trapped		
	Anarchic		
	Eliminated		
	Boisterous		
	Compliant		
Rowdy			
Párrafos IV a IX	Notably	Unknown	Is not
	Restrained	Demoralization	Neither nor
	Disruptive	Without	Is not
	Deadened	Infrequently	Is not
	Ordeal	Distressing	Not
	Vociferous	Non-invested	
	Violent	Uncommon	
	Rarely	Uncharacteristic	
	Ignoring	Infamous	
	Intrusive	Unavoidable	
	Condemn	Unusual	
	Reject	Displeases	
	Less	Dissatisfaction	
	Less	Disappointment	
	Rarely	Dissatisfaction	
Little			

	Abandoned		
	Deprived		
Párrafos X a XIV	Few	Unavailable	May not be
	Sanctioned		No social need
	Only		No way out
	Reduce		There is no need
	Few		
	Never		
	Constraints		
	Never		
	Never		
	Challenged		
	Criticism		
	Accusations		
	Problem		
	Problem		
Declined			
Párrafos XV y XVI	Problem		Does not exist
	Extreme		Does not apply
			Is no equivalent
			Have not found
Párrafos XVII a XIX	Problem	Unjustified	Have no hope
	Rarity	Unreproduceability	Could not have
	Few	Unattainable	Did not occur
	Destructive	Anti-social	Not to attend
	Riot	Ill- behaved	
	Decadent		
	Complaining		
	Rowdy		
	Threatened		
	Intimidated		
	Are warned		
	Never		
Dissenters			
Párrafos XX a XXIV	Cynically		No longer
	Lack		No good broadcasting
	Lack		Will nor draw
	Without		Does not look
	Difficult		Are not optional
	Less		Will not allow
	Escape		Is not tied

Capítulo 3

3.1 El aporte del abordaje sistémico funcional

El análisis sistémico funcional ofrece herramientas particularmente poderosas para abordar el estudio de la construcción de significados en textos académicos y su efecto en el proceso de lectura. La lingüística sistémica funcional considera al lenguaje como un sistema de significados realizados a través de formas que constituyen una red de sistemas (Halliday: 1994, 2004; Thompson, 1997). Este abordaje propone dos caminos alternativos de análisis: partir de pistas gramaticales que permitan remontar al contexto de situación y al contexto de cultura, o realizar el camino inverso es decir partir del contexto de cultura y llegar al texto.

Para el abordaje sistémico funcional, todo texto es una instancia del sistema subyacente de una lengua cuyo potencial es la construcción de significados (Halliday, 2004: 26). Este enfoque distingue tres tipos de significados: los *significados experienciales*, los *significados interpersonales* y los *significados textuales*. Esta perspectiva tripartita permite el estudio de las interrelaciones entre los diversos significados y considera que el uso del lenguaje es un proceso de construcción de significados a través de un sistema de elecciones orientado por los tres aspectos mencionados. Los *significados textuales* se relacionan con la manera en que el hablante/escritor organiza su mensaje en una secuencia discursiva coherente. Los *significados experienciales* son aquellos que maneja para codificar sus experiencias del mundo exterior. Los *significados interpersonales* son los que se construyen en la interacción con otros para establecer nuestras relaciones sociales y personales (Halliday, 1994: 33-35, Halliday: 2000: 29-30).

En el plano interpersonal, el posicionamiento del hablante/escritor se manifiesta en la elección de los sistemas de modalidad. La modalidad es el área intermedia que se extiende entre la polaridad positiva y la negativa, son los distintos grados de polaridad, es decir diferentes formas de construir el espacio semántico entre los dos polos. Los hablantes/escritores pueden elegir muchas formas para expresar sus opiniones o para ocultar el hecho de que las están expresando: en el primer caso, pueden utilizar la *polaridad* que es la elección entre formas positivas y negativas realizadas a través del operador verbal finito y en el segundo, recurrir a operadores modales. Esta elección no se reduce solamente al uso de lo que solían denominarse “verbos modales”, sino que se expanden en otras formas tales como las *metáforas interpersonales* (Halliday 1994: 354-367, Halliday 2004: 626-635). En estos casos, la opinión del hablante/escritor

acerca de la probabilidad de que su observación sea válida, está codificada como una proyección en una cláusula compleja hipotáctica en lugar de recurrir al uso de un elemento modal (Halliday 1994: 354). Los ejemplos citados por Halliday son los siguientes:

1- Mary probably knows

2- I think Mary knows

En el segundo caso se utiliza la variante metafórica a la que alude Halliday para la expresión de probabilidad.

Uno de los elementos que constituyen marcas de significados interpersonales en los textos académicos polifónicos son las unidades léxicogramaticales que poseen connotación negativa y que el investigador selecciona para expresar sus opiniones o para disimular u ocultar que está emitiendo su punto de vista. El reconocimiento de estas unidades por estudiantes que leen textos en inglés como lengua extranjera y que poseen conocimientos básicos de la lengua meta, se dificulta porque frecuentemente no ofrecen pistas al lector que les permita identificarlas como elementos ligados a la expresión de opiniones por parte del escritor acerca de la información que desea ofrecer.

La selección de estas unidades y su acumulación en los fragmentos refutativos y contrastivos es uno de los escollos con los que se enfrenta el lector de una segunda lengua y que le dificulta o impide la detección de los diferentes paradigmas o posturas durante la lectura. Las dificultades para procesar los fragmentos refutativos y contrastivos los lleva a formular ideas principales o redes conceptuales incompletas ya que no muestran los diferentes paradigmas u opiniones presentes en los textos.

Una vez corroborada nuestra hipótesis acerca de la mayor concentración de unidades léxicas negativas y pseudonegativas en los fragmentos refutativos de los textos académicos analizados, se procedió a realizar un análisis sistémico de dichos fragmentos con el objetivo de observar qué posición ocupan con mayor frecuencia los elementos estudiados.

Para el enfoque sistémico funcional, lo que le otorga a la cláusula su carácter de mensaje es la estructura temática. Siguiendo la terminología de la Escuela Lingüística de Praga, utilizan la distinción entre Tema y Rema para indicar las partes que constituyen una cláusula. El Tema es el elemento que sirve como punto de partida del mensaje, es el que orienta y ubica a la cláusula dentro de su contexto. El Rema es la parte del mensaje que desarrolla el Tema. En inglés, el Tema se indica por la posición en la cláusula: se ubica en primer lugar (Halliday, 2004: 64). El sistema de Tema

pertenece a la metafunción textual del lenguaje. Está relacionado con la organización de la información de las cláusulas y, a través de ellas, con la organización de todo el texto (Martin, Mathiessen, Painter, 1997:21).

En el tipo textual que se analizó (artículos de investigación y capítulos de textos utilizados por los alumnos de grado), las cláusulas que se encuentran son las denominadas cláusulas mayores que se presentan mayoritariamente en el modo declarativo, excepcionalmente aparecen ejemplos en el modo interrogativo.

Cuando en las cláusulas declarativas el Tema se superpone con el Sujeto, se lo denomina Tema no marcado. Para los Temas no marcados generalmente se utilizan pronombres personales, los pronombres impersonales *it* y *there* y las construcciones sustantivas. Si en una cláusula el Tema no coincide con el Sujeto, estamos en presencia de un Tema marcado porque tiene una mayor prominencia textual. El Tema marcado se expresa a través de una construcción adverbial, una construcción encabezada por una preposición o por una construcción sustantiva denominada Complemento. Esta es la forma más marcada de Tema porque, aunque potencialmente puede funcionar como Sujeto, no fue seleccionada para ser Sujeto sino que fue ubicada como Complemento temático.

Ejemplo:

We are aware of our responsibility to our critics. We are also aware of our responsibility to the author, who will probably would not have authorized the publication of these pages. This responsibility we accept wholly, and we would willingly bear it alone.

En la cláusula *This responsibility, we accept wholly*, la construcción sustantiva *This responsibility* es un Tema marcado que podría haber sido elegida para ser sujeto pero que se ubicó como Complemento.

Existen dos tipos de cláusulas interrogativas. En las preguntas sobre polaridad, el Tema es el operador verbal finito que se ubica en primer lugar antes del Sujeto y como el operador verbal finito no es un elemento experiencial, el Tema no marcado también incluye al Sujeto. En las cláusulas que interrogan sobre una determinada información, el elemento que funciona como Tema es el que solicita esta información y es el que se ubica en el primer lugar. En este tipo de cláusulas, el Tema no marcado es una construcción sustantiva, adverbial o preposicional que funciona como elemento interrogativo. Las cláusulas imperativas constituyen el único tipo de cláusulas en las que el infinitivo funciona como Tema no marcado. En el modo exclamativo una

construcción sustantiva o adverbial que funciona como elemento exclamativo expresa el Tema no marcado (Halliday, 2004: 64-104).

Se decidió realizar un análisis de las secciones de los textos en las que la frecuencia de las unidades estudiadas superaba la frecuencia media de aparición en cada texto. Para este trabajo se utilizó la tabla propuesta por Martin, Mathiessen y Painter ya que resulta adecuada para el análisis de textos escritos en inglés (Martin, Mathiessen y Painter, 1997: 43). El objetivo de este análisis fue relevar en qué posición aparecían mayoritariamente los elementos estudiados. En el Tema se distinguieron los elementos textuales, interpersonales, experienciales no marcados y experienciales marcados.

3.2- Análisis del corpus

Texto 1: "The difficult dance of Critical Literacy". *Journal of Adolescent and Adult Literacy*. Vol. 40, Nº 6, Marzo 1997.

Lessons learned

Reflecting on this experience, I'm left wondering whether or not this was an example of what Giroux (1993), Lankshear and Mc Laren (1993), Mc Laren (1989), and Searle (1993) would identify as critical pedagogy/critical literacy. I had introduced a non-canonical, politically charged text designed to highlight social inequities (Mc Laren, 1989). And, I had certainly allowed my students to, as Bigelow suggested, "critique the larger society through sharing their lives" (1990, p. 437).

But two things were missing from this class: a) an equal representation of students voices, and b) my identity as a text for the classroom dynamic of authority. For instance, no one questioned the 3 young White women in my class who not unlike me didn't speak up or put forth much of an opinion on the book. Similarly, my personal agenda in putting forth such a novel for the class to read was not questioned. Also, no one challenged why I was removed from the difficult questions of racism and hatred and allowed to step back from the conversations occurring among my students.

This wasn't the egalitarian, democratic moment Lankshear and Mc Laren (1993) and others advocate. Instead, this experience was something much more akin to Ellsworth's (1992) research. In a time of racial unrest on her campus, Ellsworth designed a course that would critically examine such issues as racism and sexism. Through her experience in enacting a critical pedagogy in her class, Ellsworth came to question the silenced diversity of student voices as well as the "emancipatory authority" accorded to teachers enacting a critical pedagogy. Though overtly unexplored both of these issues were present in my class. Much was left unsaid about the novel and all of the individual meanings we ascribed to it, just as nothing was said about my intentions for having introduced the novel into our curriculum. As Ellsworth explained "emancipatory authority occurs when a teacher "knows the object of study better than do the students" (p.99). Thus, through the teacher's authority, the students' voices become secondary.

Ironically, I couldn't possibly know the subject of racism better than my students although my goal as an educator and subsequent "emancipatory authority" was to invoke a liberatory pedagogy – one that explored racism among other social ills. Even though I didn't know more about racism than my students, I wasn't diverted by this fact from my original goal of bringing about an emancipatory critical literacy like a bestowed gift. This goal, furthermore,

wasn't introduced as a problematic aspect of the class. In effect, I didn't use the dynamics of the course as a text to be read.

Omer (1992) asked, "How do we speak as teachers and as members of various social groups? How do we understand our own embodiment of privilege and oppression, both historical and current? How do we teach as allies to oppressed groups of which we are not a part? (p. 75). And I would add, how do we teach as allies without becoming the self important "emancipatory authority? Should we as teachers fall silent and play a flat, seemingly "neutral" role in the course work or should we take on more of an active role? Is it our job in effect to listen, provoke or do both? I would argue, based on this experience and attempt at critical literacy, that we must be present in the "texts" of the classroom. We must permit ourselves to be known by our students and proceed with them into some uncomfortable, contradictory spheres.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial mercado</i>	<i>Experiencial no mercado</i>	
		Reflecting on this experience		I'm left wondering whether or not this was an example of what Giroux (1993), Lankshear and Mc Laren (1993), Mc Laren (1989), and Searle (1993) would identify as critical pedagogy / critical literacy
			I	had introduced a non-canonical, politically charged text designed to highlight social inequities (Mc Laren, 1989).
And			I	had certainly allowed my students to, as Bigelow suggested, "critique the larger society through sharing their lives" (1990, p. 437).
But			two things	were missing from this class: a) an equal representation of students voices, and b) my identity as a text for the classroom dynamic of authority.
For instance,			no one	questioned the 3 young White women in my class who not unlike me didn't speak up or put forth much of an opinion on the book
Similarly			my personal agenda in putting forth such a novel for the class to read	was not questioned
Also,			no one	challenged why I was removed from the difficult questions of racism and hatred and allowed to step back from the conversations occurring among my students.

			This	wasn't the egalitarian, democratic moment Lankshear and Mc Laren (1993) and others advocate.
Instead,			this experience	was something much more akin to Ellsworth's (1992) research
		In a time of racial unrest on her campus,		Ellsworth designed a course that would critically examine such issues as racism and sexism.
		Through her experience in enacting a critical pedagogy in her class,		Ellsworth came to question the silenced diversity of student voices as well as the "emancipatory authority" accorded to teachers enacting a critical pedagogy
Though	overtly	unexplored		both of these issues were present in my class
			Much	was left unsaid about the novel and all of the individual meanings we ascribed to it,
Just as			nothing	was said about my intentions for having introduced the novel into our curriculum.
As			Ellsworth	explained "emancipatory authority occurs when a teacher "knows the object of study better than do the students" (p.99).
Thus		through the teacher's authority		the students' voices become secondary.
	Ironically		I	couldn't possibly know the subject of racism better than my students although my goal as an educator and subsequent "emancipatory authority" was to invoke a liberatory pedagogy – one that explored racism among other social ills
Even though			I	didn't know more about racism than my students, I wasn't diverted by this fact from my original goal of bringing about an emancipatory critical literacy like a bestowed gift.

			This goal, furthermore,	wasn't introduced as a problematic aspect of the class.
In effect			I	didn't use the dynamics of the course as a text to be read.
			Orner (1992)	asked, "How do we speak as teachers and as members of various social groups? How do we understand our own embodiment of privilege and oppression, both historical and current? How do we teach as allies to oppressed groups of which we are not a part? (p. 75).
And			I	would add how do we teach as allies without becoming the self important "emancipatory authority?"
	Should		we as teachers	fall silent and play a flat, seemingly "neutral" role in the course work or should we take on more of an active role?
	Is		it	our job, in effect, to listen, provoke or do both?
			I	would argue based on this experience and attempt at critical literacy, that we must be present in the "texts" of the classroom
			We	must permit ourselves to be known by our students and proceed with them into some uncomfortable, contradictory spheres.

Final Thoughts

Critical literacy simply does not come about in a predictable, orderly fashion. The novel had such a different meaning for my students than it had for me. I saw the White woman in the novel who walked into the pool hall as a victim of her husband's meanness much like the murdered boy. This reading, however, was in direct opposition to many of my students' reading. Based on their interpretation, I was afraid they would see me as aligned with the oppressor as a sympathetic White woman. At least suspecting that by virtue of my race and gender I would be perceived more as an oppressor than emancipator, I decided to keep the reading of my text to myself. I wasn't prepared to deal with my undeserving place of privilege. Thus my class fell short of being truly critical.

The recognition of privilege as an instructor and member of White America must be present, but not given primacy over the voices and experiences of students with different perspectives. There must simply be a moment of acknowledgment. I underestimated the gap of despair that all too often exists between language and power. When I think back on this class,

it's the silent lapses, the words that got stuck between outbursts and hidden like a shame-faced child that trouble me the most. Hadn't I, the instructor, expected the anger – indeed hoped for the anger- to act as a catalyst in creating a critical curriculum? Hadn't I set up this tension? I was nonetheless unprepared for the unreadable silence that lingered - my students' and my own.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial marcado</i>	<i>Experiencial no marcado</i>	
			Critical literacy	simply does not come about in a predictable, orderly fashion
			The novel	had such a different meaning for my students than it had for me.
			I	saw the White woman in the novel who walked into the pool hall as a victim of her husband's meanness much like the murdered boy
			This reading, however,	was in direct opposition to many of my students' reading..
	Based on their interpretation		I	was afraid they would see me as aligned with the oppressor as a sympathetic White woman.
	At least suspecting that	by virtue of my race and gender		I would be perceived more as an oppressor than emancipator,
			I	decided to keep the reading of my text to myself.
			I	wasn't prepared to deal with my undeserving place of privilege
Thus			my class	fell short of being truly critical.
			The recognition of privilege as an instructor and member of White America	must be present but not given primacy over the voices and experiences of students with different perspectives.
			There	must simply be a moment of acknowledgment
			I	under-estimated the gap of despair that all too often exists between language and power
		When I think back on this class		it's the silent lapses, the words that got stuck between outbursts and hidden like a shame-faced child that trouble me the most

	Hadn't		I, the instructor,	expected the anger -- indeed hoped for the anger- to act as a catalyst in creating a critical curriculum?
	Hadn't		I	set up this tension?
			I	was nonetheless unprepared for the unreadable silence that lingered - my students' and my own.

Texto 2: Gotlieb, Alma: "Where Have All the Babies Gone? Toward an Anthropology of Infants (and their Caretakers)". *Anthropology Quarterly*, mayo de 2002.

Abstract

In much anthropological literature infants are frequently neglected as outside the scope of both the concepts of culture and disciplinary methods. This article proposes six reasons for this exclusion of infants from anthropological discussion. These include the fieldworker's own memories and parental status, the problematic question of agency in infants and their presumed dependence on others, their routine attachment to women, their seeming inability to communicate, their inconvenient propensity to leak from a variety of orifices, and their apparently low quotient of rationality. Yet, investigation of how infants are conceived beyond the industrialized West can lead us to envision them far differently from how they are conceived in the West (including by anthropologists). Confronting such comparative data suggests the desirability of considering infants as both relevant and beneficial to the anthropological endeavor (Babies / infants, childhood / youth, structure / agency, social theory, West Africa).

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial no marcado</i>	
		In much anthropological literature		infants are frequently neglected as outside the scope of both the concepts of culture and disciplinary methods.
			This article	proposes six reasons for this exclusion of infants from anthropological discussion.
			These	Include the fieldworker's own memories and parental status, the problematic question of agency in infants and their presumed dependence on others, their routine attachment to women, their seeming inability to communicate, their inconvenient propensity to leak from a variety of orifices, and their apparently low quotient of rationality.

Yet			investigation of how infants are conceived beyond the industrialized West	can lead us to envision them far differently from how they are conceived in the West (including by anthropologists).
			Confronting such comparative data	suggests the desirability of considering infants as both relevant and beneficial to the anthropological endeavor. (Babies/Infants, Childhood/youth, structure/agency, social theory, West Africa).

Where Have all the Babies Gone?

Whatever their parenting skills at home, most contemporary cultural anthropologists do not seem to think analytically much about babies. Of course this does not mean that we do not *like* babies. But in our professional lives we have often ignored those small creatures, who do not seem to hold out much scholarly promise, as we have defined the ethnographic imagination. At a theoretical level babies constitute for most of us a non-subject, occupying negative space that is virtually impervious to the anthropological gaze. Moreover, those studies that do privilege infants have been sidelined from mainstream conversations in cultural anthropology. While a new body of interdisciplinary literature is now emerging on the cultural construction of childhood and youth and their active negotiation of their cultural life, infants occupy a marginal place even in that literature, which is itself only beginning to attract attention in cultural anthropology, especially under the rubrics of “cultural psychology” or “ethnopediatrics” (for example, Small 1998).

Earlier in this century scholars associated with the “Culture and Personality” school inaugurated by Margaret Mead turned their attention to children – though not necessarily infants. In the United States this perspective was quite influential during mid - century (Langness 1975). In some ways the work of Beatrice and John Whiting and those who published in their “Children and Six Cultures” series continued this tradition (for example B. Whiting 1963).

Yet even in these writings infants received less attention than did older children. And critics have pointed out that the model typically overlooked variations in time (historical change) and space (ethnicity/race, class, religion and gender). Moreover, a Freudian perspective precluded alternative interpretations that might be more appropriate in a given cultural setting (for example Wallace, 1983: 213-217). As Mead herself acknowledged in her later years (1963), Eurocentric assumptions underlie the Freudian model, with its culture blind insistence on a few factors (such as toilet training) that we now know are interpreted variably in diverse cultural settings. These shortcomings continue to apply to more recent psychoanalytically oriented work on infants and children though all these works are generally quite rich in data.

In effect, the ethnography of infants is still, if you will, in its infancy. I have identified only two full length ethnographies devoted to the infants of a single society (Hewlett, 1991; Levine et al., 1994). To date, no anthropological journal exists on infancy, and the first anthropological journal on childhood (based in the UK) is just now in the planning stage. One rare anthropologist teaching a course on infants reports a frustrating lack of information through the HRAP that hampered the students’ work (Peters, 1995). All this poses a stark contrast to our sister field of psychology, with its voluminous canon on infants, including a journal devoted to infancy, and many others routinely featuring articles on them.

Nevertheless, there has recently been a mini upsurge of writings on children offered from a political economy perspective (for example, Scheper-Hughes and Sargent 1998;

Stephens 1995). Effects of the world economy are actively explored here so as to situate the lives of children in a realistically globalized context including the daily world of labor (for a review, see Nieuwenhuys 1996). As the impact of the world economy and global culture more generally becomes documented in seemingly remote places (Appadurai 1996; Comaroff and Comaroff 1991, 1997; Dirks, Eley and Ortner 1993; Gupta and Ferguson 1997^a, 1997^b; Hannerz 1996, Piot 1999) the efforts to include children in analyses that take into account international culture and economic flows is welcome indeed.

Illuminating as are these works on children, they are limited in two ways from the standpoint of an anthropology of infancy. Empirically, most of these writings again focus on older children rather than infants. Theoretically, the political economy perspective itself has its limits. Most notably, a sense of the indigenous perspective of children's experiences and how these fit in with other cultural features of the social landscape – including religions and other ideological structures – is often absent in works espousing a political economy perspective. As with other ethnographies, finding the right balance between the global and the local, the political and the cultural, the social and the individual is proving a challenge in many of these writings.

In recent years we have begun to see a few very promising examples of American scholars either trained in or influenced by anthropology focussing extensively on the lives of infants and young children and their parents, some of them working in collaboration with scholars in related fields (Harkness and Super 1983; Kilbride 1990, Lancy 1996; Levine et al 1994; Munroe and Munroe 1980; Riesman 1992; Super and Harkness 1980, 1986). In Europe, a parallel development is also occurring (Bonnet 1988, Erny 1988; Lallemand 1991; Lallemand and LeMoal 1981b; Toren 1988, 1993). These authors are notable for the extent to which they identify cultural factors affecting infant and child development from sophisticated perspectives.

Discussion of the social matrix of the children's lives appears to be developing more rapidly in other fields beyond anthropology. From the early works of Aries (1962) history and sociology are especially fertile grounds for emerging discussions of children culturally situated (Davin 1997, Hunt 1997, Itous et al. 1988). Indeed, considering the accumulating weight of this inter-disciplinary work, two authors have recently suggested that a new paradigm for the study of childhood is emerging. Even if this developing work tends to underrepresent the experiences of infants in comparison with those of older children, the scholarly development is notable. Together, these authors in anthropology and allied disciplines signal encouraging paths down which a developing anthropology of infancy may be heading.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial marcado</i>	<i>Experiencial no marcado</i>	
		Whatever their parental skills at home		most contemporary cultural anthropologists do not seem to think analytically much about babies
	Of course, this does not mean that		we	do not like babies
But		in our professional lives		we have often ignored those small creatures who do not seem to hold out much scholarly promise as we have defined the ethnographic imagination.

		At a theoretical level		babies constitute for most of us a non-subject occupying a negative space that is virtually impervious to the anthropological gaze.
Moreover			those studies that do privilege infants	have been sidelined from mainstream conversation in cultural anthropology
While			a new body of interdisciplinary literature	is now emerging on the cultural construction of childhood and youth, and their active negotiation of their cultural life
			Infants	occupy a marginal place even in that literature which is itself only beginning to attract attention in cultural anthropology, especially under the rubrics of "cultural psychology" or "ethnopediatrics".
		Earlier in this century		scholars associated with the "Culture and Personality" school inaugurated by Margaret Mead turned their attention to children though not necessarily infants
		In the United States		this perspective was quite influential during mid century (Langness, 1975)
	In some ways		the work of Beatrice and John Whiting and those who published in their "Children and Six Cultures" series	continued this tradition (for example B. Whiting 1963)
Yet		even in these writings		infants received less attention than did older children
And			critics	have pointed out that the model typically overlooked variations in time (historical change) and space (ethnicity/race, class, religion and gender)
Moreover			a Freudian perspective	precluded alternative interpretations that might be more appropriate in a given cultural setting (for example Wallace, 1983: 213-217)

As Mead herself acknowledged in her later years (1963)				Eurocentric assumptions underlie the Freudian model, with its culture blind insistence on a few factors (such as toilet training) that we now know are interpreted variably in diverse cultural settings.
			These shortcomings	continue to apply to more recent psychoanalytically oriented work on infants and children
though			all these works	are generally quite rich in data
	In effect		the ethnography of infants	is still, if you will, in its infancy.
			I	have identified only two full length ethnographies devoted to the infants of a single society (Hewlett, 1991; Levine et al., 1994)
		To date		no anthropological journal exists on infancy.
and			the first anthropological journal on childhood (based in the UK)	is just now in the planning stage
			One rare anthropologist teaching a course on infants	reports a frustrating lack of information through the HRAP that hampered the students' work (Peters, 1995).
All this				poses a stark contrast to our sister field of psychology, with its voluminous canon on infants, including a journal devoted to infancy, and many others routinely featuring articles on them.
Nevertheless			there	has recently been a mini upsurge of writings on children offered from a political economy perspective (for example, Scheper-Hughes and Sargent 1998; Stephens 1995).
			Effects of the world economy	are actively explored here so as to situate the lives of children in a realistically globalized context including the daily world of labor (for a review, see Nieuwenhuys 1996)

<p>As the impact of the world economy and global culture more generally becomes documented in seemingly remote places (Appadurai 1996; Comaroff and Comaroff 1991, 1997; Dirks, Eley and Ortner 1993; Gupta and Ferguson 1997^a, 1997b; Hannerz 1996, Piot 1999)</p>		<p>the efforts to include children in analyses that take into account international culture and economic flow is welcome indeed</p>	
	<p>Illuminating as are these works on children</p>	<p>they</p>	<p>are limited in two ways from the standpoint of an anthropology of infancy.</p>
		<p>Empirically</p>	<p>most of these writings again focus on older children rather than infants</p>
		<p>Theoretically</p>	<p>the political economy perspective itself has its limits.</p>
	<p>Most notably</p>	<p>a sense of the indigenous perspective of children's experiences and how these fit in with other cultural features of the social landscape – including religions and other ideological structures -</p>	<p>is often absent in works espousing a political economy perspective.</p>
		<p>As with other ethnographies</p>	<p>finding the right balance between the global and the local, the political and the cultural, the social and the individual is proving a challenge in many of these writings</p>

		In recent years	we	have begun to see a few very promising examples of American scholars either trained in or influenced by anthropology focussing extensively on the lives of infants and young children and their parents, some of them working in collaboration with scholars in related fields (Harkness and Super 1983; Kilbride 1990, Lancy 1996; Levine et al 1994; Munroe and Munroe 1980; Riesman 1992; Super and Harkness 1980, 1986).
		In Europe		a parallel development is also occurring (Bonnet 1988, Erny 1988; Lallemand 1991; Lallemand and LeMoal 1981b; Toren 1988, 1993).
			These authors	are notable for the extent to which they identify cultural factors affecting infant and child development from sophisticated perspectives.
			Discussion of the social matrix of the children's lives	appears to be developing more rapidly in other fields beyond anthropology.
		From the early works of Aries (1962)		history and sociology are especially fertile grounds for emerging discussions of children culturally situated (Davin 1997, Hunt 1997, Itous et al. 1988)
Indeed, considering the accumulating weight of this inter-disciplinary work				two authors have recently suggested that a new paradigm for the study of childhood is emerging
Even if this developing work tends to under-represent the experiences of infants in comparison with those of older children,				the scholarly development is notable.
			Together, these authors in anthropology and allied disciplines	signal encouraging paths down which a developing anthropology of infants may be heading

Where have all the babies gone II

Thus far I have deployed rather uncritically the categories of “infant” and “infancy” as self-evident. Yet if cultural anthropology has taught us anything over the past century, it is that the most seemingly transparent of categories often turn out to be unexpectedly non-commensurable. This is so for categories as diverse as those related to time, space, family relations, religion, political structure, and counting systems among others. Thus what passes for a “week” may vary in traditional African societies from three to eight days (Zalavsky 1973: 64-65). Or what looks like “politics” in one place – say Western nations – looks suspiciously like religion elsewhere – as it does throughout much of Africa (Arens and Karp 1989). Even mathematical operations are subject to surprising redefinition – what appears to be “addition” to a Westerner may be interpreted as “subtraction” (and vice versa) among some native Brazilian groups (Ferreira 1997). A century of destabilizing revelations such as these should alert us to the non-transparent nature of many seemingly transparent concepts. Why should the categories of “infant” and “infancy” be any less problematic?

Developmental psychologists routinely define “infancy” rather strictly as the period encompassing birth to the onset of “toddlerhood”, which in their definitions normatively begins at the age of two years. For the sake of convenience, unless otherwise noted this is how I have used the term in this essay). The transition from the end of the second year to the beginning of the third is taken by psychologists as a benchmark of the latest date at which the young (healthy and developmental normal) child begins to understand and respond to linguistic communication, and can walk effectively without constantly falling.

Yet this “rounding up” is not a biological certainty but a cultural convention premised on the Western calendar. The pinpointing of two years as the end of “infancy” is also premised on a cultural assumption that life stages ought to be defined by reference to absolute time spans rather than, say, to shifting activities (Evans – Pritchard 1940). Among young children there is of course wide variation in actual verbal and motor abilities at two years (Cole 1983). The indigenous understanding of a life stage will necessarily look different in societies that do not emphasize fixed calendrical points as determinative.

Indeed, rather than identifying an absolute calendrical termination to the stage of infancy, many non-Western peoples take a more contextual approach, dependant on the acquisition of a particular developmental skill (such as walking or talking) that is considered paramount no matter when it is mastered by a given child. For example, the Lahu of southwest China assert that children inhabit the “red – and – naked” stage (which we might translate loosely as “infancy”) until they can walk confidently and, more importantly, speak with some degree of self – expression. But the Lahu acknowledge that this may occur at different times in different children and resist specifying a set duration of the “red –and- naked” stage (Du n.d.).

Even when an absolute age is accepted as a benchmark for the end of infancy, that age may be historically and cross-culturally variable. For example, the Puritans of New England ended infancy firmly at one year (rather than the two years of contemporary Western science), when (they claimed) the Devil begins to exert control. To counteract this influence, Puritan leader urged parents to introduce strict discipline immediately following the first birthday (Reese 2000). By contrast, the Ifaluk of Micronesia prolong the period of infancy, using the demonstration of what developmental psychologists would call a moral sense as a benchmark for ending infancy. The Ifaluk maintain that young children remain mind-less (bush) for the first five or six years of their lives; they acquire intelligence (reply) slowly from two or three years old but do not fully attain this until they reach childhood (sari) at five or six years old (Le 2000, Lutz 1988).

If the termination of “infancy” is variable cross-culturally, the same is true of its inception. Although birth may seem the common-sensical inauguration of this period, Geertz has taught us that what passes for common sense for some may be anything but that for others (1983). Thus, some peoples locate the beginning of infancy in the womb, while others delay it until some time after the birth. In the contemporary US, this is a topic of much public debate among (largely secular)”pro choice” and (largely religious)”pro-life” activists (Morgan 1996).

If the dominant secular Western model suggests that infancy begins immediately after birth, this may not be the case elsewhere. Some Muslim peoples hold a naming ritual after the sixth day; before the ritual, the “newborn” is not an infant at all, not yet having achieved any sense of personhood (D’Alissera 1998); Johnson 2000). Other groups delay the onset of “infancy” even longer. For example, Aboriginal Murngin people of Arnhem Land call new newborns by the same term as the word for “fetus”. Only when the newborn begins to smile – typically at three to six weeks – it is called a “child”... and this stage lasts until the youngster is nine to twelve years old (Hamilton 1981:17). Elsewhere there may be a more indeterminate conception of the onset of personhood itself. Among the Wari of Brazil, for example, “personhood is acquired gradually and it may be lost or attenuated under certain conditions....”, though in some sense it is initiated by the first act of breastfeeding (Conklin and Morgan 1996: 658-678).

Is a stage of “infancy” even present in all current societies or might a given society decline to single out the early months or years for special conceptual and/or ritual consideration (as appears to be the case in Arnhem Land)? The relative dearth of knowledge about the lives, habits and conceptions of infants crossculturally makes it difficult to answer this and related questions with certitude. While a good number of anthropologists have mentioned infants more or less in passing, few have taken infants seriously as the proper subject of developed anthropological inquiry.

Why is it that, to date, there is no systematic anthropology of infancy?

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial no marcado</i>	
Thus far			I	have deployed rather uncritically the categories of “infant” and “infancy” as self-evident.
Yet if cultural anthropology has taught us anything over the past century				it is that the most seemingly transparent of categories often turn out to be unexpectedly non-commensurable.
			This	is so for categories as diverse as those related to time, space, family relations, religion, political structure, and counting systems among others
Thus			what passes for a “week”	may vary in traditional African societies from three to eight days (Zalavsky 1973: 64-65)
Or			what looks like “politics” in one place – say Western nations –	looks suspiciously like religion elsewhere –as it does throughout much of Africa (Arens and Karp 1989)
	Even		mathematical operations	subject to surprising redefinition –
			what appears to be “addition” to a Westerner	may be interpreted as “subtraction” (and vice versa) among some native Brazilian groups (Ferreira 1997).

			A century of destabilizing revelations such as these	should alert us to the non-transparent nature of many seemingly transparent concepts.
Why	should		the categories of “infant” and “infancy”	be any less problematic?
			Developmental psychologists routinely	define “infancy” rather strictly as the period encompassing birth to the onset of “toddlerhood”, which in their definitions normatively begins at the age of two years
	For the sake of convenience, unless otherwise noted		this	is how I have used the term in this essay.)
			The transition from the end of the second year to the beginning of the third	is taken by psychologists as a benchmark of the latest date at which the young (healthy and developmental normal) child begins to understand and respond to linguistic communication, and can walk effectively without constantly falling.
Yet			this “rounding up”	is not a biological certainty but a cultural convention premised on the Western calendar.
			The pinpointing of two years as the end of “infancy”	is also premised on a cultural assumption that life stages ought to be defined by reference to absolute time spans rather than, say, to shifting activities (Evans – Pritchard 1940).
		Among young children		there is of course wide variation in actual verbal and motor abilities at two years (Cole 1983).
			The indigenous understanding of a life stage	will necessarily look different in societies that do not emphasize fixed calendrical points as determinative.
	Indeed,	rather than identifying an absolute calendrical termination to the stage of infancy,		many non-Western peoples take a more contextual approach, dependant on the acquisition of a particular developmental skill (such as walking or talking) that is considered paramount no matter when it is mastered by a given child.

For example			the Lahu of southwest China	assert that children inhabit the “red – and – naked” stage (which we might translate loosely as “infancy”) until they can walk confidently and, more importantly, speak with some degree of self – expression.
But			the Lahu	acknowledge that this may occur at different times in different children
and			(the Lahu)	resist specifying a set duration of the “red –and- naked” stage (Du n.d.).
	Even when	an absolute age is accepted as a benchmark for the end of infancy,		that age may be historically and cross-culturally variable
For example			the Puritans of New England	ended infancy firmly at one year (rather than the two years of contemporary Western science), when (they claimed) the Devil begins to exert control
		To counteract this influence,		Puritan leaders urged parents to introduce strict discipline immediately following the first birthday (Reese 2000).
By contrast			the Ifaluk of Micronesia	prolong the period of infancy, using the demonstration of what developmental psychologists would call a moral sense as a benchmark for ending infancy.
			The Ifaluk	maintain that young children remain mind-less (bush) for the first five or six years of their lives;
			they	acquire intelligence (reply) slowly from two or three years old
but			(they)	do not fully attain this until they reach childhood (sari) at five or six years old (Le 2000, Lutz 1988).
If the termination of “infancy” is variable cross-culturally.				the same is true of its inception
Although birth may seem the common-sensical inauguration of this period,				Geertz has taught us that what passes for common sense for some may be anything but that for others(1983).
Thus,			some peoples	locate the beginning of infancy in the womb

while			others	delay it until some time after the birth.
		In the contemporary US		this is a topic of much public debate among (largely secular)"pro choice" and (largely religious)"pro-life" activists (Morgan 1996).
If the dominant secular Western model suggests that infancy begins immediately after birth,				this may not be the case elsewhere.
			Some Muslim peoples	hold a naming ritual after the sixth day;
		before the ritual		the "newborn" is not an infant at all , not yet having achieved any sense of personhood (D'Alissera 1998); Johnson 2000).
			Other groups	delay the onset of "infancy" even longer
For example,			Aboriginal Murngin people of Arnhem Land	call new newborns by the same term as the word for "fetus"
Only when		the newborn begins to smile – typically at three to six weeks		it is called a "child"...
and			this stage	lasts until the youngster is nine to twelve years old (Hamilton 1981:17).
		Elsewhere		there may be a more indeterminate conception of the onset of personhood itself.
		Among the Wari of Brazil, for example,		"personhood is acquired gradually
and			it	may be lost or attenuated under certain conditions.... ", though in some sense it is initiated by the first act of breastfeeding (Conklin and Morgan 1996: 658-678).
	Is		a stage of "infancy"	even present in all current societies
or	might		a given society	decline to single out the early months or years for special conceptual and/or ritual consideration (as appears to be the case in Arnhem Land)?

			The relative dearth of knowledge about the lives, habits and conceptions of infants crossculturally	makes it difficult to answer this and related questions with certitude
While			a good number of anthropologists	have mentioned infants more or less in passing,
			few	have taken infants seriously as the proper subject of developed anthropological inquiry.
	Why is it that	to date		there is no systematic anthropology of infancy?

Why have all the babies gone?

In this section I suggest six reasons to account for the relatively tiny space that infants occupy not only in the empirical world but also in the anthropological corpus.

Remembering Childhood, Imagining Parenthood?

Personal experience may interfere at two levels with the noticeable gap in anthropological discussion of infants. First, although all adults were once infants, few if any of us remember the experience; this lack of memory (save what parents and others may implant after the fact) may disincline us toward considering an aspect of human experience that seems quite remote from our individual perspective.

Moreover, many cultural anthropologists are relatively young – often in their late twenties – when they begin fieldwork and are not (yet) parents. As such, they may be unaware of the challenges (emotional, medical, pragmatic, and theoretical alike) that infants pose. This ignorance may make it unlikely to envision an anthropological study of the subject. Later, for those who do become (overworked) parents, we may not have the luxury of pursuing further fieldwork (on infants or anything else).

Is parenthood in fact a prerequisite for fieldwork on infants? In fact, one of the classic hallmarks of cultural anthropology is to study “the Other”. Surely, it is hard to imagine a more different “other” to an adult than an infant, no matter what the cultural background of both. Thus, in theory, parenthood should not be a prerequisite for studying children. Indeed, their “outsider” status could lend an analytical edge to non-parent anthropologists investigating children’s lives. Yet, this analytical edge has not often been sharpened. Ironically, even parents, let alone non-parents, have rarely taken on the challenge of such an anthropological journey to life-cycle “otherness” despite our disciplinary mandate encouraging many to travel down just such an intellectual road. Why should that be?

TEMA				REMA	
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial no marcado</i>	<i>Proceso</i>	
In this section			I	suggest six reasons to account for the relatively tiny space that infants occupy not only in the empirical world but also in the anthropological corpus.	
			Personal experience	may interfere at two levels with the noticeable gap in anthropological discussion of infants	
First,		although all adults were once infants,		few if any of us remember the experience	
			this lack of memory (save what parents and others may implant after the fact)	may disincline us toward considering an aspect of human experience that seems quite remote from our individual perspective.	
Moreover,			many cultural anthropologists	are relatively young – often in their late twenties – when they begin fieldwork	
and			(they)	are not (yet) parents.	
As such			they	may be unaware of the challenges (emotional, medical, pragmatic, and theoretical alike) that infants pose	
			This ignorance	may make it unlikely to envision an anthropological study of the subject	
		Later, for those who do become (overworked) parents,	we	may not have the luxury of pursuing further fieldwork (on infants or anything else).	
	Is		parenthood	in fact a prerequisite for fieldwork on infants?	
	In fact		one of the classic hallmarks of cultural anthropology	is to study “the Other”.	
	Surely		it	is hard to imagine a more different “other” to an adult than an infant, no matter what the cultural background of both	
Thus,		in theory,		parenthood should not be a prerequisite for studying children	

	Indeed,		their “outsider” status	could lend an analytical edge to non-parent anthropologists investigating children’s lives.
Yet,			this analytical edge	has not often been sharpened
	Ironically,		even parents , let alone non-parents,	have rarely taken on the challenge of such an anthropological journey to life-cycle “otherness” despite our disciplinary mandate encouraging many to travel down just such an intellectual road
Why	should		that	be?

The Missing Agency of Infants?

The younger the child, the more dependent s/he is on others for basic biological sustenance: by anthropological standards, babies simply look boring. They seem so much at the mercy of others that there does not appear to be any of that push-and-pull between two individuals, or between individuals and society at large, that makes for such interesting scholarly consideration. Related to this is the fact that infants in most if not all societies are classified as minors. Unable to testify in court, they have no legal effect on others. Given the legalistic foundation to much of our discipline’s (British/functionalist) heritage – especially in Africa - the legacy of such a legally inconsequential positioning of infants seems relevant even today and may unconsciously serve as another factor dooming babies to their ethnographic invisibility. More generally, infants’ opinions seem irrelevant in making life decisions about others. This does not seem to make for promising material as informants.

Yet as any new parent knows, passivity is far from a complete description of a newborn’s life. Just from the start, infants demand to be accounted for...though adults may not interpret those demands accurately. The anthropologist of infants is much like the parent, seeking to learn a new language that has neither a ready made dictionary nor a published grammar but for which there are undoubtedly hidden rules, if only they can be unearthed – or as some developmental psychologists would say, mutually created (see, for example Lewis and Rosenblum 1974).

Furthermore, members of particular societies may have their own ideas about infant volition and desire distinct from the model of infant passivity just outlined. In some views, infants may be considered determinative of the lives around them. In the course of fieldwork in Côte d’Ivoire the more I investigated the lives of Beng adults and older children involved in infant care, the more I discovered that preponderance of their day-to-day decisions were made in relation to infants (cf. Weisner and Gallimore 1977). Beng adults maintain that infants are reincarnations of ancestors, so for their first few years in this life, babies remember with longing their previous existence in the “afterlife” (Gottlieb 1998, 2000, n.d) . A mayor duty of Beng parents is to discern (via diviners) the desires that their infants are said to retain from their previous incarnation, then grant those desires. In this model, Beng children are far from helpless creatures with no opinion or impact on the world. For the Beng, as for many non-Western people, the supposedly complete dependence of infants, as it is widely if unconsciously assumed by Western-trained anthropologists, is a non-issue – thus challenging our implicit ideology of

infant-as-passive creature, which has foreclosed the possibility of privileging babies as legitimate sites, let alone active producers, of culture.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial no marcado</i>	
			The younger the child, the more dependent s/he	is on others for basic biological sustenance
		by anthropological standards		babies simply look boring
			They	seem so much at the mercy of others that there does not appear to be any of that push-and-pull between two individuals, or between individuals and society at large, that makes for such interesting scholarly consideration
	Related to this is the fact that.		infants in most if not all societies	are classified as minors
		Unable to testify in court,		they have no legal effect on others
		Given the legalistic foundation to much of our discipline's (British / functionalist) heritage – especially in Africa		the legacy of such a legally inconsequential positioning of infants seems relevant even today
and			(the legacy of such a legally inconsequential positioning of infants)	may unconsciously serve as another factor dooming babies to their ethnographic invisibility.
		More generally		infants' opinions seem irrelevant in making life decisions about others.
			This	does not seem to make for promising material as informants.
Yet		as any new parent knows,		passivity is far from a complete description of a newborn's life

		Just from the start,	infants	demand to be accounted for...though adults may not interpret those demands accurately.
			The anthropologist of infants	is much like the parent, seeking to learn a new language that has neither a ready made dictionary nor a published grammar.
but for which			there	are undoubtedly hidden rules, if only they can be unearthed – or as some developmental psychologists would say, mutually created (see, for example Lewis and Rosenblum 1974)
Furthermore,			members of particular societies	may have their own ideas about infant volition and desire distinct from the model of infant passivity just outlined
		In some views,		infants may be considered determinative of the lives around them
		In the course of fieldwork in Côte d'Ivoire		the more I investigated the lives of Beng adults and older children involved in infant care, the more I discovered that preponderance of their day-to-day decisions were made in relation to infants (cf. Weisner and Gallimore 1977)
			Beng adults	maintain that infants are reincarnations of ancestors, so for their first few years in this life, babies remember with longing their previous existence in the “afterlife” (Gottlieb 1998, 2000, n.d).
			A mayor duty of Beng parents	is to discern (via diviners) the desires that their infants are said to retain from their previous incarnation, then grant those desires.
		In this model,		Beng children are far from helpless creatures with no opinion or impact on the world.

		For the Beng, as for many non-Western people,		the supposedly complete dependence of infants, as it widely if unconsciously assumed by Western-trained anthropologists is a non-issue – thus challenging our implicit ideology of infant-as- passive creature, which has foreclosed the possibility of privileging babies as legitimate sites, let alone active producers, of culture.
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Babies and Women

Infants in most societies spend much of their time attached to women – frequently though not necessarily their mothers – and until the past two decades women themselves were neglected as social subjects by many anthropologists. Even many feminists have tended to privilege the easily studied - and theoretically safer – “public” domains of women’s lives, which most approximate men’s “public” lives – women’s involvement in the economy, in social networks, and in political structures. The maternal work that women traditionally do around the world has long remained in the shadows, relegated to the so called “domestic” sphere (Stack and Burton 1994). Even as we have begun to pay attention to women’s reproductive lives, the products of all that reproduction – babies themselves – remain in the background.

Happily, feminist anthropologists have reoriented discussions of women’s seemingly private involvements – including the arena defined commonly as domestic – as fully cultural, with a direct impact on “public” events. At a theoretical level the conceptual boundary between public and private, so long transparent, is now being challenged, disturbing the definition of categories that lie at the heart of much of our discipline (Comaroff 1987); Lugo and Maurer 2000): The study of babies ought to profit from such a theoretical shakeup.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial no marcado</i>	
			Infants in most societies	spend much of their time attached to women – frequently though not necessarily their mothers –
and		until the past two decades		women themselves were neglected as social subjects by many anthropologists
	Even		many feminists	have tended to privilege the easily studied - and theoretically safer – “public” domains of women’s lives, which most approximate men’s “public” lives – women’s involvement in the economy, in social networks, and in political structures

			The maternal work that women traditionally do around the world	has long remained in the shadows, relegated to the so called "domestic" sphere (Stack and Burton 1994).
	Even	as we have begun to pay attention to women's reproductive lives		- the products of all that reproduction – babies themselves remain in the background
	Happily		feminist anthropologists	have reoriented discussions of women's seemingly private involvements – including the arena defined commonly as domestic – as fully cultural, with a direct impact on "public" events
		At a theoretical level		the conceptual boundary between public and private, so long transparent is now being challenged, disturbing the definition of categories that lie at the heart of much of our discipline (Comaroff 1987); Lugo and Maurer 2000).
			The study of babies	ought to profit from such a theoretical shakeup.

Can babies communicate?

Babies are – or at least appear – incapable of speaking. Most of us treasure the proposition that language signals the presence of culture. If infants cannot communicate their wishes and views in a way the anthropologists feel proficient in interpreting, how can we admit these small creatures into our cherished domain of "culture"? Even if we suppose that infants lead secretly cultural lives, how would an anthropologist go about understanding the world of these non-linguistic humans?

First, the various noises that even young babies make – often dismissed as meaningless babble by Western observers – may be seen as meaningful in some places. Paying attention to the sounds that infants make, and if and how these are interpreted by those around them, should produce an intellectual productive inquiry.

Moreover, even if babies' babble is locally considered meaningless, the obstacle posed by infants' lack of speech competence to achieving a sense of *Verstehen* may not be as formidable as it appears. The impediments to achieving rapport even with adults are now well-known. Field memoirs abound demonstrating that full empathy with and understanding of another human being – even one within one's own cultural tradition (however defined)- is at best difficult, perhaps impossible to attain. Nevertheless, most cultural anthropologists would assert that the effort to reach some level of empathy for, and understanding of, a given group of Others lie at the heart of the ethnographic enterprise. Accordingly, most of us seem to operate with the hope that a partial realization of this lofty but elusive goal is possible. The situation with infants may not be much different.

However, to achieve rapport we may need to adjust our field methods. Students of language are now suggesting that the classic criterion for identifying a “text” – the presence of an alphabetic or ideographic system of writing – may be too narrow. Other communication systems – clothing and adornment, games, table manners, and so on – may be productively analyzed as semiotic texts. I suggest that it likewise makes sense to consider infants’ lives as texts to be read, though possibly with a new set of glasses.

We would need to inquire how local adults say their babies communicate – and to whom. During my fieldwork Beng adults told me that babies are indeed driven to communicate, but that adults are too unenlightened to understand those attempts. Therefore, Beng parents are urged to consult diviners, who speak the language of babies through spirit intermediaries living in the afterlife from which infants are said to have just (partly) emerged. The babies enunciate their wishes which diviners interpret to parents; in turn, the parents are obliged to fulfill these desires, often by adorning the babies with various items of jewelry (Gottlieb, 1998). With such an ideology, the methodological imperative for me during fieldwork was to consult with diviners and attend their babies’ “scance” sessions as often as possible. Privileging communication with spirits via diviners is not something that we are normally trained to undertake. Nevertheless, we owe it to our infant informants to follow wherever their culturally mediated attempts at communication lead us – whether that be to the spirit world, or to some other unexpected but culturally meaningful space – including the body.

The dominance of verbal communication with adult humans to the exclusion of other forms of communication is now beginning to be questioned in some recent writings. Stoller (1997), Farnell (1994), and others have urged us to seek data in modes of sensory communication other than verbal language. Local interpretations of how infants communicate may lead us far afield from our verbal models. Studying infants should enable us to take seriously the theoretical imperative to somatize our methods that these studies are now urging.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial marcado</i>	<i>Experiencial No marcado</i>	
			Babies	are – or at least appear - incapable of speaking
			Most of us	treasure the proposition that language signals the presence of culture
If infants cannot communicate their wishes and views in a way the anthropologists feel proficient in interpreting, how can				we admit these small creatures into our cherished domain of “culture”?
Even if we suppose that infants lead secretly cultural lives, how would				an anthropologist go about understanding the world of these non-linguistic humans?
First,			the various noises that even young babies make – often dismissed as meaningless babble by Western observers -	may be seen as meaningful in some places

			Paying attention to the sounds that infants make, and if and how these are interpreted by those around them,	should produce an intellectual productive inquiry.
Moreover, even if babies' babble is locally considered meaningless,				the obstacle posed by infants' lack of speech competence to achieving a sense of Verstehen may not be as formidable as it appears.
			The impediments to achieving rapport even with adults	are now well-known.
			Field memoirs abound demonstrating that full empathy with and understanding of another human being – even one within one's own cultural tradition (however defined)-	is at best difficult, perhaps impossible to attain
Nevertheless,			most cultural anthropologists	would assert that the effort to reach some level of empathy for, and understanding of, a given group of Others lie at the heart of the ethnographic enterprise.
	Accordingly		most of us	seem to operate with the hope that a partial realization of this lofty but elusive goal is possible.
			The situation with infants	may not be much different.
However		to achieve rapport		we may need to adjust our field methods

			Students of language are now suggesting that the classic criterion for identifying a “text” – the presence of an alphabetic or ideographic system of writing –	may be too narrow
			Other communication systems – clothing and adornment, games, table manners, and so on –	may be productively analyzed as semiotic texts
			I	suggest that it likewise makes sense to consider infants’ lives as texts to be read, though possibly with a new set of glasses.
			We	would need to inquiry how local adults say their babies communicate – and to whom
		During my fieldwork		Beng adults told me that babies are indeed driven to communicate, but that adults are too unenlightened to understand those attempt.
Therefore			Beng parents.	are urged to consult diviners, who speak the language of babies through spirit intermediaries living in the afterlife from which infants are said to have just (partly) emerged
			The babies	enunciate their wishes which diviners interpret to parents
in turn			the parents	are obliged to fulfill these desires, often by adorning the babies with various items of jewelry (Gottlieb, 1998).
		With such an ideology		the methodological imperative for me during fieldwork was to consult with diviners and attend their babies’ “scance” sessions as often as possible.
			Privileging communication with spirits via diviners	is not something that we are normally trained to undertake

Nevertheless			we	owe it to our infant informants to follow wherever their culturally mediated attempts at communication lead us – whether that be to the spirit world , or to some other unexpected but culturally meaningful space – including the body.
			The dominance of verbal communication with adult humans to the exclusion of other forms of communication	is now beginning to be questioned in some recent writings. Stoller (1997), Farnell (1994)
and			others	have urged us to seek data in modes of sensory communication other than verbal language
			Local interpretations of how infants communicate	may lead us far afield from our verbal models
			Studying infants'	should enable us to take seriously the theoretical imperative to somatize our methods that these studies are now urging.

Are babies rational?

Finally, bodily events have long been assumed by Westerners to represent our closest ties to a biological nature, hence more impervious to cultural influence than are other aspects of our lives. No wonder that babies, with their overwhelming involvement in the body, get defined as precultural, what I come to think of as “biobundle”.

Nowadays, however, such biologically influenced processes as sexuality (Caplan 1987), pregnancy, and childbirth (Jordan 1993), breastfeeding (Maher 1992), menstruation (Buckley and Gottlieb 1988), and eating (Counihan and Van Esterik 1997) have been identified as appropriate subjects for the cultural anthropological gaze. Indeed, the notion of the senses and the body in general as culturally constructed is a serious proposition (Classen 1992; Lock 1993; Strathern 1997). In keeping with these theoretical shifts, it is time for the somatic statements of infants to be taken seriously by our discipline. Is the prevalent Western model of infant-as-biobundle really applicable universally? The Beng vision of infants as recent exiles from the reincarnated world of *wrugbe* – a model that is replicated elsewhere – suggests otherwise. While seemingly helpless and all body, in the Beng model of the life cycle infants actually lead a rich inner life. Our own, often unconscious assumptions about babies may prevent us from seeing such alien ideologies simply because we do not bother to interrogate the world of babies.

Indeed, if Westerners define rational processes by reference to intellectual capacities – the ability to communicate via speech, to construct complex social ties and institutions, to

organize our surroundings, to plan for the future – where does that leave the infant – who apparently specializes in creaturely processes of eating, sleeping, and eliminating? Recently, Emily Martin (1999) has pointed out the extent to which anthropologists privilege rational systems of thoughts over other modes of experiencing life. Martin’s insight might be applied to the case of infants. Whatever logic they may exhibit, it appears distinct from the standards of rationality as enunciated by two thousand years of formal Western thought. With such an intellectual problematic profile, any inclination toward serious anthropological study of such creatures is understandably low (Peters, 1995: 14).

TEMA				REMA
<i>Textual</i>	Interpersonal	<i>Experiencial Marcado</i>	<i>Experiencial no marcado</i>	
Finally,			bodily events	have long been assumed by Westerners to represent our closest ties to a biological nature, hence more impervious to cultural influence than are other aspects of our lives
	No wonder that		babies, with their overwhelming involvement in the body,	get defined as precultural, what I come to think of as “biobundle”.
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	Indeed,		the notion of the senses and the body in general as culturally constructed	is a serious proposition (Classen 1992; Lock 1993; Strathern 1997)
		In keeping with these theoretical shifts,		it is time for the somatic statements of infants to be taken seriously by our discipline

	Is		the prevalent Western model of infant-as-biobundle	really applicable universally?
			The Beng vision of infants as recent exiles from the reincarnated world of <i>wrugbe</i> – a model that is replicated elsewhere –	suggests otherwise
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	Indeed,		if Westerners	define rational processes by reference to intellectual capacities – the ability to communicate via speech, to construct complex social ties and institutions, to organize our surroundings, to plan for the future –
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Texto 3: Patterson, Thomas: “Conceptual Differences between Mexican and Peruvian Archaeology”. *American Anthropology*. Vol 98, Nº 3. Septiembre 1995.

Introduction

Throughout the 20th century, the archaeologists of Mexico and Peru have selected different analytical categories to organize their understanding and discussion of the past. They have given special emphasis to two categories out of an ensemble of concepts used in Latin America since the Enlightenment. These categories are “civilization” and “culture”. Mexican archaeologists have emphasized the concept of civilization in their descriptions of the country’s past, whereas Peruvian archaeologists framed their accounts in terms of culture. By this I do not mean that Mexican archaeologists have never used the term *culture* or that Peruvians have never deployed the word civilization. I mean that their analysis are typically framed in terms of one concept rather than the other.

The distinction was maintained even through the 1950’s and 1960’s when the accounts of Mexican and Peruvian archaeologists were rooted in the language of evolutionism and economic growth. It began to wane in the mid-1970’s as both countries fell under the neoliberal policies of the International Monetary Fund and the World Bank. In the wake of this catastrophe archaeologists in both Mexico and Peru came increasingly to view commerce as the motor that underwrote stability, development, and progress but perhaps not change.

The reason for the difference, I believe, rests ultimately on the fact that political domination and hegemony were not exercised in the same way in Mexico and Peru during most of the 20th century (Patterson in press). My historian colleague Peter Gran (1992 in press) – Building on the observation of Marx, Lenin and Gramsci- would argue that the power structures of Mexico and Peru and the intellectuals who served them developed along different roads. Florencia Malton compared the development of two roads or trajectories that were set in motion around the turn of the century. In her view, while the Mexican state incorporated parts of various popular agendas, the Peruvian state marginalized and repressed them (1995: 311 – 317).

The fact that hegemony and power relations developed differently in the two nation states during the 20th century has had a number of consequences. One is that Mexican intellectuals and politicians spoke about a national mestizo culture that was forged as various regionally based popular agendas were brought under the umbrella of the state. This was the sign of progress toward a higher, more refined or civilized state of development (Sáenz 1939). In contrast, Peruvian politicians and intellectuals view the existence of regionally based peoples and their agendas – Indian cultures that they called the “Indian stain” – as an impediment to national unification and progress (Mariategui 1971: 22-37). Another consequence is that the Peruvian state appeared less stable than the Mexican state until the revolt in Chiapas in 1994, the economic crisis of 1995, and the ongoing disintegration of the Institutionalized Revolutionary Party (PRI), which has ruled since 1930.

During this period archaeologists have also had different relations to the governmental apparatus and civil society in the two states. In Mexico archaeologists tend to have continuous, long term relations with the state, whereas their colleagues in Peru have discontinuous, short term relations that are regularly interrupted. Mexican archaeologists have created images that reflect the aims of the state and are more appreciative of managers who have promoted the development of civilization. In contrast, archaeologists in Peru have constructed pictures that refract the sentiments of different factions of the ruling class and different regional agendas.

They typically exhibit far less concern with managers who have promoted the agendas of the state.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial mercado</i>	<i>Experiencial no mercado</i>	
		Throughout the 20 th century		the archaeologists of Mexico and Peru have selected different analytical categories to organize their understanding and discussion of the past
			They	have given special emphasis to two categories out of an ensemble of concepts used in Latin America since the Enlightenment.
			These categories	are "civilization" and "culture"
			Mexican archaeologists	have emphasized the concept of civilization in their descriptions of the country's past
whereas			Peruvian archaeologists	framed their accounts in terms of culture.
By this			I	do not mean that Mexican archaeologists have never used the term <i>culture</i> that Peruvians have never deployed the word civilization
			I	mean that their analysis are typically framed in terms of one concept rather than the other.
			The distinction	was maintained even through the 1950's and 1960's when the accounts of Mexican and Peruvian archaeologists were rooted in the language of evolutionism and economic growth.
			It	began to wane in the mid-1970's as both countries fell under the neoliberal policies of the International Monetary Fund and the World Bank.
		In the wake of this catastrophe		archaeologists in both Mexico and Peru came increasingly to view commerce as the motor that underwrote stability, development, and progress but perhaps not change

			The reason for the difference, I believe,	rests ultimately on the fact that political domination and hegemony were not exercised in the same way in Mexico and Peru during most of the 20 th century (Patterson in press).
			My historian colleague Peter Gran (1992 in press) – building on the observation of Marx, Lenin and Gramsci-	would argue that the power structures of Mexico and Peru and the intellectuals who served them developed along different roads
			Florencia Malton	compared the development of two roads or trajectories that were set in motion around the turn of the century.
In her view, while				the Mexican state incorporated parts of various popular agendas,
			the Peruvian state	marginalized and repressed them (1995: 311 – 317).
			The fact that hegemony and power relations developed differently in the two nation states during the 20 th century	has had a number of consequences
			One	is that Mexican intellectuals and politicians spoke about a national mestizo culture that was forged as various regionally based popular agendas were brought under the umbrella of the state.
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In contrast,			Peruvian politicians and intellectuals)	view the existence of regionally based peoples and their agendas – Indian cultures that they called the “Indian stain” – as an impediment to national unification and progress (Mariategui 1971: 22-37

			Another consequence.	is that the Peruvian state appeared less stable than the Mexican state until the revolt in Chiapas in 1994, the economic crisis of 1995, and the ongoing disintegration of the Institutionalized Revolutionary Party (PRI), which has ruled since 1930
		During this period		archaeologists have also had different relations to the governmental apparatus and civil society in the two states
		In Mexico.		archaeologists tend to have continuous, long term relations with the state,
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			Mexican archaeologists	have created images that reflect the aims of the state
and			(Mexican archaeologists)	are more appreciative of managers who have promoted the development of civilization
In contrast,			archaeologists in Peru	have constructed pictures that refract the sentiments of different factions of the ruling class and different regional agendas
			They	typically exhibit far less concern with managers who have promoted the agendas of the state.

Civilization and culture

The word civilization was popularized in the 1970's by French and Scottish political economists, who used it to refute the charges leveled by Jean – Jacques Rousseau: that people were morally corrupted by life in civilized society and that neither progress in learning nor the desire to be better than others, which lead to alienation and inequality in modern society, have improved the human condition (Febvre 1973). Civilization is always about social hierarchy (Patterson in press b). It has three overlapping fields of meaning: (1) a set of institutions and practices that are always linked with stratified social classes and states, (2) a system of values that asserts the overwhelming importance of maintaining the existent social order to the detriment of other beliefs, and (3) the high or elite culture promoted by the ruling class and its supporters. It also implies the existence of two oppositional categories: uncivilized peoples or nature. Civilized people are neither part of nature nor uncivilized. For Mexican archaeologists, the idea of civilization also signifies a level of refined achievement characterized by stability, homeostasis, and equilibrium. Civilizations are functionally integrated wholes rather than dialectically organized totalities (Keen 1971: 411-508). They also have leaders, and Mexican archaeologists have historically exhibited a much keener interest in bureaucracies and appreciation of writers, like Max Weber or Karl Wittfogel, who wrote about them, than their Peruvian collages.

In the early 1770's, the German social theorist Johann Herder developed a concept of culture different from the prevailing Enlightenment notion, which equated culture with civilization –

the state – and intellectual sophistication (Markus 1991). Herder argued, instead, that cultures developed because of the creative energies of people sharing the same language and patterns of thought in the course of everyday life. In his view, states repressed those energies. The true repositories of shared beliefs and traditions were the people of relatively unstratified and remote communities. They included the burghers – the farmers, craftsmen, and traders, who were the least affected by civilization – and the intellectuals but not the aristocrats who rule or the rabble who occupied the other end of the social spectrum (Barnard, 1965, Beiser, 1992: 189-244). While most Peruvian archaeologists would argue civilized society was mechanical, they would also claim that the most distinctive features of culture were its spontaneity, earthiness, creativity, and natural simplicity. By opting for an essentially romantic (Herderian) view of culture, they have de-emphasized the role of leaders and managers and stressed, instead, how the members of those communities collectively and creatively solved the problems of everyday life. Their colleagues in Mexico have historically preferred a concept of culture that pays more attention to the neo Kantian concern with values and to its complex relationship with and critique of positivism.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial mercado</i>	<i>Experiencial no mercado</i>	
			The word civilization	was popularized in the 1970's by French and Scottish political economists, who used it to refute the charges leveled by Jean – Jacques Rousseau: that people were morally corrupted by life in civilized society and that neither progress in learning nor the desire to be better than others, which lead to alienation and inequality in modern society, have improved the human condition (Febvre 1973).
			Civilization	is always about social hierarchy (Patterson in press b)
			It	has three overlapping fields of meaning: (1) a set of institutions and practices that are always linked with stratified social classes and states, (2) a system of values that asserts the overwhelming importance of maintaining the existent social order to the detriment of other beliefs, and (3) the high or elite culture promoted by the ruling class and its supporters.
			It	also implies the existence of two oppositional categories: uncivilized peoples or nature.
			Civilized people	are neither part of nature nor uncivilized

		For Mexican archaeologists		the idea of civilization also signifies a level of refined achievement characterized by stability, homeostasis, and equilibrium.
			Civilizations	are functionally integrated wholes rather than dialectically organized totalities (Keen 1971: 411-508)
			They	also have leaders
and			Mexican archaeologists	have historically exhibited a much keener interest in bureaucracies and appreciation of writers, like Max Weber or Karl Wittfogel, who wrote about them, than their Peruvian colleagues.
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			Herder	argued, instead, that cultures developed because of the creative energies of people sharing the same language and patterns of thought in the course of everyday life
		In his view,		states repressed those energies
			The true repositories of shared beliefs and traditions	were the people of relatively unstratified and remote communities
			They	Included the burghers – the farmers, craftsmen, and traders, who were the least affected by civilization – and the intellectuals but not the aristocrats who rule or the rabble who occupied the other end of the social spectrum (Barnard, 1965, Beiser, 1992: 189-244).
While			most Peruvian archaeologists	would argue civilized society was mechanical
			they	would also claim that the most distinctive features of culture were its spontaneity, earthiness, creativity, and natural simplicity

		By opting for an essentially romantic (Herderian) view of culture,		they have deemphasized the role of leaders and managers
			(they)	(have) stressed, instead, how the members of those communities collectively and creatively solved the problems of everyday life
			Their colleagues in Mexico	have historically preferred a concept of culture that pays more attention to the neo Kantian concern with values and to its complex relationship with and critique of positivism.

Discussion

The literacy critic Terry Eagleton noted that “the object of historical knowledge is some complex conjunction of past and present, rather than some autonomous region of antiquity quite unmodified by the contemporary” (1986:271). Archaeologists in both countries with the notable exception of Valcárcel, placed their object of inquiry – ancient societies – in the period preceding the arrival of the Spaniards. This effectively disconnected the pre-Columbian past from the present and denied the pre- Columbian history had any direct effect on or immediate relevance for the present. I am not certain that this was their intent.

Furthermore, Mexican and Peruvian archaeology rely on different analytical categories to inform their rehabilitations of the ancient societies of those countries. As a result, they provided different understandings of how the present came to be and why it is structured the way it is. Historically, the idea of civilization is linked with enlightenment, while the idea of culture has its roots in romanticism. There are always tensions with each worldview. In some circumstances both may be progressive and even revolutionary; in others they may be profoundly conservative and reactionary. The cosmopolitan identity of the civilized state is opposed to the national identity of the local culture. Civilization is linked with the nation state, whereas culture unlinks the nation from the state. The cosmopolitanism associated with civilization encourages comparison and generalized explanations, whereas the importance of local identities for culture focuses attention on historic specificity and contingency. Civilization champions the ideal of the state and its importance for the rule of reason, whereas the concept of culture contains potentially devastating critiques of the state and its repression or neglect of subject communities.

Since our understanding of the past and present always shapes and constrains what can be viewed as possible in the future, we need to explore the consequences of recuperating civilization in one and culture in the other. Mexican archaeologists have fueled the ideology of a mestizo national identity, and asserted that the deficiencies and contradictions of the indigenous civilizations – the inability to progress beyond a certain level of development because of the constraints imposed by their religions - were overcome and resolved when the civilized rationality of the Spaniards was incorporated into that identity. The modern state, following Hegel, would ensure the rule of reason. The worldview of archaeologists in Mexico has made it difficult for them to examine the histories of disenfranchised regions and to construct accounts that enrich and add variety to local histories and in so doing might challenge or contradict the views of the state. In Peru, archaeologists have created and supported an account in which various local folk cultures developed independently from the controls of the state. Occasionally, those folk cultures became encapsulated by a state apparatus that more or less ignores them so

long as they pay their taxes. This interpretation has made it difficult for many Peruvian archaeologists to consider issues of exploitation and how states, both ancient and modern, extract tribute from peripheral or marginalized regions. A potentially useful line of inquiry is opened when we allow the two conceptual frameworks to interact with one another. We can then use the fruit of this cross-fertilization to explore the advantages and limitations of each framework for explaining how the 16th century indigenous societies articulated with the overseas Spanish empire to form increasingly distinctive colonial societies, and how the present came to be in the two modern nation states.

The conceptual differences between Mexican and Peruvian archaeologists indicate that neither intellectual discourse nor the form of political hegemony are the same from one country to another in Latin America. We mask this diversity by using terms that refer primarily to geographical proximity – such as Latin America – to describe intellectual debates and forms of hegemony. This means that a more thorough understanding of the diverse currents that swirl through Mexico and Peru might be obtained by comparing them not with each other or with some other country in Latin America, but rather with nation states in other parts of the world that seem to have similar forms of hegemony, such as Italy or Russia, respectively. Such comparisons quickly call into question the homogeneity commonly attributed to Latin American social thought by both academics and the U S Department.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial mercado</i>	<i>Experiencial no mercado</i>	
			The literacy critic Terry Eagleton	noted that “the object of historical knowledge is some complex conjunction of past and present, rather than some autonomous region of antiquity quite unmodified by the contemporary” (1986:271)
			Archaeologists in both countries with the notable exception of Valcárcel,	Placed their object of inquiry – ancient societies – in the period preceding the arrival of the Spaniards
			This effectively	disconnected the pre-Colombian past from the present and denied the pre-Colombian history had any direct effect on or immediate relevance for the present.
			I	am not certain that this was their intent.
Furthermore,			Mexican and Peruvian.	rely on different analytical categories to inform their rehabilitations of the ancient archaeology societies of those countries
As a result,			they	Provided different understandings of how the present came to be and why it is structured the way it is.

		Historically,		the idea of civilization is linked with enlightenment while the idea of culture has its roots in romanticism
			There	are always tensions with each worldview
		In some circumstances		both may be progressive and even revolutionary;
		in others		they may be profoundly conservative and reactionary
			The cosmopolitan identity of the civilized state	is opposed to the national identity of the local culture
			Civilization	is linked with the nation state, whereas culture unlinks the nation from the state.
			The cosmopolitanism associated with civilization	encourages comparison and generalized explanations, whereas the importance of local identities for culture focuses attention on historic specificity and contingency
			Civilization, potentially	champions the ideal of the state and its importance for the rule of reason whereas the concept of culture contains devastating critiques of the state and its repression or neglect of subject communities.
Since our understanding of the past and present always shapes and constrains what can be viewed as possible in the future				we need to explore the consequences of recuperating civilization in one and culture in the other
			Mexican archaeologists	have fueled the ideology of a mestizo national identity
and			(Mexican archaeologists)	(have asserted) that the deficiencies and contradictions of the indigenous civilizations – the inability to progress beyond a certain level of development because of the constraints imposed by their religions - were overcome and resolved when the civilized rationality of the Spaniards was incorporated into that identity
			The modern state, following Hegel	would ensure the rule of reason

			The worldview of archaeologists in Mexico	has made it difficult for them to examine the histories of disenfranchised regions and to construct accounts that enrich and add variety to local histories
and in so doing				might challenge or contradict the views of the state
		In Peru		archaeologists have created and supported an account in which various local folk cultures developed independently from the controls of the state
		Occasionally		those folk cultures became encapsulated by a state apparatus that more or less ignores them so long as they pay their taxes
			This interpretation	has made it difficult for many Peruvian archaeologists to consider issues of exploitation and how states, both ancient and modern extract tribute from peripheral or marginalized regions
			A potentially useful line of inquiry	is opened when we allow the two conceptual frameworks to interact with one another
			We	can then use the fruit of this cross-fertilization to explore the advantages and limitations of each framework for explaining how the 16 th century indigenous societies articulated with the overseas Spanish empire to form increasingly distinctive colonial societies,
and			how the present	came to be in the two modern nation states.
			The conceptual differences between Mexican and Peruvian archaeologists	indicate that neither intellectual discourse nor the form of political hegemony are the same from one country to another in Latin America
			We	mask this diversity by using terms that refer primarily to geographical proximity – such as Latin America – to describe intellectual debates and forms of hegemony

			This	means that a more thorough understanding of the diverse currents that swirl through Mexico and Peru might be obtained by comparing them not with each other or with some other country in Latin America, but rather with nation states in other parts of the world that seem to have similar forms of hegemony, such as Italy or Russia, respectively
			Such comparisons	quickly call into question the homogeneity commonly attributed to Latin American social thought by both academics and the U S Department.

Texto 4: Nuyen, A. T: "Interpretation and Understanding in Hermeneutics and Deconstruction". *Philosophy of Social Sciences*. Vo. 24, N° 4, December 1994.

III

So far, Derrida has not directly deconstructed Gadamer's hermeneutics. However, it is not difficult to work out what he would say about it. He would certainly think of it as onto-hermeneutics, as the search for "presence, content, the thing itself, meaning or truth". He could well quote the concluding words of *Truth and Method* as confirmation: "Hermeneutics is a discipline that guarantees truth". It is also not difficult to work out Derrida's argumentative strategy. It will be a strategy that involves claims about the unsublatable other, about a différance that defers indefinitely the complete and final understanding of the other. Derrida would argue that what he says in *Spurs* about Heidegger's hermeneutics applies generally, that is, "the hermeneutics project which postulates a true sense of the text is disqualified", precisely because there is an undecidable element that inhabits the opposition between the true and the nontrue. Undoubtedly, Derrida would add Gadamer's name to the long list of metaphysicians stretching from Plato to Gadamer's own teacher, Heidegger (a line which, of course, does not include Nietzsche). It has not been difficult for Gadamer to work all this out, despite the fact that Derrida has been less than forthcoming. For he says, in his "Letter to Dallmayr", that to Derrida he "would appear at best as the lost sheep in the dried up pastures of metaphysics". Clearly, then, even though there has not been a genuine exchange between Derrida and Gadamer, between deconstruction and hermeneutics, the general shape of the debate is clear enough.

Having anticipated Derrida's objections, Gadamer defends himself by insisting that he has not wandered into the dried-up pastures of metaphysics. Derrida's concern is based on a misunderstanding of the nature of hermeneutic understanding, of the overcoming of otherness in hermeneutics. The concern is legitimate only if in every act of understanding, the overcoming of otherness reaches a finality, a Hegelian end point. In the case of self-understanding, that end point is self-consciousness, self-certainty, and self-possession, which is indeed a goal of metaphysics, the crowning achievement of which is the Cartesian cogito. What troubles Derrida is the thought that hermeneutics is just another route to self-consciousness, an onto-hermeneutics. However, to take hermeneutics as having a finality, is to misunderstand completely its nature. In his "Letter to Dallmayr", Gadamer makes it clear that hermeneutic self-understanding is "in all its forms, the extreme opposite of self-consciousness..... and self-

possession" (p.95). It is in fact a kind of understanding that "always places itself in question", a conversation that "never ends", a dialogue in which "no word is the last word", and every word "always gives rise to a new question" (p. 95). Gadamer might have put his point in Derrida's own terminology by saying that a complete and final understanding of one's own self is forever deferred, that every time otherness is overcome in the act of understanding, it arises anew, and thus the question of understanding re-forms. Contrary to Derrida's fears, hermeneutic understanding does not have a Hegelian terminus ad quem.

In a recent essay, "Text and Interpretation", the nature of understanding a text is similarly clarified. Once again, Derrida's concern is legitimate only if hermeneutic understanding aims at a final, definite meaning. It is true that the interpreter's task is to overcome "what is alienating in the text" (p.41), to overcome otherness. However, as in the case of self-understanding, otherness, once overcome, arises anew, and the question of understanding is posed once again. The complete overcoming of otherness is forever deferred. Indeed, Gadamer points out that this is precisely what makes a text a text, or what makes an artwork art. Something that is understood once and for all, with finality and certainty, is not a text. When such a thing presents itself as a text, it is either an "antitext", or "pseudotext", or a "pretext" (p.32). (For example, a joke is an antitext because its meaning can be understood only once": "a joking remark clearly belongs to the moment and thus really cannot be repeated" p.32). Derrida himself should be in full sympathy with this view which is perfectly consistent with his claim that a necessary mark of textuality is repeatability, or iterability. Likewise, something that presents itself as a work of art but is meant to be interpreted just once (e.g., certain forms of conceptual art), is anti-art. It, like a joke can be understood but not hermeneutically. Text, art, and the self are objects of hermeneutic understanding precisely because understanding is never exhausted. As Gadamer repeatedly claims in *Truth and Method*, to understand is to understand differently. If there is a final meaning, an ultimate truth, then one cannot understand differently. And since we must understand differently if we understand at all, it cannot be the case that hermeneutics goes after final meanings, ultimate truths, Hegelian absolutes or any such things. Gadamer's Hermeneutics is not ontohermeneutics.

To be sure, the question of understanding is re-formed more frequently and more urgently with some texts than with some others. This is indeed how one distinguishes between ordinary texts and literary texts, between something like an instruction manual and literature. According to Gadamer, the former tends "to disappear in the act of understanding", whereas the latter "continually stands" there confronting our understanding (p. 41). The same thing can be said about the difference between something pretty, or pleasing, and a work of art. By the same token, one's very own self is a self only in so far as it refuses to disappear behind an act of understanding no matter how complex or profound. On this score Gadamer shows how much he has absorbed Heidegger's lesson on *Dasein*, according to which *Dasein* is that entity for whom Being is an unending question. Clearly then, the deferral of the final, total, and complete understanding is precisely what characterizes all that matters: literature, art, and human existence itself.

Being universal, Gadamer's hermeneutics has important implications for the social sciences as well. In terms of his account of understanding, we can see why social and historical events are *events*, not just happenings. An event, an Ereignis, like the storming of the Bastille, does not disappear behind any single act of understanding, like a traffic accident or the marriage of a Hollywood movie star. It is an event that continually returns to stand before the French people. It is but confronting such an event continually that a nation matures, and as it matures, it has to understand its social and historical events differently. Can we now say that the Christians have completely understood the Crucifixion, that there is no more to be said? Or that the American people have completely understood those events that make up the American revolution? To be sure, to say that the process of understanding continues is not to say that nothing has been understood. It is plainly wrong to say that the Christians have no understanding of the crucifixion, or that the American people do not understand their own revolution. It is to say that they have to understand them differently. It is to say that the otherness that has previously been overcome reappears continually, making new claims, including normative claims on us, Christians, Americans, Frenchmen, women, Australians or

whatever. Likewise, there is understanding of the events of May 1968, the Jonestown massacre, the L. A. Riots, and yet they continually stand before us, demanding understanding.

What would Derrida have to say now? At this stage of the debate, there is no clear answer. However, it is likely that Derrida would insist that the very idea of overcoming otherness at all, any *Aufhebung* of otherness, cannot be entertained for the simple reason that it is unsublatable. As he puts it in *Glas*, "it is necessary to introduce the forces of resistance to *Aufhebung*, to the process of truth, to speculative negativity, and it is necessary to make it apparent that these forces of resistance do not constitute, in their turn, sublatable or relevant negativities". This argument undercuts the hermeneutic project of reaching understanding. Insofar as understanding in any form, no matter how provisional, presupposes the existence and presence of that which confers truth, or meaning, a hermeneuticist is still a lost sheep in the dried up pastures of metaphysics. Insofar as the hermeneutic task is Hegelian in nature, with or without a Hegelian end point, it remains metaphysical; it continues to speak the language of metaphysics. Gadamer himself also suspects that this would be Derrida's rejoinder, to which he reacts in exasperation: "What is the language of metaphysics really supposed to mean? Is there actually any such a thing?" When a partner in a conversation, or exchange reaches the point of exasperation, we know that the debate has come to an end. We also know that the time has come for an evaluative judgement.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial no marcado</i>	
So far			Derrida	has not directly deconstructed Gadamer's hermeneutics
However			it	is not difficult to work out what he would say about it
			He	would certainly think of it as onto-hermeneutics, as the search for "presence, content, the thing itself, meaning or truth"
			He	could well quote the concluding words of <i>Truth and Method</i> as confirmation:
			"Hermeneutics	is a discipline that guarantees truth"
			It	is also not difficult to work out Derrida's argumentative strategy.
			It	will be a strategy that involves claims about the unsublatable other, about a <i>différance</i> that defers indefinitely the complete and final understanding of the other
			Derrida	would argue that what he says in <i>Spurs</i> about Heidegger's hermeneutics applies generally,
that is			"The hermeneutics project which postulates a true sense of the text	is disqualified" precisely because there is an undecidable element that inhabits the opposition between the true and the nontrue.

	Undoubtedly		Derrida	would add Gadamer's name to the long list of metaphysicians stretching from Plato to Gadamer's own teacher, Heidegger
			(a line which, of course,	does not include Nietzsche)
			It	has not been difficult for Gadamer to work all this out, despite the fact that Derrida has been less than forthcoming
For,			he	says in his "Letter to Dallmayr", that to Derrida he "would appear at best as the lost sheep in the dried up pastures of metaphysics".
Clearly, then, even though, there has not been a genuine exchange between Derrida and Gadamer, between deconstruction and hermeneutics				the general shape of the debate is clear enough.
		Having anticipated Derrida's objections		Gadamer defends himself by insisting that he has not wandered into the dried-up pastures of metaphysics
			Derrida's concern	is based on a misunderstanding of the nature of hermeneutic understanding, of the overcoming of otherness in hermeneutics
			The concern	is legitimate only if in every act of understanding, the overcoming of otherness reaches a finality, a Hegelian end point
		In the case of self-understanding		that end point is self-consciousness, self certainty, and self-possession, which is indeed a goal of metaphysics, the crowning achievement of which is the Cartesian cogito
			What troubles Derrida	Is the thought that hermeneutics is just another route to self-consciousness, an onto-hermeneutics
However			to take hermeneutics as having a finality	is to misunderstand completely its nature
		In his "Letter to Dallmayr"		Gadamer makes it clear that hermeneutic self-understanding is "in all its forms, the extreme opposite of self-consciousness..... and self-possession" (p.95)

			It	is in fact a kind of understanding that “always places itself in question”, a conversation that “never ends”, a dialogue in which “no word is the last word”, and every word “always gives rise to a new question” (p. 95)
			Gadamer	might have put his point in Derrida’s own terminology by saying that a complete and final understanding of one’s own self is forever deferred, that every time otherness is overcome in the act of understanding, it arises anew, and thus the question of understanding re-forms
	Contrary to Derrida’s fears		hermeneutic understanding	does not have a Hegelian terminus ad quem.
		In a recent essay, “Text and Interpretation”		the nature of understanding a text is similarly clarified
	Once again		Derrida’s concern	is legitimate only if hermeneutic understanding aims at a final, definite meaning
			It	is true that the interpreter’s task is to overcome “what is alienating in the text” (p.41), to overcome otherness
However		as in the case of self-understanding		otherness, once overcome arises anew
and			the question of understanding	is posed once again
			The complete overcoming of otherness	is forever deferred
	Indeed		Gadamer	points out that this is precisely what makes a text a text, or what makes an artwork art
			Something that is understood once and for all, with finality and certainty	is not a text

		When such a thing presents itself as a text		it is either an "antitext", or "pseudotext", or a "pretext" (p.32)
For example			a joke	is an antitext because its meaning can be understood only once":
			"a joking remark	clearly belongs to the moment and thus really cannot be repeated" p.32
			Derrida himself	should be in full sympathy with this view which is perfectly consistent with his claim that a necessary mark of textuality is repeatability, or iterability
Likewise			something that presents itself as a work of art but is meant to be interpreted just once (e.g., certain forms of conceptual art)	is anti-art
			It, like a joke,	can be understood but not hermeneutically
			Text, art, and the self	are objects of hermeneutic understanding precisely because understanding is never exhausted.
As Gadamer repeatedly claims in <i>Truth and Method</i>				to understand is to understand differently
If there is a final meaning			an ultimate truth	then one cannot understand differently
And since we must understand differently if we understand at all,				it cannot be the case that hermeneutics goes after final meanings, ultimate truths, Hegelian absolutes or any such things.
			Gadamer's Hermeneutics	is not ontohermeneutics.
	To be sure		the question of understanding	is re-formed more frequently and more urgently with some texts than with some others
			This	is indeed how one distinguishes between ordinary texts and literary texts, between something like an instruction manual and literature
		According to Gadamer		the former tends "to disappear in the act of understanding", whereas the latter "continually stands" there confronting our understanding (p. 41)

			The same thing	can be said about the difference between something pretty, or pleasing, and a work of art
		By the same token,		one's very own self is a self only in so far as it refuses to disappear behind an act of understanding no matter how complex or profound.
		On this score		Gadamer shows how much he has absorbed Heidegger's lesson on <i>Dasein</i> , according to which <i>Dasein</i> is that entity for whom Being is an unending question
	Clearly then,		the deferral of the final, total, and complete understanding	is precisely what characterizes all that matters: literature, art, and human existence itself
		Being universal		Gadamer's hermeneutics has important implications for the social sciences as well
		In terms of his account of understanding		we can see why social and historical events are <i>events</i> , not just happenings.
			An event, an Ereignis, like the storming of the Bastille	does not disappear behind any single act of understanding, like a traffic accident or the marriage of a Hollywood movie star
			It	is an event that continually returns to stand before the French people
			It	is but confronting such an event continually that a nation matures
and		as it matures		it has to understand its social and historical events differently
	Can		we	now say that the Christians have completely understood the Crucifixion
	(Can)		(we)	(now say) that there is no more to be said?
Or	(Can)		(we)	(now say) that the American people have completely understood those events that make up the American revolution?
	To be sure		to say that the process of understanding continues	is not to say that nothing has been understood
			It	is plainly wrong to say that the Christians have no understanding of the crucifixion
or			(It)	(is) (plainly wrong to say) that the American people do not understand their own revolution

			It	is to say that they have to understand them differently
			. It	is to say that the otherness that has previously been overcome reappears continually, making new claims, including normative claims on us, Christians, Americans, Frenchmen, women, Australians or whatever
Likewise			there	is understanding of the events of May 1968, the Jonestown massacre, the L. A. Riots
and yet			they	continually stand before us, demanding understanding.
	What would		Derrida	have to say
		At this stage of the debate		there is no clear answer
However			it	is likely that Derrida would insist that the very idea of overcoming otherness at all, any <i>Aufhebung</i> of otherness, cannot be entertained for the simple reason that it is unsublatable
	As he puts it in <i>Glas</i>		it	is necessary to introduce the forces of resistance to <i>Aufhebung</i> , to the process of truth, to speculative negativity
and			it	is necessary to make it apparent that these forces of resistance do not constitute, in their turn, sublatable or relevant negativities"
			This argument	undercuts the hermeneutic project of reaching understanding
Insofar as			understanding in any form, no matter how provisional	presupposes the existence and presence of that which confers truth, or meaning
			a hermeneuticist	Is still a lost sheep in the dried up pastures of metaphysics
Insofar as			the hermeneutic task	is Hegelian in nature, with or without a Hegelian end point
			it	remains metaphysical
			it	continues to speak the language of metaphysics
			Gadamer himself	also suspects that this would be Derrida's rejoinder, to which he reacts in exasperation

	“What is		the language of metaphysics	really supposed to mean?
	Is		there	actually any such a thing?”
When a partner in a conversation, or exchange reaches the point of exasperation				we know that the debate has come to an end
			We	also know that the time has come for an evaluative judgement.

IV

I have tried to construct a dialogue, or rather a dialectic, between Derrida and Gadamer, given what we know of their positions on interpretation and understanding. From this constructed exchange, it seems clear that Derrida's hostility toward hermeneutics (as displayed in his statement in *Spurs* quoted above) rests on a misunderstanding. Derrida has mistakenly attributed to Gadamer a commitment to a complete and final understanding, to an ultimate certainty. However, removing the misunderstanding does not necessarily narrow the gap between Derrida and Gadamer. We have seen that the main tenet of Derrida's deconstruction is that otherness is unsublatable. Thus, to take otherness seriously for Derrida means to appreciate its disruptive force and to demonstrate that force whenever it is subjected to sublation. By contrast, to understand for Gadamer is to contain otherness in the act of understanding. It follows that Derrida would hold that hermeneutic understanding is not possible, and that he would try to demonstrate that the hermeneutic process is disrupted from within. This could well be the reason why Derrida, at least on the surface, deliberately avoided to come to any understanding of Gadamer's position as stated (or rather restated) at the Paris meeting. However, it seems to me that this is precisely Derrida's position that is impossible.

To begin with, it is ironically Derrida's position that amounts to not taking otherness seriously. With reference to Derrida's performance at the Paris meeting, how can it be said that his attitude toward otherness is a confrontation with it? It is clearly a turning away, not a confrontation. It is not a staring at the negative other in the face, but a refusal to acknowledge it. The Hegelian lesson has not been learned, it has been jettisoned. Yet, it cannot be said that Derrida has turned away from otherness in order to follow the Nietzschean path. It is true that the Nietzschean path leads away from truths that are certain, meanings that are authentic, the true self, substance and all that can be had in the promised pastures of metaphysics. However, it is not a path that leads to nowhere at all. It leads us rather to perspectival truths and meanings, to constructed selves and revaluated values, to what Nietzsche calls a "cartload of beautiful possibilities". Indeed, Gadamer is convinced that the Nietzschean path is the path of hermeneutics.

There are more serious problems for Derrida's deconstruction. It may be asked, first of all, how we are to show how otherness is unsublatable, that *différance* is infinitely disruptive. Clearly, this cannot be demonstrated by turning away from otherness. Indeed, it may be said that it is precisely hermeneutics that demonstrates the unsublatable nature of otherness by showing that the object of understanding continually stands before us. Worse still for Derrida, the turning away from otherness, the avoidance of understanding, is doomed to fail. For Derrida, is clearly trapped in a dilemma: if he is right about the nature of otherness, to refuse to understand it just is to understand it. If he is right, he has in fact overcome the otherness of otherness. On closer inspection, it is the nature of understanding itself that constitutes the dilemma for Derrida. Consider once again his performance at the Paris meeting: either it is totally incomprehensible or it is an attempt to demonstrate the impossibility of understanding, to point to the force of *différance* that renders otherness resistance to *Aufhebung*. If the former, then, it can be simply dismissed because we are under no obligation to interpret it. However, if

it is the latter, then, Derrida has been caught out. He has been understood. What turns out to be impossible is precisely what Derrida wants to achieve, that is, to show that understanding is impossible. The success of the project guarantees its failure.

In "Text and Interpretation", Gadamer speaks of the willingness to understand, and to be understood, or what he calls the "good will" (not in the Kantian sense as Derrida chooses to take it, perhaps mischievously, but in the Platonic sense of *eumeneis elenchois*). For Gadamer, that good will is the capacity to sustain human life. However, Gadamer has not gone far enough. Understanding is clearly not just a matter of good will, although it is clearly that in many instances. Understanding is a *necessity*. Gadamer should draw this conclusion from the claim repeatedly made in *Truth and Method* that the world is not given directly to consciousness, but always appears as *interpreted*. Every seeing is a *seeing as*. To have an experience at all is to have interpreted, that is, to have already understood. For consciousness, to be is to interpret. This is the true sense of confronting otherness, of sharing the negative other in the face.

While there is a sense in which the world stays the way it is, a sense in which past events, literary texts, and art works remain unchanged, our understanding of the world, history, literature, and art can never come to an end – which is just as well for consciousness. This is so because of the dynamic nature of both the subject and the object of understanding, that is of consciousness and its intentional realm. On the side of the subject, every act of understanding, alters the subject and its horizon, producing a new subject for whom the world will have to be understood all over again. On the side of the object, its nature too is altered by the act of understanding such that, once understood, it has to be understood again, differently. The trouble with traditional metaphysics is that it takes the nature of the conscious self and the world it confronts to be immutable, such that once the nature of something has been properly interpreted, once there is true understanding, there is no more to be said, no more to experience. Given the finite world, consciousness will not come to an end. This, of course, is precisely the Hegelian outcome: "When philosophy paints its grey in grey, then has a shape of life grown old. By philosophy's grey in grey it cannot be rejuvenated but only understood". Both Derrida and Gadamer are anxious to avoid philosophy's grey in grey; both have to keep the fire of conscious experience going forever. However, we have seen that Derrida's deconstruction, in an attempt to prevent the fire from being blown out by the wind of metaphysics of presence, actually pours cold water on it. It is hermeneutics that continually stokes the fire. It is hermeneutics that rejuvenates conscious experience, keeping green life's golden tree.

TEMA				REMA
<i>Textual</i>	<i>Inter-personal</i>	<i>Experiencial Marcado</i>	<i>Experiencial no marcado</i>	
			I	have tried to construct a dialogue, or rather a dialectic, between Derrida and Gadamer, given what we know of their positions on interpretation and understanding
		From this constructed exchange,	it.	seems clear that Derrida's hostility toward hermeneutics (as displayed in his statement in Spurs quoted above) rests on a misunderstanding
			Derrida	has mistakenly attributed to Gadamer a commitment to a complete and final understanding, to an ultimate certainty

However,			removing the mis-understanding	does not necessarily narrow the gap between Derrida and Gadamer
			We	have seen that the main tenet of Derrida's deconstruction is that otherness is unsublatable
Thus,			to take otherness seriously for Derrida	means to appreciate its disruptive force and to demonstrate that force whenever it is subjected to sublation
By contrast,			to understand for Gadamer	is to contain otherness in the act of understanding.
It follows that			Derrida	would hold that hermeneutic understanding is not possible
and that			he	would try to demonstrate that the hermeneutic process is disrupted from within.
This could well be the reason why				Derrida, at least on the surface, deliberately avoided to come to any understanding of Gadamer's position as stated (or rather restated) at the Paris meeting.
However,			it	seems to me that this is precisely Derrida's position that is impossible
To begin with,			it	is ironically Derrida's position that amounts to not taking otherness seriously
With reference to Derrida's performance at the Paris meeting				how can it be said that his attitude toward otherness is a confrontation with it?
			It	is clearly a turning away, not a confrontation
			.It	is not a staring at the negative other in the face but a refusal to acknowledge it
			The Hegelian lesson	has not been learned
			it	has been jettisoned
Yet,			it	cannot be said that Derrida has turned away from otherness in order to follow the Nietzschean path
			It	is true that the Nietzschean path leads away from truths that are certain, meanings that are authentic, the true self, substance
and			all that	can be had in the promised pastures of metaphysics
However,			it	is not a path that leads to nowhere at all

			It	leads us rather to perspectival truths and meanings, to constructed selves and revaluated values, to what Nietzsche calls a "cartload of beautiful possibilities".
	Indeed,		Gadamer	is convinced that the Nietzschean path is the path of hermeneutics.
			There	are more serious problems for Derrida's deconstruction
			It	may be asked first of all, how we are to show how otherness is unoblatable
			(It)	(may be asked) that différance is infinitely disruptive
	Clearly		this	cannot be demonstrated by turning away from otherness
	Indeed		it	may be said that it is precisely hermeneutics that demonstrates the unoblatable nature of otherness by showing that the object of understanding continually stands before us
	Worse still for Derrida			the turning away from otherness, the avoidance of understanding is doomed to fail
	For Derrida is clearly trapped in a dilemma			if he is right about the nature of otherness to refuse to understand it just is to understand it.
	If he is right			he has in fact overcome the otherness of otherness
		On closer inspection		it is the nature of understanding itself that constitutes the dilemma for Derrida
	Consider once again his performance at the Paris meeting			either it is totally incomprehensible
or			it	is an attempt to demonstrate the impossibility of understanding, to point to the force of différance that renders otherness resistance to Aufhebung.
If the former, then				it can be simply dismissed because we are under no obligation to interpret it
However, if it is the latter, then				Derrida has been caught out
			He	has been understood

			What turns out to be impossible	is precisely what Derrida wants to achieve, that is, to show that understanding is impossible.
			The success of the project	guarantees its failure.
		In "Text and Interpretation"		Gadamer speaks of the willingness to understand, and to be understood, or what he calls the "good will" (not in the Kantian sense as Derrida chooses to take it, perhaps mischievously, but in the Platonic sense of <i>eumeneis elenchois</i>)
		For Gadamer		that good will is the capacity to sustain human life
However			Gadamer	has not gone far enough
			Understanding	is clearly not just a matter of good will, although it is clearly that in many instances. Understanding is a <i>necessity</i>
			Gadamer	should draw this conclusion from the claim repeatedly made in <i>Truth and Method</i> that the world is not given directly to consciousness, but always appears as <i>interpreted</i>
			Every seeing	is a <i>seeing as</i>
			To have an experience at all	is to have interpreted, that is, to have already understood
		For consciousness		to be is to interpret
			This	is the true sense of confronting otherness, of sharing the negative other in the face
While there is a sense in which the world stays the way it is, a sense in which past events, literary texts, and art works remain unchanged				our understanding of the world, history, literature, and art can never come to an end – which is just as well for consciousness
			This	is so because of the dynamic nature of both the subject and the object of understanding
			that	is of consciousness and its intentional realm
		On the side of the subject		every act of understanding alters the subject and its horizon, producing a new subject for whom the world will have to be understood all over again.

		On the side of the object		its nature too is altered by the act of understanding such that, once understood, it has to be understood again, differently.
			The trouble with traditional metaphysics	is that it takes the nature of the conscious self and the world it confronts to be immutable, such that once the nature of something has been properly interpreted, once there is true understanding, there is no more to be said, no more to experience
		Given the finite world		consciousness will not come to an end
			This,	of course, is precisely the Hegelian outcome
		“When philosophy paints its grey in grey		then has a shape of life grown old
		By philosophy’s grey in grey		it cannot be rejuvenated but only understood”.
			Both Derrida and Gadamer	are anxious to avoid philosophy’s grey in grey
			both	have to keep the fire of conscious experience going forever
However			we	have seen that Derrida’s deconstruction, in an attempt to prevent the fire from being blown out by the wind of metaphysics of presence actually pours cold water on it
			It	is hermeneutics that continually stokes the fire
			It	is hermeneutics that rejuvenates conscious experience, keeping green life’s golden tree.

Texto 5: So, Alvin Y. & Hikam, Muhammad: “Class in the Writings of Wallerstein and Thompson: Toward a Class Struggle Analysis”. *Sociological Perspectives*, 32:4, 1989.

ABSTRACT: This article attempts to make three contributions. First contrary to the literature’s critique of Wallerstein’s world system perspective, this article points out that Wallerstein has formulated a sophisticated class analysis. Second, this article argues that Wallerstein’s class analysis is actually similar to Thompson’s writings on class. Third, after pointing out the problems of the historical approach to class, this article utilizes the insights of Wallerstein and Thompson to develop a new class struggle analysis.

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<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
			This article	attempts to make three contributions
First,	contrary to the literature's critique of Wallerstein's world system perspective,		this article	points out that Wallerstein has formulated a sophisticated class analysis
Second,			this article.	argues that Wallerstein's class analysis is actually similar to Thompson's writings on class
Third,		after pointing out the problems of the historical approach to class,		this article utilizes the insights of Wallerstein and Thompson to develop a new class struggle analysis.

Wallerstein's World System perspective

Wallerstein's world system perspective has exerted a profound impact on sociology. Thanks to it, the great questions of classical sociology, such as the interplay between history and political economy, the relationship between capitalism and the worldwide division of labor, and the role of social class and state in the development of the world system, have regained a legitimate place in sociology (Chirot and Hall, 1982; Friedman 1980).

The world system perspective is strongly influenced by the historical method of the French Annales school. Consequently Wallerstein perceives social reality as being in a state of flux. He points out that "we seek to capture a moving reality in our terminology. We thereby tend to forget that the reality changes as we encapsulate it, and by virtue of that fact". In order to capture this everchanging reality, Wallerstein (1984:27) suggests a study of "provisional long term, large scale wholes within which concepts have meanings. These wholes must have some claim to relative space-time autonomy and integrity... I would call such wholes "historical systems". Thus, Wallerstein (1977b:7) calls for three new principles in social research: "the primacy of analysis of economies over long historical time and large space, the holism of the sociohistorical process, and the transitory (heuristic) nature of theories."

The real innovation of Wallerstein's world system perspective, then, lies in its choice of the whole world as the primary unit of analysis. For instance, Wallerstein argues that historical explanation should proceed from the viewpoint of the world system, and all phenomena are to be explained in terms of their consequences for both, the totality of the world system and its subparts. Wallerstein (1976) further explains that:

Once we assume that the unit of analysis is such a "world system" and not the 'state' or the 'nation' or the 'people', then much changes in the outcome of analysis. Most specifically we shift from a concern with the attributive characteristics of states to concern with the relational characteristics of states.

We shift from seeing classes (and status groups) as groups within a state, to seeing them as groups within a world economy.

While the world system perspective has made significant contributions to sociology, it has also its dissenters (Brenner 1997; Howe and Sica 1980); La Clau 1977; Petras 1978; 1978; Skocpol 1977). A mayor criticism of Wallerstein is his neglect of the important role of social classes in historical development. The critics focus on a question that Wallerstein raises but does not answer: When, then does class analysis fit in the world system theory?

From the start, Wallerstein has been criticized for his unorthodox way of conceptualizing social classes. As Koo (1984:40) points out, in world system formulations:

Class relations are not placed within the context of exploitation at the point of production but rather in the total flow of surplus value in the world market. The purpose of class struggle is not the elimination of exploitation but is conceptualized as an effort by each class to capture a greater portion of world surplus. From the orthodox Marxist's standpoint, such an approach betrays the essential Marxists conception of social classes and simply mystifies them.

Fagen (1983:16), too, is highly dissatisfied because "the clarity with which classical Marxism located the question of class struggle at the center of the development and decay of capitalism has been lost." Similarly, Petras (1982:149-150) asserts that "to conceptualize the issues of the Third World in terms of dependency or as part of a world system is to lose sight of the most decisive processes of class formation and social relations which beget change..."

Since we have disagreed with the critics of Wallerstein on this point, we argue in the following discussion that Wallerstein has in fact presented a sophisticated class analysis for historical research.

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			Wallerstein's world system perspective	has exerted a profound impact on sociology.
	Thanks to it,		the great questions of classical sociology, such as the interplay between history and political economy, the relationship between capitalism and the worldwide division of labor, and the role of social class and state in the development of the world system,	have regained a legitimate place in sociology (Chirot and Hall, 1982; Friedman 1980)
			The world system perspective	is strongly influenced by the historical method of the French Annales school.

Consequently			Wallerstein	perceives social reality as being in a state of flux.
			He	points out that “we seek to capture a moving reality in our terminology.
			We thereby	tend to forget that the reality changes as we encapsulate it, and by virtue of that fact”
		In order to capture this everchanging reality,		Wallerstein (1984:27) suggests a study of “provisional long term, large scale wholes within which concepts have meanings
			These wholes	must have some claim to relative space-time autonomy and integrity
			I	would call such wholes “historical systems”
Thus,			Wallerstein (1977b:7)	calls for three new principles in social research: “the primacy of analysis of economies over long historical time and large space, the holism of the sociohistorical process, and the transitory (heuristic) nature of theories.”
			The real innovation of Wallerstein’s world system perspective, then,	lies in its choice of the whole world as the primary unit of analysis
For instance,			Wallerstein	argues that historical explanation should proceed from the viewpoint of the world system
and			(Wallerstein)	(argues) all phenomena are to be explained in terms of their consequences for both, the totality of the world system and its subparts.
			Wallerstein	further explains that: once we assume that the unit of analysis is such a “world system” and not the ‘state’ or the ‘nation’ or the ‘people’, then much changes in the outcome of analysis.
	Most specifically		we	shift from a concern with the attributive characteristics of states to concern with the relational characteristics of states.

			We	shift from seeing classes (and status groups) as groups within a state, to seeing them as groups within a world economy
While			the world system perspective	has made significant contributions to sociology,
			it	has also its dissenters (Brenner 1997; Howe and Sica 1980); La Clau 1977; Petras 1978; 1978; Skocpol 1977)
			A mayor criticism of Wallerstein	is his neglect of the important role of social classes in historical development.
			The critics	focus on a question that Wallerstein raises but does not answer
	When, then does		class analysis	fit in the world system theory?
		From the start,		Wallerstein has been criticized for his unorthodox way of conceptualizing social classes.
As Koo (1984:40) points out, in world system formulations:				class relations are not placed within the context of exploitation at the point of production but rather in the total flow of surplus value in the world market.
			The purpose of class struggle	is not the elimination of exploitation
but			(the purpose of class struggle)	is conceptualized as an effort by each class to capture a greater portion of world surplus
		From the orthodox Marxist's standpoint,		such an approach betrays the essential Marxists conception of social classes and simply mystifies them
			Fagen (1983:16), too,	is highly dissatisfied because "the clarity with which classical Marxism located the question of class struggle at the center of the development and decay of capitalism has been lost"
	Similarly,		Petras (1982:149-150)	asserts that "to conceptualize the issues of the Third World in terms of dependency or as part of a world system is to lose sight of the most decisive processes of class formation and social relations which beget change..."

<p>Since we have disagreed with the critics of Wallerstein on this point</p>		<p>we argue in the following discussion that Wallerstein has in fact presented a sophisticated class analysis for historical research</p>
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A Critique to the historical Approach to Class

Wallerstein and Thompson have made a significant contribution in formulating a historical approach to class. Their stresses on historical dynamics, on culture and experience, on struggle, and on agency are certainly well taken.

However, their strengths are at the same time their weaknesses. Due to his polemical statements against structuralism, Thompson's historical class analysis tends to suffer from the following problems: a-structural analysis; subjectivism and unclear class boundaries.

First labeled as "cultural Marxist", Thompson's works are criticized from moving away from an analysis of social structure to a greater focus on culture, Calhoun (1982:6), for example remarks that Thompson's "notion of class was based almost entirely on cultural considerations; it is almost exclusively a matter of class consciousness and, as such, neglects the important sociological dimensions of class which led Marx to see it as a potential collective actor". Calhoun (1982:21) further elaborates this a-structural criticism of Thompson, pointing out that Thompson "does not much examine structural positions of workers within the economy as a whole, nor does he analyze the relationships which bound them to each other in communities". Giddens (1987:205) has also made similar comments on the a-structural analysis of Thompson:

The stylistic brilliance of the work tends to conceal the fact that the complex meshing of objective determinants and subjective experience are in fact mostly unanalyzed. The spectrum of conditions which actually led to the formation of the English working class are collapsed into an opposition between protest and resistance largely internal to the ideas and behavior of the members of the working class themselves.

Second, there is the problem of subjectivism in Thompson's work. On this aspect, Murphy (1986:256) accuses Thompson of defining class membership by:

..an act of will rather than by objective situation. If the petty bourgeoisie see themselves as part of the working class and if they participate in working class organizations, then they are working class and the petty bourgeoisie disappears, despite the differences between the objective situation of the petty bourgeoisie and that of the working class....If working people are not conscious of their identity of interest and of their opposition to other classes and are not organized, then it follows that there is no working class because class is assumed to be revealed not by an objective relationship or class situation but by the existence of class consciousness and class organization. Only class conscious and organized working people are part of the working class on this definition.

Following this line of thinking – since there was political disunity within the British working class in the 1700's, 1850s, 1860s, and 1950s - Thompson's conception of class then would imply that a British working class did not exist in those periods (Johnson 1978:91-98).

Third, both Wallerstein and Thompson have not provided us with a map of class boundary. This is because Thompson (1953) is content to define class very loosely in order to stress the point that class itself is not a thing. It is a happening while Wallerstein is content to stress the ever changing relationship of class. Still the critics complain that it is not clear who

belongs to which class in the writings of Thompson and Wallerstein. Thus, Murphy (1986:255-256) asserts that Thompson has failed:

To make explicit and clarify theoretically the implicit conception of the working people which underlies his subsequent conception of the working class. One can hardly disagree with the statement that the finest mesh sociological net cannot give us a pure specimen of class, any more than it can give us one of deference or of love (Thompson 1963:9) yet it would be helpful to know whether Thompson is using a finely-meshed net which catches almost everyone in the 'working people', or a wide-meshed net which catches virtually no one or what in fact his 'working people' net does not catch.

On this point, Calhoun (1982:20) also criticizes Thompson for using the single term "working class" for the many different kinds of working people: Thus, Calhoun accuses Thompson of chronicling not the making of the English working class but the rise and fall of the radical English artisanate.

The literatures' criticism of historical class analysis, therefore, are a-structural analysis, subjectivism, and unclear class boundaries. Since we maintain that Thompson and Wallerstein have provided many insights to develop class analysis further, in what follows we attempt to build on their strengths of historical class analysis in developing a new approach which we call class struggle analysis.

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<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
			Wallerstein and Thompson	have made a significant contribution in formulating a historical approach to class.
			Their stresses on historical dynamics, on culture and experience, on struggle, and on agency	are certainly well taken
However			their strengths	are at the same time their weaknesses
Due to		his polemical statements against structuralism		Thompson's historical class analysis tends to suffer from the following problems: a-structural analysis; subjectivism and unclear class boundaries.
First		labeled as "cultural Marxist",		Thompson's works are criticized from moving away from an analysis of social structure to a greater focus on culture,

			Calhoun (1982:6), for example	remarks that Thompson's "notion of class was based almost entirely on cultural considerations; it is almost exclusively a matter of class consciousness and, as such, neglects the important sociological dimensions of class which led Marx to see it as a potential collective actor".
			Calhoun (1982:21)	further elaborates this a-structural criticism of Thompson, pointing out that Thompson "does not much examine structural positions of workers within the economy as a whole, nor does he analyze the relationships which bound them to each other in communities".
			Giddens (1987:205)	has also made similar comments on the a-structural analysis of Thompson:
			The stylistic brilliance of the work	tends to conceal the fact that the complex meshing of objective determinants and subjective experience are in fact mostly unanalyzed.
			The spectrum of conditions which actually led to the formation of the English working class	are collapsed into an opposition between protest and resistance largely internal to the ideas and behavior of the members of the working class themselves.
Second			there	is the problem of subjectivism in Thompson's work
On this aspect,			Murphy (1986:256)	accuses Thompson of defining class membership by: an act of will rather than by objective situation
If the petty bourgeoisie see themselves as part of the working class and if they participate in working class organizations, then				they are working class
and,			the petty bourgeoisie	disappears despite the differences between the objective situation of the petty bourgeoisie and that of the working class

If working people are not conscious of their identity of interest and of their opposition to other classes and are not organized, then		it follows that there is no working class because class is assumed to be revealed not by an objective relationship or class situation but by the existence of class consciousness and class organization
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	Following this line of thinking	since there was political disunity within the British working class in the 1700's, 1850s, 1860s, and 1950s Thompson's conception of class then would imply that a British working class did not exist in those periods (Johnson 1978:91-98).
Third		both Wallerstein and Thompson have not provided us with a map of class boundary
		This is because Thompson (1953) is content to define class very loosely in order to stress the point that class itself is not a thing.
		It is a happening
while		Wallerstein is content to stress the ever changing relationship of class
	Still	the critics complain that it is not clear who belongs to which class in the writings of Thompson and Wallerstein
Thus,		Murphy (1986:255-256) asserts that Thompson has failed: To make explicit and clarify theoretically the implicit conception of the working people which underlies his subsequent conception of the working class
		One can hardly disagree with the statement that the finest mesh sociological net cannot give us a pure specimen of class, any more than it can give us one of deference or of love (Thompson 1963:9)

yet			it	would be helpful to know whether Thompson is using a finely-meshed net which catches almost everyone in the 'working people', or a wide-meshed net which catches virtually no one or what in fact his 'working people' net does not catch
On this point			Calhoun (1982:20)	also criticizes Thompson for using the single term "working class" for the many different kinds of working people
Thus,			Calhoun	accuses Thompson of chronicling not the making of the English working class but the rise and fall of the radical English artisanate
			The literatures' criticism of historical class analysis, therefore,	are a-structural analysis, subjectivism, and unclear class boundaries
Since we maintain that Thompson and Wallerstein have provided many insights to develop class analysis further, in what follows				we attempt to build on their strengths of historical class analysis in developing a new approach which we call class struggle analysis.

Toward a class struggle analysis

Thompson has contributed by insisting that the focus of class analysis should be on class struggle. This is because, as Thompson (1978^a:149) asserts, it is only through the process of struggle that classes emerge and play a role in shaping history. In addition, Thompson correctly stresses that class struggle is not a onetime event but a protracted process in which a group discovers itself as a class, forms class organization to protect its interests, and starts struggling with other classes to attain hegemony.

This focus on class struggle will open up a whole new agenda for sociological research. But Thompson, as a historian, still has not fully clarified the theoretical concept of class struggle. Take, for example, the timing of class struggle. When does class struggle begin? Does class struggle begin when a group of people starts to struggle? Or does class struggle begin only after a group of people has acquired class consciousness and struggled in class terms? Thompson is not clear on this point. It seems Thompson has overexpanded the concept of class struggle by including in it not just the struggle after forming a class but also the struggle to form a class (or the struggle before forming a class).

We argue that struggle to form (or before forming) a class should not be conceptualized as class struggle because of the goal of class formation may not materialize. The struggle may be crushed and defeated, or may be diverted to other forms of non-class struggle so participants in the struggle may not even have a chance to articulate their actions in class terms. In fact, when a struggle begins, it seldom takes the form of pure class struggle but is always intertwined with gender, ethnic, generational, regional, national, and religious issues. Conventional Marxists researchers, in general, tend to dismiss status group struggles as irrelevant to the study of class analysis.

Wallerstein's contribution, therefore, is to bring the status group struggle back into class analysis. Wallerstein's insight is to point out the fluidity of the boundary between status group struggle and class struggle. Status group struggle can be transformed into class struggle because the experience in status group struggle may arouse the participants' to engage in class struggle. During the struggling process, the participants may discover broader class issues that go beyond status group issues. For example, black workers, in fighting against white racism, may realize that racism is a product of psychological and cultural values. Black workers, then, may unite with white workers in attacking the capitalist class. Examining this intricate connection between status group and class struggle, Wallerstein (1984:8) remarks that:

It may well be that under certain conditions, and at certain moments, national, ethnic, race consciousness is an expression – even the most realistic expression – of class consciousness, and at other moments of historical evolution, it is precisely the opposite.

However, Wallerstein's formulation may lead to a criticism of class reductionism. Treating status group struggle as a correct or an opposite expression of class struggle seems to deny that status group struggle can have its own dynamics. Wallerstein seems to ignore the possibility that once the participants start to struggle, they may be so carried away by status group issues that they will continue to engage in status group struggle, paying no attention to class issues. Therefore, in order to avoid class reductionism, class research must examine status group struggle independently as well as interactively with class struggle. To illustrate this idea with the previous example, while it is possible that black workers may unite with white workers to fight against the capitalist class, there is also the chance that black workers see the conflict as a racial issue and attack the racist white workers instead of attacking the capitalists. As such, status group struggle can divide the class into different class segments, promoting intraclass struggle at the expense of interclass struggle.

Following this class struggle thinking, it seems that whether the participants present their issues in status group terms or in class terms is also a product of struggle. The participants not only have to struggle to present their own labels, but also have to struggle to debunk their opponents' claims. For example, in the 1920s, when the plantation laborers in Hawaii wanted a wage increase, they identified themselves as the working class and defined the issue as a class struggle between workers and capitalists. However, the plantation owners in Hawaii responded by presenting the issue as racial antagonism between the loyal white Americans and the unfaithful Japanese immigrants in Hawaii. The Japanese workers and the white plantation owners then struggled to define the issue at the expense of the other class (Takaki 1983). In this fight, it is not up to the participants to identify themselves with whatever labels they like. Instead, they have to struggle with other classes before they can lay a claim to whether they are a class or a status group.

A research agenda for class struggle analysis, then not only must spell out the conditions under which status group struggle is an expression of class struggle, but it must also specify the conditions under which status group struggle has its own dynamics and dislocates class struggle. In other words, it is important to understand why the participants sometimes label their conflict in status group terms while in other periods articulate their issues in class terms.

If the form of conflict (class versus status group) is a historical product of struggle, so is the arena of conflict. Thompson's and Wallerstein's contribution is to point out the aspect of multi-arena class struggle, i.e. class struggle is not simply confined to the sphere of production, but can exist in other arenas as well. Thompson has discussed the struggle of cultural values in the community while Wallerstein has examined the struggle among the bourgeois class in the state arena. It is clear that as class struggle develops, it will spread from the workplace and the production sphere, to the local community, to the domestic market, to the state, to the interstate system, and to the capitalist world-system as a whole. In fact, in order for class struggle to play a role in history, it has to be intensified from one arena to another, raising different kinds of issues, and recruiting various kinds of supporters. Wallerstein's insight, then, is to point out that class struggle is always transforming and ever-expanding.

Although Wallerstein's assertion is correct, it must be emphasized that the arena in which the struggle takes place is also a historical product of class struggle. Even though the subordinate class wants to expand the arena of struggle, the dominant class always wants to confine it to a small domain. For example, for working class struggles to spread and shape history, workers have to struggle not just for wages and job security in the factory, but also for better education and health care in the community, for cheaper housing in the neighborhood, for less pollution in the region, for cutbacks on defense spending in the state, for the control of the state bureaucracy, etc. On the other hand, the capitalist class always wants to depoliticize the workers and limit the working class struggle to narrow bread and butter issues. The capitalist class especially wants to glorify the model of privatized home centered workers who show little interest in union affairs and class issues. As such, an agenda for class struggle analysis is to examine under what conditions class struggles intensify and spread from one arena to another, and under what conditions are they nullified and confined to a small domain.

Focussing on the struggling process, the changing status group and class struggle, and the multi-arena of struggle, how can this class struggle approach overcome the problems of historical class analysis such as a-structural analysis, subjectivism and unclear boundaries?

First, in order to avoid a-structural analysis, it must be stressed that class struggle emerges in a structural setting and its contour is shaped by structural components. The existing economic structure such as the rate of exploitation and accumulation crisis, the political structure such as legal regulations and state repression, the cultural sphere such as the presence of religion, and the historical heritage of class struggle, all serve to shape the rise, the development, and the prospect of class struggle. As such, class struggle analysis needs to bring the structural components back into focus. On the other hand, the structural contradictions in the political economy have served to delineate the potential line of struggle among different classes. On the other hand, the structural constraints (i.e. political repression, dual labor market, lack of leadership and communication) may serve to depoliticize, fragmentize and block the happening of class struggle. An important research agenda for class struggle analysis, therefore, is to examine the mechanisms by which class struggle is promoted by structural contradictions on one hand and undermined by structural constraints on the other.

Nevertheless, as class struggle progresses, it will lead to the formation of class organizations, make its influences felt on institutions such as the corporation and the community, take partial or full control of the state and thus, gradually transform the existing political economy. In other words, class struggle will create a new structure which, in turn, will create both new opportunities and constraints for the participants in struggle. Hence, an agenda of class struggle analysis is to specify the intricate connection between human agency and those structural necessities. On the other hand, social classes are not passive agents and class behavior is not completely dictated by the role requirements of the class structure. During the process of class struggle, human agency transforms the class structure through multiple expressions of class struggle in different arenas. On the other hand, it is also clear that social classes do not make history as they please. They make history within a specific structural context that limits their options for struggle - particularly when they are making history within the context of the capitalist world system, which is more powerful than its preceding world empires.

Second, the research focus on class struggle may help to avoid the problem of subjectivism in historical class analysis, which frequently assumes that people can freely assign, drop, or change their own class/status label. From a class struggle viewpoint, subjectivism is highly unlikely because participants in a struggle seldom have the free will to choose the class/status labels they like. Instead, the participants need to struggle with other classes, and need to get rid of the inappropriate labels assigned to them, before they are finally "free" to identify the label that matches their own interests. In this respect, the class/status label that the participants want to identify with is always a historical product of class struggle.

Third, the focus on class struggle may help to answer the critics' charge of unclear class boundaries. In the beginning stage of the research, it is important to draw a map of the class structure and to delineate the boundaries of various classes. This is because the class structure analysis helps to lay down the structural contradictions among different classes and describe the potential conflict in which class struggle would occur. However, once struggle has started, it

may have a life of its own and go beyond the contours laid down by the class structure. As discussed above, the struggle process is so dynamic that it moves from one form to another (class versus various status groups) and from one arena to another (production sphere versus other spheres). Very often, the boundary issue itself is a historical product of struggle. Which class and status group are to be counted on as the main supporters, to be welcome as allies, to be neutralized, and to be treated as the main enemies are heatedly contested issues decided only by the participants in struggle. Subsequently, as a struggle changes its form and arena, the class boundaries of , and the class labels given to its supporters, allies, and enemies will also change. Thus, the problems of unclear boundaries will always be present in class struggle research. An agenda for class struggle analysis, therefore, is to examine the changing composition of participants in different phases of the class struggle process.

To sum up, in order to go beyond the historical class analysis, it is necessary to carry out the following research agenda of class struggle analysis: 1) to specify the intricate connection between human agency and the structural conditions: how structure at the same time promotes and limits class struggle, as well as how class struggle creates new structures and modifies the old ones. 2) To spell out the intricate connection between status group struggle and class struggle: under what conditions they transform into one another and under what conditions they have their own dynamics. 3) To examine under what conditions are class struggles intensified and spreading from one arena to another, and under what conditions are they nullified and confined to a small domain. 4) To investigate the changing composition of participants in different phases of the class struggle process.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
			Thompson	has contributed by insisting that the focus of class analysis should be on class struggle.
			This	is because, as Thompson (1978 ^a :149) asserts, it is only through the process of struggle that classes emerge and play a role in shaping history
In addition			Thompson	correctly stresses that class struggle is not a one time event but a protracted process in which a group discovers itself as a class, forms class organization to protect its interests, and starts struggling with other classes to attain hegemony.
			This focus on class struggle	will open up a whole new agenda for sociological research
But			Thompson, as a historian,	still has not fully clarified the theoretical concept of class struggle
				Take for example, the timing of class struggle
	When does		class struggle	begin?
	Does		class struggle	begin when a group of people starts to struggle?

Or	does		class struggle	begin only after a group of people has acquired class consciousness and struggled in class terms?
			Thompson	is not clear on this point
			.It	seems Thompson has overexpanded the concept of class struggle by including in it not just the struggle after forming a class but also the struggle to form a class (or the struggle before forming a class).
			We	argue that struggle to form (or before forming) a class should not be conceptualized as class struggle because of the goal of class formation may not materialize
			The struggle	may be crushed and defeated
or			(it)	may be diverted to other forms of non-class struggle
so			participants in the struggle	may not even have a chance to articulate their actions in class terms
	In fact	when a struggle begins		it seldom takes the form of pure class struggle
but			(it)	is always intertwined with gender, ethnic, generational, regional, national, and religious issues
			Conventional Marxists researchers, in general,	tend to dismiss status group struggles as irrelevant to the study of class analysis
			Wallerstein's contribution, therefore	is to bring the status group struggle back into class analysis
			Wallerstein's insight	is to point out the fluidity of the boundary between status group struggle and class struggle
			Status group struggle	can be transformed into class struggle because the experience in status group struggle may arouse the participants' to engage in class struggle
		During the struggling process		the participants may discover broader class issues that go beyond status group issues

For example			black workers, in fighting against white racism	may realize that racism is a product of psychological and cultural values
			Black workers, then	may unite with white workers in attacking the capitalist class
		Examining this intricate connection between status group and class struggle		Wallerstein (1984:8) remarks that:
			It	may well be that under certain conditions, and at certain moments, national, ethnic, race consciousness is an expression – even the most realistic expression – of class consciousness, and at other moments of historical evolution
			it	is precisely the opposite
However			Wallerstein's formulation	may lead to a criticism of class reductionism
			Treating status group struggle as a correct or an opposite expression of class struggle	seems to deny that status group struggle can have its own dynamics
			Wallerstein	seems to ignore the possibility that once the participants start to struggle, they may be so carried away by status group issues that they will continue to engage in status group struggle, paying no attention to class issues
Therefore, in order to avoid class reductionism				class research must examine status group struggle independently as well as interactively with class struggle
		To illustrate this idea with the previous example		while it is possible that black workers may unite with white workers to fight against the capitalist class there is also the chance that black workers see the conflict as a racial issue and attack the racist white workers instead of attacking the capitalists

As such			status group struggle	can divide the class into different class segments, promoting intraclass struggle at the expense of interclass struggle.
		Following this class struggle thinking		it seems that whether the participants present their issues in status group terms or in class terms is also a product of struggle
			The participants	not only have to struggle to present their own labels, but also have to struggle to debunk their opponents' claims
For example		in the 1920s, when the plantation laborers in Hawaii wanted a wage increase		they identified themselves as the working class and defined the issue as a class struggle between workers and capitalists
However			the plantation owners in Hawaii	responded by presenting the issue as racial antagonism between the loyal white Americans and the unfaithful Japanese immigrants in Hawaii
			The Japanese workers and the white plantation owners then	struggled to define the issue at the expense of the other class (Takaki 1983)
		In this fight		it is not up to the participants to identify themselves with whatever labels they like
Instead			they	have to struggle with other classes before they can lay a claim to whether they are a class or a status group
			A research agenda for class struggle analysis	then not only must spell out the conditions under which status group struggle is an expression of class struggle
but			it	must also specify the conditions under which status group struggle has its own dynamics and dislocates class struggle
In other words			it	is important to understand why the participants sometimes label their conflict in status group terms while in other periods articulate their issues in class terms.
If the form of conflict (class versus status group) is a historical product of struggle				so is the arena of conflict

			Thompson's and Wallerstein's contribution	is to point out the aspect of multi-arena class struggle
i.e.			class struggle	is not simply confined to the sphere of production
but			(class struggle)	can exist in other arenas as well
			Thompson	has discussed the struggle of cultural values in the community
while			Wallerstein	has examined the struggle among the bourgeois class in the state arena
			It	is clear that as class struggle develops, it will spread from the workplace and the production sphere, to the local community, to the domestic market, to the state, to the interstate system, and to the capitalist world-system as a whole
In fact, in order for class struggle to play a role in history				has to be intensified from one arena to another, raising different kinds of issues, and recruiting various kinds of supporters
			Wallerstein's insight, then	is to point out that class struggle is always transforming and ever-expanding.
Although Wallerstein's assertion is correct				it must be emphasized that the arena in which the struggle takes place is also a historical product of class struggle
Even though the subordinate class wants to expand the arena of struggle				the dominant class always wants to confine it to a small domain
For example		for working class struggles to spread and shape history		workers have to struggle not just for wages and job security in the factory, but also for better education and health care in the community, for cheaper housing in the neighborhood, for less pollution in the region, for cutbacks on defense spending in the state, for the control of the state bureaucracy, etc
On the other hand			the capitalist class	always wants to depoliticize the workers and limit the working class struggle to narrow bread and butter issues

			The capitalist class	especially wants to glorify the model of privatized home centered workers who show little interest in union affairs and class issues.
As such			an agenda for class struggle analysis	is to examine under what conditions class struggles intensify and spread from one arena to another and under what conditions are they nullified and confined to a small domain
Focussing on the struggling process, the changing status group and class struggle, and the multi-arena of struggle, how can				this class struggle approach overcome the problems of historical class analysis such as a-structural analysis, subjectivism and unclear boundaries?
First	in order to avoid a-structural analysis			it must be stressed that class struggle emerges in a structural setting and its contour is shaped by structural components
			The existing economic structure such as the rate of exploitation and accumulation crisis, the political structure such as legal regulations and state repression, the cultural sphere such as the presence of religion, and the historical heritage of class struggle, all	serve to shape the rise, the development, and the prospect of class struggle
As such			class struggle analysis	needs to bring the structural components back into focus
On the other hand			the structural contradictions in the political economy	have served to delineate the potential line of struggle among different classes

On the other hand			the structural constraints (i.e. political repression, dual labor market, lack of leadership and communication)	may serve to depoliticize, fragmentize and block the happening of class struggle
			An important research agenda for class struggle analysis, therefore,	is to examine the mechanisms by which class struggle is promoted by structural contradictions on one hand and undermined by structural constraints on the other.
Nevertheless		as class struggle progresses		it will lead to the formation of class organizations, make its influences felt on institutions such as the corporation and the community, take partial or full control of the state and thus, gradually transform the existing political economy.
In other words			class struggle	will create a new structure which, in turn, will create both new opportunities and constraints for the participants in struggle
Hence			an agenda of class struggle analysis	is to specify the intricate connection between human agency and those structural necessities
On the other hand			social classes	are not passive agents
and			class behavior	is not completely dictated by the role requirements of the class structure
		During the process of class struggle		human agency transforms the class structure through multiple expressions of class struggle in different arenas.
On the other hand			it	is also clear that social classes do not make history as they please
			They	make history within a specific structural context that limits their options for struggle- particularly when they are making history within the context of the capitalist world system, which is more powerful than its preceding world empires.

Second			the research focus on class struggle	may help to avoid the problem of subjectivism in historical class analysis, which frequently assumes that people can freely assign, drop, or change their own class/status label.
		From a class struggle viewpoint		subjectivism is highly unlikely because participants in a struggle seldom have the free will to choose the class/status labels they like
Instead			the participants	need to struggle with other classes
and			(the participants)	need to get rid of the inappropriate labels assigned to them before they are finally "free" to identify the label that matches their own interests
	In this respect		the class/status label that the participants want to identify with	is always a historical product of class struggle
Third,			the focus on class struggle	may help to answer the critics' charge of unclear class boundaries
		In the beginning stage of the research		it is important to draw a map of the class structure and to delineate the boundaries of various classes
			This	is because the class structure analysis helps to lay down the structural contradictions among different classes and describe the potential conflict in which class struggle would occur
However once struggle has started				it may have a life of its own
and			(it)	(may) go beyond the contours laid down by the class structure
As discussed above			the struggle process	is so dynamic that it moves from one form to another (class versus various status groups) and from one arena to another (production sphere versus other spheres)
		Very often	the boundary issue itself	is a historical product of struggle

			Which class and status group are to be counted on as the main supporters, to be welcome as allies, to be neutralized, and to be treated as the main enemies	are heatedly contested issues decided only by the participants in struggle
		Subsequently, as a struggle changes its form and arena,		the class boundaries of , and the class labels given to its supporters, allies, and enemies will also change
Thus			the problems of unclear boundaries	will always be present in class struggle research
			An agenda for class struggle analysis, therefore	is to examine the changing composition of participants in different phases of the class struggle process.
To sum up,		in order to go beyond the historical class analysis,		it is necessary to carry out the following research agenda of class struggle analysis
		1) to specify		the intricate connection between human agency and the structural conditions:
	how		structure at the same time	promotes and limits class struggle
as well as	how		class struggle	creates new structures
and	(how)		(class struggle)	modifies the old ones
		2) to spell out		the intricate connection between status group struggle and class struggle:
		under what conditions		they transform into one another
and		under what conditions		they have their own dynamics
		3) To examine		under what conditions class struggles are intensified and spreading from one arena to another
and		under what conditions		they are nullified and confined to a small domain

		4) To investigate		the changing composition of participants in different phases of the class struggle process.
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Texto 6: Colista, Celia & Leshner, Glenn: "Travelling Music: Following the Path of Music Through the Global Market". *Critical Studies in Mass Communication*. 15:2, 1998.

Music thrives an integral part of culture. It reminds us of our first kiss, soothes us when we suffer and lifts us in our celebrations. For every culture, music represents both, tradition and society during a particular era (Cushman, 1990). Music in the twentieth century takes on another meaning: the big business of mass communication across global boundaries. The West, in particular the United States, has led the world in this new meaning by spearheading the technology necessary to originate the music industry.

The result is that today, music is shared internationally. Musical growth and change no longer take place within the confines of national or cultural borders. As the world shares its music, musical development occurs across time and space, enduring modification at each arrival in a new culture and in every revival as new generations are exposed to older recorded music (Malm, 1993). The modern nature of popular music does not enjoy equality of sharing, however, Anglo American music continues to dominate the air waves and influence other musics of world culture.

Inevitably this discussion provokes the question: Does the ubiquity of Anglo American musical style threaten the survival of local, cultural, and regional musics? Although many cultural theorists predict a global culture (Stevenson, 1994), critics of so-called Western domination worry that the world's cultures will either be diluted to bland imitations of the West or obliterated and replaced by popular American cultural icons such as Mac Donald's, Levi's, and Michael Jackson (e.g., Lomax, 1977; Stevenson, 1994). Even Western, non- U.S. countries such as France fear the spread of American corporate influence into their native culture, language, and industry (Stevenson, 1994).

Cultural imperialism theorists make the additional charge that whatever influence the West has had – particularly in developing countries – it is inherently negative (Lomax, 1977; Masmoundi, 1979). The UNESCO New World Information Order debate of the 1970s questioned the impact of Western mass media in general, claiming that a one way flow of information and culture saturates Third World countries and paralyses their ability to compete (Masmoundi, 1979). Recent literature generally criticizes cultural imperialism theory, charging that its approach is overly simplistic and not adequately supported by empirical evidence (Boody, 1994; Salwen, 1991; Straubhaar, 1991). Music as culture exemplifies the notion that culture is not stagnant and that both artists and audience are active, not passive. This paper reviews the history and structure of the popular music industry, examines applications of the cultural imperialism theory to popular music, and surveys newer theory developed as a result of the debate. These theories are assembled and organized along a continuum in order to establish the progressive relationships between the numerous forms musical flow can assume.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
			Music	thrives an integral part of culture
			It	reminds us of our first kiss,
			(it)	soothes us when we suffer

and			(it)	lifts us in our celebrations
		For every culture		music represents both, tradition and society during a particular era (Cushman, 1990)
			Music in the twentieth century	takes on another meaning: the big business of mass communication across global boundaries
			The West, in particular the United States	has led the world in this new meaning by spearheading the technology necessary to originate the music industry.
			The result	is that today, music is shared internationally
			Musical growth and change	no longer take place within the confines of national or cultural borders
As the world shares its music				musical development occurs across time and space, enduring modification at each arrival in a new culture and in every revival as new generations are exposed to older recorded music (Malm, 1993).
			The modern nature of popular music	does not enjoy equality of sharing
however,			Anglo American music	continues to dominate the air waves and influence other musics of world culture.
	Inevitably		this discussion	provokes the question
	Does		the ubiquity of Anglo American musical style	threaten the survival of local, cultural, and regional musics?
Although many cultural theorists predict a global culture (Stevenson, 1994),				Critics of so-called Western domination worry that the world's cultures will either be diluted to bland imitations of the West or obliterated and replaced by popular American cultural icons such as Mac Donald's, Levi's, and Michael Jackson (e.g., Lomax, 1977; Stevenson, 1994).
			Even Western, non- U.S. countries such as France	fear the spread of American corporate influence into their native culture, language, and industry (Stevenson, 1994).

			Cultural imperialism theorists	make the additional charge that whatever influence the West has had – particularly in developing countries – it is inherently negative (Lomaz, 1977; Masmoundi, 1979).
			The UNESCO New World Information Order debate of the 1970s	questioned the impact of Western mass media in general, claiming that a one way flow of information and culture saturates Third World countries and paralyzes their ability to compete (Masmoundi, 1979)
			Recent literature	generally criticizes cultural imperialism theory, charging that its approach is overly simplistic and not adequately supported by empirical evidence (Boody, 1994; Salwen, 1991; Straubhaar, 1991).
			Music as culture	exemplifies the notion that culture is not stagnant and that both artists and audience are active, not passive
			This paper	reviews the history and structure of the popular music industry,
			(This paper)	examines applications of the cultural imperialism theory to popular music
and			(This paper)	surveys newer theory developed as a result of the debate
			These theories	are assembled and organized along a continuum in order to establish the progressive relationships between the numerous forms musical flow can assume.

Cultural Imperialism

Cultural imperialism has been defined as the systematic penetration and domination of the cultural life of the popular classes by the ruling class of the West in order to reorder the values, behavior, institutions and identity of the oppressed peoples to conform with the interests of the imperial classes (Petras, 1993. P. 140).

The fact that this passage was published as recently as 1993 illustrates that scholars continue to discuss cultural imperialism theory, despite recent arguments and a movement towards more moderate international culture theories. Alternatives to the absolute extremism of cultural imperialism dominate this most recent trend. Malm & Wallis(1992) distinguish between cultural dominance and cultural imperialism by defining the latter as “.....cultural dominance.....

augmented by the transfer of money and/or resources from dominated to dominating cultural group” (p.342). In other words, cultural imperialism exists when the native group is not only dominated by the outside group, but also suffers economic exploitation by the outside, or dominating group: “... the money flow is overwhelmingly in the direction of the base countries of the transnational music industry” (Malm 1993, p. 342). Hence, profits made by subsidiaries belonging to the dominant culture is an example of economic exploitation in the music business.

The significance of Malm’s theory and theories like it is the inclusion of concepts such as cultural dominance into the framework of cultural imperialism discussion. Such concepts reflect the rejection of only one possible outcome of cultural exchange. This and other alternatives will be discussed further below and integrated into a continuum to show a graduated level of exchange possibilities. The continuum reinforces the newer concept that exchange need not be dominated absolutely by one culture or another and that intermediate possibilities between two extremes exist, and, in fact, are not uncommon.

Such alternatives derive from earlier work that *did* adhere to an absolute concept of cultural exchange. Mamoundi (1979) discusses a key component of cultural imperialism that newer theories seem to reject. The deliberate and conscious intent of the developed countries to dominate and influence the cultures of developing countries was a recurring theme in the UNESCO debate. Mamoundi (1979) calls this “A de facto hegemony and a will to dominate” (p. 312). Although the New World Information Order focused on the flow of mass media-produced information, Masmoundi (1979) extends this argument to cultural products:

...advertising, magazines and television programs are today so many instruments of cultural domination and acculturation, transmitting to the developing countries messages which are harmful to their cultures, contrary to their values, and detrimental to their development aims and efforts. (p. 313)

American media products have been seen by some as direct and explicit efforts to subjugate the world. Schiller (1969) contends that American television programming, equipment, and advertising were part of a general effort of the American industrial complex to subject the world to American culture and military control. Wells (1972) constructs a similar argument regarding American Television in Latin America. Lomax (1977) follows this same basic theme of a system that preys on the non-Western world: “A mismanaged, over-centralized electronic communication system is imposing a few standardized, mass produced and cheaper cultures everywhere” (p. 126). Lomax (1977) acknowledges that cultures have not always been isolated, but what is new, he says, is the possibility of one culture completely digesting another.

Day (1975) disagrees with the concept of the dominant culture. Using New Zealand as an example, he discusses cultural imperialism as imposed by the United States and the United Kingdom. The danger is not that New Zealand culture has been “swallowed up” (see Lomax, 1977), but that it promotes foreign places and cultures as superior to local offerings in leisure activity.

Although the mass media are international in their span they are, in their content, firmly embedded in the national cultures of the few major industrial nations. And continual immersion in such a foreign culture, specially when there is an absence of any countervailing national culture, is such as to greatly enfeeble the lives of the members of the recipient smaller nations (Day, 1975, p. 45)

Other scholars have echoed this concern. Thompson postulates that the enduring popularity of country music in Japan has to do with this mystical country western image of cowboy boots and Marlboro cigarettes. The Japanese pursue this image during their leisure time, just as Day (1975) would have predicted. In imitating American country music, Thompson says that the Japanese hope to achieve individualism because “locked up inside every conformist Japanese, is a non-conformist trying to get out” (p. 379). Although Thompson (1991) places no particular

value judgement on this phenomenon, it is the crux of Petras's (1993) view that the West strives to break up Third World communities by mystifying individualism:

To rupture the solidarity of communities, culture imperialism promotes the cult of "modernity" as conformity with external symbols. In the name of "individuality" social bonds are attacked and personalities are reshaped according to the dictates of media messages (p. 141).

Although Masmoundi (1977), Day (1975) and Petras (1993) agree on the deliberate nature of cultural imperialism, Petras focuses less on cultural erosion and more on the political impact that erosion will have on a particular nation.

Another important aspect to cultural imperialism is economics. Tunstall (1977) argues, for example, that because African countries cannot afford to produce significant amounts of cultural products, these countries import products at low prices from major transnational corporations. Even developed nations may suffer from the same phenomenon. Tunstall (1977) states that despite government subsidies, Sweden cannot supply its large demand for a variety of cultural products. So, as with Third World countries, its media consumption is satisfied through imports of American and British film, music, television series, and more.

Criticism of the cultural imperialism school of thought has spawned a great deal of research and other explanations for the travel of music and the Western impact on global cultures (e.g. Boddy, 1994; Campbell Robinson, 1991; Malm & Wallis, 1992; Salwen, 1991; Straubhaar, 1991). Salwen (1991) criticizes the lack of empirical research to support cultural imperialism and offers examples in which theorists ignored statistical information that conflicted with the cultural imperialism notion. He advocates media effects based research in order to test the impact of cultures exposed to culture from the West. Studies examined by Salwen (1991) indicate that sometimes the exportation of Western media to developing countries can result in social and personal disruptions. Yet, other studies, notes Salwen (1991), indicate that scholars "can readily discard the broad claim that exposure to Western media alone will cause foreign peoples to shed their cultural identities and values and adopt Western values"

Interestingly, Fejes (1981) asserts exactly the opposite. Empirical research has been "eminently clear, accessible, and relevant" (p.282). Theoretical research deserves more attention in order for media imperialists to establish a framework to guide future research and thinking. But without the theoretical framework, questions and issues cannot be prioritized to avoid redundancies in research, and will not provide a clear path to progress in the area of media imperialism (Fejes, 1981).

Music presents further complications in the discussion surrounding cultural imperialism because of its tendency to constantly develop and change, depending on a number of factors. Lull (1992) notes that indigenous cultures tend to absorb outside musics, then adapt these forms "turning foreign materials into resources that fit their own musical and cultural needs" (p. 17). The Japanese adapted and developed jazz (Thompson, 1991) and the British brought a new kind of rebellion to rock'n'roll (Cooper & Cooper, 1993): Jamaican reggae music was influenced by American soul (Lull, 1992), while American rap music reflects some aspects of Jamaican dance hall music, which involved a D. J. talking over a musical background (Campbell Robinson, 1991).

Other criticism of the cultural imperialism concept attacks its overtly simplistic approach to the broad variety of responses a culture might have upon exposure to foreign music (Nettl, 1985), as well as the complex nature of musical exchange (Malm, 1993; Straubhaar, 1991). Ideas incorporating various levels of musical exchange will be examined below in the discussion of other cultural theories. In addition, even some cultural imperialism theorists acknowledge this complexity (Tunstall, 1977). Many traditional forms of culture continue to thrive, but may be affected by Western influences.

Pop music often takes this form...the debate should, then, be about whether such hybrid forms are primarily traditional or "authentic" or whether they

are merely translations or imitations of Anglo- American forms (Tunstall, 1977, p. 196).

Important factors that affect how an indigenous culture responds to new music include political climate, character of the culture, geographical proximity to the culture originating the music, musical style, institutions, cultural attitudes to music, change , and cultural homogeneity, and length of exposure time, among others (Nettl, 1985). Broad statements that address cultural imperialism by Anglo American music often do not take into account these kinds of factors that might influence a culture to reject new music entirely.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Mercado</i>	<i>Experiencial No Mercado</i>	
			Cultural imperialism	can be defined as the systematic penetration and domination of the cultural life of the popular classes by the ruling class of the West in order to reorder the values, behavior, institutions and identity of the oppressed people to conform with the interests of the imperial classes (Petras, 1993 p. 140)
			The fact that this passage	was published as recently as 1993 illustrates that scholars continue to discuss cultural imperialism theory , despite recent arguments and a movement towards more moderate international culture theories
			Alternatives to the absolute extremism of cultural imperialism	dominate this most recent trend. this most recent trend.
			Malm & Wallis(1992)	distinguish between cultural dominance and cultural imperialism by defining the latter as “.....cultural dominance..... augmented by the transfer of money and/or resources from dominated to dominating cultural group” (p.342)
In other words,			cultural imperialism	exists when the native group is not only dominated by the outside group, but also suffers economic exploitation by the outside, or dominating group:
			“... the money flow	is overwhelmingly in the direction of the base countries of the transnational music industry” (Malm 1993, p. 342).

Hence			profits made by subsidiaries belonging to the dominant culture	is an example of economic exploitation in the music business
			The significance of Malm's theory and theories like it	is the inclusion of concepts such as cultural dominance into the framework of cultural imperialism discussion.
			Such concepts	reflect the rejection of only one possible outcome of cultural exchange
			This and other alternatives	will be discussed further below and integrated into a continuum to show a graduated level of exchange possibilities
			The continuum.	reinforces the newer concept that exchange need not be dominated absolutely by one culture or another and that intermediate possibilities between two extremes exist, and, in fact, are not uncommon
			Such alternatives	derive from earlier work that <i>did</i> adhere to an absolute concept of cultural exchange
			Mamoundi (1979)	discusses a key component of cultural imperialism that newer theories seem to reject.
			The deliberate and conscious intent of the developed countries to dominate and influence the cultures of developing countries	was a recurring theme in the UNESCO debate
			Mamoundi (1979)	calls this "A de facto hegemony and a will to dominate" (p. 312).
Although the New World Information Order focused on the flow of mass media-produced information,				Masmoundi (1979) extends this argument to cultural products:

			advertising, magazines and television programs	are today so many instruments of cultural domination and acculturation, transmitting to the developing countries messages which are harmful to their cultures, contrary to their values, and detrimental to their development aims and efforts (p. 313)
			American media products	have been seen by some as direct and explicit efforts to subjugate the world.
			Schiller (1969)	contends that American television programming, equipment, and advertising were part of a general effort of the American industrial complex to subject the world to American culture and military control
			Wells (1972)	constructs a similar argument regarding American Television in Latin America.
			Lomax (1977)	follows this same basic theme of a system that preys on the non-Western world
			"A mismanaged, over-centralized electronic communication system	is imposing a few standardized, mass produced and cheaper cultures everywhere" (p. 126).
			Lomax (1977)	acknowledges that cultures have not always been isolated
but		what is new		he says, is the possibility of one culture completely digesting another.
			Day (1975)	disagrees with the concept of the dominant culture
		Using New Zealand as an example,		he discusses cultural imperialism as imposed by the United States and the United Kingdom
			The danger	is not that New Zealand culture has been "swallowed up" (see Lomax, 1977),
but that			it	promotes foreign places and cultures as superior to local offerings in leisure activity.
Although the mass media are international in their span				they are, in their content, firmly embedded in the national cultures of the few major industrial nations.

And			continual immersion in such a foreign culture, specially when there is an absence of any countervailing national culture,	is such as to greatly enfeeble the lives of the members of the recipient smaller nations (Day, 1975, p. 45)
			Other scholars	have echoed this concern.
			Thompson	postulates that the enduring popularity of country music in Japan has to do with this mystical country western image of cowboy boots and Marlboro cigarettes.
			The Japanese	pursue this image during their leisure time
just as			Day(1975)	would have predicted.
		In imitating American country music		Thompson says that the Japanese hope to achieve individualism because "locked up inside every conformist Japanese, is a non-conformist trying to get out" (p. 379
Although Thompson (1991) places no particular value judgement on this phenomenon,				it is the crux of Petras's (1993) view that the West strives to break up Third World communities by mystifying individualism:
		To rupture the solidarity of communities		cultural imperialism promotes the cult of "modernity" as conformity with external symbols
		In the name of individuality		social bonds are attacked (according to the dictates of media messages (p. 141))
and		(In the name of individuality)		personalities are reshaped according to the dictates of media messages (p. 141)
Although Masmoundi (1977), Day (1975) and Petras (1993) agree on the deliberate nature of cultural imperialism,				Petras focuses less on cultural erosion and more on the political impact that erosion will have on a particular nation.
			Another important aspect to cultural imperialism	is economics

			Tunstall (1977)	argues for example, that because African countries cannot afford to produce significant amounts of cultural products, these countries import products at low prices from mayor transnational corporations.
			Even developed nations	may suffer from the same phenomenon
			Tunstall (1977)	states that despite government subsidies, Sweden cannot supply its large demand for a variety of cultural products
So		as with Third World countries		its media consumption is satisfied through imports of American and British film, music, television series, and more
			Criticism of the cultural imperialism school of thought	has spawned a great deal of research and other explanations for the travel of music and the Western impact on global cultures (e.g. Boddy, 1994; Campbell Robinson, 1991; Malm & Wallis, 1992; Salwen, 1991; Straubhaar, 1991)
			Salwen (1991)	criticizes the lack of empirical research to support cultural imperialism
and			(Salwen (1991))	offers examples in which theorists ignored statistical information that conflicted with the cultural imperialism notion.
			He	advocates media effects based research in order to test the impact of cultures exposed to culture from the West
			Studies examined by Salwen (1991)	indicate that sometimes the exportation of Western media to developing countries can result in social and personal disruptions.
Yet,			other studies, notes Salwen (1991),	indicate that scholars "can readily discard the broad claim that exposure to Western media alone will cause foreign peoples to shed their cultural identities and values and adopt Western values"
	Interestingly		Fejes (1981)	asserts exactly the opposite
			Empirical research	has been "eminently clear, accessible, and relevant" (p.282)

			Theoretical research	deserves more attention in order for media imperialists to establish a framework to guide future research and thinking.
But		without the theoretical framework		questions and issues cannot be prioritized to avoid redundancies in research
and				(questions and issues) will not provide a clear path to progress in the area of media imperialism (Fejes, 1981).
			Music	presents further complications in the discussion surrounding cultural imperialism because of its tendency to constantly develop and change, depending on a number of factors.
			Lull (1992)	notes that indigenous cultures tend to absorb outside musics, then adapt these forms "turning foreign materials into resources that fit their own musical and cultural needs" (p. 17)
			The Japanese	adapted and developed jazz (Thompson, 1991)
and			the British	brought a new kind of rebellion to rock'n'roll (Cooper & Cooper, 1993)
			Jamaican reggae music	was influenced by American soul (Lull, 1992),
while			American rap music	reflects some aspects of Jamaican dance hall music, which involved a D. J. talking over a musical background (Campbell Robinson, 1991).
			Other criticism of the cultural imperialism concept	attacks its overtly simplistic approach to the broad variety of responses a culture might have upon exposure to foreign music (Nettl, 1985), as well as the complex nature of musical exchange (Malm, 1993; Straubhaar, 1991).
			Ideas incorporating various levels of musical exchange	will be examined below in the discussion of other cultural theories
In addition			even some cultural imperialism theorists	acknowledge this complexity (Tunstall, 1977).

			Many traditional forms of culture	continue to thrive,
but			(Many traditional forms of culture)	may be affected by Western influences
			Pop music often	takes this form
			the debate	should, then, be whether they are merely translations or imitations of Anglo- American forms (Tunstall, 1977, p. 196)
			Important factors that affect how an indigenous culture responds to new music	include political climate, character of the culture, geographical proximity to the culture originating the music, musical style, institutions, cultural attitudes to music, change , and cultural homogeneity, and length of exposure time, among others (Nettl, 1985).
			Broad statements that address cultural imperialism by Anglo American music	often do not take into account these kinds of factors that might influence a culture to reject new music entirely.

Critical response

Because of the difficulty in generalizing as to the one process that best summarizes the international music scene, most of the theorists we reviewed here have avoided doing so. But even this summary is too general. Frith's "Critical response" (1991) charges that the hegemonic perspective focused on powerful music corporations oversimplified the music industry:

The music world is not just made up of large companies creative musicians, and questing fans; it is shaped in fact by a rich variety of go-betweens. After all, the rise of the various "independent" Western pop musics (R & B, rock'n'roll, punk, hip hop) was dependant on their packagers and promoters and hucksters, and the same is true of world music success, as made clear here by various Third World musicians (and think back to these Soviet musicians' despair at the lack of an entrepreneurial structure in the USSR) (p.285).

Frith warns against what many researchers and scholars presented here have assumed: that corporations are evil and the heroes are the international musicians who struggle to be heard. Every country has a different system, and even in an increasingly global market these systems have to be taken into account. Frith's argument about the music industry is that it has replaced the "hucksters" with "responsible team players – musicians, managers, promoters, pluggers, agents ... " who had good relationships with their musical acts.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
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			Frith's "Critical response" (1991)	charges that the hegemonic perspective focused on powerful music corporations oversimplified the music industry:
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	After all		the rise of the various "independent" Western pop musics (R & B, rock'n'roll, punk, hip hop)	was dependant on their packagers and promoters and hucksters,
and			the same	is true of world music success, as made clear here by various Third World musicians
and				think back to these Soviet musicians' despair at the lack of an entrepreneurial structure in the USSR) (p.285).
			Frith	warns against what many researchers and scholars presented here have assumed:
that			corporations	are evil
and			the heroes	are the international musicians who struggle to be heard
			Every country	has a different system
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Conclusion

The debates in the 1970's surrounding cultural imperialism have spawned continued discussion and new ideas about how cultural exchange takes place. Cultural imperialism theory raised questions about a world dominated by Western culture, in particular Anglo American culture and values. The newer concepts of how music travels and is received by foreign cultures include asymmetrical interdependence, transculturation, and cultural exchange. To understand how these concepts relate to one another, we place them along a continuum where the distinguishing factor is the level of equality (or inequality) of exchange. This, we believe, provides a useful method of organization.

Most recent responses to cultural imperialism, specifically how it applies or does not apply to music, have argued that the theory is oversimplified and fails to examine the variety of responses of cultures when new music is introduced from the outside. Yet, many continue to question the role of transnational corporations in cultural domination. Just five companies comprise the "majors" of the music industry because their ownership extends to many areas beyond record producing, the economic power of these corporations is immense. Independent labels in the music business may mediate some of the effects of such domination: These companies seek more innovative styles of music, often hoping to find the next big trend. Regardless of motivation, the existence of independent labels, which have also sought out international musics, serve as a source of diversity for listeners and as a recording vehicle for unknown musical acts.

The fear of a global culture powers the theme of doomsday imperialism. Despite "rich variety of go-betweens" (Frith, 1991), the ubiquity of MTV and media conglomerates suggests that further commercialization of culture and the spread of Anglo American commodities worldwide may threaten the survival of existing cultures. Music and other cultural research has shown that cultures have a way of opting for the familiar over the foreign, or adapting foreign culture commodities into their own culture.

Further research conducted in this area should integrate the study of music activity and policy with surveys of international musicians. Malm and Wallis have already attempted the former, and Campbell Robinson achieved the latter. Research that combines the two in the same countries with clear and comprehensive data would be extremely helpful in examining the differences between the developing and the developed, and Eastern and Western countries in the music industry. In addition, radio play of local, national, and international musics should be examined in the United States and elsewhere. It is difficult to assess precisely how much international music reaches the U.S., and how much American music is heard abroad.

Finally, as Firth (1991) suggests, researchers should be wary of simplifying and judging the music industry in their work. Nearly all of the articles reviewed for this study clearly showed a bias (that "big" is bad and "small" is good) and the researchers typically failed to support their positions with empirical evidence. This is not only misleading but it disregards the roles of independent labels, music halls, agents, promoters, and other musicians who actively

seek out new and unusual musical styles. In spite of the commercial success of American stars such as Madonna and Michael Jackson, American and international fans share a long history of inviting music that departs from old trends and excites and delights the listener.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
			The debates in the 1970's surrounding cultural imperialism	have spawned continued discussion and new ideas about how cultural exchange takes place
			Cultural imperialism theory	raised questions about a world dominated by Western culture, in particular Anglo American culture and values.
			The newer concepts of how music travels and is received by foreign cultures	include asymmetrical interdependence, transculturation, and cultural exchange
	To understand how these concepts relate to one another		we	place them along a continuum where the distinguishing factor is the level of equality (or inequality) of exchange
			This, we believe,	provides a useful method of organization.
			Most recent responses to cultural imperialism, specifically how it applies or does not apply to music	have argued that the theory is oversimplified and fails to examine the variety of responses of cultures when new music is introduced from the outside
Yet			many	continue to question the role of transnational corporations in cultural domination.
			Just five companies	comprise the "majors" of the music industry because their ownership extends to many areas beyond record producing,
			the economic power of these corporations	is immense
			Independent labels in the music business	may mediate some of the effects of such domination:
			These companies	seek more innovative styles of music, often hoping to find the next big trend

	Regardless of motivation		the existence of independent labels, which have also sought out international musics	serve as a source of diversity for listeners and as a recording vehicle for unknown musical acts.
			The fear of a global culture	powers the theme of doomsday imperialism
Despite "rich variety of go-betweens" (Frith, 1991),				the ubiquity of MTV and media conglomerates suggests that further commercialization of culture and the spread of Anglo American commodities worldwide may threaten the survival of existing cultures
			Music and other cultural research	has shown that cultures have a way of opting for the familiar over the foreign, or adapting foreign culture commodities into their own culture.
			Further research conducted in this area	should integrate the study of music activity and policy with surveys of international musicians.
			Malm and Wallis	have already attempted the former
and			Campbell Robinson	achieved the latter
			Research that combines the two in the same countries with clear and comprehensive data	would be extremely helpful in examining the differences between the developing and the developed, and Eastern and Western countries in the music industry
In addition			radio play of local, national, and international musics	should be examined in the United States and elsewhere
			It	is difficult to assess precisely how much international music reaches the U.S and how much American music is heard abroad
Finally	as Firth (1991) suggests		researches	should be wary of simplifying and judging the music industry in their work.
			Nearly all of the articles reviewed for this study	clearly showed a bias (that "big" is bad and "small" is good)

and			the researchers	typically failed to support their positions with empirical evidence
			This	is not only misleading but it disregards the roles of independent labels, music halls, agents, promoters, and other musicians who actively seek out new and unusual musical styles
In spite of the commercial success of American stars such as Madonna and Michael Jackson,				American and international fans share a long history of inviting music that departs from old trends and excites and delights the listener.

Texto 7: Conrad, Clifton: "Grounded Theory" An Alternative Approach to Research in Higher Education". *Toward a Theory of Academic Change*. University of Michigan, 1995.

For well over a century, most social science research has emphasized, controlled, experimental, quantitative procedures. The crucial underpinning of this epistemology is the theory of absolute objectivity (Douglas, 1976). In brief, this theory draws a sharp line between subjective and objective so that the internal, subjective experience of human beings is clearly distinguished from objective reality, which is viewed as external to the consciousness of individuals. The subjective is seen as being, like Plato's shadows of the cave, uncertain and untrue, while the objective is viewed as certain, absolute truth. According to the theory of absolute objectivity, subjectivity is controlled or eliminated and objectivity is ensured through the traditional scientific method.

In addition to embracing this epistemology of "logical positivism", social science has also emphasized the testing or verification, rather than the generation, of theory. In part because many social scientists believe that there are outstanding theories aplenty but few confirmations of them, and in part because quantitative methods have become more sophisticated in recent years, the discovery of new theories has received scant attention. Scholars who want to generate theory, rather than test theory through quantitative techniques, have often had to face sharp criticism from their colleagues.

Despite the dominance of logical positivism and verification in modern social science over the last decade, there nevertheless has been vigorous debate over theory and method. The most heated discussions have concerned method, and a growing number of social scientists have attacked the absolutist conception of objectivity and its concomitant emphasis on quantification (Douglas, 1976; Johnson, 1975). Others argue that many of the existing theories do not fit the data and are simply untenable. They propose that social science research should place more emphasis on theoretical advancement (Glaser and Strauss, 1967).

Out of these debates over theory and method have emerged numerous attempts to formulate alternatives to logical positivism, alternatives that reject the absolutist view of objectivity and the exclusive emphasis that is placed on quantification and verification. These alternatives include phenomenology, ethnomethodology (or neopraxiology), participant observation, naturalistic approaches, illuminative evaluation, ethnography, and grounded theory. While there are some important differences among these approaches, they have two common characteristics that distinguish them from mainstream social science research. First, with some qualification, all assert that too much attention has been focussed on verification of extant theory at the expense of generating new theory. Second, all reject the subjective objective dualism asserting instead that there is an interdependency between the "knowing subject" or observer and the objects of knowledge. As a consequence, these alternative approaches emphasize the validity and relevance of "qualitative" data, for purposes of both generation and verification of theory.

Within higher education, discussion of theory and method has mirrored the larger social science debate, although markedly less attention has been given to alternative methodologies. The current of mainstream social science - with its exclusive emphasis on verification and quantification - has swept along higher education scholars. Still, a growing number of researchers in the field have begun to explore the possibilities of employing alternative methodologies.

This article considers but one of the alternative approaches to traditional social science theory and research. Grounded theory has been selected for three reasons. First, I am persuaded that of all the alternative approaches it responds most directly and effectively to the theoretical and methodological issues now being raised, without falling prey to the excesses (such as solipsism) of some of the other approaches. Second, grounded theory, which employs the constant comparative method, does not perpetuate the mindless dualisms (such as quantitative versus qualitative research) that have militated against the careful examination of theory and method in higher education. It offers instead an approach to research that can serve as a bridge for reconciling main stream research with many of the legitimate questions being raised by proponents of alternative approaches. Third, while there is little published research in higher education using any of the alternative methodologies, there is at least some research using grounded theory. Several journal articles using grounded theory have recently been published, and at least three dissertations and a handful of unpublished studies have employed this approach.

The remainder of this article is divided into four sections. The first section explicates grounded theory as an approach to research and presents key features of the strategy. In the second section, the approach is amplified through a discussion of how grounded theory was applied to higher education in a study of academic change. The third discusses the potential uses of grounded theory as a research strategy in higher education. The last section identifies the major strengths of the approach and concludes that careful examination of grounded theory can help to reanimate and illuminate debate over the purposes and techniques of research in higher education.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
		For well over a century		most social science research has emphasized controlled, experimental, quantitative procedures
			The crucial underpinning of this epistemology	is the theory of absolute objectivity (Douglas, 1976)
In brief			this theory	draws a sharp line between subjective and objective so that the internal, subjective experience of human beings is clearly distinguished from objective reality, which is viewed as external to the consciousness of individuals
			The subjective	is seen as being, like Plato's shadows of the cave, uncertain and untrue,
while			the objective	is viewed as certain, absolute truth

		According to the theory of absolute objectivity,		subjectivity is controlled or eliminated
and			objectivity	is ensured through the traditional scientific method.
In addition to		embracing this epistemology of "logical positivism",		social science has also emphasized the testing or verification, rather than the generation, of theory
In part because many social scientists believe that there are outstanding theories aplenty but few confirmations of them and in part because quantitative methods have become more sophisticated in recent years,				the discovery of new theories has received scant attention
			Scholars who want to generate theory, rather than test theory through quantitative techniques	have often had to face sharp criticism from their colleagues
Despite		the dominance of logical positivism and verification in modern social science over the last decade		there nevertheless has been vigorous debate over theory and method
			The most heated discussions	have concerned method
and			a growing number of social scientists	have attacked the absolutist conception of objectivity and its concomitant emphasis on quantification (Douglas, 1976; Johnson, 1975)
			Others	argue that many of the existing theories do not fit the data and are simply untenable
			They	propose that social science research should place more emphasis on theoretical advancement (Glaser and Strauss, 1967).

		Out of these debates over theory and method		have emerged numerous attempts to formulate alternatives to logical positivism, alternatives that reject the absolutist view of objectivity and the exclusive emphasis that is placed on quantification and verification
			These alternatives	include phenomenology, ethnomethodology (or neopraxiology), participant observation, naturalistic approaches, illuminative evaluation, ethnography, and grounded theory
While there are some important differences among these approaches				they have two common characteristics that distinguish them from mainstream social science research
First	with some qualification		all	assert that too much attention has been focussed on verification of extant theory at the expense of generating new theory
Second			all	reject the subjective objective dualism asserting instead that there is an interdependency between the "knowing subject" or observer and the objects of knowledge.
As a consequence			these alternative approaches	emphasize the validity and relevance of "qualitative" data, for purposes of both generation and verification of theory.
		Within higher education		discussion of theory and method has mirrored the larger social science debate, although markedly less attention has been given to alternative methodologies.
			The current of mainstream social science - with its exclusive emphasis on verification and quantification	has swept along higher education scholars
	Still		a growing number of researchers in the field	have begun to explore the possibilities of employing alternative methodologies
			This article	considers but one of the alternative approaches to traditional social science theory and research.

			Grounded theory	has been selected for three reasons
First			I	am persuaded that of all the alternative approaches it responds most directly and effectively to the theoretical and methodological issues now being raised, without falling prey to the excesses (such as solipsism) of some of the other approaches.
Second,			grounded theory, which employs the constant comparative method,	does not perpetuate the mindless dualisms (such as quantitative versus qualitative research) that have militated against the careful examination of theory and method in higher education
			It	offers instead an approach to research that can serve as a bridge for reconciling main stream research with many of the legitimate questions being raised by proponents of alternative approaches.
Third,	while there is little published research in higher education using any of the alternative methodologies,			there is at least some research using grounded theory.
			Several journal articles using grounded theory	have recently been published
and			at least three dissertations and a handful of unpublished studies	have employed this approach

Reexamining Theory and Method in Higher education: the Possibilities of Grounded Theory

As an approach to research, grounded theory has so far been embraced by relatively few researchers in higher education. Since higher education as a field of study has long reflected the twin emphases of mainstream social sciences on quantification and verification, it is hardly surprising that grounded theory is often dismissed, as yet another “soft” approach to research that rejects these traditional emphases and stresses instead theory development and qualitative techniques. To be sure, advocates of grounded theory have failed to defend their approach adequately on at least two counts. First, supporters of grounded theory, in both, higher education and the social sciences, have failed to elucidate the methodology in such a manner that it can be applied easily and consistently to a range of research questions. Second, such researchers have presented grounded theory as a competing, rather than complimentary approach to the traditional research paradigm by implying that the constant comparative method rejects traditional emphases on verification and quantification. As a result, it has been easy for

higher education researchers to dismiss grounded theory for the wrong reason, namely, that it seems to contravene the scientific method.

While proponents of grounded theory may have contributed to its lack of acceptance, whether poorly presenting the approach or by failing to communicate the methodology effectively, the suggestion that grounded theory opposes, rather than compliments, traditional emphases on verification and quantification is based on a fundamental misunderstanding. As I wish to make abundantly clear, verification is an important part of the constant comparative method, and grounded theory is theory that has been tested through verification procedures. What some interpret as an antagonism between grounded theory and traditional methods concerning the importance of verification is, on the contrary, only a difference in the relative emphases placed on verification and generation of theory. Similarly, I have shown in this article that the grounded theory approach, does not reject quantitative methods; rather, it simply places greater emphasis on qualitative data while, at the same time, using quantitative data when they are obtainable and pertinent to the particular research problem under investigation. In short, grounded theory compliments traditional emphases and offers a strategy for reconciling generation with verification of theory and qualitative techniques with quantitative techniques - all in a manner consistent with modern science.

Two major strengths of grounded theory can be identified. The first major strength of grounded theory lies in its possibilities for redirecting higher education research away from an exclusive emphasis on verification and toward the development of theory. Since many of our paradigms and theoretical frameworks (almost most of them borrowed from the social sciences) do not appear to fit the data, it seems a propitious time to redirect our energies. As an inductive and systematic method aimed at discovering theory, constant comparison is especially suited to this task.

The second major strength of grounded theory lies in the important role in research that it assigns to qualitative data. In recent years, the objective subjective dualism, which has provided the justification for the dominance of "quantitative" over "qualitative" techniques, has come under sustained criticism. An increasing number of philosophers of science have attacked the validity of the objective-subjective distinction, yet mainstream social science and higher education research continue to embrace the "objectivity" of quantitative research as against the "subjectivity" of qualitative research. Notwithstanding the politics of social science, there are no longer any compelling reasons for rejecting qualitative research. In the field of higher education, qualitative data can be a rich source of data both for generating and testing theory, and such data are often more easily obtainable than quantitative data. Through the constant comparative method, grounded theory provides a strategy both for doing qualitative research alone and for combining qualitative and quantitative research.

In conclusion, this examination of grounded theory has explored its potential uses, its strengths and limitations, and its potential for reconciling quantitative with qualitative research and theory generation with theory verification - in short, its possibilities as a research strategy. The discussion of grounded theory has been placed within the context of the need to reanimate and sharpen the debate over theory and method in the field of higher education.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
		As an approach to research		grounded theory has so far been embraced by relatively few researchers in higher education

Since higher education as a field of study has long reflected the twin emphases of mainstream social sciences on quantification and verification			it is hardly surprising that grounded theory is often dismissed, as yet another “soft” approach to research that rejects these traditional emphases and stresses instead theory development and qualitative techniques
	To be sure		advocates of grounded theory
First			supporters of grounded theory, in both, higher education and the social sciences
Second			such researchers
As a result			it
While proponents of grounded theory may have contributed to its lack of acceptance, whether poorly presenting the approach or by failing to communicate the methodology effectively,			has been easy for higher education researchers to dismiss grounded theory for the wrong reason namely, that it seems to contravene the scientific method
	As I wish to make abundantly clear		the suggestion that grounded theory opposes, rather than compliments, traditional emphases on verification and quantification is based on a fundamental misunderstanding
			verification
and			grounded theory
			is an important part of the constant comparative method
			is theory that has been tested through verification procedures

			What some interpret as an antagonism between grounded theory and traditional methods concerning the importance of verification	is, on the contrary, only a difference in the relative emphases placed on verification and generation of theory.
	Similarly		I	have shown in this article that the grounded theory approach, does not reject quantitative methods; rather, it simply places greater emphasis on qualitative data while, at the same time, using quantitative data when they are obtainable and pertinent to the particular research problem under investigation.
In short			grounded theory	compliments traditional emphases
and			(grounded theory)	offers a strategy for reconciling generation with verification of theory and qualitative techniques with quantitative techniques - all in a manner consistent with modern science
			Two major strengths of grounded theory	can be identified
			The first major strength of grounded theory	. lies in its possibilities for redirecting higher education research away from an exclusive emphasis on verification and toward the development of theory
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			An increasing number of philosophers of science	have attacked the validity of the objective-subjective distinction
yet			mainstream social science and higher education research	continue to embrace the “objectivity” of quantitative research as against the “subjectivity” of qualitative research
Notwithstanding the politics of social science				there are no longer any compelling reasons for rejecting qualitative research
		In the field of higher education		qualitative data can be a rich source of data both for generating and testing theory
and			such data	are often more easily obtainable than quantitative data
		Through the constant comparative method		grounded theory provides a strategy both for doing qualitative research alone and for combining qualitative and quantitative research.
In conclusion			this examination of grounded theory	has explored its potential uses, its strengths and limitations; and its potential for reconciling quantitative with qualitative research and theory generation with theory verification,— in short, its possibilities as a research strategy
			The discussion of grounded theory	has been placed within the context of the need to reanimate and sharpen the debate over theory and method in the field of higher education.

Texto 8: Scott Brandt, D.: “Information Technology Literacy: Task Knowledge and Mental Models”. *Library Trends*, Vol. 50, Nº 1, Summer 2001. University of Illinois.

Introduction

To be “information literate” in network environments, users must be “technology literate” as well. There are few places where information retrieval – a primary element of information literacy – does not involve sophisticated information technology. Understanding how to use the technology must be a prerequisite to proficiency in finding, using, and evaluating information successfully. This understanding should be “conceptual” not simply functional. Just as

information seeking skills alone are not adequate outcomes for information literacy, technology skills alone are not adequate outcomes for information technology literacy. A broader perspective must be embraced.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
		To be "information literate" in network environments,		users must be must be "technology literate" as well.
			There	are few places where information retrieval – a primary element of information literacy – does not involve sophisticated information technology.
			Understanding how to use the technology	must be a prerequisite to proficiency in finding, using, and evaluating information successfully
			This understanding	should be "conceptual" not simply functional
			Just as information seeking skills alone	are not adequate outcomes for information literacy,
			technology skills alone	are not adequate outcomes for information technology literacy
			A broader perspective	must be embraced.

Information Technology Literacy

Information technology literacy is described here as a precursor to information literacy. The proper context is that an information technology literacy curriculum feeds directly into an information literacy curriculum. It has a different focus and aim that one that NRC describes as feeding into a management information systems or computer technology curriculum. As a precursor, students achieve skills and knowledge in information technology that allow them to enter an information literacy program at the appropriate and required learning level. It is not enough that students have rudimentary skills in using a given technology – instruction could be given one day in how to use a system, but the interface or underlying technology could change overnight.

Attention has not been given in the past to what a learner should bring to an information literacy program. Because technology is ever changing, competence is illusive – information systems change, software interfaces are upgraded or replaced, new technologies are invented or introduced. To anticipate and problem solve in such a constantly evolving environment, there is a need for a level of knowledge beyond simple competence (Brandt, 1997). Broader conceptual understanding about information technology should be a focus of a program that addresses information literacy while it takes into account information technology literacy. Turner (1997) notes that students' motor and cognitive skills using computers allow them to quickly move

through learning scenarios the way they move through computer games – by guessing, using trial and error, or simply finding the fastest way to the end result – and that this simulates learning but does not foster it or facilitate knowledge acquisition.

Since computerized and networked information resources are an integral part of information seeking, there is a knowledge area which must be dealt with – some expertise in using the technology. Learners must have an understanding of the technological environment in which information resources are set, integrated and used. Simple skills are not enough. Without some conceptual understanding, it is likely they will not attain a level of comfort and familiarity that can lead to expertise. Frustration with, and confusion about, information technology can impede access to acquiring knowledge in information literacy. For instance, without an understanding of how relevancy ranking works, naive users of Internet search engines are likely to accept the claim that “best responses are shown first”. Or, given “404 errors” in their results, they may assume there is nothing to match their request and fail to see the need for improving search heuristics to generate more results. In this way, the technology can interfere not only with the user’s needs but the mission of information literacy.

A variety of difficulties with using information technology play havoc with information seeking and gathering. The blame for the interference can be put on the Internet and correctly lies with the unreliable and changing nature of its technology. The underlying protocols that allow platform diversity contribute to a number of user problems. Much of the technology is still fairly new, and some is basically “shareware”. Programs are often written by individuals as a hobby and are then offered to others. These, and more established software, are continually adapted to meet new demands. New software, or changes in older versions, continually present new situations to users. And since there is no single way to use the Internet, users constantly find themselves facing unfamiliar situations and all-too-familiar error messages. Internet technology is not sophisticated enough to adequately inform users about what has gone wrong (or what they should do next) when errors are encountered.

Little has been said in the literature about how to identify and integrate the use of technical skills as a component of information seeking. In the past, criticism has stemmed from the lack of effort in determining and utilizing measurable learning outcomes (Eadie, 1992). Even less effort seems to have been directed toward identifying or measuring prerequisite skills for a curriculum. It has been assumed that only rudimentary technical ability, minimal critical thinking skills, and minor problem solving are needed to undertake the learning in the information literacy curriculum. Until recently, few have adopted the use of a structured approach to developing a literacy curriculum to ensure that proper attention is paid to systematic needs. Some have noted that systematic attention can be focused on developing overall objectives using instructional systems design (Nahl-Jakobits, 1992). Others have shown that such design can be used to match outcomes to instructional strategies for learning (De Wald et al., 2000). But a formal approach should also ensure that prerequisites for the learner are identified, analyzed, and accounted for in the instruction.

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<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
			Information technology literacy	is described here as a precursor to information literacy
			The proper context	is that an information technology literacy curriculum feeds directly into an information literacy curriculum
			It	has a different focus and aim than one that NRC describes as feeding into a management information systems or computer technology curriculum

		As a precursor		students achieve skills and knowledge in information technology that allow them to enter an information literacy program at the appropriate and required learning level.
			It	is not enough that students have rudimentary skills in using a given technology – instruction could be given one day in how to use a system, but the interface or underlying technology could change overnight.
			Attention	has not been given in the past to what a learner should bring to an information literacy program.
		Because technology is ever changing		competence is illusive - information systems change, software interfaces are upgraded or replaced, new technologies
		To anticipate and problem solve in such a constantly evolving environment		there is a need for a level of knowledge beyond simple competence (Brandt, 1997).
			Broader conceptual understanding about information technology	should be a focus of a program that addresses information literacy while it takes into account information technology literacy
			Turner (1997)	notes that students' motor and cognitive skills using computers allow them to quickly move through learning scenarios the way they move through computer games – by guessing, using trial and error, or simply finding the fastest way to the end result – and that this simulates learning but does not foster it or facilitate knowledge acquisition.
Since computerized and networked information resources are an integral part of information seeking,				there is a knowledge area which must be dealt with – some expertise in using the technology.
			Learners	must have an understanding of the technological environment in which information resources are set, integrated and used
			Simple skills	are not enough
	Without some conceptual understanding			it is likely they will not attain a level of comfort and familiarity that can lead to expertise.

			Frustration with, and confusion about, information technology	can impede access to acquiring knowledge in information literacy
For instance,		without an understanding of how relevancy ranking works		naive users of Internet search engines are likely to accept the claim that “best responses are shown first”.
Or,		given “404 errors” in their results		they may assume there is nothing to match their request
and			(they)	fail to see the need for improving search heuristics to generate more results
In this way			the technology	can interfere not only with the user’s needs but the mission of information literacy.
			A variety of difficulties with using information technology	play havoc with information seeking and gathering
			The blame for the interference	can be put on the Internet
and			(the blame for the interference)	correctly lies with the unreliable and changing nature of its technology
			The underlying protocols that allow platform diversity	contribute to a number of user problems
			Much of the technology	is still fairly new
and			some	is basically “shareware”
			Programs	are often written by individuals as a hobby
and			(programs)	are then offered to others
			These, and more established software,	are continually adapted to meet new demands

			New software, or changes in older versions	continually present new situations to users
And since there is no single way to use the Internet				users constantly find themselves facing unfamiliar situations and all-too-familiar error messages
			Internet technology	is not sophisticated enough to adequately inform users about what has gone wrong (or what they should do next) when errors are encountered.
			Little	has been said in the literature about how to identify and integrate the use of technical skills as a component of information seeking.
		In the past		criticism has stemmed from the lack of effort in determining and utilizing measurable learning outcomes (Eadie, 1992).
			Even less effort	seems to have been directed toward identifying or measuring prerequisite skills for a curriculum
			It	has been assumed that only rudimentary technical ability, minimal critical thinking skills, and minor problem solving are needed to undertake the learning in the information literacy curriculum
		Until recently		few have adopted the use of a structured approach to developing a literacy curriculum to ensure that proper attention is paid to systematic needs
			Some	have noted that systematic attention can be focused on developing overall objectives using instructional systems design (Nahl-Jakobits, 1992)
			Others	have shown that such design can be used to match outcomes to instructional strategies for learning (De Wald et al., 2000)
But			a formal approach	should also ensure that prerequisites for the learner are identified, analyzed, and accounted for in the instruction

Conclusion

The inability to understand information technology in various settings and applications impacts the information literacy learner on several levels. First and foremost, students may not be prepared to begin an information literacy course or program – without comfort and competence, information technology can be a barrier to learning. Second, with only cursory

skills (following “recipes”), they can get frustrated, waste time , and end up with hastily produced results for their information needs. Third, they may be unable to discern between technology literacy and information literacy, mistakenly thinking that mastering a particular interface is all they need to do to achieve long-term success. Combining analysis, task knowledge, mental models, and analogy can be useful in developing a program.

Learner analysis is a valuable, but often overlooked, tool. Students must be surveyed to better understand their knowledge levels, mental models , and learning styles. Generalization regarding learner mental models or task knowledge may be found elsewhere (McGregor, 1994), but it is most useful for instructors to be directly in touch with their learners. A variety of techniques could be used to do so, ranging from random individual samples to representative focus group.

As a part of learner analysis, it would be most useful to observe learners trying to accomplish information retrieval on their own. Even if they are able to articulate their mental models, insight into their approaches and techniques is best gained through empirical observation. By watching a variety of participants in the act of trying to search, for instance, one can get the idea of how they apply their mental models. By understanding task knowledge, instructors see firsthand the techniques and tools students prefer to use.

Knowing how learners think and act, it is easier to develop ways to influence their mental models. For instance, if students are used to searching Napster for music files, their mental models may be similar to that of selecting files from a networked jukebox and include a strong belief in simple keyword/title/author search (string or left-anchor searches in some information science parlance) while accepting information without considering its validity (no check to determine if this is an authoritative version of a song). Introducing the concept of a search engine as an intelligent jukebox that does not filter for quality may be one way to attach to and alter their mental models. Using analogies to which they can relate not only gets their attention, it allows them to bridge from the known (their mental model) to the unknown – this is also known as the “proximal distance” in educational theory (Tobin & Pippin, 1993).

The need to pursue this is twofold: information technology literacy is not found currently in curriculums, and it is a precursor to information literacy. Obviously, library and information science programs promote this literacy, but these do not seem to be addressed at undergraduate levels. As noted, this is not the same as computer literacy, although some think it is under the same umbrella (NRC, 1999). Other than general computer skills requirements, little seems to be available in the way of approaches or facilitation of information technology literacy (see Figure 4).

Of course, there is no one formula for incorporating either information literacy into any setting, let alone an information technology literacy. Some institutions, such as Earlham College or the University of Wisconsin, have formal requirements, such as courses or modules, in which information literacy competencies can be promulgated. In other places, such as University of Oregon and Indiana-Purdue University at Indianapolis (IUPUI), formal liason programs exist in which librarians work closely with schools and departments to develop course-integrated projects and assignments that promote such literacy competencies. In still others, such as Purdue University, libraries have taken it upon themselves to build a program and then to push to get it inserted into university courses. It is hoped that the two literacies can be integrated. If an integrated perspective toward information technology grows, perhaps it is this latter approach – a “grassroots” movement- which librarians need to take to meet the challenge of developing an information technology literacy.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	

			The inability to understand information technology in various settings and applications	impacts the information literacy learner on several levels
First and foremost			students	may not be prepared to begin an information literacy course or program – without comfort and competence, information technology can be a barrier to learning
Second		with only cursory skills (following “recipes”),		they can get frustrated
			(they)	(can) waste time
			(they)	and (can) end up with hastily produced results for their information needs.
Third,			they	may be unable to discern between technology literacy and information literacy, mistakenly thinking that mastering a particular interface is all they need to do to achieve long-term success
			Combining analysis, task knowledge, mental models, and analogy	can be useful in developing a program.
			Learner analysis	is a valuable, but often overlooked, tool
			Students	must be surveyed to better understand their knowledge levels, mental models, and learning styles
			Generalization regarding learner mental models or task knowledge	may be found elsewhere (Mc Gregor, 1994),
but			it	is most useful for instructors to be directly in touch with their learners
			A variety of techniques	could be used to do so, ranging from random individual samples to representative focus group
		As a part of learner analysis		it would be most useful to observe learners trying to accomplish information retrieval on their own.

Even if they are able to articulate their mental models,			insight into their approaches and techniques is best gained through empirical observation
By watching a variety of participants in the act of trying to search, for instance,			one can get the idea of how they apply their mental models
		By understanding task knowledge	instructors see firsthand the techniques and tools students prefer to use
		Knowing how learners think and act	it is easier to develop ways to influence their mental models.
For instance, if students are used to searching Napster for music files			their mental models may be similar to that of selecting files from a networked jukebox and include a strong belief in simple keyword/title/author search (string or left-anchor searches in some information science parlance) while accepting information without considering its validity (no check to determine if this is an authoritative version of a song).
			Introducing the concept of a search engine as an intelligent jukebox that does not filter for quality
			may be one way to attach to and alter their mental models
			Using analogies to which they can relate
			not only gets their attention
			it
			allows them to bridge from the known (their mental model) to the unknown
			this
			is also known as the "proximal distance" in educational theory (Tobin & Pippin, 1993).
			The need to pursue this
			is twofold:
			information technology literacy
			is not found currently in curriculums
and			it
			is a precursor to information literacy
	Obviously		library and information science programs
			promote this literacy
but			these
			do not seem to be addressed at undergraduate levels

	As noted		this	is not the same as computer literacy, although some think it is under the same umbrella (NRC, 1999)
Other than general computer skills requirements.				little seems to be available in the way of approaches or facilitation of information technology literacy (see Figure 4).
	Of course		there	is no one formula for incorporating either information literacy into any setting, let alone an information technology literacy.
			Some institutions, such as Earlham College or the University of Wisconsin,	have formal requirements, such as courses or modules, in which information literacy competencies can be promulgated.
		In other places such as University of Oregon and Indiana-Purdue University at Indianapolis (IUPUI),		formal liason programs exist in which librarians work closely with schools and departments to develop course-integrated projects and assignments that promote such literacy competencies
		In still others, such as Purdue University,		libraries have taken it upon themselves to build a program and then to push to get it inserted into university courses.
			It	is hoped that the two literacies can be integrated
If an integrated perspective toward information technology grows, perhaps				it is this latter approach -- a "grassroots" movement- which librarians need to take to meet the challenge of developing an information technology literacy.

Texto 9: Whiteford, Scott: "Conclusion". *Workers from the North*. Austin. University of Texas Press, 1981.

I

Most studies of urbanization in Latin America deal with the migration of rural villagers to the city, and the basic spatial models of the urbanization process account for only this particular pattern of migration. These models generally depict migrants moving from villages to increasingly larger towns and cities in various steps and time periods. They do not account for

the many migrants who move to the cities via rural wage work rather than directly from villages or towns, an unfortunate omission because the number of these rural proletarians in Latin America is already large and growing rapidly (Feder 1971, Greaves 1972).

II

In parts of Latin America the poor peasants or tenants farmers faced with increasing rent, deteriorating land, and other problems of production have no alternative but to leave the land. Some move to the city. For those who prefer rural life to the uncertainties of the city a second option is sometimes available. In areas such as Northwest Argentina, capitalist commercial agriculture offers seasonal work, and so for many migrants employment as a rural worker is seen as a clear alternative to moving to the city and more attractive because of their familiarity with agricultural work. Others perceive wage work on the plantation as a stepping stone to the city.

III

In this study I have tried to place migration in a historical context. This is based on the assumption that forces stemming from dependant capitalism have shaped the patterns of uneven development in Argentina and Bolivia. Migration is both a symptom and a product of this process. The plantations of the Norte initiated labor migration to the cane fields by using coercive methods of obtaining and maintaining an inexpensive labor force. The recruitment of Bolivian workers was one of a series of efforts to accomplish this goal. For years most Bolivian workers migrated between the plantation and their home communities. Yet the contradictions inherent in sectoral dualism led to a break in the circular migration as an increasing number of families could no longer sustain themselves in Bolivia for even part of the year. Once in Argentina, many decided not to return to Bolivia after the harvest but remained in Argentina, working on farms and in cities scattered throughout the country.

IV

Although the migrants disliked the work and dismal living conditions of the plantations, much to my surprise, many saw another dimension to work. In struggling for a livelihood, families attempted to use the *zafra* work to establish themselves in Argentina. The steady employment during the five months of the year when other sources of agricultural work were scarce represented a unique situation. In addition, payments were dependable and compensation required by law – but seldom paid in other jobs – were usually granted. The worker's view of the positive aspects of plantation work reflects the degree of their plight, the resilience of their hope even when faced with obstacles described herein, and their victimization with capitalist agriculture, which extracted so much labor with so little pay.

V

Bolivians living in the plantation work camp actively seek information about various kinds of post *zafra* work situations. Since most of the migrant workers find post*zafra* work harvesting another crop, it is vital for them to get specific reports on the quality of the crop, length of the harvest, living conditions, salaries, and dependability of payments; on availability of schools, stores, garden plots, and medical facilities; on transportation costs to and from the farm area; and on additional sources of work in the region. Those contemplating moving to towns or cities in search of work need specific information about job sources, and the like.

VI

Where a worker or family decides to go after the *zafra*, a crucial part of their strategy depends on their circumstances: not all workers have the same alternatives since not all share the same problems, resources and opportunities. Some own land, however meager, in Bolivia; some, homes in towns or cities of Northwest Argentina. Others have never owned land and may have only the few material possessions they take with them on their nomadic journeys in search of work. Some have special skills or several years of schooling; others cannot read or write. The men range from eighteen years old with no family to almost fifty with a large family to support.

They also vary considerably in the degree of contact they maintain with nuclear and extended kin. Some pool their resources and make joint investments with relatives, meeting seasonally in the work camp or sharing postzafra housing with them. Those at the other extreme have lost contact even with their own children, and their kin ties have eroded or atrophied entirely.

VII

Besides such individual considerations, there are many constraints that affect the migrant's struggle to meet basic needs. The seasonality of much of the rural work, the short duration and low pay of urban jobs, the high risk of being trapped in jobs where the *contratista* or *patrón* does not pay regularly, and the threat of illness or injury without compensation put the migrant and his family in a precarious position. With good reason, maximizing security is the great concern of the migrants, especially as their families grow and they become older. They hope to reduce the risk and uncertainty of their existence primarily through greater control of housing and stability of employment.

VIII

Many of these families eventually seek work in cities as well as in the countryside. But far from being attracted by the "inevitable pull of the city", the migrants with little education and few resources often regard life in the provincial capital of Salta as having many of the same problems as life in the countryside. Since Salta has developed neither a large industrial sector nor a job opportunity structure which permits migrants to have secure, long term employment easily, for many migrants the problems of low pay, jobs of short duration, and difficulty in finding employment know no rural-urban boundaries.

IX

The move to the cities is often depicted in social science literature as a permanent transfer from one way of life associated with agriculture to another life where employment is earned strictly in urban activities. In this book I have attempted to show that by moving to the city many migrants do not in fact shift from one form of socioeconomic structure to another but remain part of a labor reserve that transcends rural-urban borders, as does the capitalist mode of production. Few households in a labor reserve have a single dependable source of income that sustains them through the year. Instead, they are forced to combine a variety of strategies over the year to maintain themselves, often at a subsistence level, and to reduce vulnerability. These strategies are critical to the perpetuation of the labor reserve in both the countryside and the city.

X

Not all families are equally capable of developing the same tactics. Family size and the age and preparation of family members as well as their resource base play an important role in their adaptation to the city. The ability to develop social networks is influenced by other factors also, such as having friends or family already present in the city on arrival. Proletarianization, extended periods of spatial mobility, and the temporary nature of rural work can reduce the ability of some families to maintain ties with kin and friends, making it harder for them to develop networks in the city.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Mercado</i>	<i>Experiencial No Mercado</i>	
			Most studies of urbanization in Latin America,	deal with the migration of rural villagers to the city

and			the basic spatial models of the urbanization process	account for only this particular pattern of migration
			These models	generally depict migrants moving from villages to increasingly larger towns and cities in various steps and time periods.
			They	do not account for the many migrants who move to the cities via rural wage work rather than directly from villages or towns, an unfortunate omission because the number of these rural proletarians in Latin America is already large and growing rapidly (Feder 1971, Greaves 1972).
		In parts of Latin America		the poor peasants or tenants farmers faced with increasing rent, deteriorating land, and other problems of production have no alternative but to leave the land.
			Some	move to the city
		For those who prefer rural life to the uncertainties of the city		a second option is sometimes available
		In areas such as Northwest Argentina,		capitalist commercial agriculture offers seasonal work
and so		for many migrants		employment as a rural worker is seen as a clear alternative to moving to the city and more attractive because of their familiarity with agricultural work.
			Others	perceive wage work on the plantation as a stepping stone to the city.
		In this study		I have tried to place migration in a historical context
			This	is based on the assumption that forces stemming from dependant capitalism have shaped the patterns of uneven development in Argentina and Bolivia
			Migration	is both a symptom and a product of this process

			The plantations of the Norte	initiated labor migration to the cane fields by using coercive methods of obtaining and maintaining an inexpensive labor force.
			The recruitment of Bolivian workers	was one of a series of efforts to accomplish this goal
		For years		most Bolivian workers migrated between the plantation and their home communities
Yet			the contradictions inherent in sectoral dualism	led to a break in the circular migration as an increasing number of families could no longer sustain themselves in Bolivia for even part of the year
		Once in Argentina,		many decided not to return to Bolivia after the harvest but remained in Argentina, working on farms and in cities scattered throughout the country.
Although the migrants disliked the work and dismal living conditions of the plantations, much to my surprise				many saw another dimension to work
		In struggling for a livelihood,		families attempted to use the zafra work to establish themselves in Argentina
			The steady employment during the five months of the year when other sources of agricultural work were scarce	represented a unique situation.
In addition,			payments	were dependable
and			compensations required by law – but seldom paid on other jobs –	were usually granted
			The worker's view of the positive aspects of plantation work	reflects the degree of their plight, the resilience of their hope even when faced with obstacles described herein, and their victimization with capitalist agriculture, which extracted so much labor with so little pay.

			Bolivians living in the plantation work camp	actively seek information about various kinds of post zafra work situations
Since most of the migrant workers find postzafra work harvesting another crop,				it is vital for them to get specific reports on the quality of the crop, length of the harvest, living conditions, salaries, and dependability of payments; on availability of schools, stores, garden plots, and medical facilities; on transportation costs to and from the farm area; and on additional sources of work in the region
			Those contemplating moving to towns or cities in search of work	need specific information about job sources, and the like.
		Where a worker or family decides to go after the zafra,		a crucial part of their strategy depends on their circumstances:
			not all workers	have the same alternatives since not all share the same problems, resources and opportunities
			Some	own land, however meager, in Bolivia;
			some,	(own) homes in towns or cities of Northwest Argentina
			Others	have never owned land and may have only the few material possessions they take with them on their nomadic journeys in search of work.
			Some	have special skills or several years of schooling;
			others.	cannot read or write
			The men	range from eighteen years old with no family to almost fifty with a large family to support.
			They	also vary considerably in the degree of contact they maintain with nuclear and extended kin.
			Some	pool their resources and make joint investments with relatives, meeting seasonally in the work camp or sharing postzafra housing with them

			Those at the other extreme	have lost contact even with their own children,
and			their kin ties	have eroded or atrophied entirely.
		Besides such individual considerations		there are many constraints that affect the migrant's struggle to meet basic needs
			The seasonality of much of the rural work, the short duration and low pay of urban jobs, the high risk of being trapped in jobs where the contratista or patrón does not pay regularly, and the threat of illness or injury without compensation	put the migrant and his family in a precarious position.
	With good reason,		maximizing security	is the great concern of the migrants, especially as their families grow and they become older
			They	hope to reduce the risk and uncertainty of their existence primarily through greater control of housing and stability of employment.
			Many of these families	eventually seek work in cities as well as in the countryside.
		But far from being attracted by the "inevitable pull of the city",		the migrants with little education and few resources often regard life in the provincial capital of Salta as having many of the same problems as life in the countryside.
Since Salta has developed neither a large industrial sector nor a job opportunity structure which permits migrants to have secure, long term employment easily, for many migrants				the problems of low pay, jobs of short duration, and difficulty in finding employment know no rural-urban boundaries.

			The move to the cities	is often depicted in social science literature as a <i>permanent transfer from one way of life associated with agriculture to another life where employment is earned strictly in urban activities.</i>
		In this book		I have attempted to show that by moving to the city many migrants do not in fact shift from one form of socioeconomic structure to another but remain part of a labor reserve that transcends rural-urban borders, as does the capitalist mode of production
			Few households in a labor reserve	have a single dependable source of income that sustains them through the year.
Instead,			they	are forced to combine a variety of strategies over the year to maintain themselves, often at a <i>subsistence level</i> , and to reduce vulnerability
			These strategies	are critical to the perpetuation of the labor reserve in both the countryside and the city.
			Not all families	are equally capable of developing the same tactics
			Family size and the age and preparation of family members as well as their resource base	play an important role in their adaptation to the city.
			The ability to develop social networks	is influenced by other factors also, such as having friends or family already present in the city on arrival
			Proletarianization, extended periods of spatial mobility, and the temporary nature of rural work	can reduce the ability of some families to maintain ties with kin and friends, making it <i>harder</i> for them to develop networks in the city.

Texto 10: Kennedy, Denis: "Sports and Show: Spectators in Contemporary Culture". *Theatre Research International*, Volume 26, N° 3, 2004.

Theatre spectators are not free beings: we give up part of our own agency when we agree to assist at the spectacle. The approbative and disapprobative audience gestures conventionally available in theatre are *limited* – applause, laughter, shouting encore, booing, weeping – and they confine spectators to predetermined and relative compliant roles. The physical and vocal passivity of the spectator, frequently condemned in the *avant-garde* tradition of the twentieth century, is partially necessary if the performance is to proceed: audience participation is workable on a continuing basis only when it occurs inside the producer's plan. Even the disruption of the event sought by the Living Theatre in works such as *Paradise Now*, for example, was premeditated.

II

One of the most consistent features of theatrical modernism was a desire to control perception, conditioning or requiring the spectator to assume a set of gestural, postural, visual, and perceptual attitudes: sitting upright, attentive, and quiet in the dark, trapped between armrests and the knee of other spectators, freeing the mind of preconceptions, open to the command of the work, staring at the light. In the nineteenth century playhouse in the West, the habits of response were anarchic, with spectators assuming the right to disrupt the occasion, talk, move about, eat and drink, and they forced the audience into the event. But gradually these were eliminated in the modernist movement, which found them both anti-naturalistic and antagonistic to the mood of the performance. As early as 1904 Granville Barker in London was trying to break the custom of interruptive applause by noting in some printed programmes at the Court Theatre that curtain calls would not be taken after each act but only at the end of the play. The volatile and vocal responses in lower class theaters were seen as counterprogressive to modern reform. In the new century it would be the producers who would lead the consumers, not the other way round.

III

This audience movement was reinforced by the invention of cinema, which absconded with most of the popular audience for theatre fairly quickly and permanently. Spectators habits for the first years of cinema remained boisterous, the result of the brevity of the films themselves and their exhibition as part of a live variety show. Once full length narrative films were the norm, the darkened auditorium and the bright screen image made the audience substantially more quiescent. The introduction of spoken dialogue in 1927 ensured that audiences for films were at least as compliant as for live performance. Meanwhile the *embourgeoisement* of theatre in the West had become almost complete, and the rowdy mode of reception associated with the male working class transferred to music halls, vaudevilles, burlesques, and strip shows.

IV

It transferred even more notably to sport, the rise of professional spectator sports in the second half of the nineteenth century, beginning in England and spreading throughout the world, brought one of the most significant changes in history to the manners and entitlement of the spectator. In obvious distinction to the restrained behavior at films and bourgeois theatres, sports fans from the start were encouraged to display emotions, approbation, and partisanship in an open and free playing manner. Normally it is beneficial for athletes to have highly vocal assistance, and of course this behavior is not disruptive as it is in most dramatic ventures in the modernist tradition, whether live or recorded; the sports contest would seem deadened without the noise of communal support. While endorsing the team, sports spectators are also invited to connect their own fantasies to the ordeal on the pitch. Their vociferous and occasionally violent responses indicate the degree of investment fans can assume with the match, and further suggests the liberating and recreative spirit available for live witnesses.

V

Compared to a theatre spectator The sports spectator assumes a playful freedom, I have three suggestions about what that means. First, it is the freedom to negotiate a relationship to

other unknown spectators, something that rarely occurs in theatre or film. In the stadium, fans assume wide options about their fellow spectators, raging from ignoring them to creating a bond over mutual regard to vilifying or striking them for rooting for the opposing side. In a 1926 newspaper article, Brecht claimed that fans know exactly why they attend a sporting match and what will take place there; they just relate to the event and each other in a straightforward way – we might say in a Brechtian way. In drama, on the other hand, “the demoralization of our theatre audiences”, he wrote, “springs from the fact that neither theatre nor audience has any idea what is supposed to go on there”.

VI

Much of this particular spirit derives from the sports spectator’s range of investment in the team, from the casual TV viewer, to the season-ticket holder, to the gambler with a lot of money on a football match. Sporting events, of course, are overt contests and are teleological or outcome oriented; they easily lend themselves to an engaged spectatorship of fanatics intimately interested in both the details of athletic performance and the final results of the game. Around the world, sports teams are identified most frequently with a specific city or region or, in the case of the Olympics and World Cup, an entire nation. Despite the fact players and their coaches infrequently come from the sponsoring city or even the same country, and in some sports are bought and sold with regularity distressing to ardent fans, spectators often look to the team as a representative of the *polis* and take civic or national pride in their “ownership” of it. In the psychological sense, sports spectators seek, through a process of identification, a refuge for urban anonymity, an imagined return to an imagined small community. When the team wins, the city or the country wins, and thus the invested spectator shares the lustre, becomes ritually distinguished from non-invested persons and specially from the losers.

VII

The relationship of one fan to another is quite extraordinary in sport, especially for males and follows from this engagement. Openly emotional behavior is sanctioned as the level of excitement gathers force. “It is not uncommon, in any sport, to see spectators behaving in a way that would be uncharacteristic of them in any other context: embracing, shouting, swearing, kissing, dancing in jubilation”. Even male weeping is accepted. Emotional behavior is particularly notable in that most male and most working class of all British sports, Association Football. The infamous British soccer terraces, where groups consisting almost entirely of men gather in extreme proximity, concentrate the experience of communal excitement through unavoidable and constant physical contact. “Physical contact in this extent is unusual in any culture”, Bill Buford notes about the terraces. “In England, where touch is not a social custom, and where every handshake can be regarded as intrusive, contact of this kind is exceptionable...”.

VIII

The second free-play characteristic for sports spectators is the freedom to condemn the performance’s outcome and reject the manner of play. Fans can know better than the coach, demand more of the team, see more than the referee. If the result displeases them, they may well express their dissatisfaction publicly. It is true that any theatre spectator can also do this, but since the investment of theatre goers is substantially less ardent, their disappointment is also less and they rarely express it openly, except by staying away in the future. Further sports fans can indicate dissatisfaction on a continuing basis, communally, and with statistically supported knowledge. In dramaturgical terms a sporting season or tournament is like a serial TV show, with the same players meeting challenges each day or each week that are both new and not new. The character identification that some TV viewers assume with actors in soap operas or sitcoms is parallel to the herocizing of sports stars, and little like it is possible in the theatre.

IX

Third, sports spectators have freedom to vary and alter the purpose of their presence. Theatre-goers technically participate in this condition and in the past often attended a play as a pretext for other public behavior, from flirting to conducting business. In the twentieth century, however, most of this ancillary activity was abandoned for both theatre and film. Under the rigors of theatre architecture and the modernist revisions to the actor-audience association, theatre spectators have been deprived of much of the privilege to write themselves into the performance event. The sports spectator, meanwhile, has elaborated the Victorian working-class patterns of public behavior as a method of owning the experience.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
			Theatre spectators	are not free beings
			we	give up part of our own agency when we agree to assist at the spectacle.
			The approbative and disapprobative audience gestures conventionally available in theatre	are limited – applause, laughter, shouting encore, booing, weeping
And			they	confine spectators to predetermined and relative compliant roles
			The physical and vocal passivity of the spectator, frequently condemned in the avant-garde tradition of the twentieth century,	is partially necessary if the performance is to proceed
			audience participation	is workable on a continuing basis only when it occurs inside the producer's plan
			Even the disruption of the event sought by the Living Theatre in works such as <i>Paradise Now</i> , for example	was premeditated.

			One of the most consistent features of theatrical modernism	was a desire to control perception, conditioning or requiring the spectator to assume a set of gestural, postural, visual, and perceptual attitudes: sitting upright, attentive, and quiet in the dark, trapped between armrests and the knee of other spectators, freeing the mind of preconceptions, open to the command of the work, staring at the light
		In the nineteenth century playhouse in the West,		the habits of response were anarchic, with spectators assuming the right to disrupt the occasion, talk, move about, eat and drink, and they forced the audience into the event.
But	gradually		these	were eliminated in the modernist movement, which found them both anti-naturalistic and antagonistic to the mood of the performance.
		As early as 1904		Granville Barker in London was trying to break the custom of interruptive applause by noting in some printed programmes at the <i>Court Theatre that curtain calls</i> would not be taken after each act but only at the end of the play.
			The volatile and vocal responses in lower class theaters	were seen as counterprogressive to modern reform.
		In the new century		it would be the producers who would lead the consumers, not the other way round.
			This audience movement	was reinforced by the invention of cinema, which absconded with most of the popular audience for theatre fairly quickly and permanently
			Spectators habits for the first years of cinema	remained boisterous, the result of the brevity of the films themselves and their exhibition as part of a live variety show
Once full length narrative films were the norm,				the darkened auditorium and the bright screen image made the audience substantially more quiescent.

			The introduction of spoken dialogue in 1927.	ensured that audiences for films were at least as compliant as for live performance
Meanwhile,			the <i>embourgeoisement</i> of theatre in the West	had become almost complete
and			the rowdy mode of reception associated with the male working class	transferred to music halls, vaudevilles, burlesques, and strip shows.
			It	transferred even more notably to sport
			the rise of professional spectator sports in the second half of the nineteenth century, beginning in England and spreading throughout the world	brought one of the most significant changes in history to the manners and entitlement of the spectator
In obvious distinction to the restrained behavior at films and bourgeois theatres				sports fans from the start were encouraged to display emotions, approbation, and partisanship in an open and free playing manner.
	Normally		it	is beneficial for athletes to have highly vocal assistance
and	of course		this behavior	is not disruptive as it is in most dramatic ventures in the modernist tradition, whether live or recorded;
			the sports contest	would seem deadened without the noise of communal support
		While endorsing the team,		sports spectators are also invited to connect their own fantasies to the ordeal on the pitch
			Their vociferous and occasionally violent responses	indicate the degree of investment fans can assume with the match
and			(Their vociferous and occasionally violent responses)	further suggests the liberating and recreative spirit available for live witnesses

		Compared to a theatre spectator		the sports spectator assumes a playful freedom
			I	have three suggestions about what that means
First,			it	is the freedom to negotiate a relationship to other unknown spectators, something that rarely occurs in theatre or film.
		In the stadium,		fans assume wide options about their fellow spectators, raging from ignoring them to creating a bond over mutual regard to vilifying or striking them for rooting for the opposing side.
		In a 1926 newspaper article,		Brecht claimed that fans know exactly why they attend a sporting match and what will take place there;
			they	just relate to the event and each other in a straightforward way
			- we	might say in a Brechtian way
U		In drama, on the other hand,		“the demoralization of our theatre audiences”, he wrote, “springs from the fact that neither theatre nor audience has any idea what is supposed to go on there”
			Much of this particular spirit	derives from the sports spectator’s range of investment in the team, from the casual TV viewer, to the season-ticket holder, to the gambler with a lot of money on a football match.
			Sporting events, of course,	are overt contests and
			(Sporting events, of course.)	are teleological or outcome oriented
			they easily	lend themselves to an engaged spectatorship of fanatics intimately interested in both the details of athletic performance and the final results of the game
		Around the world,		sports teams are identified most frequently with a specific city or region or, in the case of the Olympics and World Cup, an entire nation

Despite the fact players and their coaches infrequently come from the sponsoring city or even the same country, and in some sports are bought and sold with regularity distressing to ardent fans.,				spectators often look to the team as a representative of the polis and take civic or national pride in their "ownership" of it
		In the psychological sense		sports spectators seek, through a process of identification, a refuge for urban anonymity; an imagined return to an imagined small community
		When the team wins		the city or the country wins
and thus			the invested spectator	shares the lustre
			(the invested spectator)	becomes ritually distinguished from non-invested persons and specially from the losers.
			The relationship of one fan to another	is quite extraordinary in sport, especially for males and follows from this engagement
			Openly emotional behavior	is sanctioned as the level of excitement gathers force
			"It	is not uncommon, in any sport, to see spectators behaving in a way that would be uncharacteristic of them in any other context: embracing, shouting, swearing, kissing, dancing in jubilation"
			Even male weeping	is accepted
			Emotional behavior	is particularly notable in that most male and most working class of all British sports, Association Football
			The infamous British soccer terraces, where groups consisting almost entirely of men gather in extreme proximity,	concentrate the experience of communal excitement through unavoidable and constant physical contact.
			"Physical contact in this extent	is unusual in any culture",
			Bill Buford	notes about the terraces

		“In England, where touch is not a social custom, and where every handshake can be regarded as intrusive,		contact of this kind is exceptionable...”
			The second free-play characteristic for sports spectators	is the freedom to condemn the performance’s outcome and reject the manner of play
			Fans	can know better than the coach, demand more of the team, see <i>more than the referee</i>
		If the result displeases them,		they may well express their dissatisfaction publicly
			.It	is true that any theatre spectator can also do this,
but since the investment of theatre goers is substantially less ardent,				their disappointment is also less
and			they	rarely express it openly, except by staying away in the future
			Further sports fans	can indicate dissatisfaction on a continuing basis, communally, and with statistically supported knowledge.
		In dramaturgical terms		a sporting season or tournament is like a serial TV show, with the same players meeting challenges each day or each week that are both new and not new.
			The character identification that some TV viewers assume with actors in soap operas or sitcoms	is parallel to the herocizing of sports stars,
and			little like it	is possible in the theatre.
Third,			sports spectators	have freedom to vary and alter the purpose of their presence
			Theatre-goers technically	participate in this condition and in the past often attended a play as a pretext for other public behavior, from flirting to conducting business.

		In the twentieth century, however,		most of this ancillary activity was abandoned for both theatre and film.
		Under the rigors of theatre architecture and the modernist revisions to the actor-audience association,		theatre spectators have been deprived of much of the privilege to write themselves into the performance event.
			The sports spectator, meanwhile,	has elaborated the Victorian working-class patterns of public behavior as a method of owning experience.

XVII

The hooligan problem returns us to the main theme through the issue of live witnessing. Both violent and peaceable fans will go to extraordinary lengths to be physically present for an important match, even when they have no hope of entering the stadium. I take this as a sign of how powerful witnessing has become in an age of electronic simulations. We are all mediatized spectators now; surrounded daily by television enactments and luminant fantasies, we have achieved a new relationship to the live event. The cost of theatre and its high arts associations has made it a rarity in most people's lives, but it thereby has assumed a value it could not have prior to the twentieth century. Just as a living witness in a court of law is a throwback to a time when travel and communication were difficult, so a spectator at a live performance has a status that is technologically unjustified.

XVIII

In theatre, where the mechanical unreproduceability of the experience is the point, the spectator is assumed to desire the archaic status of witness - it is a choice made to achieve a condition of observation and audition unattainable in film or TV. The case with sport is more complicated in that sporting events are one of the very few remaining examples of live television transmission, and thus fans who attend in person underline even more their status as specialists in witnessing, while at the same time authenticating the "aliveness" of the contest for those at home. Like tourists photographed in front of famous monuments, live sports spectators wish to claim a trace of originary authenticity in a world of manufactured experience.

XIX

From this angle hooliganism is a form of being there, and despite its destructive and anti-social results, is a method of taking ownership. Furthermore, the soccer riot, which we associate with the decadent capitalist world, "was always part of the Soviet sport scene" as well. Dimitri Shostakovich, "a rabid and knowledgeable soccer fan", wrote a letter to a national sports daily in 1946 complaining of rowdy and ill-behaved crowds in stadiums, where he felt his young son was threatened and intimidated. The official Soviet view was that violence did not occur in sport but as late as the 1980s "visitors to Moscow and Leningrad", Guttman writes, "are warned by their intourist guides not to attend soccer matches, where high spirits are often

sent higher by vodka". Robert Edelman argues that Soviet spectators, who never took to the rather dreary Olympic sports promoted by the URRSS for international propaganda reasons, were adapting state produced events to another end: *dissenters*, if you will, from the official view of sport.

TEMA				REMA
<i>Textual</i>	<i>Interpersonal</i>	<i>Experiencial Marcado</i>	<i>Experiencial No Marcado</i>	
			The hooligan problem	returns us to the main theme through the issue of live witnessing.
			Both violent and peaceable fans	will go to extraordinary lengths to be physically present for an important match, even when they have no hope of entering the stadium.
			I	take this as a sign of how powerful witnessing has become in an age of electronic simulations
			We	are all mediatized spectators now; surrounded daily by television enactments and luminant fantasies,
			we	have achieved a new relationship to the live event.
			The cost of theatre and its high arts associations	has made it a rarity in most people's lives
but			it thereby	has assumed a value it could not have prior to the twentieth century.
Just as a living witness in a court of law is a throwback to a time when travel and communication were difficult, so				a spectator at a live performance has a status that is technologically unjustified.
		In theatre, where the mechanical unreproduceability of the experience is the point,		the spectator is assumed to desire the archaic status of witness
			it	is a choice made to achieve a condition of observation and audition unattainable in film or TV.
			The case with sport	is more complicated in that sporting events are one of the very few remaining examples of live television transmission,

and thus			fans who attend in person	underline even more their status as specialists in witnessing, while <i>at the same time authenticating</i> the “aliveness” of the contest for those at home.
		Like tourists photographed in front of famous monuments,		live sports spectators wish to claim a trace of ordinary authenticity in a world of manufactured experience.
		From this angle		hooliganism is a form of being there
and despite its destructive and anti-social results,			(hooliganism)	is a method of taking ownership
Furthermore,			the soccer riot, which we associate with the decadent capitalist world,	“was always part of the Soviet sport scene” as well.
			Dimitri Shostakovich, “a rabid and knowledgeable soccer fan”,	wrote a letter to a national sports daily in 1946 complaining of rowdy and ill-behaved crowds in stadiums, where he felt his young son was threatened and <i>intimidated</i> .
			The official Soviet view	was that violence did not occur in sport but as late as the 1980s “visitors to Moscow and Leningrad”, Guttman writes, “are warned by their intourist guides not to attend soccer matches, where high spirits are often sent higher by vodka”.
			Robert Edelman	argues that Soviet spectators, who never took to the rather dreary Olympic sports promoted by the URRSS for international <i>propaganda reasons</i> , were adapting state produced events to another end: <i>dissenters</i> , if you will, from the official view of sport.

3.3 Resultados

El análisis de los textos del corpus permitió obtener los siguientes resultados con respecto a la ubicación temática o remática de las unidades estudiadas. En las tablas siguientes se incluyeron todas las secciones de todos los textos del corpus y se señalaron con una T a las unidades utilizadas en posición temática.

Tabla 1: "The difficult dance of Critical Literacy". *Journal of Adolescent and Adult Literacy*. Vol. 40, N° 6, Marzo 1997.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Introducción	Conflicting	Contradictory	Couldn't write
	Missing	Contradictory	
	Never	Nowhere	
	Haunted		
	Reluctantly		
	Failed		
	Despair		
Critical Literacy Theory	Exceptions T	Unstated	Could not teach T
	Challenge T	Discrepancies	Don't want to hear
	Few	Discontinuities	
	Bad T	Unknownability	
The dance of Critical Literacy	Only	Homelessness	Didn't have
	Only T	Discrimination	Not to respond
	Put off	Discrimination	Didn't like
	Betrayal	Misleading	Didn't know
	Hated	Unchecked T	Whether or not
	Erroneously	Nonsense	Didn't like to think
	Bothered T	Uncomfortable	Hadn't said
	Opposite		Didn't realize
	Worst		Not alienate T
	Negativism		
	Negative		
Lessons learned	Critique	Noncanonical	Whether or not
	Missing	Inequities	Not
	Questioned	No one T	Didn't speak up
	Challenged	Unlike	Was not questioned
	Was removed	No one T	Wasn't
	Difficult	Unrest T	Couldn't possibly know
	Hatred	Unexplored T	Didn't know
	Step back	Unsaid	Wasn't diverted
	Came to question	Nothing T	Wasn't introduced
	Was left	Uncomfortable	Didn't use
	Without	Contradictory	Are not
	Fall silent		
	Flat		
	Neutral		
Final thoughts	Opposition	Undeserving	Does not come about
	Afraid	Underestimated	Wasn't prepared
	Fell short	Unprepared	Not
	Too	Unreadable	Hadn't I, the instructor, expected T
	Lingered		Hadn't I set up T

Tabla 2: Gotlieb, Alma: "Where Have All the Babies Gone? Toward an Anthropology of Infants (and their Caretakers)" *Anthropology Quarterly*, mayo de 2002.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract	Neglected	Inability	
	Exclusion	Inconvenient	
	Problematic		
	Presumed		
	Low		
Where have all the babies gone? I	Have ignored	Non-subject	Do not seem to think
	Negative	Impervious	Does not mean T
	Have been sidelined	Underrepresent	Do not like
	Marginal		Do not seem to hold out
	Only		Not necessarily
	Less		No anthropological journal T
	Overlooked		
	Precluded		
	Blind		
	Shortcomings T		
	Only		
	Rare T		
	Frustrating		
	Lack		
	Hampered		
	Mini		
	Limited		
	Limits		
	Absent		
	Challenge		
Where have all the babies gone? II	Rather	Uncritically	Is not
	Suspiciously	Unexpectedly	Do not emphasize
	Less	Non-commensurable	No matter when
	Problematic	Destabilizing T	Do not fully attain
	Routinely T	Non-transparent	May not be
	Rather	Non-Western T	Is not
	Strictly	Counteract T	Not
	Without	Mind-less	There is no
	Delay	Indeterminate	
	Delay		
	Lost		
	Attenuated		
	Decline		
	Dearth T		
	Few T		
	Why have all the babies gone? Remembering Childhood, Imagining Parenthood.	Tiny	Disincline
Gap		Unaware	May not have
Few		Unlikely	No matter
Lack T		Non-parent	Should not be

	Remote	Non-parents	T	Has not often been sharpened	
	Ignorance	T	Unable		
	Hard				
	Different				
	Rarely				
The Missing Agency of Infants?	Boring	Unable	T	Does not appear to be	
	Dooming	Inconsequential		Not T	
	Far	Unconsciously		No legal effect	
	Hidden	Invisibility		Does not seem to make	
	Far from	Irrelevant		May not interpret	
	Foreclose	Undoubtedly		Neither... nor	
	Let alone	(Can be) unearthed		No opinion	
		Helpless			
		Unconsciously			
		Non-Western	T		
	Non-issue	T			
Babies and Women	Neglected			Not necessarily	
	In the shadows				
	Relegated				
	In the background				
	Challenged				
	Disturbing				
Can Babies Communicate?	At least	Incapable		Cannot communicate T	
	Obstacle	Non-linguistic		May not be	
	Lack	Dismissed	T	May not be	
	Impediment	T	Meaningless	T	Is not
	Difficult		Meaningless	T	
	Elusive		Impossible		
	Too		Unenlightened		
	Narrow		Unexpected		
	Too		Afield		
	Exclusion	T			
Babies' bodies. Babies Leaks	Lack	T	Devalued	Are not trained	
	Messier		Would unsettle	Not always	
	Challenge		Invariable		
	Violate		Impregnable		
Are Babies Rational?	Biobundle		Impervious	No wonder T	
	Biobundle	T	Precultural	Do not bother	
	May prevent		Helpless	T	
	Alien		Unconscious	T	
	Distinct				
	Low				
Toward an anthropology of Infants (and Their Caretakers)	Avoid		Incapable		
	Eschew		Immutable		
	The least		Unstudied		
	Dependence		Disapproved of		
	Dependant				
	Dependent				
	Delaying				
	Occasionally	T			
Rare					

	Delicate		
	Critical		
	Polemies		

Tabla 3: Patterson, Thomas: "Conceptual Differences between Mexican and Peruvian Archaeology". *American Anthropology*. Vol 98, N° 3. Septiembre 1995.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Introducción	Different	Impediment	Do not mean
	Never	Disintegration	Not
	Never	Discontinuous	Were not exercised
	Wane	Short term	
	Marginalized		
	Repressed		
	Differently		
	Less		
	Different		
	Interrupted		
Civilization and Culture	Less		
	Alienation	Inequality	Neither..nor
	Refute	Unstratified	Neither..nor
	Detriment	De-emphasized	Not
	Repressed		
	The least		
	Complex		
Civilization in Mexico	Critique		
			No longer
Culture in Peru	Rejected	Displaced	No
	Denied		Did not die out
Discussion	Denied	Unmodified	Am not
	Devastating	Disconnected	Neither..nor
	Repression	Unlinks	Not
	Neglect	Inability	
	Constrains	T Disenfranchised	
	Deficiencies		
	Contradictions		
	Constrains		
	Difficult		
	Challenge		
	Contradict		
	Encapsulated		
	Ignored		
	Peripheral		
	Marginalized		
	Limitation		
Call into question			

Tabla 4: Nuyen, A. T: "Interpretation and Understanding in Hermeneutics and Deconstruction". *Philosophy of Social Sciences*. Vo. 24, N° 4, December 1994.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract	Objects	Misunderstandings	
Introducción			
I	Ignore		By no means
	Only		Is not
	Lack		
	Absent		
	Negativity		
II	Fail	Disruptive	Cannot routinely cross
		Unsublatable	
		Undecidable	
		Mis-taking T	
		Undermine	
III	Less	Indefinitely	Has not deconstructed
	Objections T	Unsublatable	Is not
	Only	Disqualified	Is not
	Opposite	Undecidable	Does not include
	Never	Nontrue	Has not been
	Only	Undoubtedly T	Has not been T
	Pretext	Misunderstanding	Has not wandered
	Only	Misunderstand	No word
	Contrary T	Antitext	Does not have
	Never	Pseudotext	Is not
	Only	Antitext	Cannot be repeated
	Refuses	Antiart	(Can be) not
	Wrong	Disappear	Cannot understand
	Without	Disappear	Cannot be
	Rejoinder	Unending	Is not
		Nothing	No matter
		Disappear	Not
		Unsublatable	Does not disappear
		Undercuts	There is no more
			Is not to say
		Have no understanding	
		Do not understand	
		There is no clear answer	
		Cannot be entertained	
		Do not constitute	
		No matter how T	
IV	Hostility	Misunderstanding	Does not necessarily narrow the gap
	Avoided	Mistakenly	Is not
	Confrontation	Misunderstanding T	Not taking
	Turning away	Unsublatable	Is not
	Confrontation	Disruptive	Has not been learned
	Negative	Disruptive	Cannot be said
	Refusal	Impossible	Is not

Jettisoned	Nowhere	Cannot be demonstrated
Turned away	Unsublatable	Are under no obligation to interpret
Leads away	Disruptive	Has not gone far enough
At all	Unsublatable	Is clearly not
Problems	Incomprehensible	Is not given
Turning away	Impossibility	There is no more
Turning away	Dismissed	No more
Avoidance	Impossible	T Will not come
Is doomed	Impossible	Cannot be rejuvenated
Fail	Unchanged	T
Refuse	Immutable	
Failure		
Never		
Avoid		
Prevent		

Tabla 5: So, Alvin Y. & Hikam, Muhammad: "Class in the Writings of Wallerstein and Thompson: Toward a Class Struggle Analysis". *Sociological Perspectives*, 32:4, 1989.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract	Contrary T		
	Problems		
Wallerstein's world System Perspective	Criticism T	Dissenters	Not the state
	Neglect	Unorthodox	Does not answer
	Criticized	Dissatisfied	Are not placed
	Betrays	Disagreed T	Is not
	Has been lost		
	Lose sight		
Wallerstein's Class Analysis	Contends	Disintegrate	Is not
	Narrowly	Disaggregate	Does not pay full attention
	Blurred	Anti-imperialist	Do not have
			No longer
			Is not
			Cannot be defined
			Is not
			Is not
Thompson's Class Analysis	Devastating	Incorrectly	Does not perceive
	Critique	Dislikes	Is not
	Conflict	Dismisses	Are no classes
	Criticizes	Inseparable	Is not
	Avoid T		Had not yet emerged
	Only		Do not exist
	Differ		Not exclusively
	Differ		Not the first stage
			Not because....
			No more
			No more

A Critique of the Historical Approach To Class	Weaknesses	A-structural	Does not much examine
	Polemical T	Unclear	Are not T
	Suffer	A-structural	Are not organized T
	Problems	A-structural	There is no
	Subjectivism	Unanalyzed	Not
	Criticized	Disappears	Did not exist
	Neglects	Disunity	Have not provided
	Criticism	Disagree	Is not
	Conceal	A-structural	Is not clear
	Collapsed	Unclear	Cannot give
	Problem		No one
	Subjectivism		Does not catch
	Accuses		Not the making of
	Opposition T		
	Only T		
	Loosely		
	Complain		
	Failed		...
	Hardly		
	Criticizes		
Accuses			
Criticism T			
Subjectivism			
Toward a Class Struggle Analysis	Only	Overexpanded	Is not
	Only	Non-class struggle	Has not fully clarified
	Crushed	Irrelevant	Is not
	Defeated	Unfaithful	Should not be conceptualized
	Diverted	Dislocates	May not materialize
	Seldom	Depoliticize	May not even have the chance to articulate
	Dismiss	A-structural	No
	Opposite	Unclear	Is not confined
	Criticism	A-Structural T	Are not
	Opposite T	De-politicize	Is not dictated
	Deny	Unlikely	Do not make
	Ignore	Inappropriate	
	Avoid T	Unclear	
	Debunk	Unclear T	
	Less		
	Cutbacks		
	Narrow		
	Nullified		
	Confined		
	Small		
	Problems		
	Subjectivism		
	Avoid T		
	Constraints T		
	Repression		
	Lack T		
	Fragmentize		

Block		
Contradictions		
Undermined		
Constraints		
Constraints		
Limits		
Avoid		
Problems		
Subjectivism		
Subjectivism		
Get rid of		
Seldom		
Neutralized T		
Limits		
Nullified		
Confused		

Tabla 6: Colista, Celia & Leshner, Glenn: "Travelling Music: Following the Path of Music Through the Global Market". *Critical Studies in Mass Communication*. 15:2, 1998.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract	Sinister		Not
Introducción	Inevitably T	Non-US countries T	No longer
	Threaten		Does not enjoy
	Diluted		Not adequately supported
	Worry		Is not stagnant
	Obliterated		Are not passive
	Fear		
	Charge		
	Negative		
	Questioned		
	Saturates		
	Paralyses		
	Criticizes		
	Charging		
Simplistic			
History of Popular Music	lack		Were not entirely responsible
The Mayors: Corporate Leaders Of the Music Industry	Few T	Inaccurate	Do not compete T
	Less		Cannot handle
	Lack T		
	Demise		
	Weakens		
Cultural Imperialism	Extremism T	Uncommon	Are not uncommon
	Rejection	Non-Western	Need not be dominated
	Only	Mismanaged T	Have not been isolated
	Reject	Over-centralized T	Is not
	Harmful	Disagrees	Cannot afford to produce

	Contrary	Non-conformist	Cannot supply
	Detrimental	Disruptions	Cannot be prioritized
	Subjugate	Discard	Will not provide
	Contends		Do not take into account
	Subject		
	Preys		
	Danger T		
	Few		
	Absence T		
	Concern		
	Less		
	Criticism T		
	Criticizes		
	Lack		
	Ignored		
	Opposite		
	Without T		
	Avoid		
	Criticism T		
	Attacks		
	Simplistic		
	Reject		
Other theories of Cultural/ Musical Exchange	Flaws T	Inequitable	Not all cultural exchanges
	Fail	Insurmountable	Do not ring a bell
	Negatively	Undermine	Do not come
	Warn	Inequitable T	Has no real ethnic or cultural roots
	Void T	Regardless	Has no ethnic roots
	Never	Undeniable	Do not necessarily see
	Less		Has not overridden
	Diluted		Don't doubt T
		Is not	
Critical Response	Difficulty T	Oversimplified	Is not just made up
	Avoided		
	Too		
	Charges		
	Despair		
	Lack		
	Warns		
Evil			
Conclusion	Fails to examine	Asymmetrical	Does not apply T
	Question	Inequality	
	Fear T	Oversimplified	
	Doomsday	Regardless T	
	Difficult	Unknown	
	Bias	Misleading	
	Failed to	Disregards	
Wary	Unusual		

Tabla 7: Conrad, Clifton: "Grounded Theory" An Alternative Approach to Research in Higher Education". *Toward a Theory of Academic Change*. University of Michigan, 1995.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Introducción	Eliminated	Uncertain	Do not fit
	Controlled	Untrue	Does not perpetuate
	Few	Untenable	
	Scant	Mindless	
	Sharp	Unpublished T	
	Criticism		
	Attacked		
	Absolutist		
	Reject		
	Too much		
	Reject		
	Less T		
	Without		
Little T			
Grounded Theory as a Research Strategy	Failing	Unjustly	Have not (Unjustly) criticized
	Minimized	Unobtrusive	Should not be (minimized)
	Solely	Insufficiently	No additional data
	Refuted		Is not built
	Reject		
	Relaxed		
An Application of Grounded Theory to Higher Education Research	Lacking	Unpublished	Did not easily lend
	Failed	Disconfirmed	No quantitative data T
	Only T	Overlooked	Were not (overlooked)
	Problem T	Overemphasized	Cannot be (overemphasized)
	Minimized	Infrequently T	No additional data
	Abandoned	Unsupported	
	Lack		
	Threatened		
	Refuted		
	Only		
The Uses of Grounded Theory	Little	Dismiss	Are not always well served
	Relaxed	Inappropriate	Is not best conducted
	Bias		
Reexamining Theory and Method in Higher Education: The Possibilities of Grounded Theory	Bias		
	Few	Dismissed	Does not reject
	Hardly	Dismiss	Do not appear
	Rejects	Contravene	No longer
	Have failed	Misunderstandings	
	Have failed		
	Reject		
Wrong			

Lack	T		
Poorly	T		
Failing	T		
Opposes			
Antagonism	T		
Reject			
Criticism			
Attacked			
Rejecting			
Limitations			

Tabla 8: Scott Brandt, D.: "Information Technology Literacy: Task Knowledge and Mental Models". *Library Trends*, Vol. 50, N° 1, Summer 2001. University of Illinois

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract			
Introduction	Few		Not
			Does not involve
			Are not
Information Literacy	Questioned		Are not
			If not
			Are not
Information Technology Literacy	Illusive	Nothing	Is not
	Without T	Unreliable	Has not been given
	Frustration	Unfamiliar	Does not foster
	Confusion		Are not
	Impede		Will not attain
	Without T		Is no single way T
	Naive		Is not sophisticated
	Fail to see		
	Difficulties T		
	Play havoc		
	Blame T		
	Interference T		
	All too familiar		
	Wrong		
	Little T		
	Criticism T		
	Lack		
	Less T		
	Only		
	Rudimentary		
Minimal			
Minor			
Few T			
Instructional	Less T	Unable	
	Overlooked T		
Task Knowledge	Little	Disadvantages	Is not
	Lack		Not performed
			Not just
			But not understand

			Are not
			Are not
Mental Models	Avoid		Will not understand
	Limited		Have no model
	Less		Cannot find
			Did not substitute
			Will not promote
		Cannot be placed	
Conclusion	Without	Inability	T May not be prepared
	Barrier	Unable	Do not seem
	Only	T	Is not
	Frustrated		No one formula
	Waste		No check
	Hastily		Does not filter T
	Mistakenly		Is not found
	Overlooked		
	Without		
	Little		

Tabla 9: Whiteford, Scott: "Conclusion". *Workers from the North*. Austin. University of Texas Press, 1981.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Paragraph I- II	Only	Unfortunate	Do not account for
	Deteriorating	T	Uncertainties T
	Problems	T	No
Paragraph III- IV- V	Coercive	Uneven	No longer
	Contradiction	Inexpensive	Not to return
	Break	Disliked	T
	Dismal	T	
	Scarce	T	
	Seldom	T	
	Plight		
	Obstacles		
	Victimization		
Little			
Paragraph VI a X	Meager	Uncertainty	Not all workers T
	Never		Not all T
	Only		Cannot read
	Few		No family
	Lost contact		Does not pay T
	Eroded		Neither...nor T
	Atrophied		No
	Constraints		Do not in fact shift
	Seasonability	T	Not all families T
	Short	T	
	Low	T	
	Risk	T	
	Threat	T	
Without	T		

	Precarious		
	Risk		
	Little		
	Few		
	Problems		
	Low		
	Short		
	Difficulty		
	Few T		
	Vulnerability		
	Reduce		
	Harder		
XI- XII	Risky	Unstable	Do not seek
XIII - XIV	Less		Not possible
			Are not being slowly integrated

Tabla 10: Kennedy, Denis: "Sports and Show: Spectators in Contemporary Culture". *Theatre Research International*, Volume 26, N° 3, 2004.

<i>Sección</i>	<i>Unidades Pseudonegativas</i>	<i>Unidades Negativas</i>	<i>Negaciones explícitas</i>
Abstract	Rarely		
	Few		
Párrafos I- II- III	Give up	Disapprobative T	Isn't
	Limited	Disruption T	Are not
	Confine T	Disrupt	Would not be taken
	Compliant	Anti-naturalistic	Not
	Passivity T	Antagonistic	
	Condemned T	Counterprogressive	
	Only		
	Control		
	Quiet		
	Trapped		
	Anarchic		
	Eliminated		
	Boisterous		
	Compliant		
Rowdy			
Párrafos IV a IX	Notably	Unknown	Is not
	Restrained T	Demoralization	Neither nor
	Disruptive	Without	Is not
	Deadened	Infrequently T	Is not T
	Ordeal	Distressing T	Not
	Vociferous T	Non-invested	
	Violent T	Uncommon	
	Rarely	Uncharacteristic	
	Ignoring	Infamous T	
	Intrusive T	Unavoidable	
	Condemn	Unusual	
	Reject	Displeases T	
	Less T	Dissatisfaction	

	Less		Disappointment	
	Rarely		Dissatisfaction	
	Little	T		
	Abandoned			
	Deprived			
Párrafos X a XIV	Few		Unavailable	May not be
	Sanctioned			No social need T
	Only			No way out
	Reduce			There is no need
	Few	T		
	Never			
	Constraints			
	Never			
	Never			
	Challenged			
	Criticism			
	Accusations			
	Problem			
	Problem			
Declined				
Párrafos XV y XVI	Problem	T		Does not exist
	Extreme			Does not apply
				Is no equivalent
				Have not found
Párrafos XVII a XIX	Problem	T	Unjustified	Have no hope
	Rarity		Unreproduceability T	Could not have
	Few		Unattainable	Did not occur
	Destructive	T	Anti-social T	Not to attend
	Riot	T	Ill- behaved	
	Decadent	T		
	Complaining			
	Rowdy			
	Threatened			
	Intimidated			
	Are warned			
	Never			
	Dissenters			
Párrafos XX a XXIV	Cynically			No longer
	Lack			No good broadcasting
	Lack			Will nor draw
	Without	T		Does not look
	Difficult			Are not optional
	Less			Will not allow
	Escape			Is not tied

Una lectura de la tabla precedente nos permite afirmar que existe una fuerte tendencia de uso de las unidades estudiadas en posición remática. La siguiente tabla muestra los resultados finales y los porcentajes correspondientes:

Tabla 11: Resultados finales de la posición del corpus léxico estudiado

Texto	Total unidades	Pseudonegativos			Negativos			Negaciones explícitas		
		Total	Tema	Rema	Total	Tema	Rema	Total	Tema	Rema
1	98	41	5	36	29	6	23	28	4	24
2	182	95	12	83	52	12	40	35	5	30
3	62	37	1	36	13	0	13	12	0	0
4	133	44	2	42	44	5	39	45	2	43
5	168	85	13	72	35	3	32	48	3	45
6	104	72	13	59	25	5	20	7	2	5
7	90	54	9	43	20	2	18	16	1	15
8	81	42	12	30	7	1	6	32	2	30
9	64	41	12	29	7	2	5	16	5	9
10	127	72	16	56	27	8	19	28	2	26
	1134	583	95	488	259	44	215	267	26	241

En la tabla precedente se observa una gran diferencia de distribución de las unidades estudiadas. En todas las subcategorías predomina su ubicación en posición remática en todos los textos que conforman el corpus.

3.4 Conclusiones

Tabla 12: posición de las subcategorías estudiadas

Unidades pseudonegativas				Unidades Negativas				Negaciones explícitas			
Tema		Rema		Tema		Rema		Tema		Rema	
95	16.30%	488	83.70%	44	16.99%	215	83.01%	26	9.74%	241	90.26%

Los porcentajes de la tabla precedente muestran que todas las subcategorías presentan una mayor frecuencia de uso en el Rema. Si recordamos que el Tema es el punto de arranque del mensaje y el Rema es el desarrollo del Tema, se explica esta distribución porque en el Rema se plantean los contrastes, las comparaciones o refutaciones de las ideas o paradigmas que toma el Tema para esta información nueva, el escritor de este tipo de textos recurre a la negación sintáctica o las unidades negativas o pseudonegativas. También es posible observar que estas unidades casi nunca son retomadas en el Tema. Creemos que esto aumenta las dificultades del procesamiento de

los fragmentos contrastivos y refutativos ya que dificulta al lector el seguimiento de los cuestionamientos del investigador.

Capítulo 4: Procesamiento de fragmentos

4.1 Diseño de la prueba

Con el objetivo de analizar el procesamiento de las unidades estudiadas, se procedió a diseñar un instrumento para tal fin. En primer lugar, se entregó a los estudiantes una lista de cuarenta palabras en inglés de las cuales veinticinco eran unidades pseudonegativas cognadas y no cognadas y unidades con afijos negativos para que los estudiantes escribieran un equivalente en español de cada una de ellas. El objetivo de la prueba era saber quiénes lograban reconocer alguno de los significados de la unidad aislada del *cotexto*. Aunque este concepto no es utilizado tal cual por la sistémica funcional, consideramos que en este caso resulta útil para evitar una confusión con el constructo *contexto de situación* que es una construcción teórica que vincula la situación del texto al sistema lingüístico y al sistema social. Los elementos que constituyen el *contexto de situación* de un texto son: a) un *campo* de acción social significativa, b) un *tenor* de relaciones de roles y c) un *modo* de organización simbólico (Halliday, 1978:187). El *cotexto* se diferencia del *contexto de situación* porque es el marco textual en que está enclavada la oración u oraciones de un enunciado por lo tanto el significado de toda unidad lingüística está limitado por el entorno lingüístico de manera tal que se establecen relaciones intratextuales entre los elementos de un texto que Halliday y Hasan (1976) denominan cohesión (Widdowson, 1998: 17-20). En nuestro caso, necesitábamos aislar las unidades estudiadas del marco textual para establecer el nivel de conocimiento del léxico que poseían los estudiantes por eso es que utilizamos el término *cotexto* para referirnos al marco textual en el que está inserta la unidad.

Con respecto al conocimiento del léxico se asumió una postura que enfatiza la idea de que existen etapas en la adquisición de vocabulario. Al respecto se han desarrollado una serie de escalas para poder evaluar la profundidad de conocimientos de vocabulario en una lengua extranjera (Read, 2000:25-28). Una de estos instrumentos es el utilizado por Parinbakht y Wesche (1997) quienes diseñaron una Escala de Conocimientos de Vocabulario que aplicaron en un proyecto de investigación cuyo objetivo era explorar el rol de diferentes técnicas de instrucción basadas en la lectura de textos como herramienta para la adquisición de léxico utilizado por estudiantes universitarios. Este instrumento utiliza una escala de cinco puntos para establecer etapas en el reconocimiento de palabras escritas: 1) la palabra es totalmente desconocida (No

recuerdo haber visto esta palabra antes), 2) la forma es conocida pero se desconoce el significado (He visto esta palabra antes pero no sé qué significa), 3) se posee alguna idea del significado (He visto esta palabra antes y creo que significa....), 4) se logra reformularla por medio de un sinónimo o una traducción (Sé qué significa esta palabra. Significa..... /sinónimo o traducción/), 5) se puede utilizar la palabra correctamente en una oración (Puedo usar esta palabra en esta oración:) (Parinbakht y Wesche, 1997: 174-200).

Para nuestro estudio se consideró que los estudiantes conocían el significado de la unidad si podían escribir un sinónimo, una traducción o un significado aproximado; es decir los niveles 3 y 4 de la escala de Parinbakht y Wesche. El instrumento utilizado figura en el Apéndice 1.

En segundo lugar, se seleccionaron dos fragmentos de los textos analizados: uno del capítulo “ ‘Gounded Theory’: An Alternative Approach to Research in Higher Education” y otro del artículo de investigación “Where Have All the Babies Gone? Toward an Anthropology of Infants (and their Caretakers)”. En el primer caso, el fragmento seleccionado pertenece a la conclusión del capítulo y en el segundo a la introducción del artículo. Los dos fragmentos pertenecen a secciones de los textos donde existe una alta frecuencia de uso de las unidades estudiadas.

Se solicitó a los estudiantes que realizaran tres tareas: en la instancia de pre-lectura se les pidió que formularan una hipótesis de lectura teniendo en cuenta los elementos de organización textual (Lorch & Lorch, 1995, 1996) que poseían los fragmentos y la información bibliográfica incluida en el instrumento, en segundo lugar se solicitó la construcción de la idea principal del texto después de la lectura proposicional y en tercer lugar se solicitó que se parafrasearan oraciones del fragmento leído en las que había unidades léxicas negativas y pseudonegativas con el objetivo de forzar una lectura lineal. Se decidió excluir a las *negaciones explícitas* porque estas construcciones verbales con auxiliares o con la adición de la partícula *not* o *no* que Halliday denomina *modal adjuncts* (1994:90) son fácilmente reconocibles para los estudiantes.

Nuestra hipótesis era que las unidades con afijos negativos y las unidades con connotación negativa presentan otro tipo de dificultades. La morfología de las primeras alerta al lector sobre su condición de negativo siempre que se conozca el afijo y en el caso de los pseudonegativos la mayor dificultad se produciría con las unidades no-cognadas (Apéndice 2).

Como los sujetos que participaron en esta prueba estaban cursando el Nivel Superior en los cursos regulares, se consideró que las tareas asignadas no producirían grandes dificultades porque son las que habitualmente se desarrollan en las clases de lectocomprensión desde el Nivel Inicial.

4.2 Aplicación del primer instrumento

Como se dijo en la introducción de este capítulo, el primer instrumento entregado a los estudiantes fue una lista de palabras para que escribieran su equivalente en español. Esta prueba tenía como objetivo establecer quiénes conocían los significados de las unidades negativas y pseudonegativas que iban a aparecer en los fragmentos que los estudiantes leerían, quiénes conocían algún significado de estas unidades y quiénes no las conocían. Los equivalentes en español que propusieron los estudiantes fueron aceptados aunque fuera otra clase de palabra, por ejemplo se aceptaron adjetivos aunque la unidad fuera un adverbio. Se aceptaron como correctas las reformulaciones relacionadas con los significados negativos de las unidades y también algunos equivalentes que se aproximaban al significado con el que se utilizaban las unidades en los fragmentos seleccionados de manera de poder observar si esos estudiantes lograban parafrasear la unidad correctamente cuando no aparecía en forma aislada. En algunos casos, los estudiantes también produjeron reformulaciones relacionadas con otros significados de la unidad en este caso, aunque no fueron aceptados como correctos, se tuvieron en cuenta para evaluar si el conocimiento parcial de los significados de la unidad facilitaba o entorpecía la inferencia del significado negativo cuando la unidad no aparecía en forma aislada. Por ejemplo, algunos estudiantes dieron como equivalente en español la forma *difficilmente* para la unidad *hardly*, otros consideraron como un equivalente en español de *dismissed* a la forma *despedido*.

Como el grupo de sujetos seleccionados estaba cursando en forma regular el Nivel Superior de Inglés, se esperaba que algunos conocieran los significados de las unidades negativas y pseudonegativas porque desde el Nivel Inicial se hace referencia a estas unidades si aparecen en los textos expositivos y narrativos que se leen en los Niveles Inicial y Medio. En el Nivel Superior se profundiza la focalización de estas formas debido a su mayor frecuencia en los textos donde se comparan paradigmas o en los que el investigador polemiza con estudios previos con el objetivo de persuadir al lector de la importancia o novedad de su propuesta.

4.2.1 Resultados

La siguiente tabla muestra los equivalentes en español elegidos por los estudiantes para las unidades negativas y pseudonegativas del primer fragmento del primer texto. Los equivalentes en azul son los que no fueron aceptados, en rosa se indicaron las instancias en las que los estudiantes reconocieron la categoría a la que pertenece la unidad. Para esta investigación se aceptó que le asignaran indistintamente la categoría negativo o pseudonegativo a la unidad porque lo que nos interesaba era analizar si el hecho de reconocer que la unidad pertenecía a la categoría general de “negativos” facilitaba el parafraseo.

Tabla 1: reconocimiento de unidades negativas y pseudonegativas. Primer texto. Primer fragmento.

<i>Lector</i>	<i>hardly</i>	<i>dismissed</i>	<i>reject</i>
1	duramente	disminuido	rechazo
2	difícilmente	despedido	rechazo
3	apenas difícilmente	despedido	rechazar
4	-----	-----	rechazar
5	-----	-----	-----
6	-----	-----	-----
7	pesadamente	rechazar	-----
8	duramente	desechar	rechazo
9	duramente	diseminó	-----
10	duramente	hacer a un lado despreciar	rechazar
11	difícilmente	rechazo	rechazo
12	duramente	desprestigiado	rechazar
13	pesado	renunciado	rechazo
14	duramente	-----	rechazar
15	duramente	desechado	rechazo
16	apenas	desechar	rechazar
17	difícilmente	desencuentro	rechazar
18	fuertemente	disminuido despedido	-----
19	apenas	disminuido	rechazo
20	duramente	desechar	rechazar
21	casi nunca	no tenido en cuenta	rechazar
22	difícilmente	despedido	rechazar
23	duramente	Diseminado	-----
24	duramente	-----	-----
25	duro - difícil	Ignorado no tenido en cuenta	objetivo
26	opaco	-----	rector
27	duramente	rechazo	rechazar

28	-----	-----	-----
29	apenas	rechazado	negativo
30	duramente	-----	-----
31	duramente	-----	-----
32	duramente	-----	rechazo
33	duramente	no deseado	-----
34	apenas	descuidado	refuta rechazo
35	difícilmente	desaprobado	rechazo
36	-----	disminuir	investigación
37	duramente	desechado	rechazo
38	pesadamente	desistió	rechazo
39	-----	disminución	-----
40	rápidamente	desaparecido	retraer
41	fuertemente	-----	-----
42	duramente	disminución	-----
43	duramente	-----	rechazar
44	fuertemente	descartar	negado
45	difícilmente	perdido	rechazar
46	-----	-----	-----
47	duramente	despedido	-----
48	apenas	recuperado	rechazar
49	difícilmente	-----	-----
50	arduamente	disminuido	rechazar

Texto 1

Primer fragmento

La siguiente tabla indica los resultados obtenidos en el reconocimiento fuera de cotexto de las unidades negativas y pseudonegativas del primer fragmento:

Tabla 2: Reconocimiento fuera de cotexto de las unidades negativas y pseudonegativas del primer fragmento

Unidades	Conocen la unidad		Conocen otros significados		Conocen la categoría		No conocen la unidad	
	N	%	N	%	N	%	N	%
<i>Hardly</i>	6	12%	29	58%	0	0%	15	30%
<i>Dismissed</i>	15	30%	6	12%	0	0%	29	58%
<i>Reject</i>	28	56%	0	0%	1	2%	21	42%

De las unidades que aparecen en el primer fragmento, *hardly* es la menos conocida por los estudiantes, sólo un 12% la reconoció en forma aislada. Para esta unidad se aceptaron los equivalentes en español *apenas* y *difícilmente*. Un porcentaje importante de estudiantes conoce otros significados (58%) y ninguno la incluye dentro de la categoría de pseudonegativos.

La unidad *dismissed* también es poco conocida por los estudiantes puesto que sólo un 30% logró producir un equivalente adecuado en español. En este caso se

aceptaron los siguientes equivalentes: *rechazar, desechar, hacer a un lado, desprestigiado, no tenido en cuenta, ignorado, no deseado, desaprobado, descartar*. Un grupo de estudiantes conocía otros significados de la unidad: *despedido o despedir*. Un 58% no produjo ningún equivalente o se inclinó por tratar de inferir el significado de la palabra a partir de la morfología y, debido al prefijo *dis-* sugirieron equivalentes como: *disminuido, desencuentro, disminuir, disminución, desaparecido*. Otros estudiantes, quizás influidos por el sufijo *-ed* que marca la terminación del pretérito de los verbos regulares y de los participios pasados en inglés, sugirieron: *diseminó, renunciado, diseminado, descuidado, desistió*.

La unidad *reject* es más conocida por este grupo de estudiantes ya que el 56% logró identificar su significado y un estudiante la identificó dentro de la categoría de negativos. El 42% de los estudiantes no la conocían.

Segundo fragmento

La siguiente tabla muestra los equivalentes en español seleccionados por los estudiantes para las unidades negativas y pseudonegativas del segundo fragmento que pertenece al texto uno. Los equivalentes en azul son los que no fueron aceptados y se destacó en rosa cuando los estudiantes lograron ubicar la unidad dentro de la categoría de negativo o pseudonegativo.

Tabla 3: reconocimiento de unidades negativas y pseudonegativas. Primer texto. Segundo fragmento.

<i>Lector</i>	<i>Lack</i>	<i>Poorly</i>	<i>Fail</i>	<i>Misunderstanding</i>
1	falta	pobreza	falso erróneo	-----
2	falta	pobremente	fallar	malentendido
3	falta	pobremente	fracasar	malentendido
4	-----	-----	-----	-----
5	carecer	pobremente	-----	malentendido
6	----	-----	-----	-----
7	falta	pobremente	error	malentendido
8	falta	pobremente	falla	malentendido
9	negativo	pobremente	-----	desentendimiento
10	falta	pobremente	fallar	malentendido
11	ausencia falta	pobremente	falla	poco / mal comprendido
12	carencia	-----	falla	no entendimiento
13	carencia	pobremente	caída	malentendido incomprensible
14	-----	pobreza	-----	desconocer

15	ausencia	pobrememente	falla	malentendido
16	carencia	-----	falla	no entendimiento
17	falta	pobrememente	falla	desentendimiento
18	carencia	pobrememente	falla / carencia	incomprensión
19	falta	pobrememente	falla	mal entendido
20	carecer	pobreza	fallar	malentendido
21	ausencia	pobrememente	fallar	entender mal
22	falta	pobrememente	falla	malentendido
23	falta	pobre	falla	fundamento
24	suerte	pobrememente	Fallar	-----
25	pérdida	pobreza	Error	falta de comprensión
26	suerte	-----	falla	desentendimiento
27	falta carecer	pobrememente	falla	no comprensión
28	-----	pobre	fracaso	-----
29	falta	pobrememente	fallar	malentendido
30	suerte	pobrememente	-----	-----
31	falta de	-----	-----	-----
32	carencia	-----	fracaso	malentendido
33	dejar	pobrememente	error	desentendimiento
34	falta	pobrememente	fallar	no entendimiento incomprensión
35	censura cierre	pobrememente	fallar	malentendido
36	-----	-----	-----	-----
37	falta	pobrememente	falla	malentendimiento
38	falta	pobrememente	falla	equivocación
39	conector	-----	negativo	comprensión
40	pseudo negativo	pobrememente	caso	sobre- entendimiento
41	-----	pobrememente	-----	-----
42	pseudo negativo	-----	-----	-----
43	falta	pobrememente	fallar	malinterpretar
44	carencia	pobrememente	fallar	malentendidido
45	falta	pobrememente	falla	-----
46	-----	pobre	-----	-----
47	-----	-----	falla	-----
48	falta	pobrememente	fracaso falla	malentendido
49	-----	poco pobrememente	falla	desentendimiento
50	falta	pobrememente	falla	malentendido

La siguiente tabla muestra los porcentajes de reconocimiento del significado de las unidades negativas y pseudonegativas del segundo fragmento:

Tabla 4: Reconocimiento fuera de cotexto de las unidades negativas y pseudonegativas del segundo fragmento

Unidades	Conocen la unidad		Conocen otros significados		Conocen la categoría		No conocen la unidad	
<i>Lack</i>	32	64%	0	0%	3	6%	15	30%
<i>Poorly</i>	39	78%	0	0%	0	0%	11	22%
<i>Fail</i>	35	70%	0	0%	1	2%	14	28%
<i>Misunderstanding</i>	33	66%	0	0%	0	0%	17	34%

Este grupo de unidades resultan más conocidas para los estudiantes. Para la unidad pseudonegativa *lack* se aceptaron los equivalentes *falta, carecer, ausencia, carencia*; el 62% de los estudiantes lograron proveer un equivalente adecuado. El 6% la identificó como negativo o pseudonegativo lo que indicaría un comienzo en el proceso de adquisición de la unidad mientras que el 32% no pudo proveer un equivalente adecuado. Tres estudiantes eligieron la forma *suerte* como equivalente para la unidad, probablemente por una confusión con la forma *luck*.

Poorly es la unidad más conocida por los estudiantes, el 78% de los estudiantes pudo ofrecer un equivalente adecuado. Se aceptaron como equivalentes las unidades *pobreza, pobremente, pobre*. El 22% no pudo reconocer a esta unidad en la lista de palabras.

En el caso del pseudonegativo *fail*, el 70% de los estudiantes logró dar equivalentes adecuados como: *falso, fallar, error, fracaso*. Un solo estudiante reconoció que pertenecía a la categoría de las unidades negativas y el 28% no pudo encontrar un equivalente en español.

El 66% de los estudiantes seleccionaron equivalentes adecuados para el negativo *misunderstanding*: *equivocación, mal interpretar malentendido, mal comprendido, falta de comprensión*. El 34% no pudo encontrar una palabra con significado semejante en español.

Texto 2

Tercer fragmento

La siguiente tabla muestra los equivalentes en español elegidos por los estudiantes para las unidades negativas y pseudonegativas del fragmento tres que pertenece al segundo texto. Los equivalentes en azul son los que no fueron aceptados.

Tabla 5: Reconocimiento de unidades negativas y pseudonegativas. Fragmento 3.

Texto 2

<i>Lector</i>	<i>ignore</i>	<i>non-subject</i>	<i>negative</i>	<i>impervious</i>	<i>sideline</i>
1	-----	-----	negativo	-----	-----
2	ignorar	Sin tema	negativo	-----	-----
3	ignorar	No materia	negativo	desapercibido	Hacer a un lado
4	ignorar	No objeto de	negativo	-----	Línea lateral
5	ignorar	No sujeto	negativo	-----	-----
6	ignorar	No sujeto	negativo	insensible	-----
7	ignorar	No sujeto	negativo	imprevisto	-----
8	ignorar	No-sujeto	negativo	-----	Dejar de lado
9	ignorar	-----	negativo	imperativo	-----
10	ignorar	No-sujeto	negativo	impermeable	señalar
11	ignorar	Sin sustento	negativo	-----	al margen
12	ignorar	No sujeto	negativo	imprevisto	-----
13	ignorar	No subjetivo	negativo	-----	línea divisoria
14	ignorar	-----	negativo	-----	entre líneas
15	ignora	-----	negativo	-----	-----
16	ignora	-----	negativo	-----	-----
17	ignorar	asunto sin interés	negativo	-----	-----
18	ignorar	-----	negativo	imprevisto	-----
19	ignora	no sujeto	negativo	-----	-----
20	ignorar	No subjetivo	negativo	-----	-----
21	ignorar	Sin tema	negativo	-----	-----
22	ignorar	No sujeto	negativo	rígido	margen
23	ignorar	No sujeto	negativo	-----	-----
24	ignorar	No objeto	negativo	-----	-----
25	ignorar	No es tema No es objeto de estudio	negativo	-----	No tenido en cuenta
26	ignorado	No subjetivo	negativo	-----	Sobre la línea
27	ignorar	No sujeto	negativo	-----	-----
28	ignora	No sujeto	negativo	-----	-----
29	ignorar	No sujeto	negativo	-----	-----
30	ignora	-----	negativo	-----	-----
31	ignora	-----	negativo	-----	-----
32	ignorar	Sin sujeto	negativo	-----	-----
33	ignorado	-----	negativo	imprevisto	Dejar de lado
34	ignorar	No sujeto	negativo	-----	-----
35	ignora	No asignatura	negativo	-----	remarcar
36	ignorar	No subjetivo	negativo	-----	-----
37	ignorar	No sujeto	negativo	-----	Dejar de lado
38	desconocer	No sujeto	negativo	-----	Hacer a un lado
39	ignorar	-----	negativo	-----	-----

40	ignorar	No materia	negativo	-----	lineal
41	ignorar	Sin título	negativo	-----	-----
42	ignorar	No sujeto	negativo	-----	-----
43	ignorar	No sujeto	negativo	-----	-----
44	ignorar	No sujeto	negativo	-----	-----
45	ignorar	Sin tema	negativo	-----	al margen
46	-----	-----	negativo	-----	-----
47	ignora	No es un tema	negativo	imprevisto	-----
48	ignorar	No sujeto	negativo	-----	borde
49	ignora	-----	negativo	-----	-----
50	ignorar	No subjetivo	negativo	imperioso	marca

La siguiente tabla indica los resultados obtenidos en el reconocimiento fuera de cotexto de las unidades negativas y pseudonegativas del primer fragmento del texto dos:

Tabla 6: Reconocimiento fuera de cotexto de las unidades negativas y pseudonegativas del tercer fragmento

Unidades	Conocen la unidad		Conocen otros significados		Conocen la categoría		No conocen la unidad	
<i>Ignore</i>	48	96%	0	0%	0	0%	2	4%
<i>Non-subject</i>	24	48%	7	14%	0	0%	19	38%
<i>Negative</i>	50	100%	0	0%	0	0%	0	0%
<i>Impervious</i>	3	6%	0	0%	0	0%	47	94%
<i>Sideline</i>	8	16%	0	0%	0	0%	42	84%

En este grupo de unidades se observa que un alto porcentaje de estudiantes reconoció a los pseudonegativos *ignore* (96%) y *negative* (100%) que son cognados. La unidad negativa *non-subject* fue reconocida por el 48% de los estudiantes. Los equivalentes aceptados fueron: *no sujeto, no objeto, asunto sin interés, sin sujeto*. Hubo estudiantes que seleccionaron equivalentes utilizando otros significados de la unidad *subject* como *materia, asignatura*. Todos los estudiantes que seleccionaron un equivalente en español produjeron equivalentes con connotación negativa probablemente ayudados por el prefijo *non-*. Los pseudonegativos *impervious* y *sideline* fueron reconocidos por pocos estudiantes: el 16% pudo seleccionar un equivalente para *sideline* y el 3% para *impervious*. Para *impervious* se aceptaron los equivalentes *desapercibido, insensible, impermeable*. Los estudiantes que arriesgaron un equivalente incorrecto seleccionaron palabras en español que comenzaran con el prefijo *im-*. En el caso de la unidad *sideline* se aceptaron los equivalentes *hacer a un lado, dejar de lado, no tenido en cuenta, al margen*. Los estudiantes que arriesgaron un equivalente

inadecuado trataron de construirlo a partir de la unidad *line* que forma parte de la palabra seleccionada.

Cuarto fragmento

La siguiente tabla muestra los equivalentes en español elegidos por los estudiantes para las unidades negativas y pseudonegativas del fragmento cuatro que pertenece al segundo texto. Los equivalentes en azul son los que no fueron aceptados y se destacó en rosa cuando lograron ubicar a la unidad dentro de la categoría negativo o pseudonegativo.

Tabla 7: Reconocimiento de unidades negativas y pseudonegativas. Fragmento 4. Texto 2

Lector	<i>less</i>	<i>overlooked</i>	<i>preclude</i>
1	sin	mirada subyacente	-----
2	menos	-----	-----
3	menos	Pasar por alto	preludio
4	falta	-----	-----
5	Sin/menos	Pasar por alto	-----
6	poco	miradas	-----
7	menos	-----	-----
8	menos	notar	-----
9	sin	sobre mirada	-----
10	menos	mirada superficial	-----
11	menos	repaso	-----
12	-----	por encima	-----
13	Sufijo de negación/ Sustantivo abstracto	-----	prejuicio
14	negativo	Pasar por alto	-----
15	sin	Mirada lejana	-----
16	perder	Pasar por alto	-----
17	menos	cerrado	-----
18	menos	delinear	-----
19	menos	sobrever	excluye
20	menos	-----	-----
21	menos	-----	-----
22	menos	ocular	oculto
23	menos	mirada	-----
24	menos	-----	anticipar
25	menos	ignorado	preanunciado
26	poco	fuera	-----
27	sin	pasar por alto	-----
28	menos	mirada	anticipa
29	menos	pasar por alto	-----

30	sin	saltear	-----
31	sin, falta de	saltear, mirar arriba	-----
32	menos	desatender	preanuncia
33	faltar	vista por encima	-----
34	menos	pasar por alto	-----
35	menos	dejar de lado	proclama
36	menos	-----	-----
37	menos	-----	excluido
38	menos	mirada por arriba	-----
39	negativo	-----	-----
40	menos	mirada	-----
41	sin	-----	-----
42	pseudonegativo	mirar sobre	-----
43	menos	-----	-----
44	solo	sobrevalorado	-----
45	menos	vistazo	-----
46	-----	-----	-----
47	menos	opaca / impide	-----
48	sin/poco	Pasar por alto/ver más allá	-----
49	sin	-----	-----
50	menos	sobreentendido	previsto

La siguiente tabla indica los resultados obtenidos en el reconocimiento fuera de cotexto de las unidades negativas y pseudonegativas del primer fragmento del texto dos:

Tabla 8: Reconocimiento fuera de cotexto de las unidades negativas y pseudonegativas del cuarto fragmento

Unidades	Conocen la unidad		Conocen otros significados		Conocen la categoría		No conocen la unidad	
<i>Less</i>	29	58%	0	0%	3	6%	18	36%
<i>Overlook</i>	13	26%	0	0%	0	0%	37	74%
<i>Preclude</i>	2	4%	0	0%	0	0%	48	96%

En este grupo de unidades se observa que un porcentaje importante de estudiantes reconoció al pseudonegativo *less* (58%) mientras que los otros pseudonegativos fueron reconocidos por grupos más pequeños: *overlook* por el 26% y *preclude* por solamente el 4% de los estudiantes. En el caso de la forma *less*, se aceptó el equivalente *menos*. La mayor parte de los estudiantes que dieron un equivalente erróneo confundieron la forma *less* con el sufijo negativo *-less* que aparece en palabras como *speechless* (ocho estudiantes). En el caso de *overlook*, se aceptó *pasar por alto*, *ignorado*, *saltear*, *desatender*, *dejar de lado*. Los que aportaron un equivalente inadecuado, en general reconocieron la forma *look* (mirar) y a partir de allí formularon

un equivalente. En el caso de *preclude*, los equivalentes incorrectos se formularon a partir de la idea de que esta forma era un cognado y así surgieron equivalentes como *preludio*, *prejuicio*, *preanuncia*, *previsto*, *proclama*.

Fragmento cinco

La siguiente tabla muestra los equivalentes en español elegidos por los estudiantes para las unidades negativas y pseudonegativas del fragmento cinco que pertenece al segundo texto. Los equivalentes en azul son los que no fueron aceptados.

Tabla 9: Reconocimiento de unidades negativas y pseudonegativas. Fragmento 4. Texto 2

<i>Lector</i>	<i>rare</i>	<i>frustrating</i>	<i>lack</i>	<i>hamper</i>
1	raro	frustración	falta	-----
2	raro	frustrante	falta	-----
3	raro	frustrante	falta	empobrecer
4	raro	-----	----	-----
5	raro	frustrado	carecer	-----
6	-----	frustrando	----	-----
7	raro	frustrante	falta	-----
8	raro/excepcional	frustado	falta	obstaculizar
9	raza	frustrante	negativo	-----
10	raro	frustración	falta	-----
11	Poco usual/raro	frustrando	ausencia falta	-----
12	-----	frustrado	carencia	-----
13	raro	frustrante	carencia	-----
14	-----	frustrante	-----	-----
15	-----	frustradamente	ausencia	-----
16	raro	frustrante	carencia	-----
17	-----	-----	falta	-----
18	-----	frustrando	carencia	-----
19	raro	frustrando	falta	-----
20	raro	frustración	carecer	-----
21	raro	frustrante	ausencia	-----
22	escaso	frustrante	falta	molestar
23	raro	frustración	falta	-----
24	raro	frustrante	suerte	-----
25	-----	frustración	pérdida	-----
26	rareza	frustrante	suerte	-----
27	raro	frustración	falta carecer	-----
28	-----	frustrante	-----	-----
29	extraño/raro	frustrante	falta	-----
30	raro	frustrante	suerte	-----

31	raro	-----	falta de	-----
32	-----	-----	carencia	-----
33	raro	-----	dejar	-----
34	-----	frustrante	falta	impedimento
35	raro	frustrante	censura cierre	-----
36	raro	frustrando	-----	-----
37	raro	frustrado	falta	-----
38	raro	frustrante	falta	-----
39	-----	-----	conector	-----
40	raro	frustrando	pseudo negativo	-----
41	raro	-----	-----	-----
42	-----	frustración	pseudo negativo	-----
43	-----	-----	falta	-----
44	raro	frustrante	carencia	-----
45	extraño	frustrante	falta	-----
46	-----	-----	-----	-----
47	raramente	frustrante	-----	-----
48	raro	frustrante	falta	-----
49	raro	frustrando	-----	-----
50	raro	frustrado	falta	-----

La siguiente tabla indica los resultados obtenidos en el reconocimiento fuera de cotexto de las unidades negativas y pseudonegativas del quinto fragmento:

Tabla 10: Reconocimiento fuera de cotexto de las unidades negativas y pseudonegativas del quinto fragmento

Unidades	Conocen la unidad		Conocen otros significados		Conocen la categoría		No conocen la unidad	
<i>Rare</i>	36	72%	0	0%	0	0%	14	28%
<i>Frustrating</i>	41	82%	0	0%	0	0%	9	18%
<i>Lack</i>	31	62%	0	0%	3	6%	16	32%
<i>Hampered</i>	2	4%	0	0%	0	0%	48	96%

En este grupo de unidades se observa que un alto porcentaje de estudiantes lograron producir un equivalente correcto en español de los pseudonegativos cognados *rare* (72%) y *frustrating* (82%). En el caso de *lack*, el 62% de los estudiantes lograron seleccionar un equivalente adecuado y un 6% ubicó a la forma dentro de la categoría de negativo o pseudonegativo. La unidad *hamper* fue la que resultó más desconocida para los estudiantes, solamente el 4% pudo encontrar un equivalente adecuado. Se aceptaron

los equivalentes *obstaculizar* e *impedimento*. Del 96% restante, un 4% seleccionó equivalentes aproximados como *empobrecer* y *molestar*.

4.2.2 Análisis de los resultados de la aplicación del primer instrumento

Se observa que los mayores porcentajes de reconocimiento se lograron con unidades pseudonegativas que son cognados (*ignore, negative, rare, frustrating*). La unidad *poorly* también fue reconocida por un alto porcentaje de estudiantes, esto puede ser el resultado de que el adjetivo *poor* aparece frecuentemente en los textos en inglés trabajados en las instituciones escolares. La unidad *reject* posee cierta semejanza con su equivalente en español *rechazar* y fue reconocida por un 56% de los estudiantes.

Los pseudonegativos no cognados *lack, fail y less* son focalizados frecuentemente en los cursos regulares de lectocomprensión desde el Nivel Inicial por lo tanto fueron reconocidos por un porcentaje importante de estudiantes (*lack: 62%, fail: 70%, less: 58%*). En cambio, los pseudonegativos *hardly, impervious, sideline, preclude, overlook y hampered*, que no son frecuentemente focalizados por el docente, fueron reconocidos por pocos estudiantes.

El negativo *misunderstanding* fue reconocido por un alto porcentaje de estudiantes (66%) mientras que los negativos *dismissed* y *non-subject* ofrecieron dificultades debido a que los estudiantes conocían solo uno de los significados de las unidades.

4.3 Aplicación del segundo instrumento

Se analizaron las hipótesis, ideas principales y parafraseo de oraciones realizadas por los estudiantes. Definimos como *hipótesis* a las predicciones que realiza el lector sobre el contenido del texto a leer. Según Goodman (1994:1092-1130), las predicciones se basan en las inferencias que realizan los lectores sobre lo que ya saben; por lo tanto los lectores con conocimientos previos sobre el tema se acercan al texto de manera diferente ya que no solo comprenden el mensaje del autor, sino que comienzan a integrar la información nueva con la que ya poseían. El resultado es una red de conceptos que configura un esbozo de la idea principal del texto. Estas hipótesis pueden ser generales o específicas teniendo en cuenta el momento del proceso de anticipación en las que son elaboradas. Una *hipótesis general* se realiza al comienzo del proceso

mientras que una *específica* se lleva a cabo al final y tenderá a predecir una idea central del contenido del texto.

En la prueba realizada no se especificó el tipo de hipótesis requerida porque se consideró que los estudiantes, al ser del Nivel Superior, habían tenido la instrucción necesaria para poder formular una *hipótesis específica* del fragmento leído ya que el título y los datos bibliográficos ofrecían mucha información. Para analizar las hipótesis de los estudiantes se utilizaron los siguientes parámetros: 1) *hipótesis correcta*: es una hipótesis específica en la que el lector logró predecir que en el texto se presentaban dos posturas y especificar alguna de las diferencias o contrastes, 2) *hipótesis general*: el lector detecta la presentación de dos posturas pero no distingue ninguna semejanza o diferencia, 3) *hipótesis incorrecta*: el lector no logra detectar ninguno de los paradigmas que se presentan en el texto o reconoce solo uno, 4) no realiza la tarea asignada.

Definimos *idea principal o central* a la síntesis lograda a través de la redacción de una oración relativamente breve que incluya la información más importante presentada en el texto y excluya lo redundante o trivial (Stevens, 1991). Para analizar las ideas principales construidas por los estudiantes se tuvo en cuenta la siguiente tipología de ideas principales (Spath Hirschmann, 2000): 1) *correcta*: el lector ha interpretado y elaborado una idea principal clara, precisa y completa, 2) *incorrecta*: el lector se ha equivocado en su interpretación o redacción de manera total o parcial, 3) *general*: el lector ha logrado el tema del texto pero no su ubicación específica en el marco del tema, 4) *parcial*: el lector ha logrado expresar sólo una porción del texto y, en muchos casos, resulta ser la primera parte del texto, 5) *señuelo*: el lector ha logrado abstraer y mencionar los conceptos esenciales del texto pero en su redacción no establece conexiones con sentido. A los fines de esta investigación agregamos el parámetro “no realizó la tarea asignada”.

Definimos como *parafraseo* a la reformulación lineal de una sección del texto que se realiza una vez que se concluyó con la lectura proposicional. Para analizar las secciones parafraseadas por los estudiantes se tuvieron en cuenta los siguientes parámetros: 1) *correcto*: el lector logra parafrasear todo el texto incluyendo, en este caso, las unidades negativas y pseudonegativas, 2) *no parafrasea*: el lector logra abstraer los conceptos principales y mencionarlos pero en su escritura no parafrasea sino que construye una oración o frase síntesis, 3) *parcial*: el lector parafrasea correctamente sólo una sección del texto el resto lo omite o realiza un parafraseo incorrecto, 4) *incorrecto*: el lector no logra parafrasear el texto ni abstraer los conceptos más

importantes, 5) el lector no realiza la tarea asignada. En el apéndice 3 se transcriben ejemplos de las producciones de los estudiantes.

4.3.1 Análisis de los datos y resultados

4.3.1.1 Hipótesis de lectura e ideas principales

Tabla 11: Análisis de las hipótesis y las ideas principales del primer texto.

	Total	Correcta		General		Parcial		Señuelo		Incorrecta		No realiza la tarea	
Hipótesis	50	36	72%	8	16%	-----	-----	-----	-----	2	4%	4	8%
Idea	50	38	76%	1	2%	4	8%	2	4%	4	8%	1	2%

Tabla 12: Análisis de las hipótesis y las ideas principales del segundo texto.

	Total	Correcta		General		Parcial		Señuelo		Incorrecta		No realiza la tarea	
Hipótesis	50	29	58%	13	26%	-----	-----	-----	-----	8	16%	0	0%
Idea	50	31	62%	6	12%	4	8%	0	0%	9	18%	0	0%

De la observación de las tablas precedentes se desprende que un alto porcentaje de estudiantes formula hipótesis e ideas principales correctas: un 72% de los lectores formularon hipótesis correctas en el momento de pre-lectura del primer texto y un 76% formula ideas principales correctas. Sólo un 4% no logra formular una hipótesis correcta y un 8% construye un idea incorrecta.

En la anticipación del segundo texto un 58% de lectores formula hipótesis correctas y un 26% hipótesis generales y solamente un 16% formula hipótesis incorrectas. Con respecto a las ideas principales, un 62% produjo ideas correctas; un 12% ideas generales mientras que un 8% construyó ideas parciales y un 18% ideas incorrectas.

Si se comparan los resultados, se observa que en el macroprocesamiento del segundo texto aumentaron los porcentajes de formulación de hipótesis e ideas generales como así también de hipótesis e ideas incorrectas. Aunque se observa una mayor dificultad para procesar el segundo texto, los porcentajes de formulación de ideas e hipótesis incorrectas son bajos en ambos casos por lo que podemos afirmar que estos textos no presentaron grandes dificultades para el grupo de estudiantes que participó en la prueba.

4.3.1.2 Relación entre las hipótesis e ideas principales

En un segundo momento se decidió analizar qué tipo de correlación existía entre la formulación de las hipótesis y las ideas principales.

Tabla 13: Relación entre los tipos de hipótesis y las ideas construidas en el primer texto

Hipótesis	Total	Idea principal											
		Correcta		General		Parcial		Señuelo		Incorrecta		No realizó	
Correcta	36	32	88.89%	0	0%	3	8.33%	0	0%	0	0%	1	2.78%
General	8	4	50%	0	0%	1	12.5%	1	12.5%	2	25%	0	0%
Incorrecta	2	0	0%	1	50%	0	0%	1	50%	0	0%	0	0%
No realizó	4	2	50%	0	0%	0	0%	0	0%	2	50%	0	0%

Como se observa en la tabla anterior, se tomaron los diferentes tipos de hipótesis y se las comparó con las ideas principales. Según los datos obtenidos, sólo un estudiante que había formulado una hipótesis correcta tuvo problemas para redactar la idea principal ya que no realizó la tarea solicitada. La mayoría de los estudiantes que habían formulado una hipótesis correcta logró producir una idea general correcta (88.89%) y tres estudiantes una idea parcial (8.11%). De los ocho estudiantes que formularon hipótesis muy generales, el 50% logró construir una idea correcta, el 12.5% una idea parcial, el 12.5% una idea señuelo y el 25% una idea incorrecta. De los dos estudiantes que habían formulado una hipótesis incorrecta, El único estudiante que había formulado una hipótesis incorrecta, uno escribió una idea general y otro una idea señuelo. De los cuatro estudiantes que no habían formulado hipótesis, el 50% logró construir una idea correcta y el otro 50% formuló una idea incorrecta.

Tabla 14: Relación entre los tipos de hipótesis y las ideas construidas en el segundo texto

Hipótesis	Total	Idea principal											
		Correcta		General		Parcial		Señuelo		Incorrecta		No realizó	
Correcta	29	23	79.31%	1	3.45%	2	6.90%	0	0%	3	10.34%	0	0%
General	13	6	46.15%	4	30.77%	2	15.38%	0	0%	1	7.69%	0	0%
Incorrecta	8	2	25%	1	12.5%	0	0%	0	0%	5	62.5%	0	0%
No realizó	0	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%

Después de la lectura del texto dos, un alto porcentaje de estudiantes que habían formulado una hipótesis correcta también construyó una idea correcta (79.31%). Sólo tres estudiantes formularon una idea incorrecta (10.34%) y un porcentaje bajo construyó una idea general (3.45%) o una idea parcial (6.90%). Del grupo de trece estudiantes que realizaron una hipótesis general, el 46.15% logró construir una idea correcta, el 30.77% una idea general, el 15.38% una idea parcial y solamente un alumno produjo una idea incorrecta. De los estudiantes que formularon una hipótesis incorrecta, el 25% logró construir una idea correcta, el 12.5% una idea general y el 62.5% realizó una idea incorrecta.

Los datos recopilados muestran que este grupo de estudiantes logra formular mayoritariamente hipótesis de lectura específicas e ideas principales correctas, es decir que, en general, no se observan problemas en el macroprocesamiento de estos textos. Además se observa que la formulación de hipótesis correctas en el momento de la prelectura facilita la formulación de ideas generales correctas. Esta correlación ya se había podido establecer en un estudio previo en el que se trabajó con un artículo de investigación y los lectores eran también estudiantes universitarios de la Facultad de Filosofía y Letras (González, 2003).

4.3.2 Parafraseo de los fragmentos

Con el objetivo de analizar el parafraseo de los fragmentos seleccionados, se tabularon las paráfrasis realizadas por los estudiantes de acuerdo a las categorías señaladas previamente. Se diseñó una tabla en la cual se ubicaron las categorías con las que se analizó el parafraseo en el eje horizontal y en el eje vertical se ubicaron los fragmentos que los estudiantes debían parafrasear. Los fragmentos uno y dos corresponden al primer texto y los fragmentos tres, cuatro y cinco al segundo. El análisis del parafraseo de párrafos seleccionados para esta prueba arrojó los siguientes resultados:

Tabla 15: Parafraseo de párrafos del texto 1 y 2

Párrafo	Parafraseo correcto		No parafrasea		Parafraseo parcial		Parafraseo incorrecto		No realizó la tarea	
1°	15	30%	5	10%	11	22%	15	30%	4	8%
2°	20	40%	4	8%	5	10%	15	30%	6	12%
3°	9	18%	2	4%	36	72%	3	6%	0	0%

4°	8	16%	1	2%	13	26%	26	52%	2	4%
5°	14	28%	0	0%	11	22%	18	36%	7	14%
Total	66	26.4%	12	4.8%	76	30.4%	77	30.8%	19	7.6%

4.3.2.1 Análisis de los resultados

Los datos obtenidos muestran que los estudiantes tuvieron mayores dificultades en el microprocesamiento de párrafos con unidades negativas y pseudonegativas que en la formulación de la idea principal porque solamente un 26.4% logró realizar un parafraseo correcto, un 30.4% logró realizar un parafraseo parcial y un 30.8% un parafraseo incorrecto. Un porcentaje menor de estudiantes no parafraseó sino que construyó una oración síntesis (4.8%) y otro grupo también pequeño no realizó la tarea asignada (7.6%).

Si se comparan los datos del parafraseo de los dos textos se observa que los estudiantes tuvieron menos dificultades con los fragmentos del primer texto. Al trabajar con el primer texto, un 30% de estudiantes logró un parafraseo correcto del primer fragmento y un 40% del segundo. En ambos fragmentos, un 30% de estudiantes realizó un parafraseo incorrecto.

En el segundo texto, los porcentajes de parafraseo correcto disminuyen: en el primer fragmento solo el 18% logró realizar un parafraseo correcto, en el segundo el 16% y en el tercero el 28%. En el primer fragmento hubo un porcentaje alto de estudiantes cuyo parafraseo fue parcial (72%) y un porcentaje bajo de parafraseo incorrecto (6%). En el segundo párrafo aumentó el porcentaje de estudiantes que realizaron un parafraseo incorrecto (52%) y disminuyó el porcentaje de parafraseo parcial (24%). En el tercer fragmento el porcentaje de parafraseo parcial fue del 22% y el de parafraseo incorrecto del 36%, también observamos un aumento del número de estudiantes que no realizó la tarea asignada (14%).

4.3.3 Parafraseo de las unidades estudiadas

Una vez concluido el análisis de las hipótesis de lectura, las ideas principales y el parafraseo, se decidió analizar el resultado del parafraseo de cada una de las unidades estudiadas. Se trabajó cada fragmento por separado y se diseñaron dos tablas de doble entrada para cada uno. En el eje horizontal se distinguieron los niveles de conocimientos

de los estudiantes y en el vertical la forma en que resolvieron el parafraseo de cada unidad. En la primera tabla se agrupó a los estudiantes que no habían logrado proveer un equivalente en español de las unidades fuera de cotexto. En la segunda tabla se agrupó a los estudiantes que habían logrado seleccionar un equivalente adecuado, a los que conocían que la unidad pertenecía a la categoría de negativos o pseudonegativos y a los que conocían algunos significados de la forma estudiada pero desconocían el que era usado en el texto

Con respecto a la resolución del parafraseo se consideraron las siguientes posibilidades para los estudiantes que no habían reconocido a la unidad fuera de cotexto: a) no se realiza la tarea asignada: el estudiante opta por no realizar el parafraseo solicitado; b) omite: el estudiante realiza el parafraseo pero saltea la unidad estudiada; c) no parafrasea: el estudiante parafrasea el fragmento pero saltea toda la construcción de la que la unidad forma parte o en lugar de parafrasear intenta una síntesis; d) inferencia incorrecta: el estudiante intenta un parafraseo del fragmento pero realiza una inferencia incorrecta de la unidad estudiada; e) otra construcción: el estudiante no parafrasea la unidad sino que la reemplaza por otra construcción lo que le permite lograr un parafraseo adecuado, en general utiliza la negación sintáctica; f) inferencia correcta: el estudiante logra realizar una inferencia correcta cuando la unidad aparece en el fragmento seleccionado.

Para analizar las producciones de los estudiantes del segundo grupo se realizaron dos modificaciones: en lugar de *inferencia incorrecta* se utilizó la categoría *incorrecto* porque se consideró que el estudiante, aunque había reconocido la unidad fuera de cotexto, no había logrado realizar un parafraseo correcto y en lugar de *inferencia correcta* se utilizó la categoría *correcto* para indicar que el estudiante logró parafrasear correctamente la unidad.

Las siguientes tablas muestran los resultados obtenidos:

Procesamiento de las unidades del primer fragmento (Texto 1).

Tabla 16: Grupo de estudiantes que no conocen las unidades

Unidades	<i>Hardly</i>		<i>Dismissed</i>		<i>Reject</i>	
	No conoce la unidad		No conoce la unidad		No conoce la unidad	
No realiza la tarea	0	0%	1	3.45%	1	4.76%
Omite	4	26.67%	0	0%	0	0%
No parafrasea	10	66.67%	18	62.07%	13	61.90%

Inferencia incorrecta	1	6.66%	3	10.34%	2	9.53%
Otra construcción	0	0%	0	0%	1	4.76%
Inferencia correcta	0	0%	7	24.14%	4	19.05%
Lectores	15	100%	29	100%	21	100%

Tabla 17: Grupo de estudiantes que conocen las unidades

Unidades	<i>Hardly</i>				<i>Dismissed</i>				<i>Reject</i>			
	Conoce la unidad		Conoce otros significados		Conoce la unidad		Conoce otros significados		Conoce la unidad		Conoce la categoría	
No realiza la tarea	1	16.67%	3	10.34%	1	6.67%	2	33.33%	3	10.71%	0	0%
Omite	0	0%	10	34.48%	0	0%	0	0%	0	0%	0	0%
No parafrasea	2	33.33%	10	34.48%	4	26.67%	2	33.33%	10	35.71%	1	100%
Incorrecto	0	0%	3	10.34%	1	6.67%	1	16.67%	0	0%	0	0%
Otra construcción	1	16.67%	1	3.46%	1	6.67%	0	0%	1	3.57%	0	0%
Correcto	2	33.33%	2	6.90%	8	53.33%	1	16.67%	14	50%	0	0%
Lectores	6	100%	29	100%	15	100%	6	100%	28	100%	1	100%

Procesamiento de las unidades del segundo fragmento /Texto 1).

Tabla 18: Grupo de estudiantes que no conocen las unidades

Unidades	<i>Lack</i>		<i>Poorly</i>		<i>Fail</i>		<i>Misunderstanding</i>	
No realiza la tarea	1	6.67%	1	9.09%	1	7.14%	2	11.76%
Omite	1	6.67%	1	9.09%	0	0%	0	0%
No parafrasea	11	73.32%	7	63.64%	11	78.57%	9	52.94%
Inferencia incorrecta	1	6.67%	0	0%	0	0%	3	17.65%
Otra construcción	0	0%	1	9.09%	0	0%	0	0%
Inferencia correcta	1	6.67%	1	9.09%	2	14.29%	3	17.65%
Lectores	15	100%	11	100%	14	100%	17	100%

Tabla 19: Grupo de estudiantes que conocen las unidades

Unidades	<i>Lack</i>	<i>Poorly</i>	<i>Fail</i>	<i>Mis-understanding</i>
----------	-------------	---------------	-------------	--------------------------

	Conoce la unidad		Conoce la clase		Conoce la unidad		Conoce la unidad		Conoce la clase		Conoce la unidad	
No realiza la tarea	5	15.62%	0	0%	6	15.38%	5	14.28%	0	0%	5	15.15%
Omite	0	0%	1	3.33%	3	7.69%	0	0%	0	0%	0	0%
No parafrasea	9	28.12%	1	3.33%	14	35.90%	10	28.57%	1	100%	9	27.27%
Incorrecto	0	0%	1	3.33%	0	0%	0	0%	0	0%	1	3.03%
Otra construcción	2	6.25%	0	0%	3	7.69%	1	2.86%	0	0%	0	0%
Correcto	16	50%	0	0%	13	33.33%	19	54.29%	0	0%	18	54.55%
Lectores	32	100%	3	100%	39	100%	35	100%	1	100%	33	100%

*Procesamiento de las unidades del tercer fragmento (Texto 2).
Tabla 20: Grupo de estudiantes que no conocen las unidades*

Unidades	<i>Ignore</i>		<i>Non-subject</i>		<i>Impervious</i>		<i>Sideline</i>		<i>Negative</i>	
	No conoce la unidad		No conoce la unidad		No conoce la unidad		No conoce la unidad		No conoce la unidad	
No realiza la tarea	0	0%	1	5.26%	2	4.25%	2	4.65%	0	0%
Omite	0	0%	0	0%	0	0%	0	0%	0	0%
No parafrasea	0	0%	5	26.32%	40	85.12%	33	76.75%	0	0%
Inferencia incorrecta	0	0%	2	10.53%	3	6.38%	2	4.65%	0	0%
Otra construcción	0	0%	4	21.05%	0	0%	1	2.32%	0	0%
Inferencia correcta	2	100%	7	36.84%	2	4.25%	5	11.63%	0	0%
Lectores	2	100%	19	100%	47	100%	42	100%	0	0%

Tabla 21: Grupo de estudiantes que conocen las unidades

Unidades	<i>Ignore</i>		<i>Non-subject</i>			<i>Negative</i>		<i>Impervious</i>		<i>Sideline</i>		
	Conoce la unidad		Conoce la unidad		Conoce otros significados		Conoce la unidad		Conoce la unidad		Conoce la unidad	
No realiza la tarea	3	6.25%	1	4.17%	0	0%	0	0%	0	0%	0	0%
Omite	0	0%	5	20.83%	0	0%	20	40%	0	0%	0	0%
No parafrasea	8	16.67%	1	4.17%	1	14.29%	2	4%	1	33.33%	2	14.29%
Incorrecto	1	2.08%	0	0%	1	14.29%	1	2%	0	0%	0	0%
Otra construcción	1	2.08%	3	12.50%	1	14.29%	1	2%	0	0%	0	0%

Correcta	35	72.92%	14	58.33%	4	57.13%	26	52%	2	66.67%	6	85.71%
Lectores	48	100%	24	100%	7	100%	50	100%	3	100%	8	100%

Procesamiento de las unidades del cuarto fragmento del texto 2.

Tabla 22: Grupo de estudiantes que no conocen las unidades

Unidades	<i>Less</i>		<i>Overlooked</i>		<i>Preclude</i>	
	No conoce la unidad		No conoce la unidad		No conoce la unidad	
No realiza la tarea	2	11.11%	2	5.40%	3	6.25%
Omite	0	0%	2	5.40%	0	0%
No parafrasea	3	16.67%	23	62.16%	21	43.75%
Inferencia incorrecta	6	33.33%	6	16.22%	21	43.75%
Otra construcción	0	0%	0	0%	0	0%
Inferencia correcta	7	38.89%	4	10.82%	3	6.25%
Lectores	18	100%	37	100%	48	100%

Tabla 23: Grupo de estudiantes que conocen las unidades

Unidades	<i>Less</i>				<i>Overlooked</i>		<i>Preclude</i>	
	Conoce la unidad		Conoce la categoría		Conoce la unidad		Conoce la unidad	
No realiza la tarea	1	3.44%	0	0%	1	7.69%	0	0%
Omite	0	0%	0	0%	0	0%	0	0%
No parafrasea	7	24.14%	0	0%	4	30.77%	1	50%
Incorrecta	2	6.90%	2	66.67%	0	0%	0	0%
Otra construcción	2	6.90%	0	0%	0	0%	0	0%
Correcto	17	58.62%	1	33.33%	8	61.54%	1	50%
Lectores	29	100%	3	100%	13	100%	2	100%

Procesamiento de las unidades del quinto fragmento del texto 2

Tabla 24: Grupo de estudiantes que no conocen las unidades

Unidades	<i>Rare</i>		<i>Frustrating</i>		<i>Lack</i>		<i>Hamper</i>	
	No realiza la tarea	1	6.67%	3	33.33%	4	26.67%	9

Omite	8	53.33%	0	0%	1	6.67%	1	2.13%
No parafrasea	4	26.67%	3	33.33%	5	33.33%	26	55.32%
Inferencia Incorrecta	0	0%	0	0%	2	13.33%	4	8.51%
Otra construcción	0	0%	0	0%	0	0%	0	0%
Inferencia correcta	2	13.33%	3	33.33%	3	20%	7	14.89%
Lectores	15	100%	9	100%	15	100%	47	100%

Tabla 25: Grupo de estudiantes que conocen las unidades

Unidades	<i>Rare</i>		<i>Frustrating</i>		<i>Lack</i>			<i>Hamper</i>		
	Conoce la unidad		Conoce la unidad		Conoce la unidad		Conoce la categoría	Conoce la unidad		
No realiza la tarea	4	11.43%	2	4.88%	2	6.25%	0	0%	0	0%
Omite	18	51.43%	16	39.02%	1	3.12%	1	33.33%	0	0%
No parafrasea	6	17.14%	6	14.63%	4	12.5%	1	33.33%	0	0%
Incorrecto	0	0%	2	4.88%	0	0%	1	33.33%	0	0%
Otra construcción	0	0%	0	0%	1	3.12%	0	0%	2	66.67%
Correcta	7	20%	15	36.59%	24	75%	0	0%	1	33.33%
Lectores	48	100%	41	100%	32	100%	3	100%	3	100%

4.3.3.1 Resultados:

Los resultados obtenidos nos permiten afirmar que la mayoría de los estudiantes que desconocen a las unidades fuera de cotexto realizan la tarea asignada. En 12 de los 19 casos se registra un índice de omisión de menos del 10%, las excepciones son *hardly* (26.67%) y *rare* (53.33%). En general, un porcentaje alrededor o mayor del 50% evita parafrasear la construcción en la que se encuentra el léxico desconocido. Las unidades en las que los porcentajes disminuyen son: *non-subject* (26.32%), *less* (16.67%), *rare* (26.67%), *frustrating* (33.33%), *ignore* (0%).

El porcentaje de alumnos que realiza inferencias correctas, es mayor que el que realiza inferencias incorrectas. Existen cuatro excepciones: en el caso de la unidad *hardly* un estudiante realiza una inferencia incorrecta y ninguno una correcta; tres estudiantes realizan una inferencia incorrecta y dos una correcta con la unidad *impervious*; en el caso de *overlooked*, seis estudiantes realizan una inferencia incorrecta

y cuatro una inferencia correcta. El caso más llamativo es el de *preclude* ya que veintiún estudiantes realizan una inferencia incorrecta y tres una correcta.

Dentro del grupo de estudiantes que poseen algún tipo de conocimiento de la unidad, observamos que el saber que la unidad pertenece al grupo de los negativos o pseudonegativos no facilita su procesamiento. Con respecto a las unidades *fail* y *reject*, el único estudiante que conoce que pertenecen a la categoría de negativos o pseudonegativos no las parafrasea. La unidad *lack* aparece en dos fragmentos y en ambos casos, los estudiantes que reconocen que es un pseudonegativo, no la parafrasean, la omiten o realizan una inferencia incorrecta. De los tres estudiantes que reconocen que *less* es un pseudonegativo, dos realizan una inferencia incorrecta y solamente uno logra hacer una inferencia correcta.

Algunos estudiantes conocen otros significados de tres de las unidades estudiadas: *hardly*, *dismissed* y *non-subject*. En estos casos, un número minoritario logra realizar una inferencia correcta: veintinueve estudiantes conocen otros significados de la unidad *hardly* y solamente dos realizan una inferencia correcta, seis conocen otros significados de *dismissed* y solamente uno realiza una inferencia correcta. En el caso de *non-subject* cuatro de siete estudiantes logran una inferencia correcta.

Los estudiantes que encuentran un equivalente en español para las unidades estudiadas fuera de contexto, recurren a la omisión o a la decisión de no parafrasear en algunas oportunidades: *hardly* 33.33%, *dismissed* 26.66%, *reject* 35.71%, *lack* 28.12% y 15.62%, *poorly* 43.58%, *fail* 28.57%, *misunderstanding* 27.27%, *ignore* 16.16%, *non-subject* 25%, *negative* 44%, *impervious* 33.33%, *sideline* 25%, *less* 24.13%, *overlooked* 30.76%, *preclude* 50%, *rare* 50%, *frustrating* 53.65%. Como se puede observar, las unidades con mayores porcentajes de omisión o de ausencia de parafraseo son: *poorly*, *negative*, *rare*, *frustrating* y *preclude*.

4.3.3.2 Análisis de resultados

Dentro del grupo de estudiantes que no conocían las unidades, omitieron más las formas *rare* y *hardly* probablemente por la clase de palabra: un adjetivo y un adverbio. Estos lectores son guiados para desarrollar estrategias que les permitan leer conceptualmente, saltando adjetivos y adverbios si los desconocen. Sin embargo, la posibilidad de lograr procesar eficazmente estas unidades, si pertenecen a la categoría de negativos o pseudonegativos, enriquece la lectura.

Se observa que los porcentajes de ausencia de parafraseo disminuyen cuando las unidades son cognados como *rare*, *frustrating* e *ignore* o negativos como *non-subject* porque estas unidades son más fáciles para procesar por los alumnos ya sea por su semejanza con el español o por las pistas morfológicas que ofrecen.

Con respecto a las inferencias de los estudiantes, observamos que la unidad que causó grandes dificultades fue *preclude*. El contexto en el que aparece la unidad es el siguiente:

Moreover, a Freudian perspective precluded alternative interpretations that might be more appropriate in a given cultural setting (for example Wallace, 1983: 213-217)

Si estudiamos las inferencias incorrectas de los estudiantes vemos que la mayoría atribuyó una carga positiva a la unidad *preclude*. Esta decisión podría explicarse por el hecho de que los lectores no pudieron procesar la crítica que formula la autora al paradigma freudiano; quizás el valor atribuido a este paradigma dentro de la comunidad científica influyó para que no se pudiera comprender que se lo estaba criticando y se atribuyó a la unidad *preclude* una valoración positiva.

Aunque los porcentajes de inferencias correctas superan, en general, a los de inferencias incorrectas, el desconocimiento del significado de la unidad es un gran obstáculo para realizar inferencias correctas en estos fragmentos. Las unidades *ignore*, *non-subject* y *frustrating*, que son cognados, fueron las que presentaron menores dificultades.

El hecho de que los estudiantes puedan ubicar las unidades dentro de la categoría de negativos o pseudonegativos se puede considerar como un primer momento en el proceso de adquisición de estas formas, sin embargo esto no facilita su procesamiento porque la mayoría de los estudiantes que ubicaron a las unidades dentro de las categorías de pseudonegativos o negativos, no pudieron parafrasear las unidades cuando aparecían en el fragmento. El conocimiento de otros significados de las unidades solamente resultó facilitador en el caso de *non-subject* que es un cognado.

El grupo de estudiantes que conocía el significado de las unidades omitió o evitó parafrasear con más frecuencia los adjetivos *rare*, *frustrating* y *negative* y el adverbio *poorly*. Vemos que nuevamente los lectores omiten esta clase de palabras quizás porque consideran que no son valiosas para la lectura estratégica que están desarrollando.

4.4 Interacción entre variables

Con el objetivo de analizar la influencia de la acumulación de estas unidades en el procesamiento de los fragmentos, se estableció su frecuencia en cada fragmento. Además, para estudiar la importancia del desconocimiento de las unidades negativas y pseudonegativas en el procesamiento de los fragmentos, se decidió establecer la relación entre la cantidad de unidades léxicas negativas y pseudonegativas desconocidas por los estudiantes y las dificultades en el parafraseo de párrafos. Se seleccionaron las producciones de los estudiantes que no habían logrado parafrasear correctamente los fragmentos, las producciones de los lectores que habían realizado un parafraseo parcial y de los que habían realizado un parafraseo correcto. Además se relevó cuántas unidades negativas y pseudonegativas desconocían estos estudiantes. Se establecieron las relaciones entre estos dos parámetros y se volcaron los resultados en una tabla.

Primer fragmento

Since higher education as a field of study has long reflected the twin emphases of mainstream social sciences on quantification and verification, it is hardly surprising that grounded theory is often dismissed, as yet another “soft” approach to research that rejects these traditional emphases and stresses instead theory development and qualitative techniques. (53 palabras)

Si comparamos todos los datos obtenidos (Apéndice 4) vemos que en el primer fragmento hay dos unidades pseudonegativas (*hardly* y *reject*) y la forma *dismissed* que podría considerarse un negativo ya que ofrece como pista morfológica el afijo *dis-*. Estas unidades representan el 5.66% del total de las palabras del fragmento. De los quince estudiantes que realizan un parafraseo incorrecto, nueve (60%) no conocen ninguna de las tres unidades negativas o pseudonegativas, cuatro estudiantes no conocen dos unidades (26.67%) y dos (13.33%) no conocen una de las unidades pero además, tienen otro tipo de dificultad: no pueden procesar el juego contrastivo establecido por *rejects* y *stresses* reforzado por *instead*.

De los 11 estudiantes que realizan un parafraseo parcial, cinco (45.45%) no conocen ninguna de las tres unidades, dos (18.18%) no conocen dos unidades y tres estudiantes (27.27%) no conocen una unidad y un solo estudiante que conoce las tres unidades (9.09%) no puede procesar el juego contrastivo.

De los quince estudiantes que parafrasearon correctamente, ocho (53.33%) no conocían una unidad; seis (40%) no conocían dos unidades y uno (6.67%) no conocía tres unidades.

Segundo fragmento

En el segundo fragmento hay tres unidades pseudonegativas (*lack, poorly, failing*) y una negativa (*misunderstanding*). Estas unidades representan el 6.25% de las palabras del texto.

While proponents of grounded theory may have contributed to its lack of acceptance, whether poorly presenting the approach or by failing to communicate the methodology effectively, the suggestion that grounded theory opposes, rather than compliments, traditional emphases on verification and quantification is based on a fundamental misunderstanding. (48 palabras)

De los quince estudiantes que realizan un parafraseo incorrecto, tres (20%) no conocen ninguna unidad negativa o pseudonegativa, tres (20%) no conocen tres unidades, tres (20%) no conocen dos, cuatro (26.67%) no conocen ni pueden inferir *misunderstanding* y no logran procesar el contraste entre *opposes* y *compliments* y la relación lógica que establece *rather than*. Los dos estudiantes restantes (13.33%) conocen todas las unidades pero no pueden procesar el juego contrastivo mencionado anteriormente.

Los cinco estudiantes que realizan un parafraseo parcial, conocen las unidades pero parafrasean la primera parte del fragmento y realizan una síntesis de la oposición que se establece en la segunda parte.

De los veinte estudiantes que realizaron un parafraseo correcto, uno (5%) no conoce tres unidades, uno (5%) no conoce dos unidades, cuatro (20%) no conocen una unidad y 14 (70%) conocen todas las unidades.

Tercer fragmento

But in our professional lives we have often ignored those small creatures, who do not seem to hold out much scholarly promise, as we have defined the ethnographic imagination. At a theoretical level babies constitute for most of us a non-subject, occupying negative space that is virtually impervious to the anthropological gaze. Moreover, those studies that do privilege infants have been sidelined from mainstream conversations in cultural anthropology. (68 palabras)

En este fragmento hay tres unidades pseudonegativas (*ignored, negative, sidelined*) de las cuales dos son cognados (*ignored, negative*) y dos unidades negativas:

non-subject y *impervious*. La frecuencia de unidades negativas y pseudonegativas es de 7.35%. Los tres estudiantes que realizaron un parafraseo incorrecto no conocían tres de las cinco unidades, sólo conocían las dos unidades que son cognados.

De los treinta y seis estudiantes realizaron un parafraseo parcial, dos (5.56%) no conocen cuatro unidades; dieciséis (44.44%) no conocen tres unidades, trece (36.11%) no conocen las unidades *sidelined* y *impervious* por lo que, probablemente, deciden saltar la sección del texto donde están ubicadas; dos estudiantes (5.56%) no conocen dos unidades, una de las cuales es *impervious* por lo que saltan toda la construcción donde se encuentra la unidad; tres (8.33%) que no conocen la unidad *sideline*, no parafrasean la última oración.

Cuarto fragmento

Yet even in these writings infants received less attention than did older children. And critics have pointed out that the model typically overlooked variations in time (historical change) and space (ethnicity/race, class, religion and gender). Moreover, a Freudian perspective precluded alternative interpretations that might be more appropriate in a given cultural setting (for example Wallace, 1983: 213-217). (57 palabras)

En este fragmento hay tres unidades pseudonegativas que representan el 5.26% del total de las palabras. Todos los estudiantes que realizaron un parafraseo incorrecto desconocen el significado de la unidad *precluded* a la que le atribuyen un valor positivo. De los veintiséis estudiantes, nueve (34.61%) no conocen ninguna de las tres unidades; catorce (53.84%) no conocen dos unidades y tres (11.53%) no conocen el significado de *precluded*.

Ninguno de los trece estudiantes que realizan un parafraseo parcial conoce la unidad *precluded*, cuatro (30.76%) no conocen ninguna de las tres unidades y nueve (69.24%) no conocen dos unidades. En este grupo, el desconocimiento de la unidad *precluded* impidió el procesamiento de la última oración del párrafo.

Quinto fragmento

One rare anthropologist teaching a course on infants reports a frustrating lack of information through the HRAP that hampered the students' work (Peters, 1995) (24 palabras).

En este fragmento hay cuatro unidades pseudonegativas de las cuales dos son cognados (*frustrating* y *rare*), la frecuencia de estas formas dentro del fragmento es de 16.66%. De los dieciocho estudiantes que realizan un parafraseo incorrecto, tres (16.67%) no conocen ninguna unidad, uno (6.25%) no conoce tres unidades, siete (38.89%) no conocen dos unidades, siete (38.89%) no conocen una unidad. El

desconocimiento de las unidades *lack* y *hampered* impidió la realización de un parafraseo correcto.

De los 11 estudiantes que realizaron un parafraseo parcial, cinco (45.45%) no conocen tres unidades, dos (18.18%) no conocen dos unidades y cuatro (36.36%) no conocen una. En todos los casos los estudiantes desconocen la unidad *hampered* lo que les impidió parafrasear la construcción en la que aparece esta forma.

4.4.1 Análisis de los resultados

La tabla siguiente resume los resultados obtenidos:

Tabla 26: Relación entre desconocimiento del léxico y el parafraseo.

Texto	Parafraseo	Conocimiento de unidades									
		No conocen 4 unidades		No conocen 3 unidades		No conocen 2 unidades		No conocen 1 unidad		Conoce todas las unidades	
1	Incorrecto	---	-----	9	60%	4	26.67%	2	13.33%	0	0%
	Parcial	---	-----	5	45.46%	2	18.18%	3	27.27%	1	9.09%
	Correcta	--	-----	1	6.67%	6	40%	8	53.33%	---	-----
2	Incorrecto	3	20%	3	20%	3	20%	4	26.67%	2	13.33%
	Parcial	<i>Realizaron síntesis de la segunda parte. Conocen las unidades.</i>									
	Correcta	---	-----	1	5%	1	5%	4	20%	14	70%
3	Incorrecto	---	-----	3	100%	---	-----	---	-----	---	-----
	Parcial	2	5.56%	17	47.22%	14	38.88%	3	8.33%	---	-----
	Correcta	---	-----	1	11.11%	3	33.33%	5	55.56%	---	-----
4	Incorrecto	---	-----	9	34.62%	15	57.69%	2	7.69%	---	-----
	Parcial	---	-----	4	30.76%	6	46.15%	3	23.08%	---	-----
	Correcto	---	-----	---	-----	4	50%	4	50%	---	-----
5	Incorrecto	4	22.22%	1	5.55%	6	33.33%	7	38.89%	---	-----
	Parcial	1	9.09%	4	36.36%	1	9.09%	4	36.36%	1	9.09%
	Correcto	---	-----	---	-----	2	14.28%	9	64.28%	3	21.42%

Si se compara la frecuencia de unidades negativas y pseudonegativas en todos los fragmentos, se observa que la frecuencia aumenta considerablemente en el quinto fragmento (16.66%). Sin embargo en este fragmento no se produjo un mayor porcentaje de parafraseo incorrecto ni parcial y el porcentaje de parafraseo correcto es mayor que

en los fragmentos tres y cuatro que tienen una frecuencia menor de unidades negativas y pseudonegativas. En este corpus, la acumulación de unidades negativas y pseudonegativas no parece ser un factor decisivo para el microprocesamiento exitoso.

El desconocimiento de una mayor cantidad de unidades negativas y pseudonegativas dificulta los parafraseos correctos. Si se observan las tablas se ve que los porcentajes de parafraseos correctos aumentan a medida que disminuye la cantidad de unidades negativas y pseudonegativas que desconocen.

4.5 Conclusiones

A pesar de que los factores que intervienen en la adquisición del léxico son variados e interactúan, el concepto de “peso de aprendizaje” de una palabra puede resultar útil para explicar algunos resultados del primer experimento. El “peso de aprendizaje de una palabra” es la cantidad de esfuerzo requerido para aprenderla; cada palabra posee diferente “peso de aprendizaje” para los aprendices de diferentes contextos culturales (Nation, 2000: 23-24).

Cuando el grupo de estudiantes tuvo que seleccionar un equivalente en español para las unidades elegidas para este estudio, los mayores porcentajes de equivalentes correctos se lograron con las unidades pseudonegativas cognadas (*ignore, negative, rare, frustrating*) porque la semejanza con su equivalente en español facilitó el reconocimiento. El principio general de “peso de aprendizaje” indica que cuanto más semejantes sean los esquemas y el conocimiento representados por una palabra con los esquemas y conocimientos con los que el lector está familiarizado, el “peso de adquisición” es menor. La semejanza entre los parámetros que aporta el lector y los que aporta la palabra puede provenir de la lengua madre, del conocimientos de otras lenguas o del conocimiento previo de la lengua meta. En nuestro trabajo un grupo de unidades del corpus posee menos “peso de adquisición” porque: a) son cognados, es decir, existe semejanza fonológica, ortográfica y semántica entre las formas de las dos lenguas como en el caso de *frustrating, rare negative, ignore*; b) en los casos de *poorly* y *reject*, aunque no son estrictamente cognados, las formas de ambas lenguas poseen un origen común porque derivan del latín por lo tanto existen resonancias de semejanzas para los estudiantes y por este motivo, probablemente, los porcentajes de reconocimiento de estas unidades son mayores.

En cambio, los pseudonegativos no cognados ofrecieron mayores dificultades; los estudiantes obtuvieron mejores resultados con los pseudonegativos no cognados que

son frecuentemente focalizados en las clases de lectocomprensión (*lack, fail y less*) mientras que las unidades con las que pueden entrar en contacto a través de la lectura extensiva fueron reconocidas por un porcentaje menor de lectores (*hardly, impervious, sideline, preclude, overlook y hampered*). Estos resultados apoyarían las conclusiones de las investigaciones de Parinbakht y Wesche (1997, 2000) quienes sostienen que aunque la lectura extensiva produce resultados significativos en la adquisición de vocabulario, el proceso puede ser mejorado por la intervención pedagógica a través de la focalización de las unidades consideradas claves especialmente si el período de aprendizaje es limitado y se establece como objetivo la adquisición de léxico específico (Parinbakht & Wesche, 1997: 197).

En el caso de los negativos, las pistas morfológicas provistas por los prefijos facilitaron el reconocimiento de la carga negativa de la palabra pero no siempre favorecieron la búsqueda de un equivalente en español.

En general, los estudiantes no tuvieron grandes dificultades en el macroprocesamiento de los textos seleccionados ya que, aunque existen diferencias entre los dos textos, un elevado porcentaje logró formular hipótesis y oraciones síntesis correctas. Este estudio corrobora la existencia de una correlación entre la formulación de hipótesis específicas correctas y la reconstrucción adecuada del texto después de su lectura.

El microprocesamiento de los fragmentos con unidades negativas y pseudonegativas produjo más dificultades que se acentuaron en el parafraseo del tercer y cuarto fragmento del segundo texto. Ante el desconocimiento de una unidad se adoptaron tres estrategias: a) el lector se “arriesgó” e intentó el parafraseo de los pseudonegativos cognados o de los negativos ayudado por las pistas morfológicas o la semejanza con el español, b) si la unidad era un pseudonegativo no cognado, saltó la construcción donde encontraba la palabra desconocida porque, evidentemente, los cotextos no facilitaron la inferencia del significado de las unidades y c) el lector omitió las unidades negativas y pseudonegativas que eran adjetivos o adverbios probablemente por considerarlas irrelevantes para la comprensión del fragmento. El desconocimiento del significado de las unidades fue, por lo tanto, un gran obstáculo para el parafraseo de los fragmentos. A medida que el número de unidades desconocidas aumentan, crecen las dificultades para parafrasear los fragmentos. El hecho de saber que las unidades pertenecían a la categoría de negativos o pseudonegativos no resultó facilitador como así tampoco conocer otros significados posibles de las unidades porque, en este caso, e

los estudiantes no pudieron reconocer el significado negativo de la unidad utilizada en el fragmento.

Debido a la complejidad del proceso de lectura, se observa que existen otras variables que se interrelacionan con el desconocimiento del léxico en el proceso de reconstrucción del texto leído que realiza el lector de inglés como segunda lengua. En los dos primeros fragmentos, aunque hay estudiantes que conocen el léxico, no pueden procesar los contrastes que aparecen en los textos.

- a- Since higher education as a field of study has long reflected the twin emphases of mainstream social sciences on quantification and verification, it is hardly surprising that grounded theory is often dismissed, as yet another “soft” approach to research that rejects these traditional emphases and stresses *instead* theory development and qualitative techniques.
- b- While proponents of grounded theory may have contributed to its lack of acceptance, whether poorly presenting the approach or by failing to communicate the methodology effectively, the suggestion that grounded theory opposes, *rather than* compliments, traditional emphases on verification and quantification is based on a fundamental misunderstanding.

Estos fragmentos son dos extensas cláusulas complejas en las que hay oposiciones marcadas por la elección de dos pares de procesos *rejects / stresses* y *opposes / compliments* reforzados por *instead* en el primer texto y por *rather than* en el segundo. Para la gramática sistémico funcional y desde el punto de vista semántico, las cláusulas complejas constituyen una secuencia de configuraciones de procesos que pueden establecer relaciones de proyección y de expansión (Martin, Matthiessen, Painter, 1997: 166). La complejidad sintáctico – semántica de las cláusulas dificultó el procesamiento.

Otra variable que interviene son los conocimientos de mundo que el lector posee y que Patricia Carell denomina schemata de contenido. Un ejemplo que aparece en este corpus es la asignación de un valor positivo al proceso *preclude* cuando en realidad significa *excluir, descartar*, quizás porque los estudiantes no pudieron detectar que se estaba cuestionando al paradigma freudiano debido a la importancia que tiene en nuestra cultura.

Además de estas variables se deben tener en cuenta también factores personales que surgen durante aplicación del instrumento. El aumento del porcentaje de estudiantes que no realizó el parafraseo del último fragmento del texto dos puede estar producido por el cansancio ya que fue la última tarea que tenían que llevar a cabo.

Apéndice 1

Nombre y apellido:

Escriban un equivalente en español para las siguientes palabras:

Hardly:

Overlook:

Issue:

Concern:

Dismissed:

Preclude

Approach:

Claim:

Soft:

Blind:

Reject:

Hypothesis:

Underpinnings:

Shortcomings:

Lack:

Goal:

Poorly:

Few:

State:

Stance:

Fail:

Wrong:

Misunderstanding:

Source:

Ignore:

Rare:

Resource:

Hold out:

Non-subject:

Belief:

Assumption:

Less:

Negative:

Frustrating:

Impervious:

Hamper:

Sideline:

Theory:

Marginal:

Only:

Apéndice 2

Texto 1

Conrad, Clifton: "Grounded Theory" An Alternative Approach to Research in Higher Education". *Toward a Theory of Academic Change*. University of Michigan, 1995.

Reexamining Theory and Method in Higher education: the Possibilities of Grounded Theory

As an approach to research, grounded theory has so far been embraced by relatively few researchers in higher education. Since higher education as a field of study has long reflected the twin emphases of mainstream social sciences on quantification and verification, it is hardly surprising that grounded theory is often dismissed, as yet another "soft" approach to research that rejects these traditional emphases and stresses instead theory development and qualitative techniques. To be sure, advocates of grounded theory have failed to defend their approach adequately on at least two counts. First, supporters of grounded theory, in both, higher education and the social sciences, have failed to elucidate the methodology in such a manner that it can be applied easily and consistently to a range of research questions. Second, such researchers have presented grounded theory as a competing, rather than complimentary approach to the traditional research paradigm by implying that the constant comparative method rejects traditional emphases on verification and quantification. As a result, it has been easy for higher education researchers to dismiss grounded theory for the wrong reason, namely, that it seems to contravene the scientific method.

While proponents of grounded theory may have contributed to its lack of acceptance, whether poorly presenting the approach or by failing to communicate the methodology effectively, the suggestion that grounded theory opposes, rather than compliment, traditional emphases on verification and quantification is based on a fundamental misunderstanding. As I wish to make abundantly clear, verification is an important part of the constant comparative method, and grounded theory is theory that has been tested through verification procedures. What some interpret as an antagonism between grounded theory and traditional methods concerning the importance of verification is, on the contrary, only a difference in the relative emphases placed on verification and generation of theory. Similarly, I have shown in this article that the grounded theory approach, does not reject quantitative methods; rather, it simply places greater emphasis on qualitative data while, at the same time, using quantitative data when they are obtainable and pertinent to the particular research problem under investigation. In short, grounded theory compliments traditional emphases and offers a strategy for reconciling generation with verification of theory and qualitative techniques with quantitative techniques - all in a manner consistent with modern science.

- 1) Read the bibliographical information and the title of the excerpt. Advance a reading hypothesis.
 - 2) Read the text and abstract the main idea.
 - 3) Write the main idea of the excerpt in a well – organized sentence.
 - 4) Paraphrase the following sentences:
- c- Since higher education as a field of study has long reflected the twin emphases of mainstream social sciences on quantification and verification, it is hardly surprising that grounded theory is often dismissed, as yet another "soft" approach to research that rejects these traditional emphases and stresses instead theory development and qualitative techniques.

- d- While proponents of grounded theory may have contributed to its lack of acceptance, whether poorly presenting the approach or by failing to communicate the methodology effectively, the suggestion that grounded theory opposes, rather than compliments, traditional emphases on verification and quantification is based on a fundamental misunderstanding.

Texto 2

Gotlieb, Alma: "Where Have All the Babies Gone? Toward an Anthropology of Infants (and their Caretakers)" *Anthropology Quarterly*, mayo de 2002.

Whatever their parenting skills at home, most contemporary cultural anthropologists do not seem to think analytically much about babies. Of course this does not mean that we do not *like* babies. But in our professional lives we have often ignored those small creatures, who do not seem to hold out much scholarly promise, as we have defined the ethnographic imagination. At a theoretical level babies constitute for most of us a non-subject, occupying negative space that is virtually impervious to the anthropological gaze. Moreover, those studies that do privilege infants have been sidelined from mainstream conversations in cultural anthropology. While a new body of interdisciplinary literature is now emerging on the cultural construction of childhood and youth and their active negotiation of their cultural life, infants occupy a marginal place even in that literature, which is itself only beginning to attract attention in cultural anthropology, especially under the rubrics of "cultural psychology" or "ethnopediatrics" (for example, Small 1998).

Yet even in these writings infants received less attention than did older children. And critics have pointed out that the model typically overlooked variations in time (historical change) and space (ethnicity/race, class, religion and gender). Moreover, a Freudian perspective precluded alternative interpretations that might be more appropriate in a given cultural setting (for example Wallace, 1983: 213-217). As Mead herself acknowledged in her later years (1963), Eurocentric assumptions underlie the Freudian model, with its culture blind insistence on a few factors (such as toilet training) that we now know are interpreted variably in diverse cultural settings. These shortcomings continue to apply to more recent psychoanalytically oriented work on infants and children though all these works are generally quite rich in data.

In effect, the ethnography of infants is still, if you will, in its infancy. I have identified only two full length ethnographies devoted to the infants of a single society (Hewlett, 1991; Levine et al., 1994). To date, no anthropological journal exists on infancy, and the first anthropological journal on childhood (based in the UK) is just now in the planning stage. One rare anthropologist teaching a course on infants reports a frustrating lack of information through the HRAP that hampered the students' work (Peters, 1995). All this poses a stark contrast to our sister field of psychology, with its voluminous canon on infants, including a journal devoted to infancy, and many others routinely featuring articles on them.

- 1- Read the bibliographical information and the title of the excerpt. Advance a reading hypothesis.
- 2- Read the first sentence of each paragraph and circle keywords. Advance another reading hypothesis.
- 3- Read the text and abstract the main idea.
- 4- Write the main idea of the excerpt in a well – organized sentence.
- 5- Paraphrase the following sentences:

A- But in our professional lives we have often ignored those small creatures, who do not seem to hold out much scholarly promise, as we have defined the ethnographic imagination. At a theoretical level babies constitute for most of us a non-subject, occupying negative space that is virtually impervious to the anthropological gaze. Moreover, those studies that do privilege infants have been sidelined from mainstream conversations in cultural anthropology

B- Yet even in these writings infants received less attention than did older children. And critics have pointed out that the model typically overlooked variations in time (historical change) and space (ethnicity/race, class, religion and gender). Moreover, a Freudian perspective precluded alternative interpretations that might be more appropriate in a given cultural setting (for example Wallace, 1983: 213-217)

C- One rare anthropologist teaching a course on infants reports a frustrating lack of information through the HRAP that hampered the students' work (Peters, 1995)

Apéndice 3:

1- Ejemplos de tipos de hipótesis formuladas por los estudiantes

a- Hipótesis correcta:

(Texto 1- Lector 17) Se presentará una alternativa para la teoría y métodos de la educación superior, la alternativa se basa en una teoría fundamentada.

(Texto 2- Lector 2) Cómo se ha dejado de lado el estudio de los infantes en la antropología cultural contemporánea.

b- Hipótesis general:

(Texto 1- Lector 10) Se piensa la posibilidad de reformular la educación superior a partir de la base teórica.

(Texto 2- Lector 42) Es un texto que tratará antropológicamente a los bebés/infantes y sus cuidados.

b- Hipótesis incorrecta

(Texto 1- Lector 2) Tratará sobre la educación y los métodos educativos en la escuela secundaria.

(Texto 2 – Lector 4) Los bebés no reciben adecuada atención. Los adultos se dedican a actividades que los llevan fuera de la casa.

2- Ejemplos de ideas principales

a- Correcta:

(Texto 1- Lector 1) Las posibilidades de aplicación de la *Grounded Theory* en las ciencias sociales y en la educación superior están dadas, a pesar de aparentes problemas con su metodología, por la posibilidad que ofrece de unir el énfasis en el desarrollo de la teoría y en las técnicas cualitativas con la verificación cuantitativa.

(Texto 2- Lector 2) La autora comenta acerca de la situación actual del estudio de los infantes desde el punto de vista antropológico, donde este tema de estudio no se ha profundizado ni tenido en cuenta y además, ni siquiera existen revistas antropológicas que hablen de los infantes, aunque sí las hay de psicología.

b- Incorrecta:

(Texto 1- Lector 9) El método del paradigma tradicional de investigación ha sido comparado con el énfasis puesto en la investigación cualitativa en educación superior reconciliando otras técnicas y estrategias para la ciencia moderna.

(Texto 2 – Lector 33) Los antropólogos han considerado a los bebés como no-sujetos que carecen de interés para sus estudios y por ello escasea la información en este campo, es posible que la perspectiva freudiana sea útil pero deben tenerse en cuenta las variaciones en tiempo y espacio.

c- *General:*

(Texto 1 – Lector 2) Se examinará la teoría que está anclada en la realidad y la teoría tradicional, sus diferentes y las consecuencias que tiene para la investigación de la educación superior.

(Texto 2 – Lector 4) De la infancia no se han hecho estudios desde la antropología aunque sí desde la sicología.

d- *Parcial:*

(Texto 1- Lector 31) Dos posturas acerca de la educación superior: la tradicional que enfatiza en la verificación y cuantificación, frente a la propuesta del autor más práctica, que se apoya en aspectos cualitativos. (No incluye la idea de conciliación)

(Texto 2- Lector 42) Dentro de la antropología no hay revistas o artículos que analicen bajo esta disciplina a los infantes, aunque sí se hallan estudios psicoanalíticos y etnopediátricos sobre el tema, por lo tanto la etnografía encarada desde la antropología de los infantes no presenta ningún documento que atestigüe su estudio. (No establece las causas del problema)

e- *Señuelo:*

(Texto 1- Lector 40) La teoría sustentada en la práctica a menudo está desapareciendo, la idea sobre la ciencia referida a la cuantificación y a la verificación ha fallado en dos aspectos, primero: que la teoría en la práctica ha fallado en la elección de metodologías en la manera que son aplicadas y aplicadas consistentemente en cuestiones de investigación, segundo: la teoría en la práctica en investigaciones paradigmáticas implica unos constantes usos de métodos comparativos con un constante énfasis en la verificación y la cuantificación, sin embargo se debe poner mayor énfasis en los datos cuantitativos de los cuales podemos obtener el particular problema debajo de la investigación, es la manera de encarar las investigaciones modernas.

3- *Ejemplos de parafraseo*

a- *Correcto:*

While proponents of grounded theory may have contributed to its lack of acceptance, whether poorly presenting the approach or by failing to communicate the methodology effectively, the suggestion that grounded theory opposes, rather than compliments, traditional emphases on verification and quantification is based on a fundamental misunderstanding. (Texto 1. Segundo fragmento)

Las fallas en la comunicación eficaz del método que propone la "Grounded Theory", lleva a oponerse a esta teoría más que a tomarla como complemento de la teoría tradicional.

b- *Parcial:*

Since higher education as a field of study has long reflected the twin emphases of mainstream social sciences on quantification and verification, it is hardly surprising that grounded theory is often dismissed, as yet another "soft" approach to research that rejects these traditional emphases and stresses instead theory development and qualitative techniques. (Texto 1)

La educación superior como campo de estudio hace tiempo refleja el doble énfasis de las ciencias sociales en la verificación y cuantificación, por lo que es (hardly) sorprendente que la "Grounded Theory" sea rechazada como un acercamiento liviano a la investigación.

En este caso además de omitir hardly, no se termina de parafrasear todo el fragmento.

c- *Incorrecto:*

But in our professional lives we have often ignored those small creatures, who do not seem to hold out much scholarly promise, as we have defined the ethnographic imagination. At a theoretical level babies constitute for most of us a non-subject, occupying negative space that is virtually impervious to the anthropological gaze. Moreover, those studies that do privilege infants have been sidelined from mainstream conversations in cultural anthropology

Pero en las vidas profesionales se ignora a las criaturas pequeñas, teniendo una definición de la imaginación etnográfica de los escolares. En los trabajos teóricos acerca de los bebés constituyen un uso no-subjetivo, ocupando un espacio negativo y virtual. Además los estudios privilegian a los infantes.

Apéndice 4: Reconocimiento unidades léxicas en cotexto. Primer Fragmento

Lector	Hipótesis	Idea principal	Parafraseado			
			Total	hardly	dismissed	reject
1	Correcta	Correcta	Correcta	Omite. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la unidad	No parafrasea. Conoce la unidad
2	Incorrecta	General	Correcta	Omite. No conoce la acepción <i>apenas</i> .	Correcto. Usa <u>descalificada</u> . No conoce la acepción <i>rechazar, descartar</i> .	No parafrasea. Conoce la unidad
3	Correcta	No realizó la tarea	No realizó la tarea. No entendió	Conoce la unidad	No conoce la acepción <i>rechazar, descartar</i> .	Conoce la unidad
4	Correcta	Parcial	No parafrasea	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. Conoce la unidad.
5	Correcta	Correcta	Incorrecta	No parafrasea No conoce la unidad	No parafrasea No conoce la unidad	No parafrasea No conoce la unidad
6	No hizo la tarea	incorrecta	Incorrecta. No lo entendió	No parafrasea No conoce la unidad	No parafrasea No conoce la unidad	No parafrasea No conoce la unidad
7	Correcta	Correcta	Incorrecta	Omite. No conoce la unidad	Correcta. Conoce la unidad.	No parafrasea No conoce la unidad
8	Correcta	Correcta	Confunde el juego comparativo. Incorrecta.	Incorrecto. Efecto contrario. No conoce la acepción <i>apenas</i> .	Correcto. Usa <u>rechace</u> . Conoce la unidad	Correcto. Conoce la unidad
9	No hizo la tarea	Incorrecta	Incorrecta	Omite. No conoce la acepción <i>apenas</i> .	Incorrecto. Usa <u>disminuido</u> . No conoce la unidad.	No parafrasea. No conoce la unidad
10	General	Correcta	Parcial	Omite. No conoce la acepción <i>apenas</i> .	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad.
11	General	Correcta	Correcta	Omite. No conoce la acepción <i>apenas</i> .	No lo parafrasea. Conoce la unidad	Correcto. Conoce la unidad

12	General	Correcta	Incorrecta	No parafrasea. No conoce la acepción <i>apenas</i> .	No parafrasea. Conoce la unidad (Se acerca al significado: <i>desprestigiado</i> .)	Correcto. Conoce la unidad
13	General	Correcta	Incorrecta	Incorrecto. Usa <u>altamente</u> . Efecto contrario. No conoce la unidad	Incorrecto. Usa <u>disminuido</u> . No conoce la acepción <i>rechazar</i> , <i>descartar</i> .	No parafrasea. Conoce la unidad.
14	Correcta	Correcta	No parafrasea	No conoce la acepción <i>apenas</i> .	No conoce la unidad	Conoce la unidad
15	Correcta	Correcta	Parcial	Omite. No conoce la acepción <i>apenas</i> .	No parafrasea. Conoce la unidad.	Correcto. Conoce la unidad
16	Correcta	Correcta	Parcial	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.	No parafrasea. Conoce la unidad.
17	Correcta	Correcta	No hizo la tarea	No conoce la acepción <i>apenas</i> .	No conoce la unidad	Conoce la unidad
18	Correcta	Correcta	No hizo la tarea	No conoce la acepción <i>apenas</i> .	No conoce la acepción <i>rechazar</i> , <i>descartar</i> .	No conoce la unidad.
19	Correcta	Correcta	Correcta	No parafrasea. Conoce la unidad	Correcta. No conoce la unidad.	Correcto. Conoce la unidad
20	Correcta	Correcta	No hizo la tarea	No conoce la acepción <i>apenas</i> .	Conoce la unidad	Conoce la unidad
21	General	Incorrecta	Correcto	Incorrecto. Usa <u>ocasionalmente</u> . No conoce la acepción <i>apenas</i> .	Correcto. Usa una negación sintáctica. Conoce la unidad	Correcto. Conoce la unidad
22	Correcta	Correcta	Correcta	Usa la negación sintáctica. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la acepción <i>rechazar</i> , <i>descartar</i> .	No parafrasea. Conoce la unidad

23	General	Incorrecta	Incorrecta	No parafrasea. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
24	Correcta	Correcta	Incorrecta	No parafrasea. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
25	Correcta	Correcta	Correcta	Incorrecto. Usa <u>altamente</u> . No conoce la acepción <i>apenas</i> .	Correcto. Conoce la unidad	Correcto. No conoce la unidad.
26	Correcta	Correcta	Incorrecta	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
27	Correcta	Correcta	Parcial	No parafrasea. No conoce la acepción <i>apenas</i> .	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad
28	Correcta	Correcta	Incorrecta	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
29	Correcta	Correcta	Correcta	No parafrasea. Conoce la unidad	Correcta. Conoce la unidad	No parafrasea. No conoce la unidad. Sólo sabe que es un negativo.
30	No hizo la tarea	Correcta	No parafrasea	No parafrasea. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la unidad.	No parafrasea. Reformula utilizando el condicional. No conoce la unidad.
31	Correcta	Parcial	Incorrecta	No parafrasea. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
32	Correcta	Correcta	Correcta	Omite. No conoce la acepción <i>apenas</i> .	Correcto. No conoce la unidad.	Correcto. Conoce la unidad.

33	Correcta	Correcta	Correcta	Omite. No conoce la acepción <i>apenas</i> .	Correcto. Usa <u>desestimado</u> . No conoce la unidad.	Correcto. No conoce la unidad.
34	No hizo la tarea	Correcta	Correcta	Correcto. Conoce la unidad	Correcto. Usa <u>olvidada</u> . No conoce la unidad.	Correcto. Conoce la unidad.
35	Correcta	Correcta	No parafrasea	Omite. No conoce la acepción <i>apenas</i> .	Correcto. Conoce la unidad.	. Usa <u>rechazada</u> en la idea principal. Conoce la unidad.
36	Correcta	Correcta	Parcial. Omite negativos y pseudonegativos.	Omite. No conoce la unidad.	Correcto. No conoce la unidad.	No parafrasea. No conoce la unidad.
37	Correcta	Correcta	Correcta	Omite. No conoce la acepción <i>apenas</i> .	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.
38	Correcta	Correcta	Correcta	Omite. No conoce la unidad.	Correcto. No conoce la unidad.	Correcto. Conoce la unidad.
39	Incorrecta	Señuelo	Incorrecta	No parafrasea. No conoce la unidad.	Incorrecto. Usa <u>disminuye</u> . No conoce la unidad.	No parafrasea. No conoce la unidad.
40	General	Señuelo	Incorrecta	No parafrasea. No conoce la unidad.	Incorrecto. Usa <u>desapareciendo</u> . No conoce la unidad.	Incorrecto. Usa <u>por otro lado</u> . No conoce la unidad.
41	General	Incorrecta	No parafrasea	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
42	Correcta	Parcial	Parcial	No parafrasea. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la unidad	Incorrecto. Usa <u>acerca</u> . No conoce la unidad
43	Correcta	Correcta	Parcial	Correcta. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la unidad	Utiliza la negación sintáctica y <u>aceptar</u> . Conoce la unidad

44	Correcta	Correcta	Correcta	Omite. No conoce la unidad.	Incorrecto. Usa <u>disminuido</u> . Conoce la unidad	No parafrasea. Se aproxima al significado usando <u>negado</u> .
45	Correcta	Correcta	Incorrecta No entiende el juego <u>rejet / stress</u>	Correcta. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la unidad	Correcto. Conoce la unidad.
46	Correcta	Correcta	Parcial	No parafrasea. No conoce la unidad.	Correcto. Usa <u>poca validez científica</u> . No conoce la unidad	Usa la negación sintáctica: <u>no otorga el énfasis tradicional</u> . No conoce la unidad.
47	Correcta	Correcta	Parcial	No parafrasea. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la acepción rechazar, descartar.	Correcto. No conoce la unidad.
48	Correcta	Correcta	Correcta	Utiliza la negación sintáctica. Conoce la unidad.	Correcto. Usa <u>menospreciando</u> . No conoce la unidad.	Correcto. Conoce la unidad.
49	Correcta	Correcta	Parcial	No parafrasea. No conoce la acepción <i>apenas</i> .	No parafrasea. No conoce la unidad.	Correcto. No conoce la unidad.
50	Correcta	Correcta	Parcial	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.	Correcto. Conoce la unidad.

Reconocimiento unidades léxicas en cotexto. Segundo fragmento

Lector	Hipótesis	Idea principal	Parafraseado				
			Total	lack	poorly	failing	misunderstanding
1	Correcta	Correcta	Incorrecta	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.	Usa falta. (falso) Conoce la unidad	No parafrasea (problemas de comprensión). No conoce la unidad.
2	Incorrecta	General	Incorrecta	Correcto. Conoce la unidad.	No parafrasea. Conoce la unidad.	No parafrasea. Conoce la unidad.	Usa <u>desentendimiento</u> . Conoce la unidad
3	Correcta	No realizó la tarea	No hizo la tarea. No entendió	Conoce la unidad.	Conoce la unidad	Conoce la unidad	Conoce la unidad
4	Correcta	Parcial	Incorrecta	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
5	Correcta	Correcta	Correcta	Correcto. Conoce la unidad.	No parafrasea. Conoce la unidad.	No parafrasea. No conoce la unidad	No parafrasea. Conoce la unidad
6	No hizo la tarea	incorrecta	No realiza la tarea	No conoce la unidad	No conoce la unidad	No conoce la unidad	No conoce la unidad
7	Correcta	Correcta	Correcta	Correcto. Conoce la unidad.	Omite. Conoce la unidad	Correcto. Se acerca al significado: <u>error</u> .	No parafrasea. Conoce la unidad
8	Correcta	Correcta	Correcta.	No parafrasea. Conoce la unidad.	No parafrasea. Conoce la unidad.	Usa <u>falla</u> . Conoce la unidad.	Usa <u>malentendido</u> . Lo sabe
9	No hizo la tarea	Incorrecta	Incorrecta	Incorrecto. Usa <u>negativo</u> . No conoce la unidad. Conoce la clase.	No parafrasea. Conoce la unidad	Omite. No conoce la unidad	Incorrecto. Usa entendimiento fundamental. Conoce la unidad
10	General	Correcta	No realiza la tarea	Conoce la unidad.	Conoce la unidad.	Conoce la unidad.	Conoce la unidad.

11	General	Correcta	Correcta	Correcto. Usa <u>rechazo</u> . Conoce la unidad	Usa negación sintáctica: <u>no ocuparse lo suficiente</u> . Conoce la unidad	No lo parafrasea porque utiliza la coordinación y evita repetir o buscar un sinónimo. Conoce la unidad.	No lo parafrasea. Conoce la unidad
12	General	Correcta	Parcial	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad.
13	General	Correcta	Correcta	Correcta. Conoce la unidad	Correcto. Conoce la unidad	Usa <u>falta</u> . No conoce la unidad	Correcto. Conoce la unidad
14	Correcta	Correcta	No hace la tarea	No conoce la unidad	Conoce la unidad	No conoce la unidad	No conoce la unidad
15	Correcta	Correcta	No hace la tarea	Conoce la unidad	Conoce la unidad	Conoce la unidad	Conoce la unidad
16	Correcta	Correcta	Parcial	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad.	No parafrasea. Conoce la unidad.	No parafrasea. Conoce la unidad.
17	Correcta	Correcta	No hizo la tarea	Conoce la unidad	Conoce la unidad	Conoce la unidad	Conoce la unidad
18	Correcta	Correcta	No hizo la tarea	Conoce la unidad	Conoce la unidad	Conoce la unidad	Conoce la unidad
19	Correcta	Correcta	Correcta	Utiliza la negación sintáctica. Conoce la unidad	Omite. Conoce la unidad.	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad.
20	Correcta	Correcta	Parcial	No parafrasea. Conoce la unidad.	Correcto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad
21	General	Incorrecta	Correcto	Correcto. Conoce la unidad.	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad
22	Correcta	Correcta	Correcta	Correcto. Usa <u>fallar</u> . Conoce la unidad.	Omite. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad.

23	General	Incorrecta	Incorrecta	No parafrasea. Conoce la unidad.	No parafrasea. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad
24	Correcta	Correcta	Correcta	Incorrecto. Usa <u>mala</u> . No conoce la unidad.	Correcta. Usa <u>poca</u> . Conoce la unidad	Usa <u>mala</u> . Conoce la unidad	Correcta. No conoce la unidad
25	Correcta	Correcta	Correcta	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad.
26	Correcta	Correcta	Incorrecta	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. Conoce la unidad
27	Correcta	Correcta	Correcta	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad
28	Correcta	Correcta	Incorrecta	No parafrasea. No conoce la unidad	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad
29	Correcta	Correcta	Parcial	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.	No parafrasea. Conoce la unidad
30	No hizo la tarea	Correcta	No parafrasea	No parafrasea. Evita todas las unidades negativas o pseudonegativas. No conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
31	Correcta	Parcial	Incorrecta	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
32	Correcta	Correcta	Correcta	Parafrasea usando el condicional. Conoce la unidad	Correcto. Utiliza <u>insuficiente</u> . No conoce la unidad	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.

33	Correcta	Correcta	Correcta	No parafrasea, reemplaza por una construcción con deíctico. No conoce la unidad	Parafrasea con una negación sintáctica. Conoce la unidad.	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.
34	No hizo la tarea	Correcta	Correcta	No parafrasea. Conoce la unidad	Se aproxima: Usa <u>olvidada</u> . Conoce la unidad.	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad.
35	Correcta	Correcta	Correcta	Correcto. No conoce la unidad	Parafrasea con una unidad negativa: <u>inaceptable</u> . Conoce la unidad	Omite. Conoce la unidad	Correcto. Conoce la unidad
36	Correcta	Correcta	No parafrasea.	No parafrasea No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
37	Correcta	Correcta	Correcta	Correcta. Conoce la unidad	Correcta. Conoce la unidad	Correcta. Conoce la unidad	Correcta. Conoce la unidad
38	Correcta	Correcta	Correcta	No parafrasea. Usa este grado. Conoce la unidad.	Correcta. Conoce la unidad	Correcta. Conoce la unidad	Correcta. Conoce la unidad
39	Incorrecta	Señuelo	Incorrecta	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad. Conoce la clase.	No parafrasea. No conoce la unidad
40	General	Señuelo	Incorrecta	No parafrasea. No conoce la unidad. Conoce la clase	No parafrasea. Conoce la unidad.	Correcto. No conoce la unidad	Paráfrasis incorrecta. No reconoce la construcción sustantiva. (fundamento incomprendido). No conoce la unidad.

41	General	Incorrecta	No parafrasea	No parafrasea. No conoce la unidad.	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
42	Correcta	Parcial	Incorrecta	Omite. No conoce la unidad. Conoce la clase	Omite. No conoce la unidad.	Omite. No conoce la unidad.	Incorrecto. No conoce la unidad.
43	Correcta	Correcta	Incorrecta	No parafrasea. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad
44	Correcta	Correcta	Correcta	No parafrasea. Conoce la unidad.	Correcto. Se aproxima usa <u>trabas</u> . Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad.
45	Correcta	Correcta	Incorrecta	Correcta. Conoce la unidad.	No parafrasea. Conoce la unidad.	No parafrasea. Conoce la unidad.	Correcto. No conoce la unidad.
46	Correcta	Correcta	Incorrecta	No parafrasea. No conoce la unidad.	No parafrasea. Conoce la unidad.	No parafrasea. No conoce la unidad.	Incorrecto. No conoce la unidad.
47	Correcta	Correcta	Correcta	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.	Correcto. Conoce la unidad	Correcto. No conoce la unidad
48	Correcta	Correcta	Correcta	Correcto. Se aproxima. Usa <u>poca</u> . Conoce la unidad.	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad.
49	Correcta	Correcta	Incorrecta	Omite. No conoce la unidad.	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Usa <u>error</u> . Conoce la unidad
50	Correcta	Correcta	Parcial	No parafrasea. Conoce la unidad.	No parafrasea. Conoce la unidad.	No parafrasea. Conoce la unidad.	Correcto. Conoce la unidad.

Reconocimiento unidades léxicas en cotexto. Tercer fragmento

Lector	Hipótesis	Idea principal	Parfraseo					
			Total	<i>ignore</i>	<i>non-subject</i>	<i>negative</i>	<i>impervious</i>	<i>sideline</i>
1	Correcta	Correcta	Parcial	Correcto. No conoce la unidad.	Correcto. No conoce la unidad.	Usa <u>ningún</u> . Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
2	Correcta	Correcta	Correcto	Correcto. Conoce la unidad	Correcto. No conoce la unidad. Conoce otros significados (sin tema)	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	Correcto. No conoce la unidad
3	Correcta	Correcta	Correcta	Correcta. Conoce la unidad	Correcto. No conoce la unidad. Conoce otros significados (no materia)	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad
4	Incorrecta	General	Parcial	Correcto. Conoce la unidad	Correcto. Conoce la unidad. (no objeto de)	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad (línea lateral)
5	Correcta	Correcta	Parcial	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad
6	General	General	Parcial	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad
7	Correcta	Correcta	Parcial	Correcto. Conoce la unidad	Correcta. Conoce la unidad	Correcta. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
8	Correcta	Correcta	Correcta	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	Correcto. Conoce la unidad (dejar de lado)

9	General	correcta	Parcial	Correcto. Conoce la unidad	Correcto. No conoce la unidad.	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
10	General	correcta	Parcial	Incorrecto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad
11	Correcta	Correcta	Parcial	No parafrasea. Conoce la unidad	Correcto. No conoce la unidad.	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
12	General	General	Parcial	No parafrasea. Conoce la unidad	Utiliza la negación sintáctica. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
13	General	General	Parcial	Correcto. Conoce la unidad	Utiliza una frase para explicarlo. No conoce la unidad. (no subjetivo)	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
14	General	General	Parcial	Correcto. Conoce la unidad	Utiliza una frase para explicarlo. No conoce la unidad.	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
15	General	Correcta	Parcial	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
16	General	Incorrecta	Parcial	Correcto. Conoce la unidad	Correcto. No conoce la unidad.	Incorrecto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
17	General	Correcta	Parcial	No parafrasea. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
18	Correcta	Correcta	Parcial	Correcto. Conoce la unidad	Utiliza la negación sintáctica. No conoce la unidad.	Correcto. Conoce la unidad	Incorrecto. No conoce la unidad	No parafrasea. No conoce la unidad
19	Correcta	Correcta	No parafrasea	Conoce la unidad	Conoce la unidad.	Conoce la unidad	No conoce la unidad	No conoce la unidad
20	Correcta	Parcial	Parcial	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad. (no subjetivo)	No parafrasea. Conoce la unidad.	No parafrasea. No conoce la unidad	Correcto. No conoce la unidad

21	Correcta	Correcta	Parcial	No parafrasea Conoce la unidad	Correcto. No conoce la unidad. Conoce otro significado (sin tema)	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
22	Correcta	Correcta	Parcial	No parafrasea. Conoce la unidad	Utiliza la negación sintáctica. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
23	General	Correcta	Parcial	Correcta. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
24	Correcta	Parcial	Parcial	Correcto. Conoce la unidad.	Omite. Conoce la unidad. No objeto.	Omite. Conoce la unidad	No parafrasea. No conoce la unidad	Correcto. No conoce la unidad
25	Correcta	Correcta	Correcta	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad. (no es objeto)	Omite. Conoce la unidad	No parafrasea. No conoce la unidad	Correcto. Conoce la unidad (no tenido en cuenta)
26	Correcta	Correcta	Parcial	Correcto. Conoce la unidad	No parafrasea No conoce la unidad. (no subjetivo)	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
27	General	Correcta	Parcial	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
28	Correcta	Correcta	Correcta	Correcto. Conoce la unidad	Correcta. Conoce la unidad	Correcta. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
29	Correcta	Correcta	Parcial	Correcto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
30	Correcta	Correcta	Parcial	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad.	Utiliza <u>estorbo</u> . Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
31	Correcta	Correcta	Parcial	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
32	Correcta	Correcta	Parcial	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad.	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.

33	Correcta	Incorrecta	Parcial	No parafrasea. Conoce la unidad	Correcto. No conoce la unidad.	Utiliza la negación sintáctica. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. Conoce la unidad.
34	Correcta	Correcta	Correcta	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	Correcto. No conoce la unidad
35	Correcta	Incorrecta	Parcial	Parafrasea con la negación sintáctica. Conoce la unidad	No parafrasea. No conoce la unidad. Conoce otro significado (asignatura)	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
36	Correcta	Incorrecta	Incorrecta	Correcto. Conoce la unidad	Incorrecto. No conoce la unidad.	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	Incorrecto. No conoce la unidad
37	Correcto	Correcto	Correcta	Correcta. Conoce la unidad	Correcta. Conoce la unidad.	Correcta. Conoce la unidad	Correcto. No conoce la unidad	Correcto. Conoce la unidad
38	Correcto	Correcto	Correcto	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. No conoce la unidad	Correcto. Conoce la unidad
39	Incorrecto	Incorrecto	Incorrecta	Correcto. Conoce la unidad	Incorrecto. No conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
40	Incorrecto	Incorrecto	Incorrecta	Correcta. Conoce la unidad	Correcto. No conoce la unidad. Conoce otros significados (no materia)	No parafrasea. Conoce la unidad	Incorrecto. No conoce la unidad	No parafrasea. No conoce la unidad
41	Incorrecta	Incorrecta	No hace tarea	Conoce la unidad	No conoce la unidad.	Conoce la unidad	No conoce la unidad	No conoce la unidad
42	General	Parcial	Parcial	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
43	Incorrecta	Correcta	Parcial	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad

44	Correcta	Correcta	Parcialmente correcta	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	Incorrecto. No conoce la unidad
45	Incorrecta	Incorrecta	Parcial	No parafrasea. Conoce la unidad	Incorrecto. No conoce la unidad. Conoce otros significados (sin tema)	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	Correcto. Usa <u>relegado</u> . Conoce la unidad (al margen)
46	General	Parcial	Parcial	Correcto. No conoce la unidad	Correcto. No conoce la unidad.	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
47	Correcto	Correcto	Parcial	Correcto. Conoce la unidad	Utiliza la negación sintáctica y <u>objeto de estudio</u> . No conoce la unidad. Conoce otros significados (no tema)	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	Correcto. Usa <u>descarta</u> . No conoce la unidad
48	Incorrecta	Incorrecta	Correcta	Correcto. Conoce la unidad	Utiliza la negación sintáctica. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	Utiliza <u>casi se escapan</u> . No conoce la unidad
49	Correcta	General	Parcial	Correcto. Conoce la unidad	Utiliza la negación sintáctica. No conoce la unidad.	Correcto. Conoce la unidad	Incorrecto. No conoce la unidad	No parafrasea. No conoce la unidad
50	Incorrecta	Correcta	Parcial	Correcto. Conoce la unidad	Correcto. No conoce la unidad. (no subjetivo)	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad

Reconocimiento unidades léxicas en cotexto. Cuarto fragmento.

Lector	Hipótesis	Idea Principal	Parafraseado			
			Total	Less	Overlooked	Precluded
1	Correcta	Correcta	Parcial	Incorrecto. Usa la negación sintáctica. Cree que significa <u>sin</u> . No conoce la unidad..	Incorrecto. Usa <u>puntualizan</u> . No conoce la unidad.	No parafrasea. No conoce la unidad.
2	Correcta	Correcta	Incorrecta.	Correcto. Conoce la unidad	Incorrecto. Usa <u>sufre</u> . No conoce la unidad.	Incorrecto. Usa <u>propone</u> . No conoce la unidad.
3	Correcta	Correcta	Correcta	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Incorrecto. No conoce la unidad.
4	Incorrecta	General	Incorrecta	Correcto. No conoce la unidad.	Omite. No conoce la unidad.	Incorrecto. No conoce la unidad.
5	Correcta	Correcta	Correcta	Correcta. Conoce la unidad	Correcto. Conoce la unidad	Incorrecto. No conoce la unidad.
6	General	General	Incorrecta	Incorrecta. No conoce la unidad.	Incorrecta. No conoce la unidad.	Incorrecto. No conoce la unidad.
7	Correcta	Correcta	Incorrecta	Correcta. Conoce la unidad	Omite. No conoce la unidad.	Incorrecto. No conoce la unidad.
8	Correcta	correcta	Parcialmente correcta.	Correcto. Conoce la unidad	Correcto. No conoce la unidad.	Se aproxima al significado pero confunde el agente. No conoce la unidad.
9	General	Correcto	Parcial	Correcto. No conocé la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
10	General	correcta	Correcta	Parafrasea evitando el pseudonegativo. Conoce la unidad	No parafrasea. No conoce la unidad. Usa <u>mirada superficial</u> .	Correcto. No conoce la unidad.

11	Correcta	Correcta	No parafrasea	No realiza la tarea. No conoce la unidad. (Se aproxima. Usa menos)	No realiza la tarea No conoce la unidad.	No realiza la tarea . No conoce la unidad.
12	General	General	Parcial	No parafrasea. No conoce la unidad.	Correcto. No conoce la unidad.	No parafrasea. No conoce la unidad.
13	General	General	Incorrecta	Incorrecta. Utiliza la negación sintáctica. No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
14	General	General	Parcial	Incorrecta. Utiliza la negación sintáctica. No conoce la unidad. Conoce la clase.	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad.
15	General	Correcta	Parcial	Correcta. No conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
16	General	Incorrecta	Parcial	Correcta. No conoce la unidad.	No parafrasea. Conoce la unidad.	No parafrasea. No conoce la unidad.
17	General	Correcta	Parcial	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
18	Correcta	Correcta	Correcta	Correcto. Conoce la unidad	Incorrecto. No conoce la unidad.	Correcto. No conoce la unidad.
19	Correcta	Correcta	Parcial	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. Conoce la unidad
20	Correcta	Parcial	Correcta	Correcta. Conoce la unidad.	Correcta. No conoce la unidad	Incorrecta. No conoce la unidad
21	Correcta	Correcta	Incorrecta	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
22	Correcta	Correcta	Correcta	Parafrasea con un antónimo (más). Conoce la unidad	No parafrasea. No conoce la unidad.	Correcto. No conoce la unidad.

23	General	Correcta	Incorrecta	Correcta. Conoce la unidad.	Incorrecto. No conoce la unidad.	Incorrecto. No conoce la unidad.
24	Correcta	Parcial	Parcial	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
25	Correcta	Correcta	Incorrecta	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad	Incorrecto. No conoce la unidad.
26	Correcta	Correcta	Incorrecta	Correcta. No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
27	General	Correcta	Incorrecta	Correcto. No conoce la unidad.	No parafrasea. Conoce la unidad.	Incorrecto. No conoce la unidad.
28	Correcta	Correcta	Incorrecta	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
29	Correcta	Correcta	Incorrecta	Correcta. Conoce la unidad.	Correcto. Conoce la unidad.	Incorrecto. No conoce la unidad.
30	Correcta	Correcta	No hizo la tarea	No conoce la unidad	Conoce la unidad	No conoce la unidad
31	Correcta	Correcta	Parcial	No parafrasea. No conoce la unidad.	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad.
32	Correcta	Correcta	Incorrecta	Correcta. Conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
33	Correcta	Incorrecta	Incorrecta	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
34	Correcta	Correcta	Correcta	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Incorrecto. No conoce la unidad
35	Correcta	Incorrecta	Incorrecta	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad.
36	Correcta	Incorrecta	Incorrecto	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	Incorrecto. No conoce la unidad.
37	Correcta	Correcta	Correcta	Correcto. Conoce la unidad.	No parafrasea. No conoce la unidad	Correcto. Conoce la unidad

38	Correcta	Correcta	Parcialmente correcta	Correcto. Conoce la unidad.	No parafrasea. No conoce la unidad.	Incorrecto. No conoce la unidad.
39	Incorrecta	Incorrecta	Incorrecta	Incorrecto. No conoce la unidad. Conoce la clase.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
40	Incorrecta	Incorrecta	Incorrecta	Incorrecto. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
41	Incorrecta	Incorrecta	No hace la tarea asignada	No conoce la unidad.	No conoce la unidad.	No conoce la unidad.
42	General	Parcial	Incorrecta	Correcto. No conoce la unidad. Conoce la clase	No parafrasea. No conoce la unidad	Incorrecto. No conoce la unidad
43	Incorrecta	Correcta	Parcial	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
44	Correcta	Correcta	Incorrecta	Incorrecta. Se aproxima. Usa <u>poca</u> . No conoce la unidad.	Incorrecto. No conoce la unidad	Incorrecto. No conoce la unidad
45	Incorrecta	Incorrecta	Incorrecta	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
46	General	Parcial	Incorrecta	Incorrecta. Utiliza <u>poca</u> . No conoce la unidad.	No parafrasea. No conoce la unidad	Incorrecto. No conoce la unidad
47	Correcta	Correcta	Incorrecta	Incorrecta. Utiliza <u>poca</u> . Conoce la unidad.	No parafrasea. No conoce la unidad	Incorrecto. No conoce la unidad
48	Incorrecta	Incorrecta	Incorrecta	Incorrecta. Utiliza la negación sintáctica. No conoce la unidad.	Correcto. Conoce la unidad	Incorrecto. No conoce la unidad
49	Correcta	General	Incorrecta	Correcto. No conoce la unidad.	Incorrecto. No conoce la unidad	Incorrecto. No conoce la unidad
50	Incorrecta	Correcta	Incorrecta	Correcta. Conoce la unidad.	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad

Reconocimiento unidades léxicas en cotexto. Quinto fragmento

Lector	Hipótesis	Idea principal	Parafraseado				
			Total	Rare	Frustrating	Lack	Hampered
1	Correcta	Correcta	Incorrecta	Omite. Conoce la unidad.	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.	No parafrasea. No conoce la unidad.
2	Correcta	Correcta	Correcta	No parafrasea. Conoce la unidad.	No parafrasea. Conoce la unidad.	Correcto. Conoce la unidad.	Correcto. No conoce la unidad
3	Correcta	Correcta	Correcto	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.	Correcto. Conoce la unidad.
4	Incorrecta	General	Incorrecto	Omite. Conoce la unidad.	Correcto. No conoce la unidad	Omite. No conoce la unidad	Incorrecto. No conoce la unidad
5	Correcta	Correcta	Incorrecta	Omite. Conoce la unidad.	Correcto. Conoce la unidad.	Omite. Conoce la unidad	Incorrecto. No conoce la unidad
6	General	General	Incorrecta	Omite. No conoce la unidad	Correcto. Conoce la unidad.	Incorrecto. No conoce la unidad	Incorrecto. No conoce la unidad
7	Correcta	Correcta	Correcta	Omite. Conoce la unidad	Omite. Conoce la unidad.	Correcto. Conoce la unidad	Correcto. No conoce la unidad
8	Correcta	Correcta	Correcta	Correcto. Conoce la unidad.	Omite. Conoce la unidad.	Correcto. Conoce la unidad	Correcto. Conoce la unidad.
9	General	Correcta	Parcial	Correcto. No conoce la unidad	Correcto. Conoce la unidad.	Omite. No conoce la unidad. Conoce la categoría.	No parafrasea. No conoce la unidad
10	General	Correcta	Correcta	No parafrasea. Conoce la unidad.	Omite. Conoce la unidad.	Correcto. Conoce la unidad	Correcto. No conoce la unidad
11	Correcta	Correcta	Incorrecta	Omite. Conoce la unidad.	Omite. Conoce la unidad.	Correcto. Conoce la unidad	Omite. No conoce la unidad
12	General	General	Incorrecta	No parafrasea. No conoce la unidad.	Omite. Conoce la unidad.	Utiliza la negación sintáctica. Conoce la unidad.	No parafrasea. No conoce la unidad

13	General	General	Incorrecta	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad.
14	General	General	Incorrecta	Omite. No conoce la unidad	Omite. No conoce la unidad	Correcto. No conoce la unidad	No parafrasea. No conoce la unidad.
15	General	Correcta	Incorrecta	Omite. No conoce la unidad	No parafrasea. Conoce la unidad.	Incorrecto. No conoce la unidad.	No parafrasea. No conoce la unidad.
16	General	Incorrecta	No lo hizo	Conoce la unidad	Conoce la unidad	Conoce la unidad	No conoce la unidad
17	General	Correcta	Correcta	Omite. No conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad.	No parafrasea. No conoce la unidad.
18	Correcta	Correcta	Incorrecta	Omite. No conoce la unidad	Omite. Conoce la unidad	Correcto. Conoce la unidad.	No parafrasea. No conoce la unidad.
19	Correcta	Correcta	Incorrecta	Omite. Conoce la unidad	Omite. Conoce la unidad	Correcto. Conoce la unidad.	No parafrasea. No conoce la unidad.
20	Correcta	Parcial	Correcta	Omite. Conoce la unidad	Omite. Conoce la unidad	Correcto. Conoce la unidad.	No parafrasea. No conoce la unidad.
21	Correcta	Correcta	Incorrecta	Omite. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad.
22	Correcta	Correcta	Correcta	Omite. Conoce la unidad	Omite. Conoce la unidad	Correcto. Conoce la unidad	Parafrasea utilizando una construcción. Conoce la unidad
23	General	Correcta	Parcial	Omite. Conoce la unidad.	Incorrecto. No reconoce la función de la unidad. Ni la construcción sustantiva. Conoce la unidad.	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad.

24	Correcto	Parcial	Parcial	Omite. Conoce la unidad.	Incorrecto. No reconoce la función de la unidad. Conoce la unidad.	Correcto. No conoce la unidad	No parafrasea. No conoce la unidad
25	Correcto	Correcto	Incorrecto	No parafrasea. No conoce la unidad	No parafrasea. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad
26	Correcto	Correcto	Incorrecto	Correcto. Conoce la unidad	Correcto. Conoce la unidad.	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
27	General	Correcta	Parcial	Omite. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad.	No parafrasea. No conoce la unidad
28	Correcta	Correcta	Parcial	No parafrasea. No conoce la unidad	Correcto. Conoce la unidad	Correcto. No conoce la unidad.	No parafrasea. No conoce la unidad
29	Correcta	Correcta	Correcta	Omite. Conoce la unidad	Omite. Conoce la unidad.	Correcto. Conoce la unidad	Incorrecto. Utiliza <u>repercute</u> , no indica la connotación negativa. No conoce la unidad
30	Correcta	Correcta	No lo hizo	Conoce la unidad	Conoce la unidad	No conoce la unidad.	No conoce la unidad.
31	Correcta	Correcta	No lo hizo	No conoce la unidad	No conoce la unidad	Conoce la unidad	No conoce la unidad.
32	Correcta	Correcta	Parcial	Omite. No conoce la unidad.	No parafrasea. No conoce la unidad.	Correcto. Conoce la unidad.	No parafrasea. No conoce la unidad.
33	Correcta	Incorrecta	Parcial	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
34	Correcta	Correcta	Correcta	Omite. No conoce la unidad.	Omite. Conoce la unidad.	Correcto. Conoce la unidad	Correcto. Conoce la unidad
35	Correcta	Incorrecta	No lo hizo	Conoce la unidad	Conoce la unidad	No conoce la unidad.	No conoce la unidad.
36	Correcta	Incorrecta	No lo hizo	Conoce la unidad	Conoce la unidad	No conoce la unidad.	No conoce la unidad.
37	Correcta	Correcta	Correcta	Correcto. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad.

38	Correcta	Correcta	Correcta	Correcta. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad.	Correcto. No conoce la unidad.
39	Incorrec ta	Incorrec ta	Incorrecta	Omite. No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.	No parafrasea. No conoce la unidad.
40	Incorrec ta	Incorrec ta	Incorrecta	Omite. Conoce la unidad	Omite. Conoce la unidad	Incorrecto. Conoce la clase.	No parafrasea. No conoce la unidad.
41	Incorrec ta	Incorrec ta	No hizo la tarea	Conoce la unidad	No conoce la unidad	No conoce la unidad	No conoce la unidad
42	General	Parcial	Parcial	No parafrasea. No conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea. No conoce la unidad. Conoce la clase.	No parafrasea. No conoce la unidad
43	Incorrec ta	Correcta	No hizo la tarea	No conoce la unidad	No conoce la unidad	Conoce la unidad	No conoce la unidad
44	Correcta	Correcta	Parcial	Omite. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. Conoce la unidad	No parafrasea No conoce la unidad
45	Incorrec ta	Incorrec ta	Parcial	Omite. Conoce la unidad	Correcto. Conoce la unidad	Correcto. Conoce la unidad.	No parafrasea No conoce la unidad
46	General	Parcial	Incorrecta	Correcto. No conoce la unidad	Correcto. No conoce la unidad	No parafrasea No conoce la unidad	No parafrasea No conoce la unidad
47	Correcta	Correcta	Correcta	Omite. Conoce la unidad	Omite. Conoce la unidad	Incorrecta. Usa poca. No conoce la unidad.	Usa frustra. No conoce la unidad.
48	Incorrec ta	Incorrec ta	Correcta	Omite. Conoce la unidad	Omite. Conoce la unidad	Correcto. Conoce la unidad.	Correcto. No conoce la unidad
49	Correcta	General	Incorrecto	Correcto. Conoce la unidad	Correcta. Conoce la unidad	No parafrasea. No conoce la unidad	No parafrasea. No conoce la unidad
50	Incorrec ta	Correcta	Parcial	Omite. Conoce la unidad	Omite. Conoce la unidad	Correcto. Conoce la unidad	No parafrasea. No conoce la unidad

Capítulo 5: El lector universitario de textos de las Ciencias Sociales y Humanas.

5.1 El estudiante/lector de textos de las ciencias sociales y humanas

La idea corriente de lectura ha variado desde considerar a este proceso como una decodificación del mensaje de un texto hasta definirlo como un proceso complejo en el que el lector construye la representación del mensaje trabajando con información de diversas fuentes. Desde los primeros trabajos de Barlett (1932) se ha sostenido que lo que el sujeto recuerda no es su significado literal sino su esencia semántica, es decir, se recuerdan las ideas principales. En la actualidad la comprensión lectora se considera un proceso interactivo en el que participan tres polos: el lector, la situación de lectura y el texto. Esta interacción tiene como resultado que el significado que se le asigna a un texto no sea siempre idéntico y que las dificultades con la que se enfrenta el lector difieran. Alderson (2000: 32- 84) considera que en este proceso intervienen diferentes variables que agrupa en dos grandes categorías: las variables relacionadas con el texto y las variables relacionadas con el lector. Entre las primeras considera el contenido de los textos, el tema, el tipo textual, la carga léxica, la complejidad sintáctica, la información paratextual y el tipo de soporte. Entre las variables relacionadas con el lector agrupa a las características personales (sexo, edad, nacionalidad, rasgos de personalidad, etc.), razones o motivos para leer un texto, conocimientos previos (lingüísticos y conocimientos de mundo, de su cultura, del tema del texto), conocimientos de habilidades y estrategias de lectura y metacognitivas.

En nuestra investigación hemos abordado hasta el momento algunos aspectos relacionados con la variable textual: la complejidad de cierto tipo de léxico que suele ser usado en los textos académicos. En este capítulo nos centraremos en tratar de diseñar perfiles de lectores dentro del grupo de sujetos que participaron en nuestra investigación teniendo en cuenta sus conocimientos previos y su experiencia lectora en L1. El objetivo que se persigue es analizar cómo estos rasgos influyen en el procesamiento de los fragmentos seleccionados.

Los grupos de estudiantes universitarios pueden ser considerados una comunidad discursiva teniendo en cuenta los criterios que, según Swales (1990:24-27), caracterizan a estos agrupamientos: la existencia de objetivos comunes, mecanismos participativos, intercambio de información, géneros discursivos específicos de la comunidad, una terminología muy especializada y un alto nivel de especialización. Sin embargo, los grupos áulicos de las Universidades sólo conforman una comunidad discursiva cuando

son muy cohesivos y los sujetos que los conforman son estudiantes avanzados que están familiarizados con gran parte del material utilizado en su ámbito de estudio.

En el caso particular de esta investigación, nuestro interés se centra en el lector universitario que aborda un género discursivo particular: el artículo de investigación de las ciencias sociales y humanas.

Un género discursivo reúne a una clase de eventos comunicativos que poseen una serie de propósitos reconocidos por los miembros expertos de la comunidad discursiva. Además, las manifestaciones de los géneros discursivos exhiben patrones de semejanza en lo que respecta a la estructura de los textos, el estilo, el contenido y la audiencia (Swales, 1990: 58). En el caso del artículo de investigación, el investigador o un grupo de investigadores relatan una investigación y relacionan los hallazgos de su trabajo con los resultados de otras investigaciones; además, en muchos casos, el investigador reflexiona sobre temas de teoría o metodología y es el medio a través del cual los investigadores muestran sus aportes a la comunidad científica (Swales, 1990: 93).

5.2 Participantes de la experiencia

Los sujetos implicados en esta investigación forman parte de la comunidad discursiva de los estudiantes de la Facultad de Filosofía y Letras de la Universidad de Buenos Aires que asisten a los cursos regulares del Nivel Superior de la Cátedra de Lectocomprensión en Inglés.

Los estudiantes que cursan cualquiera de las carreras que se dictan en esta casa de estudios deben aprobar tres niveles de dos idiomas extranjeros como requisito para completar su plan de estudios. Como en la mayoría de las carreras no se establece en qué momento del ciclo de grado los estudiantes deben cursar o aprobar los idiomas extranjeros, los grupos que se presentan a cualquiera de las modalidades ofrecidas por la Cátedra de Inglés son muy heterogéneos. Los estudiantes que poseen conocimientos avanzados de la lengua inglesa puede presentarse a rendir un examen de comprobación de sus conocimientos de la lengua extranjera. Los que han adquirido conocimientos de la lengua meta pero no poseen experiencia universitaria o los que están promediando sus estudios y carecen de conocimientos avanzados de inglés suelen ingresar al Programa de Inglés a Distancia. Finalmente, los alumnos que no poseen conocimientos de inglés o sus conocimientos son elementales o pre-intermedios y no están finalizando

sus estudios generalmente se inscriben en los cursos regulares. Los grupos de lectores delineados no siempre ingresan en las instancias más favorables para su perfil; por lo tanto en el caso que nos ocupa, los cursos regulares, existen diferentes tipos de lectores.

Por este motivo, se consideró necesario, en una primera etapa, agrupar a los sujetos de las comisiones seleccionadas para realizar el estudio de acuerdo a su experiencia universitaria y sus conocimientos de la lengua meta. La elección de estos dos parámetros para realizar la primera organización de los grupos y subgrupos de lectores estuvo determinada por la importancia que le otorga la literatura existente a la interrelación entre los conocimientos previos que el lector posee sobre el tema que va a leer y sus conocimientos de la lengua en la que está escrito el texto que va a abordar.

Existen dos posturas de los investigadores con respecto a la influencia de los conocimientos que posee el lector sobre la lengua meta: algunos consideran que la escasa competencia lingüística en la lengua meta produce muchas dificultades en la lectocomprensión (Clarke: 1980). Estos investigadores sostienen la denominada “Hipótesis del Umbral” que considera absolutamente necesario la existencia de un nivel de conocimientos de la lengua extranjera para poder leer comprensivamente. Una falta de conocimientos lingüísticos de una L2 produce un “cortocircuito” en la competencia lectora adquirida en la lectura en L1. En otras palabras, para que sea posible utilizar las competencias lectoras de la L1, es necesario un “umbral” de conocimiento de la L2. Otros investigadores consideran que las competencias necesarias para la lectura que han sido adquiridas en una lengua, no necesitan ser enseñadas nuevamente en la lengua extranjera (Cummins: 1979, 1991). Algunos investigadores (Carrell, 1987: 476) consideran que cuando el tema de un texto no le resulta familiar al lector (content schemata), esto produce más dificultades que cuando la forma no les es familiar (formal schemata). Por otro lado, esta autora considera que la estructura retórica de un texto desempeña un rol relevante en el procesamiento de su organización semántica en el nivel global. En el caso de los lectores adultos, los conocimientos del mundo y creencias que poseen operan en el procesamiento de todo tipo de texto que abordan, ya sea en lengua materna como en lengua extranjera (Bernhardt, 1991: 186-187).

5.3 Administración de los instrumentos

Para nuestra investigación, al comienzo del segundo cuatrimestre del año 2004, se administraron dos encuestas a cinco comisiones de estudiantes que cursaban el Nivel

Superior de Lectocomprensión en Inglés para recabar datos sobre su experiencia universitaria y sus conocimientos de inglés.

5.3.1 Experiencia universitaria

En primer lugar, se administró una encuesta en la que se requerían los siguientes datos: fecha de nacimiento, carrera, año de ingreso a la universidad, orientación de la carrera, cantidad de materias aprobadas y cantidad de materias cursadas en el Ciclo de Grado (Apéndice A). Los datos relacionados con el área de estudio se consideran indicadores de los conocimientos previos del lector en un campo determinado de las ciencias humanísticas y una determinada frecuentación de artículos de investigación o capítulos de libros que los estudiantes deben leer como material de estudio para la aprobación de las distintas asignaturas de su plan de estudio.

Los datos relevados se muestran en la siguiente tabla:

Tabla 1: Experiencia universitaria según datos relevados en una encuesta inicial

Lector	Fecha de nacimiento	Carrera	Año de ingreso a la Universidad	Orientación	Materias aprobadas	Materias cursadas
1	28-07-82	Antropología	2002	Social	6	8
2	02-08-82	Letras	2002	Arg. Y Lat.	12	14
3	30-10-66	Filosofía	1998	Filosofía práctica	15	16
4	20-09-53	Letras	1998	Argentina	todas	todas
5	22-12-82	Educación	2001	-----	14	15
6	19-04-78	Educación	2000	Educación no Formal	15	18
7	29-05-76	Educación	1998	Educación formal	21	Todas
8	27-12-81	Educación	2001	-----	16	16
9	14-11-78	Educación	2002	Política	1	7
10	22-04-83	Letras	2003	Ciclo de grado	1	6
11	26-02-75	Antropología	1993	Arqueología	16	todas
12	26-10-73	Edición	2002	---	10	15
13	19.11.73	Letras	1994	Literatura española	18	21
14	19-09-51	Filosofía	1995	Filosofía Práctica	28	29
15	18-10	Historia	1999	Argentina	14	30
16	04-04-84	Historia	2003	-----	5	7
17	01-06-66	Letras	1996	Lingüística	23	28
18	12-06-82	Antropología	2002	Arqueología	10	8
19	19-04-69	Antropología	1997	Arqueología	20	todas
20	18-11-78	Edición	2001	-----	0	2
21	21-09-81	Geografía	2001	Natural	15	18

22	10-09-77	Filosofía	2003	-----	5	3
23	16-04-70	Bibliotecología	2002	Archivística	4	9
24	19-09-82	Educación	2002	Ciclo general	12	12
25	22-03-75	Historia	1997	-----	20	24
26	09-11-77	Geografía	1998	-----	19	22
27	26-11-78	Letras	2000	Letras Modernas	9	14
28	11-09-75	Educación	1999	Educación Formal	21	25
29	06-01-75	Educación	1997	Psicopedagogía	todas	todas
30	19-01-66	Artes	1999	Combinadas	19	21
31	06-11-76	Geografía	1998	Social	20	20
32	28-11-82	Letras	2003	Literaturas. Extranjeras	11	15
33	07-12-83	Antropología	2003	Sociocultural	12	12
34	29-07-81	Bibliotecología	2000	Tecnología de la Información	8	11
35	09-01-82	Geografía	2003	Social	7	12
36	04-07-82	Geografía	2002	Natural	7	11
37	16-08-79	Letras	2000	-----	2	10
38	25-09-52	Antropología	2003	Arqueología	14	16
39	22-09-77	Edición	2004	-----	5	7
40	18-04-82	Letras	2002	Lingüística	4	10
41	31-03-66	Bibliotecología	1997	Informática	10	13
42	27-01-83	Letras	2002	-----	0	5
43	25-03-81	Historia	2000	-----	8	12
44	09-12-78	Artes	2000	Plástica	3	9
45	29-03-83	Artes	2002	Plástica	8	16
46	08-01-80	Historia	2000	-----	3	7
47	21-08-76	Antropología	1999	Social	23	25
48	05-01-82	Letras	2001	Modernas	10	15
49	11-03-81	Letras	2002	-----	3	6
50	27-05-82	Letras	2002	Lingüística	3	10

De la lectura de la tabla se desprende que el grupo de sujetos seleccionados para el estudio es una muestra adecuada de la Facultad de Filosofía y Letras porque existen estudiantes de todas las carreras que se dictan en la Facultad.

La siguiente tabla muestra la agrupación de estudiantes por carreras:

Tabla 2: Distribución de los sujetos por carreras

Carrera	Antropología	Artes	Bibliotecología	Edición	Educación	Filosofía	Geografía	Historia	Letras
Estudiantes	7	3	3	3	8	3	5	5	13
	14%	6%	6%	6%	16%	6%	12%	12%	26%

5.3.1.1 *Análisis de resultados*

De la observación de los porcentajes de la tabla se desprende que existe un mayor porcentaje de alumnos de las carreras de Letras, Educación y Antropología que es lo que generalmente se observa en todas las comisiones.

Las edades de los sujetos son indicadores para tener en cuenta en el procesamiento de textos porque nos permiten formular algunas hipótesis sobre el conocimiento de mundo que traen a la situación de lectura. En el caso de los estudiantes que participaron en el estudio, el grupo es homogéneo con respecto a la edad. El grupo de estudiantes entre 20 y 29 años estaba conformado por el 82% de los estudiantes (41 estudiantes), el grupo conformado por estudiantes entre 30 y 39 años representaba el 12% (6 estudiantes) y los mayores de 40 años constituían el 6% (3 estudiantes). Por lo tanto, el grupo estaba constituido mayoritariamente por jóvenes entre 20 y 29 años de edad. El grupo es bastante homogéneo

Una comparación de los planes de estudio de las carreras que se dictan en la Facultad de Filosofía y Letras muestra que, a excepción de las carreras de Bibliotecología y Técnico en Edición, los alumnos deben aprobar entre veinticuatro y veintiocho materias para completar sus estudios. Teniendo en cuenta estos datos, se decidió agrupar a los estudiantes en tres grupos de acuerdo a la cantidad de materias aprobadas. En el grupo 1 se ubicó a los estudiantes que tenían entre ninguna y cinco materias aprobadas, en el grupo 2 a los que habían aprobado entre seis y quince materias y en el grupo 3 a los que habían aprobado dieciséis o más materias. El primer grupo estaba constituido por estudiantes que habían ingresado recientemente a la Facultad y que habían aprobado materias básicas, generales o introductorias, en el grupo 2 se agruparon jóvenes que habían ingresado a la Facultad hacía varios años y que estaban cursando las materias específicas o de la orientación elegida con excepción de Bibliotecología, Filosofía y Educación cuya Formación Básica es más extensa. El último grupo estaba formado por alumnos que estaban cursando las últimas materias del Ciclo de Grado. La siguiente tabla muestra los resultados obtenidos:

Tabla 3: Agrupación de los estudiantes según su experiencia universitaria

Grupos	Alumnos	Total	
		Cantidad	Porcentajes
Grupo 1	9-10-16-20-22-23-37-39-40-41-42-44-46-49-50	15	30%

Grupo 2	1-2-3-5-6-12-15-18-21-24-27-32-33-34-35-36-38-43-45-48	20	40%
Grupo 3	4-7-8-11-13-14-17-19-25-26-28-29-30-31-47	15	30%
Totales		50	100%

Como se puede observar en la tabla, existe sólo un 30% de estudiantes que están finalizando sus estudios universitarios.

5.3.2 Conocimientos de inglés

En un segundo momento se administró una encuesta con el objetivo de recabar información sobre los conocimientos de inglés que poseían los alumnos. Los datos fueron cotejados con los resultados de una prueba de nivel que se administró con posterioridad.

5.3.2.1 Encuesta

En una segunda encuesta entregada a los estudiantes se solicitaron datos sobre sus conocimientos de inglés: cantidad de años de estudio, tipo de institución, nivel alcanzado y habilidades adquiridas (Apéndice B). Los datos se volcaron en la siguiente tabla:

Tabla 4: Conocimientos de la lengua inglesa según lo informado por los estudiantes

Lector	Años de estudio	Tipo de institución	Nivel alcanzado declarado por el estudiante	Habilidades adquiridas
1	5	Escuela secundaria	básico	leer
2	8	Instituto privado	avanzado	escribir
3	10	Instituto privado	FCE	leer
4	5	Profesor particular	medio	leer
5	7	Escuela primaria y secundaria	-----	escribir
6	0	-----	-----	-----
7	6	Instituto privado	-----	Leer
8	10	Escuela primaria y secundaria bilingüe	-----	escuchar

9	2	Escuela secundaria	elemental	leer-escribir
10	3	Profesor particular	medio	escuchar-leer
11	6	Instituto privado	elemental	leer
12	12	Instituto privado	FCE	escribir
13	8	Escuela primaria y secundaria	elemental	leer
14	3	Escuela secundaria	elemental	leer
15	0	-----	-----	escuchar
16	7	Escuela primaria y secundaria	elemental	leer
17	0	-----	-----	leer
18	0	-----	-----	-----
19	0	-----	-----	leer
20	7	Profesor particular	no sabe	hablar-leer-escribir
21	5	Escuela secundaria	intermedio	leer
22	4	Instituto	elemental	escuchar-leer
23	2	Instituto privado	elemental	escribir
24	12	Escuela primaria y secundaria. Tres años en instituto	medio	escuchar-leer
25	5	Escuela secundaria	regular	leer
26	1	Primaria	básico	leer
27	0	-----	-----	-----
28	5	Secundaria	básico	leer-escribir
29	0	Nivel elemental y medio en FFyL	básico	leer
30	4	UBA extracurricular	-----	leer
31	3	secundario	elemental	-----
32	4	Lenguas Vivas	superior	hablar
33	5	Secundario	elemental	escuchar-leer
34	9	Profesor particular	medio	escuchar-hablar-leer
35	5	Secundario	medio	escuchar-leer
36	0	-----	-----	leer
37	1	Profesor particular	inicial	leer
38	5	secundario	inicial	leer
39	0	-----	-----	-----

40	2	Instituto privado	elemental	leer
41	0	-----	-----	leer
42	5	secundario	básico	leer
43	0	secundario	básico	-----
44	5	Secundario	-----	leer
45	16	Instituto privado	proficiency	escuchar
46	0	-----	-----	-----
47	7	Instituto privado	medio	escuchar-leer
48	6	Instituto privado	avanzado	leer
49	3	Secundario	malo	leer
50	4	Instituto privado	medio	escuchar-hablar leer - escribir

5.3.2.2 Test de nivel

Como las ofertas educativas para la enseñanza de inglés y los niveles alcanzados son muy variados, se consideró necesario administrar un instrumento que nos permitiera evaluar con mayor certeza el nivel de conocimientos de la lengua meta. Para lograr este objetivo se decidió recurrir al instrumento que se utiliza como test de nivel en el Laboratorio de Idiomas de la Facultad de Filosofía y Letras (Apéndice C y D). En este test se administran dos tipos de ejercicios: en el primero, los estudiantes deben completar espacios en blanco seleccionando una de las cuatro opciones que se les dan y en el segundo deben completar diez oraciones, de manera tal que su significado sea semejante al de la oración provista en la prueba. Los estudiantes deben completar ambos ejercicios utilizando la lengua inglesa.

La administración de este test permite agrupar a los estudiantes en cinco niveles: elemental, pre-intermedio, intermedio, intermedio avanzado y avanzado. En el nivel elemental (supervivencia) el estudiante tiene un manejo general básico del idioma para comunicarse en situaciones conocidas de la vida cotidiana, puede comprender textos escritos sencillos (anuncios, faxes, formularios, mensajes, carteles), puede tomar nota de instrucciones y pedidos, redactar notas y cartas breves y describir rutinas. Además comprender instrucciones, un mensaje telefónico breve o preguntas en situaciones predecibles, puede dar indicaciones sencillas e interactuar en situaciones conocidas. En esta etapa el estudiante no tiene el manejo del idioma para desempeñarse en el ámbito académico. En el ámbito laboral, puede sobrevivir en situaciones simples y conocidas.

En el nivel pre-intermedio (umbral) el estudiante adquiere una mejor comprensión de las situaciones y textos del primer nivel y logra un manejo en una más

variada gama de situaciones cotidianas, no solamente extrayendo información básica, sino también entendiendo y expresando actitudes, opiniones y deseos. Su comprensión escrita se extiende a la lectura de textos cortos como crónicas periodísticas, cartas y formularios de rutina de las que extrae el sentido general. Puede escribir mensajes, informes y cartas breves; participar en conversaciones sobre temas predecibles y entender órdenes, instrucciones y preguntas en las mismas situaciones. En el ámbito académico, puede comprender textos expositivos y narrativos de la especialidad. En el ámbito laboral, puede intercambiar opiniones con colegas sobre temas conocidos y orientar a clientes en el área de su conocimiento.

En el nivel intermedio (independencia), el estudiante conoce las estructuras gramaticales principales, las utiliza con cierta confianza y precisión adecuada a la situación. Demuestra soltura en el empleo de un variado vocabulario en una amplia gama de situaciones. Lee con confianza diferentes tipos de textos, distinguiendo ideas generales de detalles específicos. Su producción escrita abarca textos simples narrativos, informativos, descriptivos y argumentativos. Tiene conciencia de registro formal e informal y comprende a hablantes nativos de una variedad conocida. Entiende diferentes puntos de vista en una conversación y puede interactuar expresando hipótesis y eventualidad con respecto al pasado, presente y futuro como así también fundamentar una opinión y argumentar. En el ámbito de estudio, puede intercambiar opiniones, formular preguntas y realizar presentaciones breves, tomar apuntes en clases o seminarios y redactar ensayos o informes que reflejan un conocimiento básico del tema. En el ámbito laboral, el estudiante puede realizar tareas de oficina, puede intercambiar opiniones en situaciones varias, escribir mensajes y cartas y participar en una conversación.

En el nivel intermedio avanzado (competencia), el estudiante emplea el idioma con facilidad y fluidez, con conocimiento de la relación entre el idioma y su cultura; puede satisfacer sus propios intereses en la lectura de textos técnicos o académicos de su especialidad, de opinión y de ficción, puede redactar cartas formales e informales, notas, informes y también ensayos con errores ocasionales, especialmente de estilo. El estudiante comprende a hablantes nativos y programas de radio y TV, perdiendo sólo parte de la información o detalles según la variedad o acento de los hablantes. Puede interactuar en situaciones formales e informales, tanto en conversaciones sociales como discusiones de contenido técnico/académico o cultural. En el ámbito de estudio, puede

desempeñarse con confianza y utilizar registros y estilos adecuados. En el ámbito laboral, puede utilizar la lengua extranjera en actividades profesionales o gerenciales.

En el nivel avanzado, el estudiante se acerca a la competencia comunicativa de un hablante nativo instruido. Puede acceder al uso del idioma en los medios, teatro y cine y usar la lengua de un modo culturalmente adecuado aunque puede experimentar dificultades en la comprensión del humor. Accede con facilidad, aunque no siempre con rapidez, a todo tipo de texto escrito tanto de divulgación como de textos académicos / científicos de su especialidad. Puede redactar cartas, notas, ensayos recurriendo a ayudas como diccionarios como lo haría un hablante nativo. Su comprensión oral le permite interactuar con hablantes nativos y no nativos en variadas situaciones de rutina o inesperadas. En el ámbito de estudio, puede acceder con facilidad a posgrados.

Con la información recabada con el test de nivel, se completó la tabla anterior.

Tabla 5: Conocimientos de lengua inglesa provista por los alumnos y nivel de inglés según la prueba de nivel

<i>Lector</i>	<i>Años de estudio</i>	<i>Tipo de institución</i>	<i>Nivel alcanzado declarado por el estudiante</i>	<i>Habilidades adquiridas</i>	<i>Test de nivel</i>
1	5	Escuela secundaria	básico	leer	Elemental
2	8	Instituto privado	avanzado	escribir	Intermedio avanzado (TOEFL)
3	10	Instituto privado	FCE	leer	Avanzado
4	5	Profesor particular	medio	leer	Pre-intermedio
5	7	Escuela primaria y secundaria	-----	escribir	Pre-intermedio
6	0	-----	-----	-----	Elemental
7	6	Instituto privado	-----	leer	Pre-intermedio
8	10	Escuela primaria y secundaria bilingüe	-----	escuchar	Intermedio avanzado (TOEFL)
9	2	Escuela secundaria	elemental	leer - escribir	Pre-intermedio
10	3	Profesor particular	medio	escuchar- leer	Elemental
11	6	Instituto privado	elemental	leer	Pre-intermedio
12	12	Instituto	FCE	escribir	Intermedio

		privado			avanzado (FCE)
13	8	Escuela primaria y secundaria	elemental	leer	Pre-intermedio
14	3	Escuela secundaria	elemental	leer	Pre-intermedio
15	0	-----	-----	escuchar	Elemental
16	7	Escuela primaria y secundaria	elemental	leer	Pre-intermedio
17	0	-----	-----	leer	Elemental
18	0	-----	-----	-----	Pre-intermedio
19	0	-----	-----	leer	Elemental
20	7	Profesor particular	no sabe	hablar-leer-escribir	Pre-intermedio
21	5	Escuela secundaria	intermedio	leer	Intermedio
22	4	Instituto	elemental	escuchar-leer	intermedio
23	2	Instituto privado	elemental	escribir	Pre-intermedio
24	12	Escuela primaria y secundaria. Tres años en instituto	medio	escuchar-leer	Pre-intermedio
25	5	Escuela secundaria	regular	leer	Intermedio
26	1	Primaria	básico	leer	Elemental
27	0	-----	-----	-----	Elemental
28	5	Secundaria	básico	leer-escribir	Elemental
29	0	Nivel elemental y medio en FFyL	básico	leer	Elemental
30	4	UBA extracurricular	-----	leer	Elemental
31	3	secundario	elemental	-----	Elemental
32	4	Lenguas Vivas	superior	hablar	Pre-intermedio
33	5	Secundario	elemental	escuchar-leer	Elemental
34	9	Profesor particular	medio	escuchar-hablar-leer	Pre-intermedio
35	5	Secundario	medio	escuchar-leer	Pre-intermedio
36	0	-----	-----	leer	Elemental
37	1	Profesor particular	inicial	leer	Pre-intermedio
38	5	secundario	inicial	leer	Intermedio
39	0	-----	-----	-----	Elemental
40	2	Instituto privado	elemental	leer	Pre-intermedio
41	0	-----	-----	leer	Pre-intermedio
42	5	secundario	básico	leer	Elemental
43	0	secundario	básico	-----	Elemental
44	5	Secundario	-----	leer	Elemental

45	16	Instituto privado	proficiency	escuchar	Intermedio avanzado (TOEFL)
46	0	-----	-----	-----	Elemental
47	7	Instituto privado	medio	escuchar-leer	Intermedio
48	6	Instituto privado	avanzado	leer	Intermedio avanzado (FCE)
49	3	Secundario	malo	leer	Elemental
50	4	Instituto privado	medio	escuchar-hablar leer - escribir	Intermedio

5.3.2.3 Análisis de los resultados

Con la aplicación de la encuesta y del test los estudiantes se agruparon en los cinco grupos mencionados: elemental, pre-intermedio, intermedio, intermedio avanzado y avanzado. Los resultados se sistematizaron en la siguiente tabla.

Tabla 6: Perfiles según el nivel de conocimientos de inglés

Nivel	Alumnos	Total	
		Cantidad	Porcentajes
Elemental	1-6-10-15-17-19-26-27-28-29-30-31-33-36-39-42-43-44-46-49	20	40%
Pre-intermedio	4-5-7-9-11-13-14-16-18-20-23-24-32-34-35-37-40-41	18	36%
Intermedio	21-22-25-38-47-50	6	12%
Intermedio avanzado	2-8-12-45-48	5	10%
Avanzado	3	1	2%
Totales		50	100%

Al analizar la tabla podemos ver que la mayor parte de los alumnos se concentran en los grupos elemental (40%) y pre-intermedio (36%), los tres grupos restantes reúnen a un porcentaje mucho menor de sujetos y solamente hay un estudiante que posee conocimientos avanzados de la lengua inglesa. Esta distribución muestra que los estudiantes con conocimientos elementales y pre-intermedios ocupan mayoritariamente los cursos regulares mientras que los que poseen conocimientos intermedios y avanzados logran cumplir con el requisito de aprobar los niveles de inglés a través de las otras posibilidades ofrecidas por la Cátedra: el examen libre y los cursos de inglés a Distancia.

5.4. Perfiles de lectores

El análisis de las encuestas y los resultados de las pruebas de nivel nos permitió reunir a los alumnos en tres grupos de acuerdo con su experiencia universitaria y a su vez, cada grupo se dividió en cuatro subgrupos teniendo en cuenta los conocimientos del idioma inglés: el grupo 1 está constituido por alumnos con poca experiencia universitaria, dentro de este grupo distinguimos el subgrupo A que reúne a alumnos con conocimientos elementales de inglés, el subgrupo B que está formado por alumnos con conocimientos pre-intermedios en la segunda lengua, el subgrupo C formado por alumnos con conocimientos intermedios y el grupo D conformado por el grupo de estudiantes con conocimientos intermedios avanzados de la lengua meta o avanzados. El grupo 2 reúne a los estudiantes que poseen una experiencia universitaria media y en este grupo también distinguimos cuatro subgrupos semejantes al primero de acuerdo a los conocimientos de inglés. En el grupo 3 encontramos a los estudiantes avanzados en sus carreras y este grupo también fue subdividido en cuatro subgrupos como en los casos anteriores.

Las siguientes tablas muestran los perfiles obtenidos:

Tabla 7: Perfil 1, estudiantes que están iniciando sus estudios universitarios diferenciados por sus conocimientos de inglés.

Subgrupo	Alumnos	Total	
		Cantidad	Porcentajes
A	10-39- 42- 44- 46- 49	6	42.86%
B	9-16- 20-23- 37- 40-	6	42.86%
C	22- 50-	2	14.28%
D		0	0%
E		0	0%
Totales		14	100%

Tabla 8: Perfil 2, estudiantes que están cursando materias específicas de su plan de estudios o materias del Ciclo de Orientación diferenciados por sus conocimientos de inglés.

Subgrupo	Alumnos	Total	
		Cantidad	Porcentajes
A	1- 6-15-27-33- 36 – 43	7	33.33%
B	5-18-24-32-34-35- 41	7	33.33%
C	21- 38-	2	9.52%

D	2-12- 45- 48	4	19.05%
E	3	1	4.76%
Totales		21	100%

Tabla 9: Perfil 3, estudiantes que están cursando las últimas materias de sus estudios universitarios.

Subgrupo	Alumnos	Total	
		Cantidad	Porcentajes
A	17-19-26-28-29-30- 31	7	46.67%
B	4-7 -11- 13 - 14	5	33.33%
C	25 -47	2	13.33%
D	8	1	6.67%
E		0	0%
Totales		15	100%

5.4.1. Análisis de los perfiles

En los tres perfiles se observa que predominan los estudiantes con conocimientos elementales y pre - intermedios de inglés. En el Perfil 1 no se observan estudiantes con conocimientos intermedios avanzados o avanzados, en el Perfil 2 hay solamente un alumno con conocimientos avanzados y en este perfil se observa un mayor porcentaje de estudiantes con conocimientos intermedios avanzados. En los tres perfiles los porcentajes de estudiantes con conocimientos intermedios son semejantes.

5.4.2. Perfiles de lectores y procesamiento

Los perfiles diseñados muestran la heterogeneidad de la comunidad discursiva de los cursos regulares de la Facultad de Filosofía y Letras. Este análisis permite controlar algunas variables que intervienen en el procesamiento de las unidades negativas y pseudonegativas ya que esperamos encontrar distintos tipos de dificultades en los diferentes perfiles de lectores a causa de la influencia de los conocimientos previos y de los niveles de conocimiento de la lengua meta.

5.4.2.1 Formulación de hipótesis de lectura

Una vez diseñados los perfiles se decidió comparar los resultados de la formulación de hipótesis de los diferentes perfiles y para lograrlo, se compararon los perfiles con conocimientos semejantes de la L2. En el análisis no se incluyó al único alumno que poseía conocimientos avanzados de la lengua meta porque no se podían realizar comparaciones.

5.4.2.1.1 Formulación de hipótesis durante la pre-lectura del texto 1.

Para comparar las hipótesis formuladas por los diferentes perfiles se utilizaron los mismos parámetros usados en el análisis de las hipótesis en el capítulo 4. Las siguientes tablas muestran los resultados obtenidos.

Tabla 10: Perfiles con conocimientos elementales de la L2.

<i>Perfil</i>	<i>Correcta</i>		<i>General</i>		<i>Incorrecta</i>		<i>No realizó</i>		<i>Total</i>
1 A	4	66.67%	1	16.67%	1	16.67%	0	0%	6
2 A	6	85.71%	0	0%	0	0%	1	14.29%	7
3 A	6	85.71%	0	0%	0	0%	1	14.29%	7

Tabla 11: Perfiles con conocimientos pre-intermedios de la L2.

<i>Perfil</i>	<i>Correcta</i>		<i>General</i>		<i>Incorrecta</i>		<i>No realizó</i>		<i>Total</i>
1 B	3	50%	2	33.33%	0	0%	1	16.67%	6
2 B	5	71.42%	1	14.29%	0	0%	1	14.29%	7
3 B	3	60%	2	40%	0	0%	0	0%	5

Tabla 12: Perfiles con conocimientos intermedios de la L2.

<i>Perfil</i>	<i>Correcta</i>		<i>General</i>		<i>Incorrecta</i>		<i>No realizó</i>		<i>Total</i>
1 C	2	100%	0	0%	0	0%	0	0%	2
2 C	1	50%	1	50%	0	0%	0	0%	2
3 C	2	100%	0	0%	0	0%	0	0%	2

Tabla 13: Perfiles con conocimientos intermedios avanzados de la L2.

Perfil	Correcta		General		Incorrecta		No realizó		Total
2 D	2	50%	1	25%	1	25%	0	0%	4
3 D	1	100%	0	0%	0	0%	0	0%	1

De la observación de los datos en las tablas se puede afirmar que los estudiantes tienden a mejorar la formulación de las hipótesis de lectura a medida que poseen más experiencia universitaria especialmente si poseen conocimientos elementales de la lengua meta. Todos los estudiantes del grupo que poseen conocimientos pre-intermedios de inglés formularon hipótesis correctas o generales, ninguno formuló hipótesis incorrectas y un pequeño porcentaje no realizó la tarea asignada. En el grupo de estudiantes que poseen conocimientos intermedios de inglés se observan resultados semejantes: las hipótesis son correctas, solamente en un caso se formuló una hipótesis general y en ningún caso se hipotetizó en forma incorrecta. En el grupo que posee conocimientos intermedios avanzados de la lengua meta, llama la atención que un estudiante haya formulado una hipótesis incorrecta.

5.4.2.1.1 Formulación de hipótesis durante la pre-lectura del texto 2

Tabla 14: Perfiles con conocimientos elementales de la L2.

Perfil	Correcta		General		Incorrecta		No realizó		Total
1 A	2	33.33%	3	50%	1	16.67%	0	0%	6
2 A	3	42.86%	3	42.86%	1	14.28%	0	0%	7
3 A	6	85.71%	1	14.29%	0	0%	0	0%	7

Tabla 15: Perfiles con conocimientos pre-intermedios de la L2.

Perfil	Correcta		General		Incorrecta		No realizó		Total
1 B	2	33.33%	3	50%	1	16.67%	0	0%	6
2 B	6	85.72%	0	0%	1	14.28%	0	0%	7
3 B	2	40%	2	40%	1	20%	0	0%	5

Tabla 16: Perfiles con conocimientos intermedios de la L2.

Perfil	Correcta		General		Incorrecta		No realizó		Total
1 C	1	50%	0	0%	1	50%	0	0%	2
2 C	2	100%	0	0%	0	0%	0	0%	2
3 C	2	100%	0	0%	0	0%	0	0%	2

Tabla 17: Perfiles con conocimientos intermedios avanzados

Perfil	Correcta		General		Incorrecta		No realizó		Total
2 D	1	25%	1	25%	2	50%	0	0%	4
3 D	1	100%	0	0%	0	0%	0	0%	1

En el texto dos se mantiene la tendencia a formular hipótesis correctas a medida que los estudiantes poseen mayor experiencia universitaria especialmente si el nivel de conocimientos de la lengua meta es elemental, sin embargo también se observa que en todos los perfiles hay estudiantes que no logran formular una hipótesis correcta. Esta dificultad tiende a disminuir en los grupos donde se combinan conocimientos intermedios o intermedios avanzados de la lengua meta y mayor experiencia universitaria (perfiles 2C, 3C y 3D). El único alumno que posee conocimientos avanzados de L2 y está finalizando su carrera logró formular hipótesis correctas para ambos textos.

5.4.2.2 Formulación de ideas principales.

Para comparar las ideas principales construidas por los estudiantes, se recurrió al mismo procedimiento utilizado para la comparación de las hipótesis. Las tablas muestran los resultados obtenidos.

5.4.2.2.1 Ideas principales del texto 1 elaboradas por los estudiantes

Tabla 18: Perfiles con conocimientos elementales

Perfil	Correcta		General		Parcial		Señuelo		Incorrecta		No realizó		Total
1 A	4	66.66%	0	0%	1	16.67%	1	16.67%	0	0%	0	0%	6
2 A	6	85.72%	0	0%	0	0%	0	0%	1	14.28%	0	0%	7
3 A	6	85.72%	0	0%	0	0%	0	0%	0	0%	1	14.28%	7

Tabla 18: Perfiles con conocimientos pre-intermedios

Perfil	Correcta		General		Parcial		Señuelo		Incorrecta		No realizó		Total
1 B	3	50%	0	0%	0	0%	1	16.67%	2	33.33%	0	0%	6
2 B	6	85.72%	0	0%	0	0%	0	0%	1	14.28%	0	0%	7
3 B	4	80%	0	0%	1	20%	0	0%	0	0%	0	0%	5

Tabla 20: Perfiles con conocimientos intermedios

Perfil	Correcta		General		Parcial		Señuelo		Incorrecta		No realizó		Total
1 C	2	100%	0	0%	0	0%	0	0%	0	0%	0	0%	2
2 C	1	50%	0	0%	0	0%	0	0%	1	50%	0	0%	2
3 C	2	100%	0	0%	0	0%	0	0%	0	0%	0	0%	2

Tabla 21: Perfiles con conocimientos intermedios avanzados

Perfil	Correcta		General		Parcial		Señuelo		Incorrecta		No realizó		Total
2 D	2	66.67%	1	33.33%	0	0%	0	0%	0	0%	0	0%	3
3 D	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	1

De los datos de las tablas previas se desprende que los estudiantes tienden a construir con más facilidad la idea principal del texto 1 a medida que poseen mayor experiencia universitaria especialmente si poseen conocimientos elementales o pre-intermedios. En muy pocos casos formularon ideas incorrectas; los dos casos de ideas señuelo, que fueron definidas en el capítulo 4, fueron construidas por estudiantes que poseían conocimientos elementales o intermedios de la lengua inglesa y que estaban comenzando sus estudios universitarios (perfiles 1A y 1B). En los perfiles con conocimientos intermedios e intermedios avanzados, los estudiantes no construyeron ideas señuelo y solamente un alumno construyó una idea incorrecta.

5.4.2.2.2 Ideas principales del texto 2 elaboradas por los estudiantes

Tabla 22: Perfiles con conocimientos elementales

Perfil	Correcta		General		Parcial		Señuelo		Incorrecta		No realizó		Total
1 A	2	20%	1	20%	2	40%	0	0%	1	20%	0	0%	6
2 A	4	50%	1	12.50%	0	0%	0	0%	2	37.50%	0	0%	7
3 A	7	100%	0	0%	0	0%	0	0%	0	0%	0	0%	7

Tabla 23: Perfiles con conocimientos pre-intermedios

<i>Perfil</i>	<i>Correcta</i>		<i>General</i>		<i>Parcial</i>		<i>Señuelo</i>		<i>Incorrecta</i>		<i>No realizó</i>		<i>Total</i>
1 B	3	50%	0	0%	2	33.33%	0	0%	1	16.67%	0	0%	6
2 B	4	57.14%	0	0%	1	14.29%	0	0%	2	28.57%	0	0%	7
3 B	2	40%	3	60%	0	0%	0	0%	0	0%	0	0%	5

Tabla 24: Perfiles con conocimientos intermedios

<i>Perfil</i>	<i>Correcta</i>		<i>General</i>		<i>Parcial</i>		<i>Señuelo</i>		<i>Incorrecta</i>		<i>No realizó</i>		<i>Total</i>
1 C	2	100%	0	0%	0	0%	0	0%	0	0%	0	0%	2
2 C	2	100%	0	0%	0	0%	0	0%	0	0%	0	0%	2
3 C	2	100%	0	0%	0	0%	0	0%	0	0%	0	0%	2

Tabla 25: Perfiles con conocimientos intermedios avanzados

<i>Perfil</i>	<i>Correcta</i>		<i>General</i>		<i>Parcial</i>		<i>Señuelo</i>		<i>Incorrecta</i>		<i>No realizó</i>		<i>Total</i>
2 D	1	33.33%	1	33.33%	0	0%	0	0%	1	33.33%	0	0%	3
3 D	1	100%	0	0%	0	0%	0	0%	0	0%	0	0%	1

Los datos de las tablas previas nuevamente muestran una tendencia a la disminución de la producción de ideas incorrectas a medida que los estudiantes poseen mayor experiencia universitaria independientemente de su nivel de inglés. Es de destacar que ningún estudiante del grupo que posee conocimientos intermedios de inglés formuló ideas incorrectas y hubo un solo estudiante del grupo, que posee conocimientos intermedios avanzados, que produjo una idea incorrecta.

5.4.2.3 Procesamiento de los fragmentos con unidades negativas y pseudonegativas

Finalmente, se procedió a comparar los resultados del parafraseo de los fragmentos realizados por los distintos perfiles de lectores. Para realizar el análisis se tuvieron en cuenta las mismas categorías utilizadas en el capítulo anterior.

5.4.2.3.1 Estudiantes con conocimientos elementales de la lengua meta (Perfil A)

En primer lugar se compararon los resultados del procesamiento de los cinco fragmentos seleccionados realizado por el grupo de estudiantes con conocimientos

elementales de la lengua meta y distinta experiencia universitaria. Las siguientes tablas muestran los resultados relevados.

Tabla 26: Fragmento 1

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 A	1	16.67%	4	66.66%	1	16.67%	0	0%	0	0%	6
2 A	2	28.57%	4	57.14%	1	14.29%	0	0%	0	0%	7
3 A	2	28.57%	0	0%	3	42.85%	1	14.29%	1	14.29%	7

Tabla 27: Fragmento 2

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 A	1	16.67%	0	0%	4	66.66%	0	0%	1	16.67%	6
2 A	2	28.57%	0	0%	3	42.85%	1	14.29%	2	28.57%	7
3 A	1	14.29%	1	14.29%	3	42.85%	1	14.29%	1	14.29%	7

Tabla 28: Fragmento 3

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 A	0	0%	5	83.33%	1	16.67%	0	0%	0	0%	6
2 A	0	0%	6	85.71%	0	0%	1	14.29%	0	0%	7
3 A	1	14.29%	5	71.42%	0	0%	1	14.29%	0	0%	7

Tabla 29: Fragmento 4

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 A	1	16.67%	0	0%	5	83.33%	0	0%	0	0%	6
2 A	0	0%	3	42.86%	4	57.14%	0	0%	0	0%	7
3 A	0	0%	3	42.86%	3	42.86%	0	0%	1	14.28%	7

Tabla 29: Fragmento 5

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 A	1	16.67%	2	33.33%	3	50%	0	0%	0	0%	6
2 A	0	0%	2	28.57%	3	42.86%	0	0%	2	28.57%	7
3 A	2	28.57%	1	14.28%	2	28.57%	0	0%	2	28.57%	7

En estos grupos, se observan bajos porcentajes de parafraseo correcto mientras que los porcentajes de parafraseo incorrecto o parcial son altos. En el parafraseo de los fragmentos 1, 3 y 5 se observa que los estudiantes con mayor experiencia universitaria

lograr realizar mejores parafraseos. Se observa también que hay algunos estudiantes que no realizan la tarea solicitada.

En el perfil 1 A solamente dos alumnos lograron parafrasear correctamente algunos los fragmentos: el número 44 logró parafrasear correctamente el fragmento 1 y 2 y el número 10 parafraseó correctamente los fragmentos 4 y 5. El estudiante número 44 también había formulado hipótesis correctas e ideas correctas. El estudiante número 10 formuló hipótesis generales pero logró construir ideas correctas de ambos textos.

En el perfil 2 A, el estudiante número 33 logró un parafraseo correcto de los fragmentos 1 y 2 pero solamente realizó un parafraseo parcial de los fragmentos 3 y 5. Este estudiante formuló hipótesis correctas y construyó correctamente la idea principal del primer texto pero no logró reformular correctamente el segundo texto.

En el perfil 3 A, el estudiante número 29 fue el que logró parafrasear correctamente mayor cantidad de fragmentos: parafraseó correctamente los fragmentos 1 y 5 y realizó un parafraseo parcial de los fragmentos 2 y 3. Este estudiante formuló hipótesis e ideas correctas en los dos textos.

5.4.2.3.2 Estudiantes con un nivel pre-intermedio de conocimientos de inglés (Perfil B)

Se realizó el mismo trabajo comparativo con los estudiantes que poseen conocimientos pre-intermedios de la lengua extranjera. Las siguientes tablas muestran los resultados.

Tabla 30: Fragmento 1

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 B	1	16.67%	1	16.67%	3	50%	0	0%	1	16.67%	6
2 B	2	28.57%	0	0%	2	28.57%	2	28.57%	1	14.28%	7
3 B	1	20%	0	0%	2	40%	2	40%	0	0%	5

Tabla 31: Fragmento 2

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 B	1	16.67%	2	33.33%	3	50%	0	0%	0	0%	6
2 B	5	71.43%	0	0%	0	0%	1	14.28%	1	14.28%	7
3 B	3	60%	0	0%	1	20%	0	0%	1	20%	5

Tabla 32: Fragmento 3

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 B	1	16.67%	4	66.66%	1	16.67%	0	0%	0	0%	6
2 B	1	14.28%	5	71.43%	0	0%	0	0%	1	14.28%	7
3 B	0	0%	5	100%	0	0%	0	0%	0	0%	5

Tabla 33: Fragmento 4

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 B	2	33.33%	2	33.33%	2	33.33%	0	0%	0	0%	6
2 B	3	42.85%	1	14.28%	2	28.57%	0	0%	1	14.28%	7
3 B	0	0%	1	20%	3	60%	1	20%	0	0%	5

Tabla 34: Fragmento 5

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 B	2	33.33%	2	33.33%	1	16.67%	0	0%	1	16.67%	6
2 B	1	14.28%	2	28.57%	2	28.57%	0	0%	2	28.57%	7
3 B	1	20%	0	0%	4	80%	0	0%	0	0%	5

En estos grupos de estudiantes con un nivel pre-intermedio de conocimientos de la lengua meta, se siguen observando bajos porcentajes de parafraseo correcto y altos porcentajes de parafraseo incorrecto o parcial. En este grupo, la experiencia universitaria no parece ser una variable que favorezca el parafraseo de los fragmentos. También se observa que hay un pequeño porcentaje de estudiantes que no realizan la tarea asignada.

En el perfil 1 B, el estudiante número 37 parafraseó correctamente todos los fragmentos y formuló hipótesis e ideas principales correctas. En el perfil 2 B el estudiante número 34 parafraseó correctamente todos los fragmentos y también formuló hipótesis e ideas principales correctas. En el perfil 3 B, el estudiante número 11 parafraseó correctamente los fragmentos 1 y 2 y realizó un parafraseo parcial del fragmento 3. Este estudiante formula hipótesis e ideas principales correctas.

5.4.2.3.3 Estudiantes con conocimientos intermedios de inglés (Perfil C)

Aunque el grupo de estudiantes con conocimientos intermedios es reducido, se decidió realizar el mismo trabajo que con los grupos anteriores.

Tabla 35: Fragmento 1

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 C	1	50%	1	50%	0	0%	0	0%	0	0%	2
2 C	2	100%	0	0%	0	0%	0	0%	0	0%	2
3 C	2	100%	0	0%	0	0%	0	0%	0	0%	2

Tabla 36: Fragmento 2

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 C	1	50%	1	50%	0	0%	0	0%	0	0%	2
2 C	2	100%	0	0%	0	0%	0	0%	0	0%	2
3 C	2	100%	0	0%	0	0%	0	0%	0	0%	2

Tabla 37: Fragmento 3

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 C	0	0%	2	100%	0	0%	0	0%	0	0%	2
2 C	1	50%	1	50%	0	0%	0	0%	0	0%	2
3 C	1	50%	1	50%	0	0%	0	0%	0	0%	2

Tabla 38: Fragmento 4

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 C	1	50%	0	0%	1	50%	0	0%	0	0%	2
2 C	0	0%	1	50%	1	50%	0	0%	0	0%	2
3 C	0	0%	0	0%	2	100%	0	0%	0	0%	2

Tabla 39: Fragmento 5

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
1 C	1	50%	1	50%	0	0%	0	0%	0	0%	2
2 C	1	50%	0	0%	1	50%	0	0%	0	0%	2
3 C	1	50%	0	0%	1	50%	0	0%	0	0%	2

En estos grupos se observa que han mejorado los porcentajes de parafraseo correcto, los estudiantes no tuvieron dificultades para parafrasear los fragmentos 1, 2 y 3. El fragmento 4 les produjo muchas dificultades ya que la mayoría no lo pudo parafrasear correctamente y el fragmento 5 le produjo dificultades a un estudiante del

perfil 2 C y a otro del perfil 3 C. También se observa que ningún estudiante dejó de realizar la tarea asignada.

5.4.2.3.4 Estudiantes con conocimientos intermedios avanzados de inglés (Perfil D)

En este perfil no hay estudiantes que estén en los comienzos de su carrera universitaria por lo tanto se comparan los perfiles 2 D y 3 D. Aunque en el perfil 3 D hay un solo estudiante, se consideró necesario incluir este perfil para analizar de qué manera influyen los conocimientos de la lengua meta en el procesamiento.

Tabla 40: Fragmento 1

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
2 D	2	50%	0	0%	2	50%	0	0%	0	0%	4
3 D	0	0%	0	0%	1	100%	0	0%	0	0%	1

Tabla 41: Fragmento 2

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
2 D	2	50%	1	25%	1	25%	0	0%	0	0%	4
3 D	1	100%	0	0%	0	0%	0	0%	0	0%	1

Tabla 42: Fragmento 3

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
2 D	2	50%	2	50%	0	0%	0	0%	0	0%	4
3 D	1	100%	0	0%	0	0%	0	0%	0	0%	1

Tabla 43: Fragmento 4

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
2 D	0	0%	1	25%	3	75%	0	0%	0	0%	4
3 D	0	0%	1	100%	0	0%	0	0%	0	0%	1

Tabla 44: Fragmento 5

Perfil	Correcto		Parcial		Incorrecto		No parafrasea		No realiza		Total
2 D	2	50%	1	25%	1	25%	0	0%	0	0%	4
3 D	1	100%	0	0%	0	0%	0	0%	0	0%	1

En este grupo de estudiantes se observa que todos realizaron la tarea asignada. En el perfil 2 D, los estudiantes 2 y 48 solamente no pudieron parafrasear correctamente

el fragmento 4. El estudiante 2 había formulado una hipótesis incorrecta del texto 1 pero logró construir una idea principal general; en el texto dos formuló una hipótesis correcta y una idea correcta. El estudiante 48 formuló una hipótesis y una idea principal del texto 1 en forma correcta mientras que en el texto 2 no logró formular ni una hipótesis ni una idea correcta. En el perfil 3 D, el estudiante 8 solamente no pudo parafrasear correctamente el fragmento 1.

5.4.3 Experiencia lectora en lengua materna.

Debido a que se observaron algunas irregularidades en las tendencias que mostraban las tablas, se decidió aplicar la reformulación libre de un texto académico (recall-protocol) en español para establecer qué lectores poseían menor o mayor experiencia en la lectura de textos académicos en lengua materna. En esta prueba se les solicita a los estudiantes que lean un texto y luego escriban lo que recuerdan del texto, sin tenerlo a la vista. Según Bernhardt (1990: 200-201), la reformulación libre es la evaluación más directa de los resultados de la interacción entre el lector y el texto.

Una de las formas de implementar el recall - protocol según Johnson (1970), consiste en la realización de un análisis proposicional basado en unidades de pausa (pausal units) que, generalmente, coinciden con las unidades sintácticas a cuyo comienzo y final se realiza una pausa durante la lectura en voz alta. A estas unidades se les asigna un valor de acuerdo a su jerarquía conceptual en el texto. Las unidades que contienen mayor información son consideradas los conceptos nucleares. A partir de esta propuesta, se seleccionó un texto de Beatriz Sarlo “La Guerra del Golfo” (Ver Apéndice E) que fue leído por tres hablantes de español quienes establecieron las unidades de pausa básica, se trianguló la información para finalmente acordar veintiséis conceptos nucleares que fueron los utilizados para la evaluación de las reformulaciones de los alumnos (Apéndice F). Se agruparon los conceptos en cuatro categorías y se consideró a la categoría 4 la que tenía conceptos con mayor jerarquía. La siguiente tabla muestra la cantidad de conceptos nucleares que los estudiantes incluyeron en sus reformulaciones.

Tabla 45: Conceptos nucleares en las reformulaciones de los estudiantes

Lector	Conceptos nucleares
1	2-3-4-15-19-21-23-24

2	1-19-26-21-11
3	1-19-20-23-13-15-25
4	1-16-19-20
5	1-2-15-10
6	
7	3-4-19-12
8	2-3-10-18
9	20-25
10	17
11	14-3-5-11-20-22
12	3-19-21-15-23
13	1-2-20-4-5-16-15-21-13
14	1-15-16-24-6-10-8
15	2-3-9-11-12-20
16	1-3-4-12-21-17
17	2-17
18	19-16-17-24-22
19	3-13-17-2
20	9-19-25-23
21	19
22	3-4-17-24
23	19
24	4-5-2-19
25	19-14-16-20
26	12-17
27	23-24-19-16
28	2-4-9-19
29	2-3-4-15-19-21-23-24
30	19-9-21
31	12-19
32	1-19-24
33	2-10-19-17-16-24
34	2-3-19-21-13-20-26
35	21-19-17
36	2-12-8-17-19
37	4-23-15-19
38	1-3-4-19-23-17
39	19
40	19
41	19
42	19-25
43	13-19
44	19-25-17
45	11-19-22
46	4-19-21
47	4-23-19
48	2-19-18
49	19-9-13
50	20-19-13-4

Considerando los conceptos nucleares seleccionados por los lectores, se reorganizaron los grupos de estudiantes que habían sido agrupados según su experiencia universitaria y su nivel de conocimientos de la lengua meta. Teniendo en cuenta que la cantidad máxima de conceptos nucleares relevados por los estudiantes en sus reformulaciones fue nueve, se consideró como lectores inexpertos a los que habían seleccionado de cero a tres conceptos, con experiencia media a los que seleccionaron entre cuatro y seis y como lectores más experimentados a los que habían incluido entre siete y nueve conceptos. Para el grupo de estudiantes con conocimientos elementales de inglés se obtuvieron los siguientes resultados:

Tabla 46: Cantidad de conceptos nucleares relevados por los estudiantes del grupo A

Perfil	Conceptos nucleares									
	0	1	2	3	4	5	6	7	8	9
1 A		10-39	42	44-46-49						
2 A	6			43	27	36	15 - 33		1	
3 A			30-31 17- 26		28 - 19				29	

El grupo de lectores del perfil 1 A, está constituido por lectores inexpertos, con poca experiencia universitaria y conocimientos elementales de la lengua meta. En este grupo se habían detectado porcentajes de parafraseo correcto que no superaban el 16.67% y altos porcentajes de parafraseo incorrecto y parcial. Solamente dos estudiantes lograron parafrasear algunos fragmentos correctamente. El estudiante 44 que está ubicado dentro del grupo que obtuvo mejores resultados en la reformulación del texto en español, pudo hipotetizar y reformular correctamente los dos textos en lengua extranjera y logró parafrasear los fragmentos 1 y 2 que corresponden al primer texto. Los otros estudiantes de este grupo, el número 46 y el 49 lograron construir hipótesis correctas de ambos textos, ideas correctas del texto 1 y una idea general o parcial del texto 2 pero no pudieron parafrasear correctamente ningún fragmento, sólo pudieron realizar un parafraseo parcial o incorrecto. Comparando el conocimiento del léxico estudiado en esta investigación observamos que el estudiante 44 conoce nueve de las diecinueve unidades negativas y pseudonegativas, el estudiante 46 conoce tres y el 49 conoce seis. El estudiante 42, que relevó dos conceptos nucleares, formuló una hipótesis correcta y una general e ideas parciales y no pudo parafrasear correctamente ningún fragmento. El estudiante 39, que relevó un concepto nuclear, construyó hipótesis

incorrectas, una idea señuelo y otra incorrecta y no logró parafrasear correctamente ningún fragmento. Estos dos estudiantes desconocían la mayoría de las unidades negativas y pseudonegativas; el número 39 conocía dos y el 42 cuatro. El estudiante número 10, que relevó un solo concepto nuclear, construyó hipótesis generales pero ideas correctas y parafraseó correctamente los fragmentos 4 y 5. Este estudiante conocía diez de las diecinueve unidades negativas y pseudonegativas.

En el perfil 2 A, el único estudiante que se puede considerar un lector más experimentado es el estudiante 1 quien formula hipótesis e ideas correctas, parafrasea el fragmento 1 correctamente y realiza un parafraseo parcial de los fragmentos 3 y 4. Este estudiante releva ocho conceptos nucleares en la reformulación del texto en español y conoce ocho de las diecinueve unidades negativas y pseudonegativas. Los estudiantes 27, 36, 15 y 33 se pueden considerar lectores con experiencia media de acuerdo con la cantidad de conceptos nucleares incluidos en la reformulación. El estudiante 33 formula hipótesis correctas, construye una idea principal correcta del texto 1 pero una idea incorrecta del texto 2; logra parafrasear correctamente los fragmentos 1 y 2 que corresponden al texto 1 y realiza un parafraseo parcial de los fragmentos 3 y 5 y un parafraseo incorrecto del fragmento 4. El estudiante 15 construye hipótesis e ideas correctas pero no logra realizar ningún parafraseo correcto, sólo realiza parafraseo parciales. El estudiante 36 formula una idea correcta del texto 1, una idea incorrecta del texto 2 y solo logra realizar un parafraseo parcial del fragmento 1. El estudiante 27 formula hipótesis e ideas correctas y logra parafrasear correctamente el fragmento 2 y reformula en forma parcial los fragmentos 1,3 y 4. Los estudiantes 43 y 6 pueden ser considerados lectores poco experimentados por la cantidad de conceptos nucleares relevados. El estudiante 43 formula una hipótesis correcta y una incorrecta, logra formular ideas correctas y realiza un parafraseo parcial de los fragmentos 1, 3 y 4. El estudiante 6, que no logró abstraer ningún concepto nuclear, no formuló hipótesis para el texto 1, formuló una hipótesis general para el texto 2, construyó una idea incorrecta para el texto 1, una idea general para el texto 2 y solo pudo realizar un parafraseo parcial del fragmento 3, en el resto de los fragmentos el parafraseo es incorrecto o no fue realizado. Este estudiante sólo conoce tres de las diecinueve unidades estudiadas en esta investigación.

El perfil 3 A, el estudiante 29, a quien puede considerarse como un lector experto ya que relevó ocho conceptos nucleares, formula hipótesis e ideas correctas y logra parafrasear correctamente los fragmentos 1 y 5 y parafrasea parcialmente el

fragmento 2 y 3; los estudiantes 28 y 19, que tienen experiencia media como lectores, formularon hipótesis e ideas correctas. El estudiante 19 parafraseó correctamente los fragmentos 1 y 2 y parcialmente el fragmento 4. El estudiante 28 solamente parafraseó correctamente el fragmento 3 y en forma parcial el 5. El conocimiento del léxico meta es semejante en ambos estudiantes. Los estudiantes 17, 26, 30, 31 son lectores poco experimentados que lograron formular hipótesis e ideas correctas pero tuvieron problemas con el parafraseo, solamente el estudiante 17 logró parafrasear correctamente un fragmento, los demás no lograron parafrasear correctamente ningún fragmento.

Tabla 47: Cantidad de conceptos nucleares relevados por los estudiantes del grupo B

Perfil	Conceptos nucleares									
	0	1	2	3	4	5	6	7	8	9
1 B		23-40	9		20-37		16			
2 B		41		32-35	5-24	18		34		
3 B					4-7		11	14		13

En el perfil 1 B, los porcentajes de parafraseo correcto son bajos. Entre los estudiantes que poseen experiencia lectora media (20, 37 y 16), el estudiante 37 es el que obtiene mejores resultados ya que formula hipótesis e ideas correctas y parafrasea correctamente todos los fragmentos. El estudiante 16 formuló una hipótesis y construyó una idea correcta para el texto 1, pero realizó una hipótesis general y una idea incorrecta para el texto 2, parafraseó en forma parcial cuatro fragmentos y el último no lo hizo. El estudiante 20 formuló hipótesis e ideas correctas para el texto 1 y una idea parcial para el texto 2, parafraseó correctamente los fragmentos 4 y 5 y en forma parcial los fragmentos 2 y 3. En este subgrupo, los conocimientos de léxico son semejantes y los estudiantes no realizan parafraseos incorrectos. El grupo de los estudiantes con menos experiencia lectora parafrasea incorrectamente algunos fragmentos: los estudiantes 9 y 23 parafrasean incorrectamente 2 y tres fragmentos respectivamente y solo logran parafrasear parcialmente el resto. Ambos estudiantes formulan hipótesis generales, construyen ideas incorrectas del texto 1 y correctas del texto 2. El estudiante 40 formula una hipótesis general y una idea señuelo del texto 1, una hipótesis y una idea incorrecta del texto 2 y no logra parafrasear correctamente ningún fragmento.

En el grupo 2 B, el único estudiante que consideramos un lector experto, construye ideas principales correctas y parafrasea correctamente todos los fragmentos. Los estudiantes 18, 5 y 24 consideramos que poseen experiencia lectora media. Este

subgrupo construye hipótesis e ideas correctas de ambos textos pero solamente logra parafrasear correctamente uno o dos fragmentos. Los estudiantes 32, 35 y 41 son lectores que consideramos inexpertos. El estudiante 32 construye hipótesis e ideas correctas de ambos textos, parafrasea correctamente los fragmentos 1 y 2, realiza un parafraseo parcial de los fragmentos 3 y 4 y parafrasea incorrectamente el fragmento 5. El estudiante 35 construye hipótesis correctas, la idea principal del primer texto también es correcta pero la del segundo texto es incorrecta y solamente logra parafrasear correctamente el fragmento 2. El estudiante 41 no pudo formular hipótesis correctas ni ideas correctas de ninguno de los dos textos y tampoco pudo parafrasear ninguno de los fragmentos. Este estudiante solamente conocía cinco de las diecinueve unidades incluidas en este estudio además de ser un lector inexperto ya que solo logró relevar un concepto nuclear durante la lectura del texto en español.

En el grupo 3 B, los estudiantes 13 y 14 son lectores con mayor experiencia y los estudiantes 11, 4 y 7 poseen experiencia lectora media. Los lectores 11 y 7 formularon ideas correctas de los dos textos, lograron parafrasear correctamente dos fragmentos, uno lo parafrasearon en forma parcial y no lograron parafrasear correctamente un fragmento; en el caso del lector 11 el fragmento 5 fue parafraseado incorrectamente y no parafraseó el fragmento 4, el lector 7 parafraseó incorrectamente los fragmentos 1 y 5. El lector 4 es que tiene más dificultades ya que formula una idea parcial del primer texto y una idea general del segundo, además parafrasea incorrectamente los fragmentos 2, 4 y 5, no parafrasea el 1 y realiza un parafraseo parcial del 3. Este lector es que conoce menos cantidad de unidades negativas y pseudonegativas, sólo pudo reconocer cuatro. Los estudiantes 13 y 14, a quienes se los puede considerar como lectores más experimentados, no obtuvieron mejores resultados que los estudiantes 11 y 7.

Tabla 48: Cantidad de conceptos nucleares relevados por los estudiantes del grupo C

Perfil	Conceptos nucleares									
	0	1	2	3	4	5	6	7	8	9
1 C					22-50					
2 C		21					38			
3 C				47	25					

Los dos estudiantes del perfil 1 C tienen una experiencia media como lectores, conocimientos elementales de la lengua extranjera y conocimiento de léxico y experiencia universitaria semejantes. Estos estudiantes formularon hipótesis e ideas

principales correctas de los dos textos, pero al trabajar los fragmentos el estudiante 22 parafrasea correctamente cuatro fragmentos y el estudiante 50 parafrasea cuatro fragmentos en forma parcial.

Los lectores 21 y 38 pertenecen al perfil 2 C y poseen diferente experiencia como lectores: el estudiante 21 es un lector con poca experiencia mientras que el estudiante 38 es más experimentado. El estudiante 21 formuló una hipótesis correcta y una idea correcta del texto 2 mientras que tanto su hipótesis como su idea del texto 1 fueron generales. El estudiante 38 formuló correctamente las hipótesis y las ideas principales de los dos textos. El estudiante 21 logró parafrasear correctamente dos fragmentos, parafraseó parcialmente otro e incorrectamente otros dos fragmentos mientras que el estudiante 38 parafraseó correctamente cuatro fragmentos y el fragmento restante lo hizo en forma parcial.

Los estudiantes 47 y 25 que forman el perfil 3 C tiene características semejantes en lo que respecta a su experiencia lectora y universitaria y su nivel de conocimiento de la lengua extranjera. Los resultados son similares pues ambos estudiantes formularon hipótesis e ideas correctas y lograron parafrasear correctamente tres fragmentos.

Tabla 49: Cantidad de conceptos nucleares relevados por los estudiantes del grupo D

Perfil	Conceptos nucleares									
	0	1	2	3	4	5	6	7	8	9
2 D				45-48		2-12				
3 D					8					

En el perfil 2 D encontramos dos estudiantes con poca experiencia lectora (45 y 48) y dos con una experiencia media (2 y 12) de acuerdo con los resultados de la prueba aplicada. Los estudiantes 45 y 48 formulan hipótesis e ideas incorrectas del segundo texto y logran formular hipótesis e ideas correctas del primero. El estudiante 48 parafrasea correctamente cuatro fragmentos mientras que el estudiante 45 solo logra parafrasear correctamente los fragmentos 3 y 5. Los estudiantes 2 y 12 son lectores con más experiencia lectora. El número 2 formula una hipótesis incorrecta del texto 1 pero logra construir una idea general, este estudiante formula una hipótesis y una idea correcta del texto 2 y logra parafrasear correctamente cuatro fragmentos. El estudiante 12 formula hipótesis generales de ambos textos, construye una idea correcta del texto 1 y una idea general del texto 2; este estudiante parafrasea parcialmente tres fragmentos.

En este grupo, el estudiante que conoce menos cantidad del léxico meta es el número 12; en el resto el conocimiento del léxico meta es semejante. Los estudiantes 2 y 12, que tienen mayor experiencia lectora, logran formular ideas generales y correctas mientras que los estudiantes con menos experiencia lectora no pueden construir ni hipótesis ni ideas correctas del texto 2 aunque su experiencia universitaria y su nivel de inglés son semejantes.

En el perfil 3 D se registra un solo estudiante con experiencia lectora media que formula hipótesis e ideas correctas y parafrasea correctamente tres fragmentos y uno en forma parcial.

5.5 Conclusiones

En este capítulo esbozamos un análisis de la interrelación entre varias variables, los conocimientos previos que posee el lector sobre los temas de los textos incluidos en este estudio, los conocimientos de la lengua extranjera y la experiencia lectora.

La experiencia universitaria pareciera favorecer a los estudiantes que poseen conocimientos elementales y pre-intermedios de la lengua extranjera, es decir a mayor experiencia universitaria tienden a mejorar la formulación de hipótesis y la construcción de ideas principales como se observa en los grupos A y B. La combinación de conocimientos intermedios o intermedios avanzados y mayor experiencia universitaria, mejora los resultados aún más como muestran los resultados de los grupos C y D.

Si recorremos los grupos ordenados según su experiencia lectora vemos que si se combinan poca experiencia lectora, escaso conocimiento del léxico meta y poca experiencia universitaria, los estudiantes tienen mayores dificultades para realizar tanto el macroprocesamiento como el microprocesamiento de los fragmentos. Este es el caso de los estudiantes 39 y 42 del perfil 1 A, el estudiante 39 formuló una idea señuelo y una idea incorrecta y no pudo parafrasear ningún fragmento correctamente; el estudiante 42 construyó ideas parciales y no pudo parafrasear correctamente ningún fragmento solamente parafraseó en forma parcial dos fragmentos.

En el perfil 2 A se pueden comparar dos estudiantes que se diferencian por su experiencia lectora pero que poseen experiencia universitaria y conocimientos de la lengua extranjera semejantes: el 1 y el 6. El primero es un lector experto que no tuvo problemas para formular hipótesis o construir ideas principales y logró parafrasear correctamente un fragmento y dos en forma parcial. El estudiante 6, en cambio,

construyó una idea correcta y una general y sólo parafraseó parcialmente un fragmento, los demás los parafraseó en forma incorrecta o no realizó la tarea. El hecho de ser un lector inexperto perjudicó a este estudiante en la realización de las tareas asignadas.

En el perfil 3 A, la falta de experiencia lectora y los conocimientos elementales de inglés de los estudiantes 30, 31, 17 y 26 los perjudicó para realizar el parafraseo de los fragmentos ya que solamente el estudiante 17 logró parafrasear correctamente un fragmento. Aparentemente, la mayor experiencia universitaria les facilita el macroprocesamiento de los textos pero no es suficiente para el microprocesamiento.

En el perfil 1 B los lectores inexpertos en lengua materna tuvieron mayores dificultades tanto a nivel macro como al nivel de la cláusula, este es el caso de los estudiantes 23, 40 y 9. En el perfil 2 B, se pueden comparar el estudiante 34 y el 41; el primero es un lector experto que construyó ideas principales correctas y parafraseó todos los fragmentos correctamente mientras que el lector 41 no logró formular ni hipótesis correctas ni ideas correctas y tampoco pudo parafrasear los fragmentos correctamente. En este último estudiante se combinan un escaso conocimiento del léxico meta, conocimientos pre-intermedios de la lengua extranjera, poca experiencia universitaria y escasa experiencia lectora; por todo esto tuvo enormes dificultades para realizar exitosamente las tareas asignadas. En el perfil 3 B no se observan grandes diferencias en los resultados entre lectores expertos e inexpertos. Este grupo es homogéneo en otros aspectos: han aprobado todas o casi todas las materias y no tienen diferencias de edad muy marcadas. Pareciera que en este caso, la experiencia como lector no es tan decisiva como en los perfiles anteriores.

Los estudiantes del perfil 1 C obtienen buenos resultados porque en este grupo se combinan un conocimiento intermedio de la lengua extranjera y una experiencia lectora media. En el perfil 2 C también se puede realizar una comparación entre el lector 21 y el 38. Este último estudiante es un lector con más experiencia que formuló ideas e hipótesis correctas y parafraseó correctamente cuatro fragmentos y uno en forma parcial. El estudiante 21, con un nivel similar de inglés y con experiencia universitaria semejante, sólo formuló una hipótesis correcta y una idea correcta del texto 2, una hipótesis y una idea general del texto 1 y parafraseó correctamente dos fragmentos.

En el perfil 2 D, los estudiantes 2 y 12 que tienen mayor experiencia lectora, lograron formular ideas generales y correctas mientras que los estudiantes con menos experiencia lectora no pudieron construir ni hipótesis ni ideas correctas del texto 2 aunque su experiencia universitaria y su nivel de inglés son semejantes.

Los datos obtenidos parecen mostrar la importancia de la contribución de la experiencia lectora en lengua materna a la lectura en lengua extranjera ya que los lectores inexpertos en L1 obtienen resultados pobres mientras que los lectores expertos en su lengua materna logran mejores resultados en la lectura de textos en inglés. Este resultado corroboraría la *hipótesis de interdependencia lingüística* que sostiene que los lectores expertos utilizan las competencias adquiridas en la lengua materna para la lectura en lengua extranjera sin necesidad de que vuelvan a recibir instrucción para la adquisición de esas competencias (Cummins: 1979, 1991). Sin embargo, si a la falta de experiencia como lector se le suma un conocimiento elemental de inglés las dificultades se agudizan como sucede en el perfil 1 A y 1 B lo que sostendría la *hipótesis del umbral* (Clarke: 1980) que considera que es necesario la existencia de un nivel o un “umbral” de conocimientos de la L2 para poder utilizar las competencias lectoras de la L1. Si además de las variables mencionadas agregamos la experiencia universitaria, observamos que si se suman una escasa experiencia lectora en L1, conocimientos elementales de la lengua extranjera y escasa experiencia universitaria, las dificultades son aún mayores. Los resultados muestran que los estudiantes que están por finalizar sus estudios universitarios, con excepción del perfil 3 B, obtienen mejores resultados y que esta variable se potencia si los estudiantes poseen conocimientos más avanzados de la lengua meta y mayor experiencia lectora.

En los perfiles de conocimientos elementales de la lengua meta, la experiencia lectora y/o la experiencia universitaria actuarían como mecanismos compensatorios ante el escaso conocimiento de la lengua extranjera.

Los resultados de otros estudios, que han sido recopilados por Elizabeth Bernhardt y en los que se analizó la contribución de la experiencia lectora en L1 y los conocimientos de la segunda lengua a la lectura en lengua extranjera, muestran que la primera variable contribuye alrededor de un 20% al desarrollo de la lectura y la segunda un 30% (de acuerdo con Brisbois, 27% corresponde al léxico y 3% a sintaxis), además se deben tener en cuenta otros factores como el interés por el texto leído, la relación afectiva hacia la lengua extranjera como así también las diferencias de estrategias de procesamiento para cada lengua puesto que los diferentes lenguajes realizan sus significados de diferente manera (Bernhardt, 2005: 133-150)

Todo lo dicho muestra la complejidad del proceso de lectura en lengua extranjera y la necesidad del estudio de la interrelación de variables.

Apéndice A
Encuesta 1

Nombre y apellido:	
Fecha de nacimiento:	
Carrera :	
Año de ingreso en la Universidad	
Orientación dentro de la carrera:	
Número de materias aprobadas:	
Número de materias cursadas:	

Apéndice B

Encuesta 2

Conocimientos del idioma inglés

a- cantidad de años de estudio del idioma:

b- tipo de institución o circunstancias en las que realizó sus estudios:

c- nivel alcanzado:

d- ¿Cuál de las cuatro habilidades desarrolla con más fluidez?:

escuchar hablar leer escribir

Apéndice C

Nombre y apellido:

Fecha: / /

Placement Test

Ejercicio 1: Elija la opción correcta

Back to school on the 7.20

The train arrived **(1) / in / on / at / to** / Charing Cross Station late, by about ten minutes. Or, as they would say in the last carriage, *dix minutes*. It was the 7.20 from Tunbridge Wells, where, **(2) / in / on / at / every** / Tuesdays and Thursdays, a group of commuters gets together **(3) / to learn / for to learn / for learning / for learn** / French. **(4) / There / They're / It's / Their** / teacher is Mrs. Marie Stoppard. She heard about the commuter study groups set up by Learn and Ride, and offered to help. She is French, and works **(5) / for / by / in / with / Dupont**, the international company, and has been running courses in French **(6) / from / since / for / in** /1984.

The first member of the group to get on the train is Colin Dearlove, **(7) / who / that / whom / which** / lives in Tunbridge Wells. He puts a sticker on the window and cards on the table in the last carriage, asking other commuters to leave the seats free for the study group. "People **(8) / is / does / do / are** / usually very understanding," he said. Colin has studied **(9) / other / another / others / a lot** / subjects on the train - German, history of art, and geology.

He has been learning French **(10) / in the class of Mrs. Stoppard / in Mrs. Stoppards' class / in the Mrs. Stoppard's class / in Mrs. Stoppard's class** / for a year. So **(11) / is / has / does / has been** / Mrs. Alice Lester, who works in the City. She has a chance to try out what she has learnt, **(12) / as / although / while / and** / she has relatives in France.

She normally catches **(13) / more early train / an earliest train / an earlier train / a most early train** / but twice a week goes in later to join the class. Another member of the group, Bill Cunningham, **(14) / has / is / can / does** / the same. "I like to use my time creatively," he said. "If I didn't do this, I **(15) / am / would be / will be / was** / bored."

Elsewhere on the train another group had been learning bridge, and on Wednesdays **(16) / is / there is / it is / takes place** / a world affairs class. These have been set up by Mrs. Angela Ridley of Learn and Ride, with the approval of British Rail. "Naturally I asked their permission, and they **(17) / said / told / spoke / talked** / they didn't mind at all."

She hands out questionnaires asking **(18) / what are people interested in / in what are people interested / what people are interested in / what are interests** / and who might be prepared to offer their services as a teacher, and forms groups on the basis of the replies. She is hoping to have a class on

business management. "If enough people (19) / **ask** / **asked** / **were asking** / **had asked** / for it, the class (20) / **starts** / **would start** / **will start** / **would have started** / on the 7.33 next month."

Ejercicio 2: Complete la segunda oración de modo tal que tenga el mismo significado que la primera. Mire el ejemplo (O) antes de empezar.

(O) Britain isn't as warm as Greece.
Greece is warmer than Britain

1. "I can't refund your money without a receipt," said the shop assistant.

The shop assistant

2. The robber forced the cashier to hand over the money.

The cashier

3. We must get to the airport by 3 o'clock.

We have

4. Let's try the new Chinese restaurant for dinner next Saturday.

Shall

5. When did you marry?

How long

6. Perhaps scientists will find a cure for cancer in the next decade.

Scientists

7. Yesterday morning Paul missed the train because he got up late.

If Paul had

8. "Please wake me up early tomorrow morning, Sue," said Andy.

Andy asked

9. Although he was injured, he managed to finish the race.

In spite of

10. It was so noisy that we walked out.

There was

Apéndice D

KEY PLACEMENT TEST

EXERCISE 1 (2 puntos por cada respuesta correcta. TOTAL: 40 puntos)

- | | | |
|----------------|------------------------------|--------------------------------|
| 1. At | 8. Are | 15. Would be |
| 2. On | 9. Other | 16. There is |
| 3. To learn | 10. in Mrs. Stoppard's class | 17. Said |
| 4. Their
in | 11. Has | 18. What people are interested |
| 5. For | 12. As | 19. Ask |
| 6. Since | 13. An earlier train | 20. Will start |
| 7. Who | 14. Does | |

EXERCISE 2 (3 puntos por cada respuesta correcta. TOTAL: 30 puntos)

Otorgar el puntaje indicado entre paréntesis para cada oración o parte de oración correcta.
Otorgar puntaje parcial si aparecen otras opciones parcialmente aceptables.

1. The shop assistant	<i>can't/couldn't (3)</i> <i>said (to me)/ told me (that) he can't/couldn't (3)</i> <i>refused to (3)</i>	refund my money without a receipt.
2. The cashier	<i>Was forced (2)</i> <i>Was made (2)</i> <i>Was force (1)</i>	to hand over the money (by the robber) (1). (by the robber) to hand over the money (1)
3. We have	<i>(got) to get (3)</i>	to the airport by 3 o'clock
4. Shall	<i>We try the new Chinese restaurant for dinner (3)</i> <i>We go to</i> <i>We have dinner at the new Chinese restaurant</i>	next Saturday? (3)
5. How long	<i>Ago did you marry/get married? (3)</i> <i>have you been married? (3)</i> <i>is it since you (got) married? (3)</i> <i>you have been married (2)</i>	
6. Scientist	<i>may/might/could (3)</i> <i>will probably (3)</i>	find a cure...
7. If Paul had	<i>Got up early/earlier (1)</i> <i>not got up (so) late (1)</i>	he wouldn't have missed the train (2)
8. Andy asked	<i>Sue to wake him up early (3)</i> <i>to be woken up early (3)</i>	tomorrow / the next morning
9. In spite of	<i>His injuries (3)</i> <i>(the fact of) being/having been injured (3)</i> <i>the fact that he was injured (3)</i> <i>his injure (2)</i>	he managed to finish the race.
10. There was	<i>so much noise (3)</i> <i>such a lot of noise (3)</i>	that we walked out.

1-5	7%	LEVEL 1	26-30	42%	LEVEL 6	51-55	78%	LEVEL 11
6-10	14%	LEVEL 2	31-35	50%	LEVEL 7	56-60	85%	LEVEL 12
11-15	21%	LEVEL 3	36-40	57%	LEVEL 8	61-65	92%	LEVEL 13
16-20	28%	LEVEL 4	41-45	64%	LEVEL 9	66-70	100%	LEVEL 14
21-25	36%	LEVEL 5	46-50	71%	LEVEL 10			

Apéndice E

La guerra del Golfo*

Beatriz Sarlo⁺⁺

La guerra del Golfo dramatizó el significado ideológico de las estrategias de representación. Por un lado, según la estética de la guerra electrónica, las bombas parecían menos reales que en un video game y las computadoras utilizadas por los bombarderos entraban a formar parte del stock de imágenes que transmitían los canales del mundo entero, de acuerdo con dispositivos de información centralizados que correspondían, en la distribución de la noticia, a una unificación de la mirada planetaria sobre el escenario militar. La guerra era electrónica y teledirigida por dos motivos: las nuevas formas de ataque y las nuevas formas de representarlo. Ninguna de estas dos novedades lo era tanto, pero, conjugadas como se dieron a comienzos de 1991, potenciaban los elementos que vinculaban, para decirlo de algún modo, naturalmente, la tecnología militar y la tecnología comunicacional.

Acostumbrados a otras guerras, esperábamos el momento en que aparecieran los cuerpos de la guerra, lo particular concreto, el detalle. Sin embargo, los escasos close-ups de la Guerra del Golfo se intercalaban en las conferencias de prensa, donde la puesta en escena de la información merecía los primeros planos y los planos medios de los que la representación de las batallas prescindía. Y también estaban los primeros planos de las "notas de color", la sección *Modas, Curiosidades o Vida Cotidiana* del conflicto. La guerra tenía sólo dos dimensiones no porque se la viera sobre las pantallas bidimensionales de televisión sino porque la referencia de lo representado también era bidimensional: se proponía así una estructura de representación en abismo, donde la pantalla de un monitor era transmitida por la pantalla de otro monitor. El manierismo de esta representación fundaba la distancia, la perspectiva aérea, la complejidad visual producida por la muy baja definición de las minucias humanas o geográficas y la muy alta definición del momento destructivo por excelencia, cuando se produce el estallido de la bomba. La reificación de la guerra en esta sintaxis comunicativa volatilizaba el pormenor y prescindía de los recursos que tienden a construir un verosímil. La guerra, en el abismo de las pantallas sucesivas, casi no podía creerse.

Al costado de la representación según esta estética electrónica, se agregaba la representación según las pautas del realismo costumbrista de Hollywood: soldados, hombres y mujeres, blancos, hispanos y negros, recostados contra las carcasas de sus jeeps, vestidos con ropa de camoufflage, preparados pero no tensos, convencidos pero sonrientes con ese uso típicamente norteamericano de la sonrisa que desconcierta a otras convenciones gestuales). El verosímil era por completo el de las malas películas: la guerra como juego poco jerárquico, respetuoso de las diferencias legítimas, y que admite todas las minorías: así el sistema de reclutamiento del ejército norteamericano que favorece el ingreso de pobres, hispanos, negros y mujeres no por razones democráticas sino porque son quienes tienen menos posibilidades y alternativas de elección, encontraba en la representación televisiva un ícono de pluralismo e igualdad de oportunidades.

* Sarlo, Beatriz. "La guerra del Golfo: representaciones pospolíticas y análisis cultural". *Punto de vista*, 40. (Buenos Aires: julio-septiembre de 1991)

⁺⁺ Profesora de Literatura Argentina en la Universidad de Buenos Aires, titular de la Cátedra Simón Bolívar de la Universidad de Cambridge y directora de la revista *Punto de Vista*. Ha publicado varios libros de crítica cultural y una enorme cantidad de artículos en revistas especializadas.

Como la invasión a Panamá, la Guerra del Golfo fue una intervención masmediática, cuya puesta en escena tuvo a la televisión como principal instrumento de agitación y propaganda: por eso el inédito dispositivo de censura a la prensa mundial, que debía ver solo aquello que el ejército norteamericano instituía como visible. Los expertos norteamericanos decidieron en cada momento del conflicto el recorrido del tour periodístico, montaron los escenarios, dispusieron a los actores y figurantes. Cuando los periodistas que lograron permanecer en territorio iraquí, enviaban imágenes no preparadas, se respondía a ellas deslizando las sospechas de que, también en el caso de esos occidentales, su cerebro había sido lavado por el aparato de Saddam. Lo que se vio de la guerra fue, ni más ni menos, lo que decidieron los expertos del comando norteamericano, y cuando algunas imágenes se escapaban a ese control, los periodistas que la producían fueron acusados de colaboracionismo o sospechada su lealtad a la causa occidental.

Retomemos la idea de una estética electrónica, que algunos celebran como la estética popular de fin de siglo. La estética electrónica renuncia al camino de la representación no por el camino de la crisis de la representación o de su crítica (tal como podría ser el camino de las vanguardias históricas del siglo XX), sino por la sustitución del signo por el simulacro¹. No de otro modo funcionan las imágenes del video game (de las que están llenas todas las grandes ciudades de América), donde la pantalla simula naturaleza, objetos de cultura, seres humanos, de modo tal que no remitan a otro referente que al producido por las posibilidades del software. El naturalismo² creciente del simulacro está invariablemente acompañado por el saber de que no hay un referente previo temporalmente a la imagen, sino que el simulacro es producto del encuentro del software con el jugador. Nada remite a una exterioridad del juego ni a los problemas que la existencia de una exterioridad plantearon siempre al arte de elite o popular. Las imágenes son simulaciones en el sentido más fuerte y ello no disminuye sino que aumenta su poder hipnótico: como no existe una pregunta sobre la verdad, todas las preguntas tienen que ver con la eficacia, la destreza, la velocidad y la distancia. La obsesión moderna por la distinción entre niveles de representación (que tiene que ver con la también moderna obsesión por el lenguaje) desaparece porque ya no existen niveles de representación. No existen escenarios diferenciados, en la medida en que todo escenario es simulación.

Ahora bien, el escenario constituye el espacio fundamental de lo simbólico: en el escenario se produce la instauración de la política, de la ley, de la moralidad y, por consiguiente, en el escenario es posible el cambio y el conflicto sobre estas tres instancias de constitución de lo social. Transformada en un video game, la guerra ofrece los problemas de un video game, afectando en el nivel discursivo las posibilidades de su procesamiento simbólico y naturalizado como simulacro lo que posee referentes exteriores bien concretos. No hay nada que descifrar sino lo que aparece en pantalla, y si una realidad exterior logra postularse como referente va a ser procesada según las reglas del maniqueísmo representacional que también pertenecen a la estética audiovisual.

Del video clip la guerra tomó algunos rasgos estéticos. Como el video game, el clip construye su referencia por completo: adquiere su unidimensionalidad y su alejamiento de los particulares concretos no por el camino de la abstracción, sino por el recurso a la

¹ Para una teoría del simulacro, véase Bettetini (cap. III) y Baudrillard, *Cultura y Simulacro* (Barcelona, Kairos, 1984) (NC)

² Respecto al naturalismo en vías de exasperación del video game, me remito a los nuevos softwares programados para figurar figuras humanas, verdaderos replicantes de la tecnología de la representación. (NA)

fragmentación y a lo que denominaría narración simulada, esto es sintaxis de fragmentos que operan como si fueran narración sin serlo del todo, pero no porque se nieguen directamente a la diegesis³ sino porque presentan una acción que carece, al mismo tiempo, de progresión y repetición, de estructura funcional y de personajes, de relación espacio temporal o de negación de esa relación, de sistema hipotáctico o de cualquier otro tipo de subordinación. Narración sin ley, el video clip se impone como el espacio donde no se negocian valores, no se desorganizan las percepciones porque no se parte de un discurso perceptivo organizado, no se rompe con la narración sino que, simplemente, no se la tiene en cuenta. Puro efecto de la química de transformación de imágenes y de técnicas de montaje que tienen más de medio siglo, el video clip considera a la velocidad como la principal de sus virtudes. El desorden referencial del video clip tiene mucho que ver con la ausencia referencial del video game.

³ La diegesis es la historia comprendida como universo ficticio cuyos elementos se ordenan para formar una globalidad. Se la debe entender como el último significado del relato: es la ficción en el momento en que no solo toma cuerpo sino que se hace cuerpo (Aumont J. et al. *Estética del cine* (Barcelona: Paidós, 1983) (NC)

Apéndice F: Conceptos nucleares del texto “La Guerra del Golfo”

La guerra del Golfo

1. dramatizó el significado ideológico de las estrategias de representación. (4)
2. La guerra era electrónica y teledirigida por dos motivos: (4)
3. las nuevas formas de ataque (4)
4. y las nuevas formas de representarlo (4)
5. La guerra tenía sólo dos dimensiones (4)
6. la referencia de lo representado también era bidimensional: (4)
7. y prescindía de los recursos que tienden a construir un verosímil (4)
8. casi no podía creerse (4)
9. se agregaba la representación según las pautas del realismo costumbrista de Hollywood: (4)
10. El verosímil era por completo el de las malas películas: (4)
11. la Guerra del Golfo fue una intervención masmediática, (4)
12. tuvo a la televisión como principal instrumento de agitación y propaganda: (4)
13. el inédito dispositivo de censura a la prensa mundial. (4)
14. La estética electrónica renuncia al camino de la representación (4)
15. por la sustitución del signo por el simulacro. (4)
16. no hay un referente previo temporalmente a la imagen, (4)
17. Las imágenes son simulaciones en el sentido más fuerte (4)
18. aumenta su poder hipnótico: (4)
19. Transformada en un video game, (4)
20. afectando en el nivel discursivo las posibilidades de su procesamiento simbólico (4)
21. y naturalizado como simulacro lo que posee referentes exteriores bien concretos. (4)
22. el clip construye su referencia por completo: (4)
23. por el recurso a la fragmentación (4)
24. a lo que denominaría narración simulada, (4)
25. El desorden referencial del video clip (4)
26. la ausencia referencial del video game. (4)

Apéndice G: Producciones de los estudiantes agrupados según su experiencia lectora, nivel de inglés y experiencia universitaria

Grupo A

Hipótesis. Texto 1

Perfil	Correcta	General	Incorrecta	No realizó
1 A	42-44-46-49	10	39	
2A	1-15-27-33-36-43			6
3A	17-19-26-28-29-31			30

Hipótesis. Texto 2

Perfil	Correcta	General	Incorrecta	No realizó
1 A	44-49	10-42-46	39	
2A	1-33-36	6-15-27	43	
3A	19-26-28-29-30-31	17		30

Idea principal. Texto 1

Perfil	Correcta	General	Parcial	Señuelo	Incorrecta	No realizó
1 A	10-44-46-49		42	39		
2A	1-15-27-33-36-43				6	
3 A	17-19-26-28-29-30		31			

Idea principal. Texto 2

Perfil	Correcta	General	Parcial	Señuelo	Incorrecta	No realizó
1 A	10-44-	49	42-46		39	
2 A	1-15-27-43	6			33-36	
3 A	17-19-26-28-29-30-31					

Fragmento 1

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 A	44	10-42-46-49	39		
2 A	1-33	15-27-36-43	6		
3 A	19-29		26-28-31	30	17

Fragmento 2

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 A	44		39-42-46-49		10
2 A	27-33		1-43	36	6-15

3 A	19	29	26-28-31	30	17
-----	----	----	----------	----	----

Fragmento 3

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 A		10-42-46-49-44	39		10
2 A		1-6-15-27-33-43	36		
3 A	28	17-26-29-30-31		19	

Fragmento 4

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 A	10		39-42-44-46-49		
2 A		1-15-43	6-27-33-36		
3 A		17-19-31	26-28-29		30

Fragmento 5

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 A	10	42-44	39-46-49		
2 A		27-33	1-6-15		
3 A	17-29	28	19-26		30-31

Grupo B
Hipótesis. Texto 1

Perfil	Correcta	General	Incorrecta	No realizó
1 B	16-20-37	23-40		9
2 B	5-18-24-32-35	41		34
3 B	4-7-14	11-13		

Hipótesis. Texto 2

Perfil	Correcta	General	Incorrecta	No realizó
1 B	20-37	9-16-23	40	
2 B	5-18-24-32-34-35		41	
3 B	7-11	13-14	4	

Idea principal. Texto 1

Perfil	Correcta	General	Parcial	Señuelo	Incorrecta	No realizó
1 B	16-20-37			40	9-23	
2 B	5-18-24-32-34-35				41	

3 B	7-11-13-14		4			
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Idea principal. Texto 2

Perfil	Correcta	General	Parcial	Señúelo	Incorrecta	No realizó
1 B	9-23-37		20		16-40	
2 B	5-18-32-34		24		35-41	
3 B	7-11	4-13-14				

Fragmento 1

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 B	37	16	9-23-40		20
2 B	32-34-		5-24	35-41	18
3 B	11		7-13	4-14	

Fragmento 2

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 B	37	16-20	9-23-40-		
2 B'	5-24-32-34-35			41	18
3 B	7-11-13		4		14

Fragmento 3

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 B	37	9-16-20-23	40		
2 B	34	5-18-24-32-35			41
3 B		4-7-11-13-14			

Fragmento 4

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 B	20-37	9-16	23-40		
2 B	5-18-34	24	32-35		41
3 B		14	4-7-13-	11	

Fragmento 5

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 B	20-37	9-23	40		16
2 B	34	24-32	5-18		35-41
3 B	7		4-11-13-14		

Grupo C
Hipótesis. Texto 1

Perfil	Correcta	General	Incorrecta	No realizó
1 C	22-50			
2 C	38	21		
3 C	25-47			

Hipótesis. Texto 2

Perfil	Correcta	General	Incorrecta	No realizó
1 C	22		50	
2 C	21-38			
3 C	25-47			

Idea principal. Texto 1

Perfil	Correcta	General	Parcial	Señuelo	Incorrecta	No realizó
1 C	22-50					
2 C	38	21				
3 C	25-47					

Idea principal. Texto 2

Perfil	Correcta	General	Parcial	Señuelo	Incorrecta	No realizó
1 C	22-50					
2 C	21-38					
3 C	25-47					

Fragmento 1

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 C	22	50			
2 C	21-38				
3 C	25-47				

Fragmento 2

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 C	22	50			
2 C	21-38				
3 C	25-47				

Fragmento 3

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 C		22-50			
2 C	38	21			
3 C	25	47			

Fragmento 4

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 C	22		50		
2 C		38	21		
3 C			25-47		

Fragmento 5

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
1 C	22	50			
2 C	38		21		
3 C	47		25		

Grupo D**Hipótesis. Texto 1**

Perfil	Correcta	General	Incorrecta	No realizó
2 D	45-48	12	2	
3 D	8			

Hipótesis. Texto 2

Perfil	Correcta	General	Incorrecta	No realizó
2 D	2	12	45-48	
3 D	8			

Idea principal. Texto 1

Perfil	Correcta	General	Parcial	Señuelo	Incorrecta	No realizó
2 D	12-45-48	2				
3 D	8					

Idea principal. Texto 2

Perfil	Correcta	General	Parcial	Señuelo	Incorrecta	No realizó
2 D	2	12			48-45	
3 D	8					

Fragmento 1

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
2 D	2-48		12-45		
3 D			8		

Fragmento 2

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
2 D	2-48	12-	45		
3 D	8				

Fragmento 3

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
2 D	2-48	12-45			
3 D	8				

Fragmento 4

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
2 D		12	2-45-48		
3 D		8			

Fragmento 5

Perfil	Correcto	Parcial	Incorrecto	No parafrasea	No realiza
2 D	2-48	45	12		
3 D	8				

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